

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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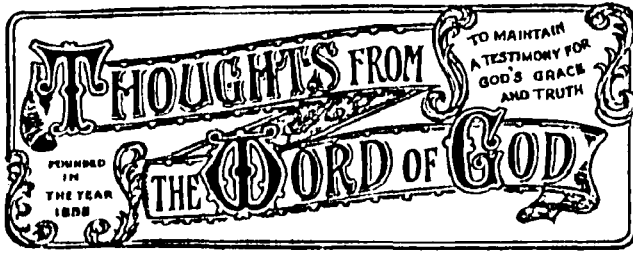
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"Worthy is the LAMB that was slain,
to receive power, and riches, and
wisdom, and strength, and honour, and
glory, and blessing."

Rev. 5 : 12.

In Thee alone I trust,
O God, Who art the fountain
Of life; O then I must
Not flee unto my mountain
Away from Thee, my God;
But keeping ever near Thee,
May walk the upward road,
My heart attent to hear Thee.
Until I see my Lord,
O keep my eyes e'er heavenward.



WORDS OF ENCOURAGEMENT

"The God of all grace" Our gracious God
"The God of all comfort" wills that His
 1 Peter 5:10; 2 Cor. 1:3 people may have

"strong consolation," and encourages them by speaking of Himself by most endearing names. He Himself alone knows Himself, and upon these unveilings of His lovely character, the believer may blessedly rest.

"The God of glory" He is indeed, and is therefore worthy of reverent worship, but toward His own, He is the God of grace and of comfort—all grace and all comfort. Why "all"? Because there is no grace except that which proceeds from Him, and because moreover, He has abundant (overflowing) grace, and "He *giveth* more grace"—"grace to the humble." He Who "will give grace and glory" has "called us unto His eternal glory by Christ Jesus." That, and nothing less, has He foreordained for us, and will assuredly achieve His purpose. Meanwhile, all along the pathway that leads to final salvation, we are being kept by His power through faith. Though suffering be our appointed portion, He will, as Peter prayed, "Make you perfect, stablish, strengthen, settle you." "This is the true grace of God wherein ye stand."

Further, in the midst of these sufferings, He will make Himself real in our experience as "The God of all comfort." "As ye are partakers of the sufferings, so shall ye be also of the consolation" (2 Cor. 1:7).

Well may we, with the apostle, exclaim, "To Him be glory and dominion for ever and ever. Amen." (1 Pet. 5:11).

Poem to Help Christian Experience—No. 270.

Wonder of wonders great,
 That rebels 'gainst their Lord,
 With minds of enmity and hate,
 Who ill ways trod,
 Should be by everlasting love
 Predestinated for above.
 They ne'er had sought the Face
 Of Him they treated so,

But for His free and sovereign grace!
 Eternal woe

And misery their lot had been,
 They ne'er had heav'nly glories seen.

But opened eyes behold
 A Saviour's loveliness;
 O wondrous Love of loves untold!

His righteousness
 Arrays the people of His choice.
 Rejoice, ye chosen, aye rejoice!

Live, looking day by day
 For your returning Lord;
 For He is coming quickly, yea,
 With His reward.

O happy hope—like Him to be,
 Yet happier still, His face to see!

PARTICULAR REDEMPTION

(concluded)

Purchase by Precious Blood

And does not the word "redeem" or "buy" itself contain this precious message? If we were bought in grace to be His possession by One Who acted in love and wisdom, there was a real purchase of a real object. The Purchaser and the One Who received the purchasing price are alike God, and neither the Father nor the Son would fail in the covenant-contract. All else would be confusion. Nor can we forget that a contrary interpretation would imply that He bore the sins of those *already* long in judgment, before He died. The inference from such error would seem to be universalism, or a hope after death, or a raising up for a period of probation, all of which are out of harmony with revealed truth.

But it may be asked, "Do we not read in 2 Peter 2:1 of denying the Lord That bought them?" Yes, but the word "Lord" is "Despot" not that which is associated with the redemptive glory of Christ. He has judgment over all the lost as the Son of man (John 5:27), and this twofoldness reminds of John 17:2 (a) "authority over all flesh"; (b) "to give eternal life to as many as Thou hast given Him."

The Lord Jesus bought *the field* for the sake of *the treasure*. His redemptive purchase must not be confused with His authoritative purchase: the former is substitutionary, and deals with our guilt, and its complete removal. Blessed be His Name!

Does not Hebrews 10:29 (often misunderstood) set forth that *Christ* was set apart and "sanctified" in His own blood, the blood of the covenant?

This harmonizes with John 17:19, and Hebrews 13:12. His justification (1 Tim. 3:16) is *our* justification (Rom. 4:25), His glorification is ours (Rom. 8:30). Is it not so with sanctification (1 Cor. 1:30)? Hebrews 10:29 does not undo verse 10, but harmonizes therewith in exalting the Holy One Whom wilful sinners disown so grievously. Thanks be unto God, the blood of the covenant cannot be "a common thing"; it is effectual in sanctifying His elect, with Him Who sanctified and perfected, or brought to the goal for evermore (Heb. 7:28, marg.), is their sanctifying Lord (Heb. 2:11).

The Objections of Human Inferences

may be brought before us. Are we told "Particular redemption is unfair"? What? Did we have any *right* to salvation? Were we not all "children of wrath," and is it not undeserved favour or grace if any are saved? Such an objection would aim at the very foundation of the Gospel. But it may be more guardedly worded, "There is partiality: but God does not respect persons." First, the thought of respecting persons is joined with the Judge and His throne. God never excuses sin, nor fails to judge with exact justice. But can He not carry out such holy condemnation, and yet in grace do what He wills with His own bounty (Matt. 20:15)? Because He does not respect "faces" (Prov. 28:21) we have no hope in ourselves, but may He not, in pure grace, without revealing "Why," make, from the ruined lump, vessels of mercy unto honour (Rom. 9:21-23)? Who can doubt His right? Who can question His love? Let us leave the secret things that belong unto the Lord our God (Deut. 29:29) and not dare to reply against Him (Rom. 9:20), but rather come into the sanctuary, and sit before the Lord as David in 2 Samuel 7. So in His light shall we see light even now, and know the riches of His grace more fully in the ages to come (Eph. 2:7).

Some may raise objections through a natural kindness. But let us remember the peril of putting human feelings against God's testimony. We little know the nature and extent of *sin* against Him. The natural tendency to object to "eternal punishment" because "I would not do this" may easily involve criticism of God's past judgments in the Flood and Egypt. God *has* done what "I" would not have done, but "as for God, His way is perfect." Let our feelings be within His revelation, lest we unconsciously seek to bring His revelation within our feelings!

Is a Vague Redemption Real Kindliness?

Is one more saved thereby? Is it not rather that redemption is robbed of its real power, and its cen-

tre shifted from the power of Christ's precious blood to the human application of a sinner, *while* he is still dead in sins, and before he is saved? Does this glorify the Lord Jesus Christ? Does this shut out works? "Our" faith is thus made creative rather than responsive, and the work rendered *absolutely* inoperative without the co-operation of one whose condition is enmity against God! Far from making the redemption wider, it makes this narrower, and ineffective. The widening is of *man's* activity, his so-called "part." And what if man is dead, and his share "dead"? There is no gain, there is loss, nothing but loss.

The Problem of Preaching the Gospel

is at times mentioned. Beloved fellow-believer, to whom this is a difficulty, tell me one verse of *proclamation in Scripture* which I should hesitate to use when I acknowledge covenant redemption? If none can be produced *there*, the evidence seems rather the other way, and should not the preaching of today be corrected? I rejoice to declare the command, "Come, for all things are now ready," though I do not give the pearls of *promise* to those who would trample under foot. Nor do I add "ready for you," any more than Scripture does, without emphasising the *condition* to which the Holy Spirit applies. "Ho, every one that *thirsteth*," "Let him that is *athirst* come," "Come unto Me, *all ye* that labour and are heavy laden," "Whosoever *will*, let him take the water of life freely." He healeth the broken in heart: the promises are to such.

Universal redemption would lead to preaching a *cheap* gospel; covenant redemption to a *free* one. Universal redemption would encourage the self-righteous and those who claim to *do* something. Covenant redemption meets the need of the helpless and hopeless. The suitability of the covenant redemption to the very ones who come to Christ in utter need would show it is the true testimony. The key that fits every word is again seen as Divinely made for the lock; no skeleton key will avail. There is no lack of harmony in God's perfect truth.

"He Shall See of the Travail of His Soul, and Shall be Satisfied"

(Isa. 53:11). How bright is the hope! An unsatisfied Saviour would be disappointed of His purchase, and where would the dishonesty lie? An unsatisfied people would share the gloom. But such shall not be the case. The house shall be filled without one empty place (Luke 14:23). Israel, in the converging of two lines of grace (namely,

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YOUNG PEOPLE'S COLUMNS

THE FEET OF THE LORD

"God is a Spirit." "God is not a man." Thus the Scriptures speak. And yet He Who made us often speaks in words that suit our weak minds, that is, "weak" compared with Him of Whom it is said, "Who can know the mind of the Lord?" So, in His kindness, He uses words that we use of ourselves, when He speaks of His heart and His mind, of His mouth and eyes and ears, of His hands and His feet. When His dear Son came into the world, and became a real Man, just like ourselves, but without sin, He used His body and all His members to please His Father and at last to give Himself to die for the salvation of sinners. We once wrote to you about the hands of the LORD, and now let us think a little about the feet of God.

THE GLORY OF GOD

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked; The Lord hath His way in the whirlwind and in the storm, and *the clouds are the dust of His feet.*" "Before Him went the pestilence, and *burning coals went forth at His feet.*" "He bowed the heavens and came down; and *darkness was under His feet*" (Nahum 1:3, Habakkuk 3:5, Psalm 18:9). When a horse is galloping, or men are marching, along a road, clouds of dust may be raised. So whenever we see great masses of rolling clouds, let this remind us of the majesty of God. So we are led to think of the words, "Our God is a consuming fire," and, although "God is Light, and in Him is no darkness at all," He can and will cause eternal darkness and unchanging pain, as of fire, to those who love darkness rather than light, because their deeds are evil. It is a solemn thought that God will *tread down* all who continue to be *His enemies*. But now He, though "great in power," is "slow to anger." Today is a day of grace, and sinners are called to repent and believe the Gospel. We must ever remember that Jesus is God, and what is said about the feet of God belongs to Him also, for God the Father has given all things into His hand.

"THEY PIERCED MY HANDS AND MY FEET"

Long before the Lord Jesus came into the world, it was foretold of Him that He would suffer much at the hands of men, and finally be killed. But no one knew, when Psalm 22:16 was written, that a nation would arise, whose way of punishing wrongdoers was by nailing them by hands and feet to a "tree" or stake. But God knew, and what

He caused David to write came just as was written. The Lord Jesus died on the cross, but He rose again from the grave, and was seen many times by His disciples, to whom He showed His hands and *His feet* (Luke 24:39-40). Some who loved Him met Him after He was raised again, and "*held Him by the feet*, and worshipped Him" (Matt. 28:9).

STANDING AT HIS FEET

A poor sinful woman once stood behind the Lord, as He reclined at a meal in the house of a religious man named Simon. She stood *at His feet*, "weeping, and began to wash *His feet* with tears, and did wipe them with the hairs of her head, and kissed *His feet*, and anointed them with the ointment" (Luke 7:38). This poor woman felt her sinfulness very much, but her heart was drawn to the Lord Jesus, Whom she loved much because her many sins were forgiven. How many readers of these words feel a deep love like this toward Him Who loves to pardon the repenting sinner? This dear woman was full of gratitude for grace shewn to her, and so was one who—

"FELL DOWN ON HIS FACE AT HIS FEET"

The Lord healed ten lepers, but only one thanked Him, and he did this with a loud voice glorifying God (Luke 17:16). All the ten were cleansed as they obeyed the Lord's command, but they did not have that comforting word, "Arise, go thy way: thy faith hath made thee whole," except the one who gave thanks. The world is full of unthankful people, but one who has been blessed with all spiritual blessings in Christ can never cease to praise and thank God for His unspeakable gift.

"SITTING AT THE FEET OF JESUS"

There was a man possessed by a legion of evil spirits, so many and so evil that, when they were cast out of the man, they caused the deaths of two thousand pigs. So we may well understand how dreadful was the man's state before Christ saved him. From this we may be cheered to know that no sinner is too bad as to be beyond the power of the Lord Jesus to save. And what a change there was in this man who was once wild, and wandering and without clothing, when the Lord Jesus had cured him. For he was found "*sitting at the feet of Jesus*, clothed, and in his right mind" (Luke 8:35).

But we find also a woman who took the same humble place. This was Mary the sister of Martha and Lazarus. They lived in Bethany, and "Jesus loved Martha and her sister and Lazarus." He loved

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THE PROPHETIC WORD

(concluded)

"A new heart" and "A new spirit"

It is not sufficient that His people be forgiven their sins. There is needed a "newness of spirit," a changed attitude in regard to sin and sins. Apart from this, the condition would be that of the "dog turned to his vomit" or "the sow that was washed to a wallowing in the mire" (2 Pet. 2:22). Surely, in the promise, "A new heart I will give you, and a new spirit I will put within you," there is the thought of regeneration, a Sovereign work of the Holy Spirit. The mighty power of the Spirit of God was seen in the day of Pentecost, when three thousand souls were quickened into life—one might say, instantaneously. But when God takes in hand the restitution of Israel, "a nation will be born in a day." It is thought by some that this word in Ezekiel was, among other Scriptures, in the mind of the Lord Jesus when He told Nicodemus, "Ye must be born again," and emphasized that that is the work of the Spirit, Who "breatheth where He willeth."

"And I will put My Spirit within you"

This is a further promise of God. It signifies something beyond regeneration, which itself is the quickening work of the Holy Spirit. It is surely a promise of sanctification and of empowering for the outworking of salvation. Compare Philippians 2:12. It is the "inflow" leading to an "outflow" and an "overflow," for the words are added "I will . . . cause you to walk in My statutes, and ye shall keep My judgments and do them." Israel, in that glad day, will not be hearers only of the Word, but doers. The Crowning promise of all is, "YE SHALL BE MY PEOPLE, AND I WILL BE YOUR GOD" (v. 28).

The Evidences of a work of God

The loathsomeness of sin is seen in the fact that God speaks of it as filthiness which needs to be washed away, "Ye shall be clean." "I will cleanse you." "I shall have cleansed you." "I will also save you from all your uncleanness" (vv. 25, 33, 39). Yet the remembrance of "their evil ways" and "doings that were not good" will lead to a self-

loathing, and thus keep them humble. Israel will realize it is all of grace.

Outward Evidences of God's Blessing

Famine will be a thing of the past, for the fruit of the tree will be multiplied and there will be "the increase of the field." "The desolate land shall be tilled," and will "become like the garden of Eden." The waste and desolate places shall be "builded," "fenced," and "inhabited," and God "will increase them with men like flock." "As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men; and THEY SHALL KNOW THAT I AM THE LORD."

A Testimony to the Heathen

"And the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you before their eyes" (v. 23). The shame and reproach of the "heathen"—the surrounding peoples will be no more. Rather will they say, as it was intended at the first should be declared by the Gentiles, "Surely this great nation is a wise and understanding people."

Some Concluding Thoughts

The foregoing is intended to maintain that the *interpretation* of this portion must be of a literal earthly nation, that of Israel; but, as all blessing is, and must be, of the free grace of God, so it is on this principle that God will bless that nation in a future day. The believer, in this present age, rejoicing that the LORD will keep His word of promise to the seed of Jacob, can say, "This God is OUR God, even for ever and ever." The election, the taking out of all nations a people for His Name, the new birth, the cleansing from sin, the imparting of the Holy Spirit, applies now to the Church of Christ. So that an *application* of the truth contained in Ezekiel 36 can be made for the comfort of saints today.

The church already enters into the blessings of the New Covenant, as the epistle to the Hebrews makes clear. The "theology" of the earlier part of the Bible is essentially one with that of the latter. We note, for example, the distinction, as well as the connection, of "sin" and "sins," and compare with the "way" and the "doings" of Israel in Ezekiel 36. There is a great emphasis on the hatred of sin and self-judgment; also on obedience as a proof of the salvation conferred. Often we find the word "do," and are reminded of James 1:22 and John 13:17. There could be no "doing" on the part of the saint, had not God been first in action (Ezek. 36:36). "The very God of peace sanctify you wholly . . . Faithful is He that calleth you, Who also will do" (1 Thess. 5:23-24).

INSPIRED WORDS INSPECTED

WHEN (hopos an); conjunction, meaning, "in such manner that," "so that." The particle "an" imparts a possibility or condition, so that the phrase means, "in order that at some time."

SHALL COME (elthosin); verb, aorist, subjunctive, from "erchomai" (to come). Render, "shall have come."

THE TIMES (kairoi) noun, nominative, plural, masculine, from "kairos" (time, in the sense of appointed or proper season) render "seasons." No article is here.

OF REFRESHING (anapsuxeos); noun, genitive, feminine, from "anapsuxis," a compound of "ana" (above or again (re-) and "psucho" (to breathe or cool). Hence, the word means "to draw breath again, to take breath, that is, to revive or be refreshed."

FROM (apo); preposition, governing the genitive case.

THE PRESENCE (prosopou); noun, neuter, genitive, from "prosopon" (face, countenance). No article here.

OF THE LORD (tou Kuriou); article and noun, masculine, genitive, from "Kurios" (Lord, Jehovah).

AND (kai).

HE SHALL SEND (aposteilei); verb, aorist, subjunctive, from "apostello," a compound of "apo" (from) and "stello" (to send). Hence "to send from or forth." Compare "apostle" (apostolos).

JESUS CHRIST (Christon Jesoun); Proper nouns, accusative case.

WHICH BEFORE WAS PREACHED (prokecheirismenon); participle, passive, perfect; from "procheirizomai," a compound of "pro" (before) and a derivative of "cheir" (hand); hence, "to hand forth," "to cause to be at hand," to appoint, to choose, to destine." Translate, "The One having been appointed for you."

FOR YOU (humin); personal pronoun, dative plural; lit., "to you."

WHOM (hon); relative pronoun, referring to "Jesus Christ." Hence, masculine singular.

THE HEAVENS (ouranon); noun, masculine, accusative, from "ouranos" (heaven). Translate "heaven."

MUST (dei); verb, present, from "deo" (to bind); hence, "it is binding" or "it is necessary."

INDEED (men); "conjunction, implying affirmation or concession." Hence may be translated "indeed" or "truly." Though not in A.V., the word is in the Greek M.S.

RECEIVE (dexasthai); verb, infinitive, aorist, from "dechomai" (to welcome). Translate the

whole sentence, "Whom it is necessary that heaven shall have received."

UNTIL (achri); adverb, or preposition, of time. Here used as latter, and so followed by genitive case.

THE TIMES (chronon); noun, without article, genitive, plural; from "Chronos" (time).

OF RESTITUTION (apokatastaseos); noun, genitive, from "apokatastasis," a compound of "apo" (from) and "kathistemi" (lit., to make to stand down) "apo" in composition has the thought of restitution. So what is conveyed by the word is a re-establishing. Peter looks onward to Israel's glorious future, yet sees in the saved person a foreshewing of what that people will be as a nation.

OFF ALL THINGS (panton); see above.

WHICH (hon); relative pronoun, genitive, plural.

GOD (ho Theos); see above.

HATH SPOKEN (elalesen); verb, aorist; from "laleo" (to speak). Translate, "spoke."

BY THE MOUTH (dia stomatos); see above.

OF ALL (not in text).

HIS (autou); personal pronoun, genitive; lit., "of Him."

HOLY (hagion); adjective, qualifying "prophets"; genitive, plural.

PROPHETS (propheton); see above.

SINCE THE WORLD BEGAN (ap' aionos); lit; "from age." The same expression is found in Luke 1:70 and Acts 15:18 and signifies "from of old."

YOUNG PEOPLE'S COLUMN

(continued from page 5)

also to be in their home, for their love and care for Him was precious to Him. Martha was sometimes busy and "cumbered about much serving." She was not always like this, as we may learn from John 12. Mary "sat at Jesus' feet, and heard His Word" (Luke 10:39). We need to take a lowly place if we wish to hear God speaking to us from His precious book. We need to "make time" to meditate on the Scriptures, but we are not called to neglect home or business duties, and we are not to suppose that Mary had not done her share of the house-work. But the Lord said, "Mary hath chosen that good part." Can the Lord say this of our readers, every one?

individual election and the restored remnant becoming the living nation, the "all Israel" (Jer. 50: 20; Rom. 11:26), shall be Christ's glory, to be after the thousand years, with Gentiles of all nations, in eternal union and communion with Himself. God has not failed. God will not fail. Again we worship and rejoice, nor would we cease so to do.

But let us not forget the heart-searching implications of covenant redemption today. Are we bought? Then we are not our own (1 Cor. 6:19, 20).

Our Whole Lives Belong to Our Purchaser

Are we bought, and shall we be independent? Shall we deny the rights of the Holy Spirit Who has sealed us, as the Earnest of the inheritance, until the redemption of this purchased possession? Can we regard ourselves as men of this age? If redemption were secured by the ratifying work of a sinner dead in sins, we might be still linked with the world, but, as it needed a Divine work of effectual power, we cannot but be separate, nor can we fail to recognize in all redeemed ones a co-membership of Christ, which at all times precludes us from doing aught against such, in whatever nation they are found. Their life is ours, their interests are ours. And such a redemption should break down all the barriers of sect and system, that "I" or tradition may have created, or inadvertently maintained, and should lead saints back, with confession and sin and humility, to the "first things." Here is a call to own the oneness of saints, not only in verbal acknowledgment but in practical expression ere our Lord comes again. Is it not possible? Were not saints together once? Has the Lord changed, or the Holy Spirit become weaker? Shall we not seek, on our knees, the beginning of revival that will lead up to "a people prepared for the Lord"? Are the words meaningless: "His wife hath made herself ready"? If we look to history, we say, "How?" If we look to self, we say, "It cannot be." If we look to Him, all is changed. And the faith that is only ready to *act* in a distant tomorrow is not faith.

What shall our climax be? Romans 8 leads up to the challenge, "Who shall lay anything to the charge of God's elect? . . . Who is he that condemneth? . . . Who shall separate us from the love of Christ? and then, after showing the impossibility of such failure, another bright prophetic portion of the epistle conducts us to the heart-exclamation, "O the depth of the riches both of the wisdom and knowledge of God! How un-

searchable are His judgments, and His ways past finding out! . . . Of Him, and through Him, and to Him are all things: to Him be glory for ever. Amen." Then comes the immediate practical application in the power of the Spirit. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service, and be not conformed to this age, but be ye transformed, by the renewing of your mind, *that ye may prove what is that good, and acceptable, and perfect will of God.*" And there our hearts would rejoice to rest and to act, and press forward, until we see Him Who loved the Church and gave *Himself* for her, that He might present her to *Himself*. He loved the unlovely to make them lovely and loving, and shall we not love Him with the love that obeys, in the enabling power of the Holy Spirit? O that it may be so, "from this day and upward!"

"A POOR, WISE MAN"

Ecclesiastes 9

PERCY W. HEWARD

The language of Scripture is uniquely forceful, and ever applicable. The Book of Proverbs is plain-spoken against sin, and its brevity and holy irony should never be overlooked. Ecclesiastes, though written definitely from the standpoint of "under the sun," records, by Divine inspiration, the feelings and experiences of one who was, indeed, advantaged with all earthly prosperity. If *he* found earth unsatisfying, how can *anyone* hope to meet his heart-need therein? Truly the language of despondency affords a background for earnest emphasis on the LORD JESUS, and His wondrous salvation. Those who receive out of His fulness and according to His fulness, shall never thirst.

Further, Ecclesiastes makes evident that, even from the standpoint of "under the sun," "wisdom excelleth folly, as far as light excelleth darkness" (2:13). It is vain to look at things superficially, yet how commonly this is done. Many a verse in this humbling book has what we may call a "much more" aspect, from the holy standpoint of "above the sun." To the Lord's people, the words of Ecclesiastes 9:15-18, may not only suggest what the Lord Jesus would have been to Israel (compare ch. 7:28), but the general principle, which Scripture emphasizes, that believers are more valuable

than all else. Abraham's plea for Sodom and God's gracious replies (Genesis 18:23-33) reveals this. GOD often spares a land or city, for His elect who are therein. It will be an evil day for Judea, and for rebuilt Babylon, when children of God are urged to flee thence (Matt. 24:16-21; Rev. 18:4). The Lord Who gave Egypt a ransom for His own, and gave Ethiopia and Seba (Isa. 43:3) is still the Same; that is, He will by no means allow His people to be forgotten. They are often tried and chastened for their spiritual profit, but His constant love and care are very real, and we would rejoice and rest therein.

"The fear of the Lord is the beginning of wisdom," but this is not esteemed as of commercial or military value. The plans of this age are extolled. Strength and money are highly esteemed. The poor wise man is not "remembered" (v. 15). "Wisdom is better than strength, nevertheless the poor man's wisdom is despised, and his words are not heard" (v. 16). "One sinner destroyeth much good" (v. 18): the eternal enemies of a country are those who blaspheme the GOD of heaven, who put their confidence in themselves, and who, as Nebuchadnezzar and Belshazzar, speak proudly. Let not such persist in their mockery of the Lord's people, for He has not forgotten His pledge—"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord; I will set him in safety from him that puffeth at him" (Psalm 12:5, also verse 7). Unvalued, uncounted, unacknowledged, the praying believers of a land are often its protection, for in Him they find their protection. "The Lord also will be a Refuge for the oppressed, a Refuge in times of trouble . . . When He maketh inquisition for blood, He remembereth them; He forgetteth not the cry of the humble. Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, Thou That liftest me up from the gates of death" (Ps. 9). They also pray for those who scorn to pray themselves, and who indeed have no "right of way" into the holy presence of God. O that some may consider in this time* of national, and international, stress and strife, the reality of GOD; yea, as poor, guilty sinners, find in Him a personal Saviour and Lord, even though the aggregate of men, composing a nation, heed not God's call (see Isaiah 22:12; Micah 6:9), a strikingly emphatic passage in connection with Ecclesiastes 9) but solemnly illustrate His description of Israel in Amos 4 (cf. Hosea 7:10). May the words of warning sound in many hearts, "Yet have ye not returned unto Me, saith the Lord."

*Written in the year 1916.

And, behold, the glory of the Lord filled the house of the Lord: and I fell upon my face" (Ezek. 44:4).

Both the above Scriptures refer to the same event. That event for which this poor earth languishes, when God will once again dwell with men, and His house shall be a house of prayer for all nations. The Lord God will cause righteousness and praise to spring forth before all nations, and Israel, redeemed and forgiven, shall again bear the glory of God's truth and service in the earth as pictured by the olive tree in Romans ch. 11.

As the priests and ministers of God they shall bring healing and blessing to all peoples, and all the ends of the earth shall see the salvation of our God.

God intended this from the beginning. He chose Israel for this purpose, that He might dwell among them, and that they might become a praise and blessing in the earth, disseminating throughout the earth the fear and knowledge of the true and living God.

The days of Solomon were an earnest of this time, when God gave Solomon peace among the nations, and when Israel were themselves united. The temple built in great magnificence and dedicated to God with great rejoicings was sanctified by His Presence. But that which began with gladness of heart and glory ended in sin and idolatry, and God, Who had accepted the people, had at the last to reject them, and withdraw His Presence from the temple as the prophet Ezekiel sadly records in chapters 9, 10 and 11.

But the glory of the Lord is yet to be revealed as the prophet later declares in the above Scriptures, and all flesh shall see it together. The Lord will yet gather the outcasts of Israel, and bring them into their land, nevermore to be driven out. In that day they shall be a righteous nation keeping truth, and they will offer to God an offering in righteousness, and everything shall be holiness to the Lord.

Many nations shall join themselves to the Lord in that day casting their idols and vanities away, and all nations shall go up to Jerusalem to worship the King the Lord of Hosts. Judgment and justice shall be in the earth, and the Lord will save the children of the needy, and break in pieces the oppressor.

For this time God's children have been taught to pray, "Thy Kingdom come, Thy will be done on earth as it is in heaven."

"Pray for the peace of Jerusalem: they shall prosper that love thee."

R. L. WHEELER.

"AND BEHOLD THE GLORY . . ."

"And behold, the glory of God of Israel came from the way of the East: and His voice was like a noise of many waters: and the earth shined with His glory" (Ezek. 43:2).

SOME THOUGHTS ON THE GOSPEL ACCORDING TO JOHN

PERCY W. HEWARD

The fact that John 21 is a precious "appendix" gives a TWOFOLD ending; hence we may link ch. 1:1 with ch. 20:31 also. Thus there is a wondrous initial and concluding stress on the Person of Christ. Other helpful thoughts are by the reading of ch. 1:1 and 21:25 together: the Deity of Christ AND His Humanity: the WORD and what Christ DID: the Word AND the writing: eternal "TIME" is beyond human knowledge (the beginning), AND human "space" likewise falls short.

There are TWO PARTS, moreover, in the main portion, namely, Chapters 1-12 and 13-20. Thus the TWO "His own's" (1:11 and 13:1 with 14:22; note also 2:16 with 14:2). The SECOND part contains Christ's relation to His people, His intercourse with men, and His death for them. Observe the laying aside in both (1:14 and 13:4). Notice the Light where HE is (1:4 with 13:30). John sent by God (1:6) is contrasted with Judas, animated by Satan (13:2). Appropriately John's baptism is found in chapter 1, and the reference to the washing of the servant's feet in chapter 13 (The complete bathing of 13:10 is TYPIFIED by baptism, but there is daily defilement, cf. the laver).

The emphasis on Christ's glory throughout the book is important. "We beheld HIS GLORY" (1:14), "He manifested HIS GLORY," (2:11), "that they may behold MY GLORY" (17:24). The prayerful student may collect all occurrences, with the use of his chief printed Bible-Help (a good Concordance).

There is a remarkable unveiling of a week in chapters 1 and 2 (1:29, 35, 43; 2:1); and so from chapter 12:1, at the end of Christ's earthly life. These things are NOT accidents. Nor must we forget the feasts of chapters 2 and 13: again illustrating the two parts.

"Abiding" is a precious theme. We notice chapter 1:38 with 14:23, and "mansions" in 14:2 may be rendered "abiding places." Again the "TWO portions" of the book present their helpful contrasts, and this subject may be continually amplified to God's glory, leading His dear people from an earthly "fold" to the heavenly calling. And, while we speak of abiding, we notice the same word (although rendered "continue," "remain" and "abide" in chapter 15*). Another thought comes by comparing chapter 1:39 with 21:12: how wondrous the Lord Jesus welcomed: the MORNING in chapter 21 is very appropriate.

Probably the gospel of John is the BEST known, yet how little known in its fulness. It is, moreover, as to language the simplest for any prayerfully learning Greek. But how real its depths. So is it with all Scripture. May our hearts be exercised to know the words of truth more, and to experience their power in the enabling of the Holy Spirit. *Also "dwell" in John 14:10, 17.

If the Lord is to be served at all, let Him have a hearty, cheerful service. "God loveth a cheerful giver" (2 Cor. 9:7). This applies to our service as well as to our money. It is an evil day for us, when "serving the Lord" becomes a burden. Indeed, it may very well be questioned if such service is worthy of the name. One of the gravest charges brought by the LORD against His ancient people, was that they found His service "a weariness" (Mal. 1:13). That chapter furnishes us with one of the darkest pages in Israel's history; and it is not too much to say that we are clearly entered on the path of backsliding, when we find it a weariness to serve the Lord. Selected.

NOTES ON MEMORIZED VERSES

ROMANS 13

1. Every "soul." A word used to denote a *person*, and perhaps here used to stress that subjection is to be not merely an external action. 2. No *authority* exists apart from God's over-ruling. "Damnation" should be rendered "judgment." 3. "Rulers" suggest the believer not being in a place of governmental authority. Good works are to mark him out. 4. A warning against evil-doing because of the danger of judgment, but, 5, preferably for conscience' sake. 6. 7. A believer is not to speak evil of "dignities" (see 2 Pet. 2:10) but to pay his rates and taxes without resentment. 8. Love the only permitted debt. Believers should carefully note this. "Another" is "the other"—one of a different kind. Most are drawn to those like to themselves. 9. This follows the teaching of the Lord Himself (Mark 12:29-31). 10 "Love is Law's fulness" (lit.). 11. The "hour" is always present for the believer, who is commanded to keep awake. 12. Also because the day has drawn nigh. These words are even more significant in this day, and remind saints that they are to live in hope of seeing "That day." 13. These are "the works of darkness." Hence the need of "the weapons of the Light" (v. 12 lit.). 14. Putting on the LORD Jesus Christ implies He only is to be seen.

ROMANS 14

This chapter emphasises brotherly love and forbearance—loving *the other* (see ch. 13:8) even for his sake saying "no" to self.

1. "Receive toward," to your company, not to "things," as a distinguishing or passing sentence on his reasonings or thoughts. 2. There are "strong" and "weak" believers the latter amongst those brought up in a certain religious atmosphere, as Judaism, and Romanism. 3. "God hath received him" is to be remembered by each concerning the other. 4. So with the word, "God is able to make him stand." 5. "Fully persuaded." This is the same word as use of Abraham's faith in ch. 4:21. Hence we have here a warning to both states of mind. 6. And both need to ask themselves if it is indeed, "unto the Lord" and whether they truly "give God thanks." 7. 8. Living or dying, the believer is the Lord's, and does all, and commits all, as "to the Lord." This phrase is crucial. 9. And that Lord is Christ, Who is Lord of all. 10. Both "strong" and "weak" are again before us. 11. 12. For each must give account at the Bema (see v. 10 and cf. 2 Cor. 5:10). 13. This is sufficient reason for abstaining from judging. But care is required in all to avoid being a cause of stumbling. 14. The apostle himself was assured by his Lord, but he had a concern for the consciences of his brethren. 15. 16. And urges his brethren to be likewise gracious. 17. Here is a complete answer to the social reformer whose idea of the "Kingdom of God" is the "welfare state." The Kingdom of God is "the Kingdom of the heavens" (see Matt. 5) and is spiritual, not material. 18. First, acceptable (well-pleasing) to God; secondly, approved by men (cf. v. 3). 19. Peace, building up, one another. Searching words! 20. 21. Meat is a secondary thing (cf. v. 17). Failure in regard to its use or non-use may injure the weaker one, and tend to destroy (loosen) the work of God. 22. 23. Faith is not a matter of display, that is, to show how strong one is therein. Even in the use of food, faith should be in exercise.

ROMANS 15

1. 2. Whilst not pleasing self, a believer is to please his neighbour, but only for his *good to edification*.

3. Christ our Example. 4. The Scriptures our comfort. The Living and the written Word. 5. God only can give the oneness of mind, and enable to practise the same patience and be the same consolation. 6. One accord, one mouth (cf. 1 Cor. 1:10). 7. Receive (the same word as ch. 14:1) one another, as Christ received us, and were we worthy? 8. In chapters 9, 10, 11, God's purpose regarding Israel is fully set forth. The Lord Jesus was sent "to the lost sheep of the house of Israel," but He said, "Other sheep I have which are not of this fold." Hence, verses 9, 10, 11, 12, emphasise that these (Gentiles) He will also bring, and *Old Testament Scriptures* are cited in proof thereof. 13. Hope in the Scriptures (v. 4), "abound in hope," are from the "God of the hope," and "through the power of the Holy Ghost." 14. Note the stress, here,

and in the previous verse, on "fulness." 15. The grace given of God made Paul faithful, as well as gracious, to his fellow-saints. 16. Gentiles (see verses 9 to 12). 17. "Glory" means "boast," a word often used by Paul, but never of himself. 18. Nor would he speak of what God had not accomplished by him. 19. Yet "by the power of the Spirit of God" he had "fully preached the Gospel." 20. And that where others had not preceded him. We may praise God, too, for pioneers in the present day. 21. In the sovereign purpose of God, the hitherto unreached heard the Gospel. 22, 23. The work of God in these parts had hindered a visit to the Roman believers, but Paul sought to be in the line of God's will (see ch. 1:10-13). 24. His desire for the company of saints was ever present in his heart. Is it so with us?

SPECIAL READINGS FOR THE LORD'S DAY

March, 1961

DAY	TEXT	PARALLEL	CONTRAST	SIDELIGHT
5	1 Pet. 2:5a	Eph. 2:21-22	Rev. 18:2	2 Cor. 6:16
12	1 Pet. 2:5b	Heb. 13:15-16	Isa. 29:13	John 4:22
19	1 Pet. 2:6	Ps. 118:22-23	Matt. 21:43-44	Zech. 3:9
26	1 Pet. 2:7	Ps. 139:17-18	Isa. 53:3	Ps. 106:12-13

SPECIAL READINGS FOR THE LORD'S DAY

April, 1961.

DAY	TEXT	PARALLEL	CONTRAST	SIDELIGHT
2	1 Pet. 2:8	Rom. 9:17	2 Thess. 2:13	Jer. 1:5
9	1 Pet. 2:9	Rev. 1:6	Jer. 18:15	Ex. 19:5-6
16	1 Pet. 2:10	Eph. 2:4-5	Matt. 15:13-14	Hos. 1:9-10
23	1 Pet. 2:11	Gal. 5:16-17	2 Pet. 2:18	Jas. 4:5
30	1 Pet. 2:12	1 Thess. 4:12	1 Thess. 4:5	Ezra 9:10-11

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—MARCH, 1961

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—APRIL, 1961

Day	READING		LEARNING		Day	READING		LEARNING	
	Isaiah	Luke	Isaiah	Romans		Jeremiah	John	Isaiah	Romans
1	46 1-13	22 1-20	51 5	13 1	1	4 14-31	8 1-16	52 13	14 18
2	47 1-15	21-30	6	2					
3	48 1-22	31-46	7	3	2	5 1-18	17-32	14	19
4	49 1-12	47-71	8	4	3	19-31	33-47	15	20
5	13-26	23 1-12	9	5	4	6 1-15	48-59	53 1	21
6	50 1-11	13-26	10	6	5	16-30	9 1-23	2	22
7	51 1-23	27-38	11	7	6	7 1-16	24-41	3	23
8	52 1-15	39-56	12	8	7	17-34	10 1-14	4	15 1
9	53 1-12	24 1-16	13	9	8	8 1-22	15-30	5	2
10	54 1-17	17-35	14	10	9	9 1-16	31-42	6	3
11	55 1-13	36-53	15	11	10	17-26	11 1-19	7	4
		John			11	10 1-25	20-44	8	5
12	56 1-12	1 1-28	16	12	12	11 1-10	45-57	9	6
13	57 1-21	29-51	17	13	13	11-23	12 1-19	10	7
14	58 1-14	2 1-12	18	14	14	12 1-17	20-31	11	8
15	59 1-8	13-25	19	14 1	15	13 1-11	32-50	12	9
16	9-21	3 1-17	20	2					
17	60 1-12	18-36	21	3	16	12-27	13 1-17	54 1	10
18	13-22	4 1-19	22	4	17	14 1-22	18-30	2	11
					18	15 1-21	31-38	3	12
19	61 1-11	20-37	23	5	19	16 1-21	14 1-14	4	13
20	62 1-12	38-54	52 1	6	20	17 1-14	15-31	5	14
21	63 1-19	5 1-16	2	7	21	15-27	15 1-14	6	15
22	64 1-10	17-31	3	8	22	18 1-23	15-27	7	16
23	65 1-25	32-47	4	9					
24	66 1-11	6 1-21	5	10	23	19 1-15	16 1-16	8	17
25	12-24	22-36	6	11	24	20 1-18	17-33	9	18
	Jeremiah				25	21 1-14	17 1-26	10	19
26	1 1-19	37-55	7	12	26	22 1-17	18 1-23	11	20
27	2 1-19	56-71	8	13	27	18-30	24-40	12	21
28	20-37	7 1-13	9	14	28	23 1-20	19 1-18	13	22
29	3 1-11	14-27	10	15	29	21-40	19-30	14	23
30	12-25	28-39	11	16					
31	4 1-13	40-53	12	17	30	24 1-10	31-42	15	24

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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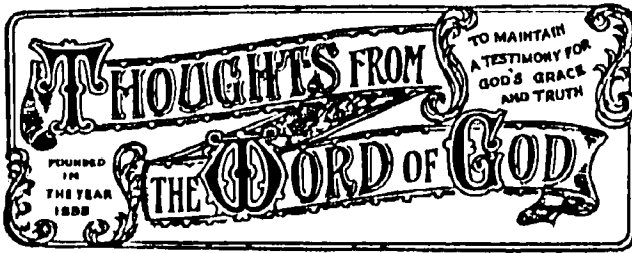
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"Therefore, seeing we have this ministry, . . . we faint not . . . For which cause we faint not . . . our inward man is renewed day by day."

2 Cor. 4 : 1, 16.

Thy love that will not let me go
Is with me all the days;
Thy grace doth over-overflow
In mercies that amaze,
In spite of sins that lay me low,
And all my wand'ring ways.
For Thou, O Father, wilt not leave
The children of Thy choice;
Thy promises can ne'er deceive;
In them I hear Thy voice,
And of their preciousness receive,
In Thy pure word rejoice



WORDS OF ENCOURAGEMENT

"God hath made me to forget . . . God hath caused me to be fruitful."

Genesis 41:51-52

"Forgetfulness" and "Fruitfulness." Two words Divinely associated. He who uttered them knew by experience their deep meaning. In all those thir-

teen years of trials, one after the other, he ever realised that God was "at hand." "The LORD was with him" is four times repeated, and Joseph was conscious of His presence. "How can I . . . sin against GOD?" Later, he said, "God sent me." And now he is exalted, 'tis the same Joseph, recognising still the sovereignty and grace of the LORD, and giving Him all the glory. "God hath made me . . . caused me." The present freedom more than compensated for all the previous "toil," and even "all my father's house" (cf. Ps. 45:10) is now forgotten, though indeed affections are awakened by a sight, later on, of his brethren. So also Paul, forgetting the ill-treatment of his brethren, yearns over them with godly sorrow.

Thus may we, fellow-believers, rejoice in the "liberation" effected by our gracious God, even redemption through the blood of His dear Son, and say, "the darkness is past, and the true light now shineth." The memory of the *past* is swallowed up in the joy of a *present* salvation.

Such "forgetfulness," being of the grace of God, will, or should, be accompanied by fruitfulness, in the very "land of our affliction." Joseph needed no change of environment. He became a blessing there and then to multitudes. Surely, this is a word of encouragement to us all, dear fellow-saints, namely, that our very circumstances, our homes, and places of business, can be a scene of "fruitfulness." May it be so, in the enabling of the Holy Spirit!

Poem to Help Christian Experience—No. 271

Thou, gracious God, hast chosen me,
Yet not because Thou didst foresee
That I Thy Truth would treasure;
But Thou Thy purpose wilt fulfil

According to Thy mind and will,
And of Thy sovereign pleasure.
In love didst Thou inscribe my name
Within Thy book, ere earth became.
Before the world's foundation—
The Book of Life of Thy Lamb slain,
Whom Thou wast pleased to fore-ordain
To be "So Great Salvation"
Into His hand Thou gavest me
To be redeemed, for only He
Could ransom and deliver.
His blood—not silver, neither gold—
Hath purchased me. What love untold
Is Thine, O Holy Giver!
And when shall end this earthly life,
And past is all th'appointed strife,
And needful tribulation,
Shall myriads stand before Thy throne,
To Thee, and to the Lamb, alone
Ascribing our salvation.

THE RIGHTEOUSNESS OF GOD

PERCY W. HEWARD

"But now, without Law, the Righteousness of God hath been manifested" (Rom. 3:21). These words are often in the minds of God's dear people. The tone of triumph is peculiarly encouraging. How we should rejoice in our dispensational, and in our eternal, privileges! It is not enough to know *about* the Truth. The believer's continual need is a spiritual and continual acquaintance with Him Who is the Truth, in such a way that holy concern for His glory, holy praise, and holy cheerfulness, will be increasingly evident, and He will be honoured thereby.

The connective word "but" implies a contrast, and a similar thought is wrapped up in the emphatic "now." The precious unveiling of righteousness was not always granted. The people of God before Christ came were often perplexed, for though their transgressions were passed over (Rom. 3:25 margin), a necessary incompleteness remained in types. Hence they "were all their lifetime subject to servitude" (Heb. 2:15. Contrast Rom 8:15). "But now," life and incorruption have been brought to light through the Gospel (2 Tim 1:10) and saved ones can rejoice in the realisation of eternal security by an absolutely finished and perfect work.

The term, "Righteousness of God" (containing no article, that the *character* of this glorious blessing may be emphasised the more) is often found in Scripture. It is not simply God's intrinsic and governmental righteousness; for we are told that

it is "into all those who have faith" (Rom. 3:22; Phil. 3:9) and that such are made the "Righteousness of God" in the Lord Jesus (2 Cor. 5:21). The earlier portion of God's Book *witnesses* to this, although the *unveiling* was not then granted. For example, we read: "Surely shall one say, In the LORD have I righteousness and strength." Such a testimony has NOW been explained. What then is this precious blessing, this amazing privilege? Law is not dishonoured (Rom. 3:31; Isa. 42:21); but nevertheless, guilty ones are declared righteous, and all in absolute and sovereign grace. "Being made righteous freely by His grace" (Rom. 3:24) is the definite statement by the Holy Spirit. What can this righteousness be?

It is evidently God's way of salvation in the Gospel. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth . . . For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Rom. 1:16-17). It is by the perfect merits of His dear Son, which become His people's in a spiritual union with Himself, IN Himself—on what we may call "resurrection ground" (2 Cor. 5:21). His work has perfectly satisfied all law's demands. Hence the language: "Them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (2 Pet. 1:1). He caused a righteousness (Isa. 53:11). He said: "I delight to do Thy will, O My God," and these words were the utterance of Him Who is the Truth (John 14:6). Indeed, we may almost see a name of Christ in Romans 10:3-4: "They have not submitted themselves unto the RIGHTEOUSNESS OF GOD, for CHRIST is Law's end into righteousness." Psalm 22:31; 24:5; Isaiah 61:10; 64:5 may be among the passages to which the apostle alludes when he says: "Being witnessed by the . . . prophets, as well as by the law," in which latter the *typical* suggestions are very clear (for example, Genesis 3:21). Yes, "God imputeth righteousness without works" (Rom. 4:6) because of the finished work of the Lord Jesus Christ. "He shall receive the blessing from the Lord, and righteousness from the God of His Salvation" (Ps. 24:5) coupled with "There the Lord commanded the blessing, even life for evermore" (Ps. 133:3) is very beautiful. He was raised again because of our "righteousness" (Rom. 4:25). Hence there is no bare pardon. We are beyond *possibilities*, nor can there be merely temporary or partial mercy. Everything is certain, settled and complete, and everlasting. If we have really been brought to believe in the Name of the Lord Jesus, if we have been truly quickened, eternal

life is *rightly* and unalterably ours, else Christ would lose and fail. Nothing of God's righteous Law is damaged in this gift. Everything of God is honoured (Rom. 3:31), yet the lawless are blessed with all spiritual blessings, because *in Christ Jesus Himself*. Law cannot touch them there!

The same holy and precious gospel testifies our natural UNrighteousness. Surely this is *part* of the thought. 'Tis the righteousness of GOD unveiled; and *man* is altogether laid low. Let us therefore make manifest, with loving humility, what God has made manifest, for it is only by mercy that we ourselves are not under judgment now! Let us own human depravity. Let us boldly declare what God Himself has declared, and, ascribing all glory to Him, remember that, though our full acceptance is "not of works," yet God has before prepared good works, that we should *walk in this sphere*.

It has been written, in the power of the same Holy Spirit, Who enables obedience today: "This is a faithful saying, and these things I will that thou affirm constantly, that they which *have believed in God* might be careful to *maintain good works*. These things are good and profitable unto men" (Titus 3:8). O that such words may sink deeply into our affections, for *all* truth should be precious to the redeemed of the Lord, as they await the Coming of Him Whom their souls love.

I may count it humility to think that "God cannot bless my unworthy efforts." But such a thought has no connection whatever with humility. It is born of unbelief. It ever belongs to the unbelieving heart to say, "*Can* God furnish a table in the wilderness?" True humility ever counts on the Lord. He was one of the truly humble who said, "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ."

Selected.

We are so accustomed to sound in the ears of the unsaved, "Now is the accepted time," that we seem to have forgotten that these words have a primary application to *the people of God*. If *now* is the time for the sinner to receive Christ, it is no less the time for the believer to see that Christ is enthroned as Lord in the heart. It is first to the saints of God that the Holy Spirit saith, "TODAY."

Selected.

YOUNG PEOPLE'S COLUMNS

DUST

A strange subject for our talk, and yet what a common thing is dust. It *may* be harmless, but *can* be very harmful. The dust in a coal-mine may settle on a collier's lungs, and cause illness. If you look in a concordance, you will find that dust is many times spoken of in the Bible. In the first book, there are four uses of the word to teach us different lessons.

The human body is formed out of dust

In Genesis 2:7 we read: "And the LORD God formed man of the dust of the ground." Our bodies seem to us to be very solid, and yet they are made up of atoms. No wonder the psalmist said: "I am fearfully and wonderfully made . . . curiously wrought in the lower parts of the earth" (Ps. 139). We ought to value our bodies and keep them clean and pure, since God has made them. Adam and Eve were very lovely beings at first, but when they sinned, they sowed in their bodies the seed of death, and God's word to them was: "Return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 4). Unless the Lord Jesus returns before, we shall all be laid in a grave, and turn to dust. We cannot then be proud, but like Abraham, we must say: "Behold, now, I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). If thus a person humbles himself, he will then take comfort in the words: "Like as a father pitieth his children, so the LORD pitieth them that fear Him. For HE knoweth our frame; HE remembereth we are dust" (Ps. 103).

Dust the serpent's meat

When Satan lied to Eve, he was in the form of a creature that may have been beautiful, for she was not afraid. But, because of his awful sin, which was making God a liar and unkind, the serpent became a repulsive thing. For God said to him: "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. 3). We read in other parts of Scripture of "the dust of death." The evil one delights in death. It is his "bread," for when the Lord Jesus returns to the earth to take His great power and reign, all the wild animals will become tame, but still, "dust shall be the serpent's meat" (Isa. 65). But it will have no power then to hurt or destroy. This is a sad

part of our little talk, though it has a bright ending, for those who are awaiting the Coming of the Lord Jesus.

Dust a picture of great numbers

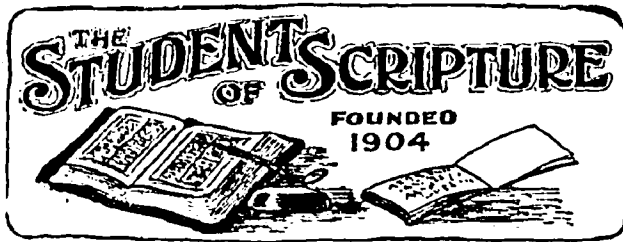
God made a promise to Abraham that all the land his eyes could see would become his. And He said also: "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. 13). Israel, called often "the Jews," have been numbered by millions, but Abraham has another seed, those that are Christ's, who have been, and shall be, saved because of His precious blood. They are called a "great multitude which no man can number" (Rev. 7). How many of our readers will be of that company in the great day of His coming?

Dust is exceedingly small

If you had a pair of scales, and were about to weigh something, and a speck of dust were to come on to one side or the other, you would not think of it as able to upset the balance. Now that is what God thinks, not just of you and me, but of the nations, which, at the present time, are thinking so much of themselves. "Behold the nations are as a drop of a bucket, and are counted as the small dust of the balance" (Isa. 40). And yet He knows each of His children by name, and the very hairs of their head are all numbered (Mat. 10). How wonderful is God! But can you say with others, "This God is our God"?

A place of Misery and Need

The psalmist said once: "My soul cleaveth unto the dust; quicken Thou me according to Thy word" (Psa. 119). He *felt* low and lifeless, and that is what all *are* by nature; but few seem to realise their misery and need. Some hear the words: "Awake and sing, ye that dwell in dust," or "Shake thyself from the dust; arise, and sit down" (Isa. 26:19; 52:2) yet feel unable to help themselves. But then may be heard the comforting words: "He (the LORD) raiseth up the poor out of the dust . . . that He may set him with princes," and, "to make them inherit the throne of glory" (Ps. 113:7; 1 Sam. 2:8). We may read something like this in the epistle to the Ephesians, about those who are dead in sins, and God's grace toward them. "Quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (ch. 2:5-6). May many of our readers be thus blessed!



PSALM 110
THE TRANSCENDENT DIGNITY
OF ONE TO COME

R. L. WHEELER

The above title is borrowed. It is fitting, and may our hearts be enlarged as we ponder so unique a portion of the oracles of God.

INTRODUCTION

There is about a ninefold quotation from, or reference to, this Psalm in the New Testament writings which indicates in a marked way its importance, and through which also the LORD put to silence the wilfully blind leaders of Israel (Matt. 22:41-46; Mark 12:35-36; Luke 20:41-46.)

We have the Lord's own testimony that it is a psalm of David, confirming the title, and that the psalm is a Messianic prophecy concerning Himself, His divinity, His sovereignty, and His eternal priesthood. Indeed as we shall see, no one else has fulfilled, or could fulfil the honours and dignities herein stated.

Three times in this psalm we have the authoritative utterance of God to David's Lord, the Messiah:—

- v. 1 *Sit Thou on My right hand.*
- v. 2 *Rule Thou in the midst of Thine enemies.*
- v. 3 *Thou art a Priest for ever after the order of Melchisedec.*

Like Psalm 2, which is somewhat parallel, it is a psalm of inauguration or induction, not however as to sovereignty over the kings of the earth, and the inheritance of the nations only, but also as to eternal priesthood.

The begetting in Psalm 2: "This day have I begotten Thee," is said to be in resurrection (Acts 13:13), and in the psalm the Lord's exaltation, the sitting at the right hand of the Majesty on high, is consequent upon His ascension where He is now seated; waiting, expecting, until His enemies be made His footstool, of which subjugation the psalm foretells.

The psalm prefigures the prophetic fulfilment of Zechariah 3:8; 6:12-13, where the Lord of hosts declares as to Messiah My Servant, the Man whose Name is the Branch, that He shall bear the glory,

and shall sit and rule upon His Throne; and shall be a Priest upon His throne.

Thus in this psalm our Lord Jesus is seen exalted to royal majesty and priestly dignity, after that, in a love that passeth knowledge, He had by Himself, with His own blood, purged our sins. (Heb. 1:1-3; 10:13.)

Verse 1. The Lord said unto my Lord. God speaks to David's Lord the Messiah.

Sit Thou on My right hand. The right hand is the place of honour and executive. Peter, speaks of the Lord being by the right hand of God *exalted*. In Hebrews 1:13, this exaltation is said to be higher than the angels, and in Ephesians 1:20-21, the exaltation is said to be far about all principalities and powers and might and dominion, and every name that is named, not only in this world but also in that which is to come.

We have also heard the Lord's own confession when demanded by the High Priest of Israel, "Art Thou the Christ the Son of the Blessed?" And Jesus said: "I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Mark 14:61-62. See also Dan. 7:13-14.)

Until I make Thine enemies Thy footstool. All judgment is committed to the Son, the Father judgeth no man (John 5:22), yet many contexts speak of God being judge Himself. He and His Father are one (John 17). Thus in Psalm 50 the words: "Our God shall come and shall not keep silence; a fire shall devour before Him and it shall be very tempestuous round about Him," find their fulfilment in the New Testament Scriptures in 2 Thess. 1, where this coming One is none other than the Lord Jesus Christ at His second Advent, said to come in flaming fire to gather His saints, and then to mete vengeance on the ungodly. (2 Thess. 1:7-8.)

The "until" points to a climax when at His return the Lord will make His enemies His footstool. The footstool speaks of subjection. (Psa. 8:6; see also Josh. 10:24-25.) This earth is so designated, and it is to be brought into subjection, and the god of this world, Satan, dethroned. See also 1 Cor. 15:23-28 as to the final consummation issuing in the new heavens and the new earth.

Verse 2. The Lord shall send the rod of Thy strength out of Zion.

The rod is for rule and correction, reminding of Psalm 2:9, Revelation 19:15, also the promise to the overcomer in Revelation 2:27.

Zion is to be the seat of the coming Theocracy, when God will once again dwell with His people Israel under a new covenant of grace, the law

written in their hearts. The law shall go forth from Zion. It is to be the joy and the rejoicing of the whole earth. Things on earth are patterned after the things in heaven. The reality is there. And as Psalm 50: "Out of Zion the perfection of beauty God hath shined." The place where God dwells, the heavenly sanctuary, from which He rules.

Judgment and justice are to be the characteristics of the millennial age in contrast to the oppression and strife which have characterised the previous ages of man's history. The first man born into this world rose up against his brother and slew him, and strife and warfare have marked earth's history ever since.

Rule Thou in the midst of Thine enemies.

Who will be subdued, or who will submit themselves to the Lord. The government shall be upon His shoulder. Civil and ecclesiastical authority: unity of power which some have falsely claimed in this day of Christ's rejection, before He returns to take the kingdom and to reign, and give rewards to His servants. (Rev. 22:12.)

Verse 3. Thy people shall be willing in the day of Thy power. Thy people shall be a free will offering(s) in the day of Thy power, as some versions render.

The willingness is when the Lord takes unto Himself His great power and reigns, and this indicates that the people spoken of are the spared remnant of Israel in that day, who are to be brought low, and out of a new heart shall cry: "Blessed is He that cometh in the Name of the Lord." The veil is to be taken from their hearts, and they are to turn to the Lord (2 Cor. 3:15). They are to be grafted in again to the olive tree of blessing, which figures the truth and service of God in the earth (Rom. 11), which they once possessed but lost, the testimony of God's truth being given to the Gentiles until the times of the Gentiles be fulfilled.

God's saints of this present gospel age, with the present remnant of grace of the nation of Israel, are those who love and obey the Lord in this His day of rejection. It is not yet the day of His power and manifestation to the world.

The free will offering reminds us of Israel's zeal for the Lord at the building of the tabernacle when they had to be restrained from giving. (Ezek. 36:3-7). It was the time of the kindness of their youth, and love of their espousals, when Israel was holiness to the Lord. And this they will be again when the Lord takes away their sin, for they are to bud and blossom and fill the earth with fruit to God. (Isa. 27:6.)

(If the Lord will, to be continued)

INSPIRED WORDS INSPECTED

No. 65

"These things saith He That hath the seven Spirits of God and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Revelation 3:1-3.

These words of the Lord Jesus to His church (or rather the messenger thereof) at Sardis are peculiarly appropriate in these days. Their solemnity is not lessened as we study the language in which they were written at first.

THESE THINGS (tade); demonstrative pronoun, neuter, plural, accusative, from "hode, hede, tode," a compound of the definite article and "de," so strengthening its force; "equivalent to houtos, but stronger."

SAITH (legei); verb, present tense, from "lego" (I say).

HE THAT HATH (ho echon); article and participle, masculine, singular, from "echo" (to have or hold (see ch. 1:16). Translate, "the One holding," or "the One having."

THE SEVEN (ta hepta); article and numeral, neuter, plural, qualifying "spirits."

SPIRITS (pneumata); noun, neuter plural, from "pneuma" (spirit).

OF GOD (tou Theou); article and proper noun; from "Theos" (God).

AND (kai); conjunction.

THE SEVEN (tous hepta); see above, but here the article is masculine, plural, because "stars" is masculine, plural.

STARS (asteras); noun, masculine, plural, from "aster" star. There seems some connection with our word. The word "astronomy" is derived herefrom.

I KNOW (oida); verb, really a perfect tense of "eido" (to see,) but used as a present tense, in the sense of perceiving with the mind. See Acts 7:34: "idon eidon," "seeing I saw," lit. This agrees with the LXX of Exodus 3:7 in the first part of the verse, and the latter part, "I know their sorrows" has the verb "oida." It would seem the word conveys something more than mental perception merely, but deep feelings also. Who can tell what the Lord felt when giving His message to the angel of the church at Sardis?

THY (sou); possessive pronoun, genitive, from "sos, se, son" (thy, thine).

WORKS (ta erga); article and noun, accusative, plural, neuter, from "ergon" (work); hence "energy" is derived.

THAT (hoti); conjunction, meaning "that" or "because."

THOU HAST (echeis); verb, second person, singular, from "echo" (to have). See above.

A NAME (onoma); noun, neuter, accusative.

THAT (hoti).

THOU LIVEST (zeis); verb, second person, singular, from "zao" (to live). "Zoology" is derived herefrom. The "beasts" in ch. 4 are "zoia" (living ones).

AND (kai).

THOU ART (ei); verb, second person, singular, from eimi (to be).

DEAD (nekros); adjective, masculine; "a dead one." The order of the words is interesting: "a name thou *hast* . . . dead thou *art*." The claim is disproved by the state.

BE (ginou); verb, present, imperative, from "ginomai" (to become); translate, "become thou"; for a change in attitude was commanded.

WATCHFUL (gregoron); present participle, from "gregoreo" (to wake, keep awake, watch). Lit., a "watching one." It is the word used by the Lord in Matthew 26:40-41.

AND (kai).

STRENGTHEN (sterison); verb, imperative, aorist, from "sterizo" (to set fast, fix firmly, strengthen). The use of the aorist in commands suggests urgency.

THE THINGS WHICH REMAIN (ta loipa); article and adjective used as noun, neuter, plural, from 'loipos, -e, -on' (left, remaining); derived from "leipo" (to leave, to lack). Lit., "the remaining things."

THAT (ha); relative pronoun, neuter, plural, to agree with "ta loipa"; from "hos, he, ho" (who or which).

ARE READY (emellon); verb, imperfect, from "mello" (to be about to, to be on the point of); translate "are about to." This verb occurs in chs. 1:19; 2:10 (twice 3:10, 16).

TO DIE (apothanein); verb, infinitive, aorist, from "apothnesko" (to die); "thnesko" means "to die," but the prefix "apo" strengthens, and imparts the sense of "to die out, to expire, to become quite dead."

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

NOT (ou); negative, denying a fact.

I HAVE FOUND (heureka); verb, perfect tense, from "heurisko" (I find).

THY WORKS (see above).

PERFECT (pepleromena); participle, passive, perfect tense, neuter, plural; from "pleroo" (to fill); lit., "having been filled." Paul entreated the saints at Corinth not to receive the grace of God in vain (lit., with a view to emptiness) (2 Cor. 6:1).

BEFORE (enopion); preposition governing genitive case compound of "en" (in) and "ops" (eye or face); lit., "in the eye" or "before the face."

OF GOD (see above).

MY (mou); personal pronoun, genitive case; meaning "of me." This word is not in the A.V., but is in the original. So the phrase is actually, "in the eye (or in the sight) of My God." See the fourfold use of "My God" in ch. 3:12.

If the Lord will to be continued

"And John was CLOTHED with camel's hair and with a girdle of a skin about his loins: and he did EAT locusts and wild honey and PREACHED"

Mark 1:6, 7.

These words have often impressed the writer. They present a striking picture of simplicity and service, so much in contrast with present-day experience and with the apostolic exhortations to believers to contentment with plainer things in the everyday life. For is not the believer's daily witness affected by his manner of living? True it is that John the Baptist was called to a special ministry; he was "a man sent from God"; his was "the spirit and power of Elijah"—he was "an Elijah," as the Lord Jesus said; also he was "filled with the Holy Ghost, even from his mother's womb." Yet his simple life and powerful ministry, in their *manifest* association, present principles, if not exactly examples, to all saints.

In a day when the boast is, "We have never had it so good," believers need to be reminded they are not of the world, even as their Lord was not of the world. Often there is outwardly very little difference between them and their non-professing neighbours. John was a striking contrast with all around him. So should saints be in the midst of their fellow-men. John's witness was accepted by many of his less sophisticated hearers, for they could see "the world" had no attractions for him. That blessed One, of Whom he was the forerunner, likewise, "though He was rich, yet for our sakes, became poor." And we are bidden to follow Him.

The world is not likely to take our "preaching" seriously if they see that "the world" has a place in our affections. Very lovely were the Lord's words concerning John: "What went ye out into the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? . . . But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet." Would we merit such approving words from Him Whose eyes are as a flaming fire, and before Whose "judgment seat" we must all appear? What shall our answer be, in the enabling of the Holy Spirit?

SALVATION TO OUR GOD . . . AND UNTO THE LAMB"

Rev. 7 : 9-17.

At a time like this, when we are in the presence of death, we need to be reminded that that is not the end of one who is God's saved and sanctified one. This last book of Holy Scripture not only speaks of last things, the last day, and the last enemy, but also of the destruction of that enemy (1 Cor. 15:26) and of a resurrection, in which those who are "blessed and holy" shall have a "part" (Rev. 20:6). Of that resurrection this closing Scripture speaks much, and also of a glorious eternal life, into the fulness of which that mighty act of God introduces those who shall be "raised" and "changed" in That Day.

The passage before us is one such inspired unveiling of that future blissful, endless, experience. The company John saw, in vision, was

"A GREAT MULTITUDE"

It is not said to be *innumerable*, but that which "no man could number." But God numbers them, and knows each one. Even in their lifetime here, He said to their soul, "I am thy Salvation," and "Fear not: for I have redeemed thee, I have called thee by thy name: thou art Mine." So we may be assured that the beloved brother who has left us will not be unnoticed in that throng, but will have received a personal welcome from the Lord Jesus Himself. He is among those who can truly say: "As for me, I will behold Thy Face in righteousness. I shall be satisfied when I awake with Thy likeness."

We may then observe,

WHERE THEY STOOD

It is (a) before the throne and (b) before the Lamb. God's throne is holy and righteous, and

none could stand there who were unfit to do so. Sin is a crime, sin defiles, and so must have been removed from those who have a place in the Holy Presence. But that they stood before the Lamb explains their right to be there, for He is the "Lamb as It had been slain" (Rev. 5:6). No less than twenty-seven times is He thus mentioned in this book; for He, and no other, is the Redeemer.

HOW THEY APPEARED

Again there is a twofoldness. They are (a) clothed with white robes, and have (b) palms in their hands. The robe is surely an emblem of righteousness. Thus arrayed, they were able to stand "without fault before the throne of God" (Rev. 14:5). Moreover, they are there as "overcomers," for the palm was a symbol of victory. They are of those who "overcame him (Satan) by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death" (Rev. 12:11). In their exalted position and condition, they ascribe

"Salvation to our God Which sitteth upon the throne and unto the Lamb."

Our salvation is the work of a Tri-une God. It is not true to say, as some, that Jesus is more merciful than God. "The Father sent the Son to be the Saviour of the world," "to be the Propitiation for our sins," and "that we might live through Him" (1 John 4). Here we have an illustration of the words: "That He might be Just and the Justifier of him which believeth in Jesus" (Rom. 3:26). It cost the Father much to deliver up His Son—how much the redeemed will never know—for He is God's Unspeakable Gift. What the Son of God endured the Scriptures slightly unveil, but eternally our song will be "Worthy is the Lamb That was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

The foregoing is the gist of an address at the "sowing" of the body of Mr. T. Zeal at the City of London Cemetery, Ilford, on October 25th, 1960.

Yet the apostle, declaring the whole counsel of God, emphasised the need of "good works," reminding the saints that they are God's "workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10.) Otherwise, how could a believer "be to the praise of His glory" (Eph. 1:12). Thus we understand the insistence of James upon the necessity of works, citing the case of Abraham, how that "faith wrought with his works, and by works was faith made perfect" (brought to a goal). (James 2:22-23). Thus there is no contradiction of Paul, but these two servants of God, inspired by the Holy Spirit, bring before us truth, both complementary and harmonious.

The Epistle to the Hebrews, particularly in chapter eleven, shows forth faith in action, all the examples of energetic belief being taken from the earlier part of Scripture, which was all the churches of Christ possessed in the early days after Pentecost. This chapter is sometimes called "the great faith chapter," but it may also be described as a "sight chapter." Do we not read, "These all died in faith, not having received the promises, but HAVING SEEN them afar off, and were persuaded of them, and embraced them" (ch. 11:13)? Again, Moses "endured, as SEEING HIM WHO is invisible" (v. 27). All this is written to encourage those Hebrew believers who were now cut off from the *visible* forms and rites of Judaism; for all those believing men and women, whose histories are recorded in verses 1 to 30, had no visible aids to faith, so far as is written, especially in the cases of Abel and Enoch. The writer of the epistle would further remind these tried and tempted saints that they were in the direct line of spiritual ancestry with the earliest men of God. Such "sight" as they possessed could be their experience also. "We see not yet . . . but WE SEE JESUS" (ch. 2:8-9).

It might almost be said that "Hebrews" combines the teaching of Paul and James, inasmuch as the "good report"—surely the Divine witness in Scripture, and possibly in their own hearts—which "the elders obtained," was because of "the obedience of faith." Let us examine a little more closely what the Holy Spirit says about Faith in the verses before us.

At least seven things are stated about faith, namely (a) it has Substance, (b) it is Evidence, (c) it obtains a Divine Testimony, report or witness, (d) it is a means of Understanding, (e) it enables Perception of the only way of access to God, (f) it hears Divine warning of coming judgment, and leads to preparation for solemn events, (g) it

THE PROOF AND APPROVAL OF FAITH

Hebrews 11: 1-16

Justification by faith, apart from works, is the theme of the earlier part of Paul's epistle to the Romans, although in the later chapters, he reverts to the subject when writing of God's purpose concerning Israel, in a context dealing with the present attitude of that nation, namely, seeking to establish a righteousness based on their own works. Again, in the epistle to the Galatians, equally inspired by the Holy Spirit, he shows the folly of supposing that, having begun in the Spirit, any professing believer could be perfected in and by the flesh. Such a condition of mind was a "falling from grace"; not a forfeiting of salvation, but failure to realise and acknowledge that *all* is of *grace through faith* alone. Hence the tendency was to rob God of the glory of salvation—the glory solely due unto His Name.

enables a life of obedience to, and fellowship with God. How important, then, is faith! This is clearly stated in verse 6: "Without faith it is impossible to please God."

The first two verses of this chapter are introductory. Passing them by for the moment, we come to the beginning of things. And here the second part of verse 6: "must believe that HE IS," relates to verse 2: "Through faith we understand that the worlds were framed by a (spoken) word of God, so that things which are seen were not made (have not become) of things which do appear." This Divine declaration is disbelieved by many scientists. It is asserted, *entirely without proof*, that the things we now see *did* evolve from things appearing beforehand. Thus, modern man definitely contradicts the words of Holy Scripture. And why? Because they do not "understand," not having faith. The wisdom of the "wise" leads them away from God. "The world by wisdom knew no God." How true are the words: "Not many wise men after the flesh . . . are called." The humblest believer is infinitely superior to the godless scientist, for he has faith, and understands. He has godly fear, and "the fear of the LORD is the beginning of wisdom." True, his faith is the gift of God, of His operation, and the glory he ever ascribes to "a faithful Creator." Hence, it is not difficult to him to believe that creation sprang *into being* by a word only from the Eternal God.

The unbelief of the "wise ones" has spread rapidly. Broadcasting has largely helped forward the evil work. If there is no Creator, there is no responsibility to Him, no need for obedience to Him. Hence the common lack of restraint, the want of self-discipline. There is no need to enlarge on this. The facts are too well known. But how great is the responsibility lying upon professed ministers of the Gospel, who hold the unproven theories of pseudo-science, and, as "the unjust steward," belittle the debt that man owes to God, and injure, though they cannot destroy, the faith of the young. Stern are the words of the Lord Jesus: "But whoso shall offend (cause to stumble) one of these little ones which *believe* in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).

"Thy Word is true from the beginning," or, "The beginning of Thy Word is truth" (Ps. 119:160). If one has doubts as to the veracity of the book of Genesis, the mental and moral attitude is affected. Indeed, the whole of Scripture will fail

to fully impress the mind, for the rest of the holy writings continually refer back to Genesis. What is more serious is that the Lord Jesus is dishonoured, for He received the Scriptures and showed clearly His full acceptance of them, overcoming the evil one by their means. In this He is our Example. May we, by the Holy Spirit's enabling, follow Him! May we also commit the keeping of our "souls in well-doing, as unto a faithful Creator" (1 Pet. 4:19). "Our help is in the Name of the LORD, WHO MADE HEAVEN AND EARTH" (Ps. 124:8).

(If the Lord will, to be continued)

NOTES ON MEMORIZED VERSES

ROMAN 15

25. *To minister* This was his pleasure, for the saints were dear to him 26. And some of them were poor. "Contribution" means fellowship, a having in common. 27. It *pleased* the Gentile believers to minister thus through Paul, yet actually it was a "debt," though gladly discharged. 28. "This fruit," another happy description. 29. "I am sure . . . I shall come." 30. Yet he desires prayer. Not for his sake only, but for the Lord Jesus Christ's sake, and "through the love of the Spirit" Is this the Holy Spirit's love, or the love He produces (ch. 5:5) or both? 31. Deliverance from unbelievers, and acceptance by believers. 32. In v. 29 he is sure he will come in the fullness of the blessings of Christ, yet he will come by the will of God. 33. The God of Peace (cf. 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; and other places).

ROMANS 16

1. *Our sister . . . a servant* (minister or deaconess). 2. Paul had a *deep appreciation*, contrary to the unconsidered opinions of some, of the ministry of sisters, and desired that, "as becometh saints" they would welcome such. 3, 4. Priscilla and Aquila were a godly couple (see Acts 18), who were the hosts of the local assembly (v. 5). 5. Achaia (see ch. 15:26 and 1 Thess. 1:7-8). 6. Much labour (wearisome toil) gladly bestowed. 7. Paul delighted in the fellow-service of his kinsmen. There were "apostles" other than the twelve. 8, 9. "My beloved"; Paul's deep affection for the saints. 10. "approved" suggests a testing and being found faithful. 11. Another kinsman. Paul witnessed to his relations. 12. Labour . . . laboured much, but "in the Lord." The word suggests work to weariness. 13. "In the Lord," a recurring phrase. Was Rufus a brother or half-brother of Paul? 14. Five names mentioned, but he remembers there are "brethren with them." 15. Five names again, but he will not omit the unnamed—"all the saints . . . with them." The "saints" and "brethren" are one. 16 "One another" "Churches of Christ." 17. Divisions and scandals "made" by certain ones. The word is used thus when we speak of "making trouble." It is an evil "doing," and if not "inclined out away from" (lit.) will have evil results. 18. "Simple" means "not bad." But positive goodness is to characterise saints. There were self-seekers then, as there are today. 19. Wise, and yet simple (harmless). (See Matt. 10:16.) 20. The God of *Peace*, yet He takes vengeance. The *Grace* of the Lord. 21. Paul had a particular interest in Timothy (see epistles addressed to him). More of his kinsmen are seen to be in fellowship with him. 22. Why did not the apostle himself write? Was his sight failing? (see Gal. 4:15; 6:11). In this last verse, it is "large letters" (lit.). 23. Gaius and Quartus were humble believers, Erastus a city official, but they are mentioned together, for they were all saints. 24. It appears that the apostle had concluded at verse 20, but he remembers other names. 25. Here the doxology begins, but is reached in verse 27, for some explanation has to be given of the "heralded message" (the preaching). Part of this was an unfolding of the mystery (see Eph. 3:1-9; Col. 1:25-28). The Scriptures of the prophets used, with "my gospel" and "the preaching," to make known "the mystery." The obedience of faith (see ch. 1:5). 27. Grace (v. 20) issues in glory to God.

EPHESIANS 1

1. "The WILL of God," a theme in the very warp and woof of this epistle 2. Paul's usual salutation. Grace must precede peace. 3. "In the heavenlies," a recurring

THOUGHTS FROM THE WORD OF GOD

phrase (1:20; 2:6; 3:10; 6:12). 4. "According to" the Divine choosing. But election is proved by a holy and blameless life. 5 "In love having predestinated," as it can be rendered, and this to *sonship*. His WILL 6. "Graced" in the Beloved One. 7. Redemption (a loosing away from) and forgiveness (a sending away from) in Christ. 8, an *overflowing* in the wisdom of God. 9. His "having made known the mystery of His Will" is His sovereign pleasure and purpose 10. The whole plan of God is with a view to Christ. 11, and that we, hoping in Christ, may be to the praise of His glory "in that Day." 12 Having heard, and having believed, sealed. 14. The Spirit of promise, witnessing with our spirit, is the earnest or pledge, or title deed of our future inheritance. Such redemption is future, but has already been purchased. 15, 16. Paul,

persuaded of the reality of their profession, prays confidently. 17. The Spirit of Wisdom the Gift of God. 18. The eyes of the heart (lit.). 19. What the apostle desires them to KNOW. 20. 21. The power of His resurrection (see Phil 3:10). 22. "Under His feet"—complete domination. "Head over all"—controlling the whole body. 23. *His* body.

EPHESIANS 2

1. Omitting the words in italics, we may read on from the previous verse, "fillet all in all and you." 2 The "deadness" accompanied by an evident existence—sinful walk. 3. "Even as others," as regards "desires" and "wills" (lit.) of the flesh. We have nothing of which to boast. 4. But God "overflows" (ch. 1:8) in mercy, and magnifies His love.

SPECIAL READINGS FOR THE LORD'S DAY

MAY, 1961

DAY	TEXT	PARALLEL	CONTRAST	SIDELIGHT
7	1 Pet. 2:13	Rom. 13:1	Ps. 12:4	Ps. 50:16-17
14	1 Pet. 2:14	Tit. 3:1	Ps. 2:2-3	Isa. 10:1
21	1 Pet. 2:15	Matt. 5:16	Rom. 2:24	Isa. 1:17
28	1 Pet. 2:16	Gal. 5:13	John 8:33-34	Matt. 23:15

JUNE, 1961

DAY	TEXT	PARALLEL	CONTRAST	SIDELIGHT
4	1 Pet. 2:17	Rom. 13:7	2 Sam. 19:21	Mal. 1:6
11	1 Pet. 2:18	Col. 3:22	1 Sam. 15:13-14	Matt. 19:30
18	1 Pet. 2:19	Luke 6:32	Titus 3:3	Ps. 55:12
25	1 Pet. 2:20	1 Pet. 3:14	Prov. 29:20	Jas. 1:12

SUGGESTED DAILY READINGS

"IF THE LORD WILL."—MAY, 1961

SUGGESTED DAILY READINGS

"IF THE LORD WILL."—JUNE, 1961

Day	READING		LEARNING		Day	READING		LEARNING	
1	Jeremiah 25	John 1-10	Isaiah 54	Romans 15	1	Jeremiah 46	Acts 11	Isaiah 58	Romans 16
2	15-27	11-18	17	25	2	47	11-17	5	23
3	28-38	19-31	1	26	3	1-7	18-30	6	24-25
4	26	1-8	2	27	4	1-25	12	7	26-27
5	27	9-18	3	28	5	26-47	12-25	8	Ephesians 1
6	28	19-23	4	29	6	49	13	9	1
7	29	Acts 1-14	5	30	7	1-13	14-31	10	2
8	30	15-26	6	31	8	14-27	32-52	11	3
9	31	2 1-24	7	32	9	28-39	14-13	12	4
10	32	25-47	8	33	10	50	14-28	13	5
11	33	3 1-26	9	16	11	18-32	15-12	14	6
12	34	4 1-12	10	1	12	33-46	13-29	59	7
13	35	13-22	11	2	13	51	30-41	1	8
14	36	12	12	3	14	17-33	16-15	2	9
15	37	13	13	4	15	34-49	16-24	3	10
16	38	14	14	5	16	50-64	25-40	4	11
17	39	15-28	15	6	17	52	17-15	5	12
18	40	29-42	16	7	18	12-23	16-34	6	13
19	41	56	17	8	19	24-34	17-34	7	14
20	42	2 1-15	18	9	20	Lamentations 1	18-16	8	15
21	43	3 1-14	19	10	21	2 1-22	17-28	9	16
22	44	4 1-14	20	11	22	3 1-22	19-20	10	17
23	45	5 1-16	21	12	23	23-44	21-41	11	18
24	46	6 1-16	22	13	24	45-66	20-12	12	19
25	47	7 1-28	23	14	25	4 1-22	13-27	13	20
26	48	8 1-13	24	15	26	5 1-22	28-38	14	21
27	49	14-25	25	16	27	Ezekiel 1	21-14	15	22
28	50	26-40	26	17	28	1 1-14	15-26	16	23
29	51	11 1-14	27	18	29	15-28	27-40	17	2
30	52	12 1-14	28	19	30	2 1-10	22-10	18	1
31	53	13 1-14	29	20	1	3 1-14	11-20	19	2
		14-25	30	21	2	15-27	21-30	20	3
		26-40		22	3	4 1-17			4
		15-31			4				
		58							
		1							
		2							
		3							
		4							

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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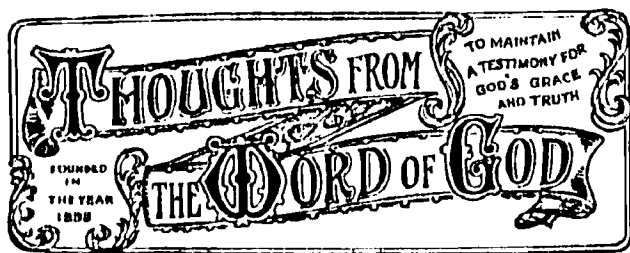
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"The LORD looked upon him, and said,
Go in this thy might." Judges 6 : 14.

How should I love my Lord—
The loving One Who died—
Who is alive for evermore,
And doth abide
At God's right hand,
To intercede,
Who all my need
Doth understand.

He Who in weakness came
Shall come again in power,
With angel hosts in majesty,
O blessed hour,
When I shall see
Him face to face
Who gave, in grace,
Himself for me!



WORDS OF ENCOURAGEMENT

"Go in this thy might." In the mercy of God we have heard and heeded the gracious call "Come." As thirsty ones we have drank of living waters; we who had no money have partaken of blessings "without money and without price." We have "rested" in Christ, being released from the burden of sin, and having "ceased from our own works." But, although now "made to sit together with Christ in the heavenlies," we are sent forth into the earthly sphere from thence. Our Lord's words to the Father—"As Thou hast sent Me into the world, even so have I also sent them into the world," mean that He Who says "Come," also says, "Go." And this word from Him we have heard also. We have been sent on a journey, which does not end until the Lord comes, or we "fall asleep." It is possible to become "discouraged because of the way." Many dear saints are weary with suffering, and long to reach their "home." We are, like Gideon, faced with foes, numerous, well-organized, and ruthless. We have work to do as revived Israel in the days of Ezra and Nehemiah. But, whether it be our walk as pilgrims, our work as servants, or our warfare as "good soldiers of Jesus Christ," we have heard His word, "Go." He adds, "in this THY might." It is, of course, God's power, but He invites us to lay hold upon, and appropriate His strength. Then we can say, "I can do all things through Christ which strengtheneth me." Let us trustfully say, "I will go in the strength of the LORD God."

Poem to Help Christian Experience—No. 272.

Our Father, is it not a blest employ
Thy loving ways with thine for them to trace?
Yea, to Thy chosen 'tis delight and joy
To dwell upon the fulness of Thy grace.

An "Ebenezer" raise, since "Hitherto
The Lord hath helped," moreover, will provide,
For all the future lies within His view,
And boundless riches in our God reside.

He over-ruleth ev'ry circumstance,
Together all things working for their good.
The worldly man may scorn, and look askance
At such "simplicity." Hath such ne'er stood

Awhile, to let the rushing world pass by,
Retreating from its feverish "busy-ness,"
Upward from earth to lift his wearied eye?
Nay! For too well he loves the constant stress;

He cannot bear to be one hour away,
Alone, from all the pleasure and the work
That fill each moment of the live-long day.
Let thought be banished; it will surely irk
That man to contemplate eternity;
He would put far away the evil day,
Who only trusts in what his eyes can see,
Things that are "temporal" and pass away.

And if his "seeing" give not place to faith—
Faith in the Unseen One Who came to save,
And that by His obedience unto death,
He hath no hope here, or beyond the grave.

But, O our Father, 'tis on "things not seen"
Thou, in Thy mercy, causedst us to look
With inward eyes enlightened, hearts made clean
By Christ's Own blood; to love the precious book,
The Holy Scripture, its sure prophecy
To heed within our heart, and so "do well"
Till the Day dawn, The Day Star rise, and we,
In That Eternal Brightness come to dwell.

SPECIAL NOTICE

There is a possibility that the Editor will be away from England from the middle of July "If the Lord will."

No communications should be sent to his home address, but to:—

61 Upton Lane,
London, E.7
England.

Any friends in Europe or Scandinavia who would wish for a visit could write to this address, but a visit could not be guaranteed as there are several addresses in these lands to which this magazine is sent.

MORDECAI

"For Mordecai the Jew was next unto King Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed."

No lover of Scripture can read the last seven words of the Book of Esther without his thoughts travelling toward a greater than Mordecai. Without stating categorically that this remarkable man is a type of Christ, there is so much in his history that seems typical.

For example, he is six times called, "The Jew," and, although he does not mention the Name of the God of Israel, it is very clear that he was one with the people of God's choice. His refusal to bow to Haman, an Agagite, and presumably an Amalekite, indicates that he was acquainted with the Divine declaration of perpetual war with that nation (Exodus 17:16) and God's command to Saul concerning that people (1 Sam. 15:3). To have done homage to God's enemy would have been sin to him. Because of this, he became near as could be to a death on a tree—"a gallows." His deliverance was truly by Divine intervention, and only effected a few hours before the time appointed for his execution. He was, therefore, *as one raised from the dead*, and the great enemy of his people was defeated and destroyed. From being clothed in sack-cloth, and in a state of deepest sorrow and humiliation, he was "advanced" by the King, and became "next unto" him. Further, the whole company of Jews in the one hundred and twenty-seven provinces of the then Persian Empire were rescued from a purposed extermination, and so impressed were the "peoples," that "many of the people of the land became Jews; for the fear of the Jews fell upon them" (Est. 8:17).

Can we not see in all this a faint foreshewing of a yet greater deliverance of the Jews (Israel) in a coming day? Haman and his ten sons remind us of Antichrist and the ten Kings confederate with him just prior to the coming of the Lord. Their ambition is to destroy Israel; and who will be the Deliverer? None other than He Whom they nailed to a tree, Who, unlike Mordecai, truly died "on behalf of that nation," being "made a curse" for them and for a great multitude of the nations, "for it is written, Cursed is he that hangeth on a tree" (or gallows). But, as Mordecai was "advanced" by the King, and made next to him, so we read concerning Christ, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel and forgiveness of sins" (Acts 5:31).

One can imagine how impatient some Jews might have become through the uncompromising attitude of Mordecai, and have wished him to be "tolerant." So our Lord's humility and hatred of sin, particularly hypocrisy, brought upon Him the wrath of the nation that ought to have welcomed Him. But "God hath not cast away His people which He foreknew." They will be saved—"All Israel," for they "shall look on Him Whom they pierced, and mourn for Him." For a Greater than Mordecai is here.

"Many people of the land became Jews" in Esther's day. And we read, "Thus saith the LORD of hosts, In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zech. 8:23). "Those days" refer to the time of Israel's restoration. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead" (Rom. 11:15).

We may see, then, in this true, inspired, history, an illustration of the words concerning Israel, "As touching the election, they are beloved for the fathers' sakes" (Rom. 11:28). May we, by God's enabling, "pray for the peace of Jerusalem."

But let us follow up this theme, by examining the closing words of the Book of Esther. There were many Jews, but one stands out among them all, designated "The Jew." So, amid the multitude of the "many sons," One stands out as, "The Only-begotten Son of God." He describes His saved ones as, His brethren, His people, and His seed. "When Thou shalt make His soul an offering for sin, He shall see His SEED." "A SEED shall serve Him; it shall be accounted to the Lord for a generation" (Isa. 53:10; Ps. 22:30). And has HE not spoken peace to His seed? "He is our peace," "He came and preached peace," "having made peace through the blood of His cross." A Greater than Mordecai is still "speaking peace to all His seed."

In a coming day the Lord Jesus will be "accepted of the multitude of His brethren," Israel restored. But now, "He is not ashamed to call them BRETHREN," whom He has sanctified by the offering of Himself. They, too, have received Him, have become sons of God, having been born of God. (see John 1).

Finally, He Who will, "in that Day," be "seeking the wealth of His people," now ever liveth to make intercession for those who come unto God by Him. They are His PEOPLE, whose good He ever is seeking.

We will leave the reader to judge whether Mordecai is a type of Christ. We can all delight in every inspired history and biography, wherein we may see illustrations of the Person and work of the Lord Jesus ever reminding ourselves that every type falls short of the great and glorious Antitype.

YOUNG PEOPLE'S COLUMNS

What the Bible Is

Most of our readers know that the Bible speaks of itself as "The Holy Scriptures." It is also called a "fire," and "a hammer that breaketh the rock in pieces." (Jer. 23:29), because when the Holy Spirit applies it, hard hearts are broken, and evil things burned up.

The writer, when a youth, heard an address by a gentleman, at a meeting of "Scripture Union" members, which he has never forgotten. The speaker likened the Word of God to—

A Touchstone

Do you know what that is? If you have a friend who deals in gold and silver, he will, if you ask him, shew you a piece of stone, on which he may rub a golden article. If it has a large amount of other metal in its make-up the term "9-carat" is given to that article. When it leaves its mark on the stone, your friend will wash it with nitric acid, and the mark will be removed. If, however, there is a larger amount of gold, the mark will not so easily be washed away. The touchstone, then, is a very good way of telling whether the gold ring or whatever it is, really is of value.

Now you can quite see why the Bible can be said to be a touchstone. If we bring our lives, our thoughts, our words, and our actions, to be tested by the Bible, we shall find out what kind of people *we really are in GOD'S* sight. Indeed, this is the only true test. Are you willing to be tried by the touchstone of God's Holy Word, or do you shrink from it? Remember what the Lord Jesus once said, "He that rejecteth Me, and receiveth not My words, hath ONE that judgeth him. The Word that I have spoken, the same shall judge him in the last day" (John 12:48). How wise is the boy or girl who comes to the Bible NOW, and is willing to be tested by it TODAY. The Bible was also likened to—

A Loadstone

When the writer was very young, he had a magnet, the shape of a horse-shoe; he called it a "loadstone." Of course it was not stone, but steel. This name was given in early days to a kind of rock which had the power of drawing iron to itself. It is really "leading-stone," but neither word is now used, for we speak of such iron, a straight bar or horse-shoe shaped, as a "magnet." The two ends are called "poles," and if iron filings are brought near to these, they are drawn (they almost fly) and cluster around the "poles." It is often quite difficult to remove the filings, which always, we must mention, are arranged in orderly fashion.

Now you can all see why the Bible can be likened to a magnet. It is used by the Holy Spirit to draw people to the Lord Jesus, and every one, grown up or younger, who has thus been drawn to the Saviour will always be attracted to the Holy Scriptures, which speak of Him.

You will notice, too, that the iron filings cluster around the "poles," and in certain order. That is because, as some of you know already, there are "lines of force" all round the "poles," and the filings arrange themselves along these lines. The lines, of course, cannot be seen, but the filings tell us they are there. And are there not some very lovely lessons to be learned from all this? Yes, and let us think of some. Do not God's children like to be together, and are they not *all* drawn to Christ? His Name is that around which they meet. Each little filing becomes a tiny magnet itself, and so each true believer becomes something like the Lord Jesus, as he is near to Him.

The unseen "lines of force" remind of the power and presence of the Holy Spirit, whom the Lord Jesus has sent to dwell in His people. He cannot be seen (see John 14:17) but it is God's will that the result of His influence should be seen in the lives of His children.

And this should be especially so when they are gathered together into His Name. So we read in 1 Corinthians 14:25, that the meetings of God's people should be so marked by the power of God in their midst, that a stranger coming in would fall down on his face and worship God, and report, "God is in you of a truth."

One more lesson. The iron filings are all arranged in order, each one in his place, along the "lines of force." So it will be in an assembly of believers, subject to the "leading" of the Holy Spirit. Each will keep in his own place, controlled by God's power. What a lovely sight is an assembly of saints truly meeting around THE ONE NAME.

(If the Lord will, to be continued.)

THE DEITY OF THE HOLY SPIRIT

In John, chapters 13—16.

PERCY W. HEWARD

God has not been pleased to give us a series of formal treatises, but His Word is none the less perfect and exact. Yet it is so arranged that the less mentally equipped ones may, when born again, find its treasures, without being repelled, and, moreover, the comparison of Scripture with Scripture is encouraged, that there may be a fuller view

(continued on page 30)



"AMEN" *

This word is so often used, both privately and corporately, in family worship and gatherings of believers, that it tends to become a formality. Its true meaning may be unrealized or even unknown. It is one of those words, very few, the spelling of which is practically the same in Hebrew, Greek, and English. It originally belongs to the first of these languages, and is derived from a word meaning TRUTH. In the earlier part of Scripture, it is rendered "Amen," twenty-seven times, "So be it," once, and "Truth," three times. In the New Testament, the word occurs one hundred and twenty-five times; of these the rendering is "Amen," twenty-five times, "Verily," fifty times, and "Verily, verily," twenty-five times. The Septuagint gives "genoito, genoito" for the double use. This means, "may it have become, may it have become!"

This word is used as a name of God. "That he who blesseth himself in the earth shall bless himself in the God of TRUTH (Amen); and he that sweareth in the earth shall swear by the God of TRUTH (Amen)" (Isa. 65:16). Hence, also His purpose is similarly described. "O LORD, Thou art my God; I will exalt Thee; I will praise Thy Name; for Thou hast done wonderful things; Thy counsels of old are faithfulness and TRUTH (Amen) (Isa. 25:1) with these words may be compared those of 2 Corinthians 1:20—"For all the promises of God in Him are Yea, and in Him AMEN, unto the glory of God by us." This is also the name by which the Lord Jesus calls Himself when writing to the angel of the church in Laodicea—"These things saith the AMEN, the faithful and true witness, the beginning of the creation of God" (Rev. 3:14). Therefore, whenever a believer or an assembly utters this word at the end of a prayer or thanksgiving, there is not only a "sealing" by the Divine Name, but also (or there should be) a heart-assent to what is spoken, the conscience confirming it as truthful utterance. An illustration of this heart attitude is found in Jeremiah 11:5.—"That I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as

it is this day. Then answered I, and said, So be it, O LORD."

The same prophet once used the word ironically. A false prophet, Hananiah, had uttered a lying word, promising an early return of the exiles from Babylon, together with the vessels of the Lord's house. "Then the prophet Jeremiah said unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD, even the prophet Jeremiah said, AMEN: the LORD do so nevertheless God's servant would have gladly been assured of such a mercy, but he knew that the "captivity" was to be for seventy years. He yearned over his people; hence his "Amen." He knew the purpose of God. Hence the irony. Hananiah died the same year, because he "taught rebellion against the LORD" (Jer. 28).

Both in the earlier and later part of Holy Scripture, the word is seen in its double form—"Amen, Amen" and "Verily, verily." The first occurrence is remarkable, and is found in Numbers 5:22. This chapter records the provision made in the case of a woman suspected by her husband of unfaithfulness. She was brought to the priest, who administered a certain oath, "and the woman shall say, AMEN, AMEN." If the husband's suspicions were well-founded, the physical consequences to the sinning wife were extremely sad, and should have been a warning to the whole community. But was there not a solemn lesson to be learned by the nation of Israel? God mercifully warned that people, whom He had taken into union with Himself, of the fearful danger of idolatry, The "ten words" had been given, and they had said, "All that the LORD hath said will we do, and be obedient" (Ex. 24:7) Thus in effect, they said, "Amen, Amen;" and how terrible were the chastisements laid upon them, because of their "turning aside" from the LORD to other "gods." At a later period in their history, when they turned away from the Son of God, and chose a murderer, they seem to have uttered an "Amen, Amen" when Pilate, as it were, put a curse upon them—"I am innocent of the blood of this just Person: SEE YE TO IT." For what was their reply? "His blood be on us, and on our children" (Matt. 27:24,25). Fearful were the sufferings and slaughter at the siege of Jerusalem ere a generation had passed. What solemn significance lies in the "Amen."!

The next occurrence of this word is its eleven-fold use in Deuteronomy 27:15-26. Following, as it does, the double assent (Numbers 5) to a curse, is

it not remarkable that here also is an "Amen" to curses, the first of which has to do with idolatry, so often spoken of as "adultery."? The constant repetition of, "And all the people shall say Amen" emphasises the enormity of each particular sin. The whole nation is laid under Divine requirements contained in the whole law. "Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen." God desired "a holy nation," free from the abominations practised by the heathen around. How much more is required of the believer today, since he is "in Christ," "a new creation," and hears the command, "Become ye holy, for I am holy"! No curse shall ever be laid upon the elect of God, for "Christ hath redeemed" them, yet "we must all appear before the judgment seat of Christ. May we, by the Holy Spirit be holy ones.

(If the Lord will, to be continued.)

INSPIRED WORDS INSPECTED

(continued)

REMEMBER (mnemoneue); verb, imperative, present, from 'mnemoneuo' (to, remember).

THEREFORE (oun); conjunction.

HOW (pos); adverb, meaning "how."

THOU HAST RECEIVED (eilephas); verb, perfect tense, from "lambano" (to take or receive).

AND (kai).

HAST HEARD (ekousas); verb, aorist tense, from "akouo" (to hear); lit., "thou didst hear." Interestingly, the word "receive" is in the perfect tense, which has the thought of a past action with a present effect, perhaps to show that what has been received will not be taken away. The word "heard" is in the aorist tense—"thou didst hear," and may suggest failure to continue hearing.

AND (kai).

HOLD FAST (tere); verb, imperative, present; from "tereo" (to watch keep, guard); used of keeping guard over a prisoner (Matt. 28:4), of maintaining the unity (Eph. 4:3), of keeping the faith (2 Tim. 4:7). Contrast Jude 4. The present tense may suggest "keep on holding fast."

AND (kai).

REPENT (metanoeson); verb, aorist, imperative, from "metanoco" (to repent). The use of the aorist here suggests urgency.

IF (can); conjunction, meaning "if." "ei" means "if," but "ei an," contracted to "ean," "implies an objective possibility, and refers therefore always to something future."

THEREFORE (oun).

NOT (me); negative denying a possibility.

THOU SHALT WATCH (gregoreseis); verb, aorist, subjunctive, from "gregoreo." Lit., "thou shalt (not) have watched."

I WILL COME (hexo); verb, future; from "eko" (to come).

ON THEE (not in text).

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

A THIEF (kleptes); noun, singular, nominative, masculine.

AND (kai).

NOT (ou me); two negatives, see above for each. The use of two thus implies a strong negative. "By no means."

THOU SHALT KNOW" (gnosei); verb, future, middle voice, from "ginosko" (to know).

WHAT (poian); pronoun, feminine, accusative; from "poios, -a, -ov" (what, of what kind or sort).

THE DEITY OF THE HOLY SPIRIT

(continued from Page 28)

of the teaching of the LORD. The Personality and DEITY of the HOLY SPIRIT are before us in such passages as Isaiah 48:16; Matthew 28:19; Acts 5:3-4; Ephesians 5:30. And it is always well to know, and to be able to repeat, decisive words of GOD, in connection with this oft-disputed certainty. Let GOD be true, though men's theories and wishes collapse. But it is well to be acquainted with the Scripture not only that truth may be asserted, but that it may be humbly enjoyed. We cannot rightly overlook Him through Whose quickening we are children of GOD, by Whose leading we both pray and progress, as Romans 8 shows, to the praise of the glory of the grace of GOD. The present-day emphasis on the HOLY SPIRIT'S guidance, or rather on the counterfeit thereof, to avoid dependence on the written Word and to omit godly order, must never be misused to make us, on the other hand, unmindful of Him. Some almost forget the work of CHRIST while *speaking* of the work of the SPIRIT, but we must *not* tend to the other extreme. Nevertheless we should be peculiarly cautious when there is so much false teaching in this direction. The HOLY SPIRIT does not cause a disproportionate stress on Himself, and we have a wondrous lesson, and

rebuke of our self-esteem, in the way He glorifies CHRIST, even as CHRIST glorified the FATHER.

Our beloved LORD'S nigh-closing address to His disciples is oft quoted, but more with reference to "comfort" than "instruction" and "exhortation." Yet He never separated these things. We find a wealth of teaching as to the HOLY SPIRIT. He is before us in John 14:16, not as a bare influence, but as a Person, and a Person like unto the LORD JESUS. The word "COMFORTER" rather signifies "an ADVOCATE," literally "ONE CALLED ALONGSIDE," the name applied to the LORD in 1 John 2:1. To make this promise and prophecy into a declaration of the mere granting of certain feelings, or of certain influences, is to rob it of its grandeur, and also of its dispensational bearing, in connection with that descent of the HOLY SPIRIT, which was as real as the ascent of CHRIST.

And when we come to chapter 14:26 this ADVOCATE is again mentioned, and His representation of the LORD is again enforced. The witness is quite clear—"He shall teach you all things, and bring all things to your remembrance." Have we an "influence" here? And the word "He" is emphatic, and put in the masculine,* though the nearest noun, "SPIRIT," is neuter. The reader who may not know Greek should not be misled by a show of learning in connection with Romans 8:16-26 or John 14:17.† The word here for "SPIRIT" is always *neuter* in Greek, but so is the word "light" in John 1:4; 8:12; 1 John 1:5. Other names of the LORD "Way," "Truth," "Life," "Door" are *feminine*, and yet are used figuratively of Him. "SPIRIT" signifies "Breath," and affords a contrast with that which we understand as "material," and is thus used to explain to us something of Him Who is so glorious. It is *equally* neuter in John 4:24, where *none* wish to deny DEITY: is it fair then to confuse any by referring to the word "itself?" If one were to take the words of John 1:9 and say "which *thing* lighteth," the absurdity, and sinfulness, would be evident yet there is the same *neuter*.§ This is no difficulty in the Greek, and the humble child of GOD need not be concerned by parade of a little knowledge. In fact, we speak of GOD by the name of a thing when calling Him the ROCK: but there is no irreverence: we adopt the descriptive language He has condescendingly used, to teach us concerning Himself.

The remarkable fact is not the neuter of the pronoun in "agreement," but the introduction of the *masculine pronoun* in John 14:26, to lay

stress on the reality and DEITY of GOD the HOLY GHOST. And the believing heart will rejoice to know in John 16:13 we have *again*, and yet more definitely, a contrast to that which might be expected; for the word rendered "He" is here *again* expressly and prominently masculine, though the figurative word "SPIRIT," with which it is joined is, as ever, in the neuter. One Word of GOD is sufficient, and the *twofold testimony* rings out and must *not* be put aside. Ah, it is more than twofold, for the same emphatic "He" occurs in verse 14. Thus the whole language of CHRIST—whether viewed grammatically, or in relation to the parallel with Himself—is not only clear but arranged to anticipate and answer mistakes and opposition. The child of GOD can only worship, and admire the Scriptures yet more and more!

"THE COMING OF THE LORD DRAWETH NIGH"

James 5:8.

Truly, "our salvation is nearer than when we believed." Signs of the times are unmistakable, and fear has laid hold of many hearts. Some believers, also, are not at ease in their minds, and some are too much taken up with material things, even though they have professedly taken a place "outside the camp." An easy "tolerance" characterizes others, and parts of truth are unknown or put aside. There are calls to service in overseas areas. There are aged people's homes woefully understaffed. It seems that few wish to be dedicated to such service. Few dare to trust God to meet their needs and lay themselves out to "serve." Most wish to be served, and forget "we must ALL appear before the Judgment seat of Christ." These may not seem like "words of encouragement," but the word includes exhortation, and this aspect must not be overlooked.

"The coming of the Lord draweth nigh." A third of this year has passed all too quickly. What have we done to please our Lord? Shall the saints be affected by the apathy so general. Let us remember the word of the Lord, "Because iniquity (lawlessness) shall abound, the love of the many shall wax cold." "Be ye also patient stablish your hearts; for the coming of the Lord draweth nigh."

GOD'S - PEOPLE HIS TREASURE

"And they shall be Mine, saith the LORD of hosts, in the day that I do make, even a peculiar treasure" (Mal. 3:17 R.V.). Soon after the people of Israel came out of Egypt, God reminded them that this was *His* work. "Ye have seen what I did unto the Egyptians, and how I bare you on eagle's wings, and brought you unto *Myself*. Now, therefore, if ye will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people" (Ex. 19:4-5). But they turned quickly out of the way, and their history is one of sad apostasy, interrupted at times by God-given revivals, as those under David, Solomon, Ezra and Nehemiah. After this last reviving came the prophecy of Malachi, revealing a sorrowful declension, for which the religious leaders were largely responsible. The people were bringing polluted gifts to God's altar, and the priests were apathetic, and had "caused many to stumble at the Law." Moreover, there was no sense of the enormity of their sin. Religious iniquity, as it always will, leads to immorality and social injustice, so the scene as portrayed by the prophet is dark indeed. Yet God did not leave Himself without witness. He sent Malachi to Israel, and, in the midst of stern rebukes, again and again, speaks through the prophet of future blessing to come to the nation, when "*the Son of Righteousness shall arise with healing in His wings.*"

Yet the *darkness* of the times is illustrated in the words, "And *NOW* we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered" (Mal. 3:15). How like to the fearful condition of the nations today! But there was a remnant of faithful ones, who came together to encourage themselves in the things of God, *even at a time of religious looseness and empty profession.* "THEN they that feared the LORD spake often one to another; and the LORD hearkened and heard it, and a book of remembrance was written before Him for them that feared the LORD, and that thought upon His Name" (Mal. 3:16). We do not know their names. Doubtless, they were not of much account among their neighbours, but their names were known to God, and they were dear to Him; so dear, that their frequent converse about Himself is recorded in His book. They are His "peculiar treasure," for He gave them to His Son to be redeemed by His precious blood, for "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God." True, they lived

before Christ came, but saints today are their spiritual descendants.

And such was the brother whose body we are "sowing" in the earth today. A quiet, unpretentious man, he ever desired to be among those people who came together to meditate on the Lord and His word, to worship Him and to seek His face. Regularly he gathered with believers at New Cross week by week until infirmity, borne without complaining, prevented. The words of our text are true of him, and we each may ask: "Are they true of me?"

Look at the words again. They speak of a day of God, a special day of His *making*. The resurrection of the Lord Jesus is thus spoken of in Scripture: "This is the day which the LORD hath made; we will rejoice and be glad in it" (Ps. 118:24). That day is past, though we remember our risen Lord each first day of the week. But "the day of Christ" is that for which we, and our departed brother, are looking. We are not to be made His "jewels" or His "peculiar treasure" *then*. The saints are that *now*. "Ye are a . . . peculiar people" (1 Pet. 2:9). But "in that Day," they shall be manifested as such, for we are persuaded of "this very thing, that He Which begun a good work" in us, "will perform it until the DAY OF JESUS CHRIST."

This is the humble assurance of our late brother, and of some amongst us here. Would that all present could speak with equal confidence of: "The Son of God Who loved *me*, and gave Himself for *me*." Are *our* names in the Lamb's Book of Life, and are *our* words and works worthy of being recorded in God's Book of Remembrance?

The foregoing is the gist of an address at the "sowing" of the body of William Collins at Streatham Cemetery, December 1st, 1960.

THE PROOF AND APPROVAL OF FAITH

continued

The FACT of Creation being the work of GOD is not only recorded in Genesis, chapters 1 and 2, but is again and again alluded to in other parts of the Scripture, for example, Exodus 20:11, Isaiah 40: 27-28, Psalms 121:2; 124:8; 134:3; and also in the discourses of the Lord Jesus. Therefore, the inevitable results of discounting the literality of the first two chapters of the Bible are to undermine faith in the rest of Scripture and to assume knowledge superior to that of the Son of God, through Whom all things were made, and "without Him was not anything made that was made." To cast

doubt upon the integrity of Christ in any matter whatsoever is a most grievous sin, for if His clear and unquestioning acceptance of ALL Scripture is doubted, then what kind of dependence can be placed upon Him for salvation? "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," saith James (2:10). Even so, whoever professes faith in Scripture in a general way, and yet denies parts thereof, his "faith" is open to question. He cannot honestly say, "My help cometh from the LORD, Which made heaven and earth." Hence, a constant emphasis must be laid upon the words, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

Reverting to the beginning of our chapter (Hebrews 11) we read—

"Faith is the Substance of things hoped for."

This word is used in 2 Corinthians 9:4 and 11:17, where it is translated "confident" and "confidence." It is similarly rendered in Hebrews 3:14. Thus is set forth the reality and solidity and value of faith. It is not a mere emotion, imagination, or figment of the brain, for faith is a "gift of GOD," it is "of the operation of God." It is a grace inwrought in the hearts of the elect; hence it is "substance" ("sub" meaning "under" and "stance" "a standing.") The Greek word is exactly equivalent, being "hupostasis." It is the word rendered "Person" in chapter 1:3, denoting the eternal and unchanging being of the Living God. That the same word should be used to define faith is indeed a precious encouragement to those who truly believe; for faith is the bestowment of God the eternally subsisting One. His gifts are ever consistent with His own character, for they and His calling "are without repentance" (change of mind.)

Further, the word "hupostasis" was used in the common language of the people, who spoke the Greek of the New Testament, to describe the "title-deeds" to property. Hence its suitability in regard to the "inheritance incorruptible, undefiled and unfading, reserved in heaven" for the saints. They have not yet entered into possession of those "things which God hath prepared for them that love Him," as yet unseen, unheard, and unperceived in thought by man, and even by themselves. They are the "things hoped for," and faith assures them of their reality and of the certainty that they are indeed theirs, even as the "title-deeds" held by an heir assures him of his right to property willed to him, though such he has never seen.

Thus the God of all grace encourages the "heirs of salvation." A further word is used to define this grace of faith—

"The Evidence of Things not seen"

This word is derived from one meaning "to reprove," and that with the intention of convicting or convincing. It may be said to be a "revealing of the real condition of the one reproved—for example, his sin, of which he has had no conscience, and of which he has now been persuaded. So the word as employed in Hebrews 11:1; has probably the combined thoughts of revelation, persuasion, and conviction. May we not also say that God-given faith is a reproof of all unbelief, doubt, and Satanic assaults, such as the believer endures at times. "The evidence of things not seen," for "we walk by faith, not by sight." We were not present at the creation, nor at the cross, and our Lord is He "Whom *having not seen*, we love, in Whom though now we *see Him not*, yet *believing*, we rejoice with joy unspeakable and full of glory. By faith we are fully persuaded of the reality of the Person and work of our God, the Living God.

The First Four Examples of Faith

Bearing in mind that those to whom this epistle was written were Hebrews, who once had "ordinances of Divine service and a worldly sanctuary" (ch. 9:1) and a high priest visible to their sight; we may understand a little of the great contrast between the present simplicity of their worship and the ritual to which they had been accustomed. Now there is nothing outwardly attractive, nothing to appeal to the senses. Hence the desire of the writer to encourage these believers, by reminding them that they were in direct descent, spiritually, from these four patriarchs, the "eyes of whose hearts" were "enlightened" (see Eph. 1:18). So far as is recorded in Scripture, they had no visible aids, unless we accept their altars as such. Some heard the voice of God, but these Hebrews had the Holy Scriptures, in which "the Holy Ghost SAITH, Today if ye will hear His voice" (ch. 3:7).

Abel and Noah together bring before us the *need* and the *effect* of atonement, the former emphasizing the giving up of a life, to meet the sinner's need; the latter the salvation from wrath of those within the ark, pitched (a word meaning atonement) "within and without with pitch" (Gen. 6:14). Both have "obtained a good report" (witness or testimony). God has witnessed by means of Scripture to their faith.

Enoch and Abraham present to us the "walk by faith." They each follow accounts of those who set forth the truth of atonement, and are meant to be examples to all who profess faith in the propitiation which the Lord Jesus made when "He offered Himself without spot to God." Enoch walked with God. His was a life that pleased God. His faith was set upon the unseen Eternal Being, Who was so real to him, that, without wavering, he could say "HE IS." So Abraham's faith had, and was, "substance." The land promised him for an inheritance he did not possess, but he knew he would inherit the whole in God's appointed time. His faith, too, was an "evidence of things not seen;" he looked beyond the land that he could see, to that veiled from his mortal eyes, "for he looked for the city which hath foundations, whose Builder and Maker is GOD."

Thus these tried and tempted Hebrew believers, and we, chosen out of the nations, are all encouraged to "look at the things not seen," which are "eternal" (2 Cor. 4:18) and though "now we see not yet all things put under Him . . . WE SEE JESUS."

BLESSINGS MISUSED

Percy W. HEWARD

The experiences of one believer often help another, and if GOD deign to use these thoughts thus, the glory is His alone. It is delightful to know His deep interest in all His people and His care for them, even in minutest details. "Day unto day uttereth speech" in this connection also, and day unto day should be full of heartfelt thanksgiving. We should never tire of praise.

Let us remember that temptations beset at all times. But when we receive manifest blessings, there is an *extra* fulness of peculiar dangers. For example—

(1) We may become occupied with the Gifts and forget the GIVER. As soon as a "thing," however precious, becomes the *object* in view, there is a peril. It is easy to seek blessings for their own sake, and to ask for them rather than GOD'S will. It is "natural" in a flood-tide of encouragements to forget to give thanks. Ten lepers prayed; one, when he was healed, praised. (Luke 17:13-15). Is there a similar proportion of failure today?

(2) Closely linked with this is the tendency to *excitement*. Evident mercies follow in rapid course, and the mind becomes less restful, and less humbly dependent.

(3) Satan will ever seek to inculcate wrong thoughts, and pride is so natural amid great joys.

It may be pride of "walking with God," and this may be twofold—

(a) Self-satisfaction after real spiritual communion.

(b) Self-esteem because of an imagined basis for the blessing in some condition of soul, whereas GOD may have granted it in His sovereignty, thereby drawing us to see much more His love to unworthy ones. The consequence of pride is comparison with others (2 Cor. 10:12), and despising others.

(4) And not only so, when remarkable blessings occur, it is so convenient to spend the time with regard to these, and to forget the continual command—"Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). The fortress is left unguarded while the feast of blessing is enjoyed. This is "one-sided."

(5) Still more openly, there may even be the consuming upon one's own pleasures (Jas. 4:3). Thus the Corinthians used the Lord's enrichment to aggrandize themselves. *But every blessing is a trusteeship.*

(6) Repeated experiences of enjoyed mercies may *accustom* one to such, and thus unfitness for strain of another kind may be brought about. The child of GOD may unconsciously drift into a state in which, if the fig tree does not blossom, there is at once a diminution of rejoicing in the LORD (Hab. 3:17-18). This is the effect of the failure already noticed—dependence on the "gift" rather than on the GIVER. Indeed all mistakes are closely associated sins.

(7) If we have many manifest blessings, some will draw wrong inferences, and exalt us as if "we" were very spiritual, and others may feel jealousy and envy. Hence the need for much circumspection toward others at such a time, also the need for a holy delight in the partnership of other believers. Shall we not seek it, in God's grace?

A holy guarding against these evils is possible, in the power of the Holy Spirit. God's hand is not shortened. His ear is not heavy. It is needful to be on the alert against the beginning of every evil. For example, pride may easily be fostered by a tendency to speak of oneself. It is wrong to pray, "Lead us not into temptation," and *then to step thither*. But if, in mercy, we delight to be in conscious dependence on the Lord, how often we shall detect sins at their commencement, and seek, and receive, victory to enjoy the good hand of the Lord, as Ezra and Nehemiah, and to praise Him "with uprightness of heart."

NOTES ON MEMORIZED VERSES

EPHESIANS 2

5. Dead, so *needed* to be made alive. "With Christ" implies identification, as also 6, our being raised and seated in the heavenlies, but 'tis "in Christ." 7. A display of the grace *now* experienced in the ages coming. 8. Ye are "ones-having-been-saved." Note the stress (as refrains) on "grace" and "in Christ." 9, 10. Not our works. Saints are His workmanship (poem lit.). 11, 12. We are never to forget what we *were* (cf. verses 2, 3). 13. But to rejoice humbly in *what* we are—made near to God, and *where* we are—"in Christ." 14. He IS our peace. "Made both things one thing—alluding to the tabernacle—for the two rooms became one when the middle wall of partition (the veil) was rent. 15. Likewise, Jew and Gentile are now "one new man" in Him. The enmity (cf. Coloss. 2:13-15). 16. Not only are *they* "one," but are "one" with God, being reconciled to Him through the cross (it is interesting to compare Colossians). 17. He *evangelised* peace (note v. 14). 18. *Through* "Christ," in "One Spirit" *toward* "the Father." There is no suggestion of worshipping the Holy Spirit separately, but here we have the normal "procedure" for worship by believers, alone and in assembly. 19. A change effected by grace. 20. Lit. "having been built." 21. But it is "in Christ," the building "is growing." How often are found the figures of architecture and agriculture together (cf. 1 Cor. 3:9; Eph. 3:17). 22. "Being builded." A work going on *with a view* to a holy temple.

EPHESIANS 3

1. Paul was suffering *on behalf* of the Gentiles. How much we owe to him, under God. 2. A dispensation of grace *with a view* to Gentiles. 3, 4. Paul's knowledge of "the mystery" was by revelation, but he does not claim an exclusive knowledge. 5, 6. Rather he acknowledges it is made known to apostles and prophets. 7. A mystery, but not mysterious. It is now made clear that Jews and Gentiles, being saved, are one body, joint partakers of gospel blessings. 8. Paul's *low* estimate of himself, and *high* privilege of preaching the gospel to Gentiles. "Un-trackable" riches. 9. To "enlighten" in regard to the mystery. 10. The purpose—To make known *through the church* the "much-variegated" wisdom of God. 11. Nothing by chance in His plan. He has a purpose. 12. "Boldness," "access," "confidence," and through faith, which is God's gift. The believer's position and privilege are unique. 13, 14. Do not faint, I am praying. 15. Saints on earth and saints in heaven have one Father, and therefore are one family. Compare ch. 1:10 (heaven and earth). 16. Note the prepositions—"according to," "by" (lit., through), "in" (lit., into.) (see 2 Cor. 4:16 for "inner"). 17. The indwelling experienced through faith. Rooted and founded (lit.) (compare ch. 2:21). 18. Strength to lay hold of, together with *all* the saints. Compare Rev. 21:16 for measurements. 19. To "know" what surpasseth "knowledge." Hence Paul's prayer (v. 16) that God will grant (GIVE) this ability. 20. GOD is able, but do we experience inworking power? 21. "Unto all the generations of the ages of the ages."

EPHESIANS 4

1. The Lord's prisoner speaks. Could we so speak in such circumstances? 2, 3. How to walk. The four words show what will ensure unity and peace. "Keep" (not make). *Such* unity not understood in the "ecumenical movements." 4, 5, 6. All unities closely wound with the Tri-unity of God. 7. All (v. 6) yet "each one." The gift of the Christ the measure or standard of the grace. 8. All gifts to men are from the risen Lord. 9, 10. He des-

THOUGHTS FROM THE WORD OF GOD

cended, He ascended—the Same LORD. 11. The gifts of apostles and prophets now replaced by the Scriptures. But evangelists, pastors and teachers, continue. 12. The body of Christ, a leading theme of this epistle, needs edifying (building up). 13. These latter gifts are meant to be in the church until the arrival into the stature of a perfect man (the goal purposed for the "new man") (ch. 2:15). There should be a manifestation of such unity now, but it cannot be "man-made." 14. "Children," the contrast with a perfect (full grown) man. 15. May grow "up." This last word is not in the text, but is surely appropriate, for the Head is in heaven. 16. The whole body depends on, and derives all from, the Head (cf. Coloss. 2:19). 17. Your

"walk" is to be an entire contrast. 18. A fourfold humbling description of unregenerate man. 19. "Past feeling"—a dreadful condition leading to an abandoned life of shame. 20. "But ye," and this is all of grace. 21. "Learned" because "taught." 22. "Put off," a deliberate and definite act. 23. The *spirit* of your mind (noos). A difficult phrase to understand. We have a spirit, for the Holy Spirit witnesses therewith. There is a contrast with verses 17 and 18, where we read of the mind (noos) the understanding (dianoia) also relating to the mind. So also ignorance (agnoia) meaning almost without mind. Hence to speak of "the spirit of the mind" of believers implies that they have a "life" and "understanding." z

SPECIAL READINGS FOR THE LORD'S DAY

SPECIAL READINGS FOR THE LORD'S DAY

July, 1961

August, 1961

TEXT	PARALLEL	CONTRAST	SIDELIGHT
2 1 Pet. 2:21	John 13:13-15	Matt. 23:3	Ps. 85:13
9 1 Pet. 2:22	John 1:17	Rom. 3:13-14	Luke 23:41
16 1 Pet. 2:23	Acts 8:32	Ps. 38:12	2 Sam. 16:10
23 1 Pet. 2:24	Isa. 53:5	Num. 18:22	Deut. 21:22-23
30 1 Pet. 2:25	Ps. 116:7	Jer. 23:1-2	Hosea 14:1-2

TEXT	PARALLEL	CONTRAST	SIDELIGHT
6 1 Pet. 3:1	Col. 3:18	2 Kgs. 11:14	Prv. 31:11-12
13 1 Pet. 3:2	1 Cor. 7:16	Eccl. 7:26	1 Kings 2:17
20 1 Pet. 3:3	1 Tim. 2:9	Isa. 3:16	Rev. 19:8
27 1 Pet. 3:4	1 Sam. 1:15-16	Prov. 7:10-12	Matt. 11:29

SUGGESTED DAILY READINGS

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JULY, 1961

"IF THE LORD WILL"—AUGUST, 1961

Day	READING		LEARNING		Day	READING		LEARNING	
	Ezekiel	Acts	Isaiah	Ephesians		Ezekiel	Romans	Isaiah	Ephesians
1	5 1-17	23 1-11	59 21	2 5	1	25 1-17	8 28-39	61 9	3 1-4
2	6 1-14	12-22	60 1	6	2	26 1-21	9 1-18	10	15
3	7 1-27	23-35	2	7	3	27 1-23	19-33	11	16
4	8 1-18	24 1-13	3	8	4	24-36	10 1-21	62 1	17
6	9 1-11	14-27	4	9	5	28 1-10	11 1-12	2	18
6	10 1-20	25 1-13	5	10	6	11-26	13-24	3	19
7	11 1-25	14-27	6	11	7	29 1-21	25-36	4	20
8	12 1-15	26 1-18	7	12	8	30 1-26	12 1-21	5	21
9	16-28	19-32	8	13	9	31 1-18	13 1-14	6	1
10	13 1-23	27 1-11	9	14	10	32 1-16	14 1-23	7	2
11	14 1-23	12-22	10	15	11	17-32	15 1-33	8	3
12	15 1-8	23-32	11	16	12	33 1-16	16 1-27	9	4
13	16 1-11	33-44	12	17	13	17-33	1 Cor.	10	5
14	15-32	28 1-15	13	18	14	34 1-15	18-31	11	6
15	33-47	16-31	14	19	15	16-31	2 1-16	12	7
16	48-63	Romans 1 1-15	15	20	16	35 1-15	3 1-11	63 1	8
17	17 1-24	16-32	16	21	17	36 1-12	12-23	2	9
18	18 1-18	2 1-16	17	22	18	13-24	4 1-21	3	10
19	19-32	17-29	18	3 1	19	25-38	5 1-13	4	11
20	19 1-14	3 1-18	19	2	20	37 1-14	6 1-20	5	12
21	20 1-16	19-31	20	3	21	15-28	7 1-13	6	13
22	17-32	4 1-12	21	4	22	38 1-13	14 28	7	14
23	33-49	13-25	22	5	23	14-23	29-40	8	15
24	21 1 17	5 1-11	61 1	6	24	39 1-10	8 1-13	9	16
25	18-32	12-21	2	7	25	11-29	9 1-14	10	17
26	22 1-16	6 1-11	3	8	26	40 1-16	15-27	11	18
27	17-31	12-23	4	9	27	17-31	10 1-15	12	19
28	23 1-16	7 1-12	5	10	28	32-49	16-33	13	20
29	17-34	13-25	6	11	29	41 1-12	11 1-16	14	21
30	35-49	8 1-13	7	12	30	13-26	17-34	15	22
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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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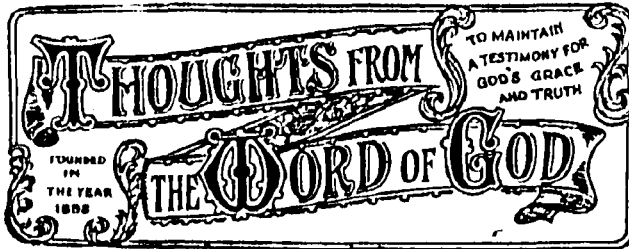
"Thus saith the LORD thy Redeemer,
the Holy One of Israel; I am the LORD
thy God, Which teacheth thee to
profit, Which leadeth thee by the way
that thou shouldest go."

Isaiah 48:17.

ISAIAH 57:15

O God Most High, O Lofty One,
Whose Name is holiness,
Inhabiting eternity,
Whom no man hath seen, nor can see,
We own our worthlessness.

In heaven's high and holy realm
Thou hast Thy dwelling-place,
Yet with the humble, contrite heart
Thou dwellest, Holy One; Thou art
Rich in reviving grace.



WORDS OF ENCOURAGEMENT

"Therefore God" There is no occupation of the soul more refreshing and rewarding than to contemplate the Person and work of the Son of God, our Lord Jesus. It is "beholding as in a glass the glory of the Lord," and the effect is, or should be, transforming (2 Cor. 3). He is said by God in Psalm 2 to be "My King," and here, in Psalm 45, as "The King," none other than "our glorious Lord."

His humanity is before us in verse 2, and His Deity in verse 7. "Therefore" conveys the thought of result and reward. Beautiful beyond all, gracious in all utterance, loving righteousness and hating wickedness, He is righteous and holy beyond all. "Therefore God hath blessed Thee for ever." "Therefore God, Thy God hath anointed Thee with the oil of gladness above Thy fellows." God raised Him from the dead and gave Him glory. God eternal, He yet humbled Himself to become of a woman, to become under law (Gal. 4). *Eternal blessing* and Exaltation are the reward of His obedience. "Therefore God hath."

In these, by Sovereign grace, and because of imputed righteousness, the elect have a share. Yet the saints are to have Him before them also as Example, whom they are to imitate. May there not be a "Therefore God hath" in their experience? Yes, if they are marked by an evident beauty of holiness, graciousness of speech, loving what He loves, and hating what He hates. They will never be personally worthy of all that those words conveyed to Him, for in all things He is pre-eminent. "Be ye therefore followers of God, as dear children, and walk in love" (Eph. 5:1, 2). Then shall we rejoice to meet Him Who saith, "Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be" (Rev. 21:12).

Poem to Help Christian Experience—No. 273.

"Christ died for our sins according to the Scriptures."
1 Cor. 15:3.

Our gracious God, 'tis written,
That Christ the Rock was smitten

'Neath Thy avenging rod;
And through the blood once flowing
From Him, Thou art bestowing
Salvation, O our God.

No more shall He be offered;
On Golgotha He suffered
Once for a ruined race;
Redemption was completed
And ev'ry foe defeated.
Immeasurable grace!

Our sin He was confessing—
Our guilt and our transgressing—
Though sinless e'er was He,
Our judgment He was bearing.
O love beyond comparing,
O deep humility!

Then did He cry, 'Tis finished,
And ne'er will be diminished
The value and effect
Of precious blood once given,
When His dear side was riven,
In love for His elect.

He who hath made atonement
Now knoweth high enthronement
At His Own Father's side;
And soon, at His appearing—
The Day is surely nearing—
We shall with Him abide.

GOD'S FREE WILL

PERCY H. HEWARD

Now is the day of man (1 Cor. 4:3). He is exalted, and God is attacked. Not always with the effrontery of open infidelity; frequently the more subtle method of ignoring His arrangements is adopted. Yet it is the mark of His people to fear before Him (Mal. 3:16), with holy joy, meekness, love and trembling, and to show a spiritual and godly acknowledgment of His sovereign authority, *however* it be exercised. For God *appoints* the standard of right, and that which He does is essentially perfect, though it may not appeal to our imperfect judgment: "And again they said, Alleluia" gives a keynote of the feelings of heavenly ones, whenever God works.

Many have been the arguments of men for the free will of man, the majority overlooking that election is *because* of the free will of sinners, which is naturally and definitely against faith in the Lord Jesus. The dread *fact* of free will accounts for the *awful* sin of today. We do not deny but mourn it, and mourn its results, though, if God permits, we thank Him even for His silence and permission (Ps. 50:21, 1 Tim. 2:1). Nothing is harder than attaining the spiritual height of

Revelation 19:3, even to praise God for that which superficially seems contradictory to His spotless character—but nothing is easier than the proud, unweeping counterfeit of this awe-struck condition of heart.

The idolatry of today is not always outward in this Christendom-land, but, often is hidden hypocritically in the heart (Ezek. 14:3). Men worship an enlarged conception of themselves or their ideals, and call this “the Lord.” God is *not* the universal father of popular teachings: Christ has told us who is (John 8:44). We do not want the creation of man’s imagination, but the Lord Who has revealed Himself in His Word. Many say, “I should not do this, would God?”—and thus by a perversion of Matthew 7:11 (applying, in a specific case, to *His* children) bring Him down to their level, as many have acted with the question “What would Jesus do?”

Rarely does the Lord condescend to explain His character as in Ezekiel 18. *There* one of the objects seems, as in the argument of Romans 2, concerning “patient continuance,” to show men their failure in *absolute* repentance, or the making of a *new* heart. Moreover God has no need to give any account of His matters. His way is perfect; and at the tribunal of human opinion He will not begin to commend Himself. Shall the Creator, before Whom all nations are as a drop of a bucket, plead the patronage or approval of those who are less than nothing? God is *not* responsible to us, but we are to Him. If He commands that which seems contrary to reason, or promises the impossible, let God be true, but every man a liar. And so is it as to everything. We must not merely oppose man’s criticism of Scripture, but also the veiled criticism of the Lord in His acts of inscrutable judgment. The flood and the appointed extermination of the Canaanites were deeds of perfect holiness. “Shall not the Judge of all the earth do right?” Who are we that we should dare to reply against God? Shall the potsherd strive with the Maker? Away with the blasphemy of man’s judgment of God. *God’s* free will needs emphasis. *He* is not subject to His revealed law. True, He will do nothing that is wrong, but can we, frail creatures, dare to decide what is? We rather know what is *dispensationally* wrong, or not permitted to us. He said “Thou shalt not kill,” but He kills and makes alive. He hath His way in the waves and whirlwind as well as in the sanctuary. That which was said of eastern monarchs is especially true of Him—“Whom He would He slew; and whom He would

He kept alive; and whom He would He set up; and whom He would He put down.”

The inspired writers clearly show that the Lord will not do evil, or lie, or tempt, but they also make clear His inexplicable sovereignty as a call to faith. If lying spirits go forth, praise is brought to His name (1 Kings 22); if Job is in agony the Lord is glorified in the permission of it—here we have not the God of sentiment, but One Who does not do as we should or must, but Who has a purpose behind all, and Who cannot be restricted by any, God has a right to allow us torture, if He is exalted: there is no injustice; we are chastened then less than our iniquities deserve. God has a right to continue the inequalities of providence, and to further or to thwart our wishes, and to pass sentence of death because of Adam’s sin (Rom. 5), and to elect as He wills, or to leave men without a “chance,” as earth’s logicians would say, “How unsearchable are His judgments, and His ways past finding out.” Then let us say “To God *only* wise . . . be glory,” while He saith “*I* am God, and there is none else; God and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My Counsel shall stand, and I will do all My pleasure.”

CORRECTION

The paragraph under heading ‘Special Notice’ in the last issue should have read that my possible absence from England will be, “if the Lord will”, from the middle of June to the middle of July.

Editor.

YOUNG PEOPLE'S COLUMN

What the Bible is

Last time we saw how that the Bible—the Holy Scriptures—can be likened to a TOUCHSTONE, because we can be tested by bringing ourselves into contact with it. Many are afraid to do this, because they do not wish to know the truth about themselves. The Bible teaches that men and women, boys and girls, are sinful and enemies in their minds against GOD, and need a Saviour, for they cannot save themselves. How great a mercy it is when one is made willing to be tested by the words of God, and to seek that Saviour of Whom they speak.

We also thought that the Bible is like a LOADSTONE, or magnet, because GOD uses it to draw sinners to Himself. When one is saved through faith in the Lord Jesus, the words of God are very attractive to the heart, which is, through their power, when the Holy Spirit works, drawn upwards toward God. Do the Scriptures have such attraction for all our readers? Let us now think of the Bible as a:

KEYSTONE

No doubt you have noticed, when looking closely at a stone arch, that there is one particular stone, of wedged shape, in the centre. By "wedge-shape," is meant that it is wider at the top than the bottom. Thus you can see that, if this stone were taken away, it would greatly weaken the arch, and perhaps lead to its breaking down.

Now we may say that the Bible is as important as the Keystone of an arch. We read of "the word of the truth of the gospel" being called, "the faith," by which we mean all that GOD has been pleased to reveal to us of Himself, His dear Son, the Lord Jesus, of His work in creation, and His greater work of Salvation by the life and death of Jesus Christ. He said, "Heaven and Earth shall pass away, but My words shall not pass away." Some people do not believe the Bible, and some who profess to believe it, keep others from reading it. Many foolishly think that there is no need of this book of God, and teach that we are not to regard it as absolutely true. Others are quite ignorant of what is to be read therein.

Now, all this is like trying to dislodge a keystone from its arch, and so there is a great "breaking down" in these days, and many are living as if there were no GOD, and "evil men and seducers wax worse and worse." But the Keystone will never be removed, and God's truth will prevail, for "the word of our God shall stand for ever."

What place has the Bible in your life? Finally, we may think of the Bible as a

WHETSTONE

Nowadays, the cutting of hay is by machinery, and mowers are used for keeping lawns smooth. Yet when the writer was in Italy last year, he noticed that the lawns were kept trim by men who used scythes. Some of you know what these are and have seen them in use. But for those who do not know what they are, something must be said about them. A scythe is a long, slightly curved steel knife at the end of a long handle, from the side of which is a short handle grasped by the right hand of the user, who holds the top of the long handle with the left hand. Thus he is able to take a wide sweep, and cut the grass. In time, the blade gets dull, and needs sharpening; and if you have watched carefully, you will see the man take from his belt a stone about a foot long, and about an inch or more wide, and rub it several times each side of the blade; then he goes on with his work.

Are you one who is resting on the Lord Jesus for your salvation? If so, you will know how needful are prayer and the daily reading of God's Word. Sometimes, we hear the words, "a *bright* Christian" or "a *keen* Christian." Not that these words should be necessary to describe a child of God. The very fact that he or she is a *Christian* should make him or her different from the world around. All the same, one can be neither "bright" nor "keen" unless one is kept sharpened by continual use of the words of Scripture. If this is neglected, you and I will soon become "dull" and unfit for any work to which God has called us. Also, others will notice our lack of "keenness"—it may be our family, our fellow-believers, or those where we are daily employed. We need to pray, "Quicken (revive) me, according to Thy Word."



PSALM 110

(continued)

Verse 3 continued: In the beauties of holiness from the womb of the morning Thou hast the dew of Thy youth.

The expression, "in the beauties of holiness," has been thought to have reference to the ritual and splendour of Israel's divine service. The garments of glory and beauty wherewith Aaron the high priest was clothed, and "the beauty of holiness," in which the appointed temple singers were to worship and praise the Lord. (1 Chron. 16:29; Psa. 29:2; 96:9). And God's service in the millennial day, when a King is in their midst, will be outwardly glorious and magnificent, as well as His priests and ministers inwardly righteous. (Isa. 26:2.) An appointed contrast, as to the outward, from this time of pilgrimage and strangership; the simplicity which is in Christ Jesus (11 Cor. 11:3), which Christendom in so large a measure has set aside, with its unappointed ornate vestments, and ritual, and the adapting of pagan customs and observances into the professed service of God. Like Israel of old who sought to sanctify practices connected with heathen rites into God's service, but which nevertheless remained an affront to the Lord (11 Kings 18:4; 11 Chron. 33:17).

Such remarks apply not only to sacerdotal circles in these modern days for play-acting and drama which at the time of the Reformation were eschewed as evil and thrown out have returned under new guise, yet having the same origin, into circles which at one time would have abhorred these misrepresentations of divinity and of sacred things.

The expressions, "the womb of the morning," and "the dew of Thy youth," would appear to embrace the times of refreshment that shall come from the presence of the Lord. It will be the day of the gladness of His heart. The Sun of righteousness shall arise with healing in His wings. He shall come down like showers that water the earth. His Name shall endure for ever, and men shall be blessed in Him. There shall be beauty for ashes,

the oil of joy for mourning, for the wicked shall be consumed out of the land (Isa. chs. 61: 62).

The groan of creation shall cease. Earth's sorrows shall give place to joy and gladness. All nature shall rejoice, the very trees of the field shall clap their hands. The satanic veil of superstition and idolatry shall be taken away from off all nations, and many shall join themselves to the Lord (Zech. 8:21-23).

Verse 4. The Lord hath sworn and will not repent (change His purpose) Thou art a priest forever after the order of Melchizedek.

Men swear by someone greater than themselves to give assurance to their oath. God swears by Himself for none is greater than He. He is the Maker of all things. "My Father is greater than all" said the Lord when giving assurance to His disciples that none of His sheep should perish (John 10).

As we know Levitical priests depended on their genealogy for their office, they had infirmity, and they could not continue by reason of death.

In contrast thereto Melchizedek's priesthood figures on the pages of Scripture as an abiding priesthood having no genealogy, without father, without mother, having neither beginning of days, nor end of life, and in being king and priest he was thus a type, "Made like unto the Son of God."

The king-priest is God's ideal for government among men, and it appears to have been, at least in measure, His governmental arrangement among men before the choosing of Israel, and the giving of the law, though men could not sustain it. The patriarchs thus acted, Job also, though the double appellation is reserved in Scripture in the wisdom of God in connection with Melchizedek.

The Lord is yet to rule in this exalted dignity over all creation. Through His one offering for sin the Lord has perfected for ever those who are being sanctified. In this the time of His people's need and frailty and falling short they have the Lord as their High Priest in heaven merciful and compassionate, able to succour those who come unto God through Him.

The Lord is also a High Priest of good things to come, and when His saints are redeemed as to their bodies, He will in priestly blessing shepherd and lead them in heavenly scenes of joy and service (Rev. 7:17).

Verse 5. The Lord at Thy right hand. The Lord, the Messiah, at God's right hand, as in verse one, though some take this expression in the reverse way. The judgment following on the wicked

being inflicted by the Lord Himself in person at His return, and as recorded in 11 Thess. 1; Rev. 19, may indicate that the expression should be taken as in verse one.

Shall strike through kings in the day of His wrath.

The day of wrath, the wrath of the Lamb, God's wrath, which follows in a distinctive way the last tribulation period of this gospel age. At the sixth seal men cry out to be hidden from the face of Him that sitteth upon the throne, and from the wrath of the Lamb, "For the great day of His wrath is come and who shall be able to stand?" At the sounding of the seventh trumpet we have the same climax, for both the seals and the trumpets lead up to the Day of the Lord, "Thy wrath is come" (Rev. chs. 6 and 11), and we have mention of the rewards to saints. The repeated mention of the kings of the earth in rebellion against the Lord, and their judgment also links with this verse.

Striking, smiting, suggests swift judgment, as it will be when the Lord returns. The triumphing of the wicked is short, the joy of the godless but for a moment (Job 20:5). The Lord will execute His word upon the earth, finishing it and cutting it short in righteousness (Rom. 9:26).

Verse 6. He shall judge among the nations. He shall fill the places with dead bodies.

"The slain of the Lord shall be many" (Isa. 66:15, 16). "The day that cometh shall burn as an oven; and all the proud, yea, and all that do wickedly shall be stubble . . . saith the Lord of hosts" (Mal. 4:1). "He will gather His wheat into the garner, but He will burn up the chaff with unquenchable fire" (Matt. 3:12).

Isa. 13:9-13; II. Thess. 1; Rev. 14. 17:20; Rev. 19:11-21 also depict this same fearful time of judgment which follows the end time tribulation period.

As Joel 3:9-17, also, "Multitudes, multitudes, in the valley of decision," and although at this time of wrath on the ungodly heaven as well as the earth shall be shaken, yet the Lord will be a refuge for His people, and a stronghold for the children of Israel (v. 16). See Isa. 13:9-13; Haggai 2:6, 7. *He shall wound the heads over many countries (over a great land).*

To the end that all kings shall fall down before Him, all nations serve Him (Psa. 72). His enemies shall lick the dust. His dominion shall be from sea to sea, from the river to the ends of the earth.

"Head," being in the singular could have particular reference to the coming world ruler the man of sin, the lawless one, whom the world will worship, but whom the Lord will consume with

the spirit of His mouth, and destroy with the brightness of His coming (II Thess. 2:8-12).

Verse 7. He shall drink of the brook in the way.

The Lord is coming in person in manifested glory, as all descriptive prophetic passages. His coming is with a shout, with the voice of the archangel, with the trump of God: at the last trump, in His Father's glory, in His own glory, in the glory of His holy angels, accompanied by the armies from heaven, and the angels of His might.

Scripture gives some indication geographically as to the Lord's movements when He returns with His saints to the earth travelling in the greatness of His might.

His coming from Edom with dyed garments from Bozrah mighty to save His then repentant people Israel, and to overthrow the wicked is recorded (Isa. 63:1-6). Armageddon is to be the gathering place of the nations who are in rebellion against the Lord. The valley of Jehoshaphat is mentioned as the place of slaughter for those who presume to make war against the Lamb, and who desire to cut off the name of Israel from the earth.

The drinking of the brook in the way speaks of refreshment, of renewed strength to consummate His work, His strange work, His strange act of judgment (Isa. 28:21).

The drinking of the brook in the way could be literal, seeing that the Lord ate in resurrection, and we may call to mind the prophetic details which were literally fulfilled in connection with the sufferings of the Lord as foretold in the psalms, etc. *Therefore shall He lift up the head.* As becomes a victor, and in contrast from verse 6.

The Lord will be exalted in judgment and sanctified in righteousness (Isa. 2:17). He shall not fail nor be discouraged till He has set judgment in the earth; and the isles shall wait for His law (Isa. 42:4).

Even so, Amen (Rev. 1:7).

INSPIRED WORDS INSPECTED

No. 66

But ye have not so learned Christ; if so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man; which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.

Ephesians 4:20-24.

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

YE (humeis); personal pronoun, plural. As the pronoun is included in the verb (learned) its use here means emphasis. "Ye" as distinguished from the Gentiles just mentioned.

NOT (ouch); negative, denying a fact. The simple form of the word is "OU," but the "ch" is added, because the next word begins with aspirated vowels.

THUS (houtos); adverb.

HAVE LEARNED (emathete); verb, aorist, from *manthano* (I learn); *mathetes*, a disciple (learner) is derived herefrom. Lit. "did learn."

CHRIST (Ton Christon); article and proper noun, masculine, singular, accusative; from *Christos*. Translate, "The Christ" (The Messiah).

IF SO BE (ei ge); "if"—a conditional conjunction strengthened by particle "ge," which draws particular to the word which it follows.

THAT (not in text):

HIM (auton); personal pronoun, masculine, accusative, being object of "heard," from "autos, aute, auto" (he, she, it).

YE HAVE HEARD (ekousate); verb, aorist, from "akouo" (I hear). Translate, "ye heard" or "ye did hear."

AND (kai); conjunction.

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

HIM (autoi); personal pronoun, masculine, dative.

HAVE BEEN TAUGHT (edidachthete); verb, aorist, passive, from "didasko" (I teach. Translate, "Ye were taught." Hence, they "learned Christ."

AS (kathos); adverb, meaning, "according as."

IS (estin); verb, from "eimi" (I am). "n" is added because the next word begins with a vowel.

THE TRUTH (aletheia); noun, but no article, feminine; absence of the article does not signify indefiniteness, but rather emphasizes that truth essentially is in Him Who is the Truth.

IN (en); preposition (see above).

JESUS (toi Iesou); article and proper noun, dative; from "Iesous" (Jesus). This word means Saviour. The article marks Him as the One Who is "The Christ" (see above).

THAT (not in text).

YE (humas); personal pronoun, accusative.

PUT OFF (apothesthai); verb, infinitive, aorist, middle voice, from "apotithemi"; compound of "apo" (from, away from) and "tithemi" (I place, set, put, lay). Hence "I put away from myself" in middle voice. Here we have a peculiar construction, found more than once in this epistle, of a phrase in which the subject is in the accusative case, and the predicate in the infinitive mood.

Compare "einai hemas" in ch. 1:4.

CONCERNING (kata); preposition meaning "down," but with accusative case may mean, "according to."

THE FORMER (ten proteran); article and adjective, feminine, accusative, qualifying "conversation." Comparative form, from "pro" (before).

CONVERSATION (anastrophen); noun, feminine, accusative. A compound of "ana" (up) and "strophe," from "strepho" (I turn or turn about). Literally, the word means "to turn up about," and in the middle sense, conveys the thought of "turning oneself about" among, and so to conduct oneself. Hence the meaning is rather "manner of life." We speak of people "turning up," possibly with a like thought.

THE OLD (ton palaion); article, and adjective, masculine, accusative, qualifying "man"; from *palaios*, -a, -on (old, as opposed to new).

MAN (anthropon); noun, masculine, accusative; from "anthropos" (man).

WHICH IS CORRUPT (ton phtheiromenon); article and passive, present participle, from "phtheiro" (to corrupt, spoil). The phrase is adjectival, qualifying "man," and is literally, "the being corrupted."

ACCORDING TO (kata); see above.

THE LUSTS (tas epithumias); noun, feminine, plural, accusative, from "epithumia" (desire).

THE DECEITFUL (tes apates); article and noun, genitive, feminine, from "apate" (deceit, delusion). May be literally rendered "the desires of the deceit," that is, desires made up of deceit, or desires originating in delusion. The desire of Eve was of this nature. Satan's deceit led to desire. See 1 Tim 2:14.

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

BE RENEWED (ananeousthai); verb, infinitive, present, passive; from "ana" (up, but in composition sometimes has the meaning of the prefix "re-"), and "neoo" (to make new); hence, "to make new again" or "renew." This being an infinitive, is a further predicate to "humas" (see above).

IN THE SPIRIT (toi pneumatii); article and noun, neuter, dative case. The word "in" is not in text, but, as in Matt. 5:3, the phrase may be rendered thus.

OF THE MIND (tou noos); article and noun, genitive; from "nous" (mind).

AND (kai).

THAT (not in text).

YE PUT ON (endusasthai); verb infinitive, aorist, from "enduo," a compound of "en" (in) and "duno" or "duo" (to go in); hence the word means

literally, "to go into," which we do when we dress. We "get into" our clothes. Hence, "put on" is a good translation. This infinitive is a yet further predicate to "humas."

THE NEW (ton kainon); article and adjective, masculine, accusative; from "kainos, -e, -on" (new).

MAN (see above).

WHICH (not in text). But the phrase, (lit.) "the according to God having-been-created" is thus fittingly rendered; the following words are taken as in order of the text.

THE (ton).

ACCORDING TO (kata); see above.

GOD (Theon); proper noun, masculine, accusative, from "Theos."

IS CREATED (ktisthenta); participle, aorist, passive; from "ktizo" (to create). Lit., "having been created." For the word "creation" in new covenant sense and usage, see 2 Cor. 5:17-18.

IN (en).

RIGHTEOUSNESS (dikaiosunei); noun, feminine; dative because following "en"; from "dikaiosune" (righteousness).

AND (kai).

HOLINESS (hosioteti); noun, feminine; dative, because also following "en"; from "hosiotēs" (holiness, true piety in regard to the moral law and relationship to God).

OF THE TRUTH (tes aletheias); article and noun, feminine, genitive. "The holiness of the Truth" (note the earlier use of the word) suggests that which is essentially and originally of Truth, and belongs thereto, all of which thoughts may be conveyed by the use of the genitive case. An interesting contrast is seen in the words, "desires of the deceit" and "holiness of the truth."

"AMEN"

"Verily, verily" (Amen, Amen) in the Gospel of John

(1) "And He saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man" (1:51).

(2) "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God" (3:3).

(3) "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (3:5).

(4) "Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness" (3:11).

(5) "Then answered Jesus, and said unto them, Verily, verily I say unto you, The Son can do nothing of Himself, but what He seeth the Father do: for what things soever He doeth, these also doeth the Son likewise" (5:19).

(6) "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (5:24).

(7) "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live" (5:25).

(8) "Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled" (6:26).

(9) "Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but My Father giveth you the True Bread from heaven" (6:32).

(10) "Verily, verily, I say unto you, He that believeth on Me hath everlasting life. I am That Bread of Life" (6:47, 48).

(11) "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you" (6:53).

(12) "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever; but the Son abideth ever" (8:34, 35).

(13) "Verily, verily, I say unto you, If a man keep My saying, he shall never see death" (8:51).

(14) "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I AM" (8:58).

(15) "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (10:1).

(16) "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep" (10:7).

(17) "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (12:24).

(18) "Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him" (13:16).

(19) "Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth Me; and he that receiveth Me receiveth Him that sent Me" (13:20).

(20) "When Jesus had thus said, He was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray Me" (13:21).

(21) "Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied Me thrice" (13:38).

(22) "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father" (14:12).

(23) "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy" (16:20).

(24) "And in that day, ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you" (16:23).

(25) "Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not" (21:18).

Of the twenty-five occurrences of "Verily, verily" in the Lord's discourses, six were to individuals, three of these being to disciples—Nathaniel and Peter—and three to an enquirer—Nicodemus. Seven of these utterances were to His disciples, and twelve to the Jews. These numbers are not without significance.

The subjects introduced by this phrase are extensive, embrasive, and vital, as would be expected, seeing that He Who speaks is Himself "The AMEN, the Faithful and True Witness, the Beginning of the creation of God." His authority to teach is stressed in the words, "I SAY UNTO YOU," occurring more than once in the sermon on the mount. Our meditation may therefore most fittingly begin with the revelation of the Person and Apostleship (Heb. 3:1) of the Lord Jesus Christ.

The Reality of His humanity

He is the One sent by God (5:24) and is utterly dependent on Him (5:19, 20) yet speaks with

entire confidence as to the truth and faithfulness of His witness. "We speak that we do know, and testify that we have seen". The "WE" may refer to The Father with whom He is One, and through Whom, as He repeatedly states, He did the works and spoke the words. Or it may refer to the witness of John the Baptist, in which case it would be a rebuke, for the Pharisees did not receive John's witness.* Perhaps both thoughts are before us.

*Not that John was on a level with his Lord, but he began his testimony in similar words (Matt. 3:1-2; Mark 1:14-15).

His manhood is expressed by His troubled spirit over the coming betrayal by Judas—"one of you" (13:21). He knew He was to lay down His life, yet it was to be as a corn of wheat, which must fall into the ground and die; for He had before His mind the abundant harvest—the "much fruit." When His soul was made an offering for sin, He saw His seed (Isa. 53) a seed—a generation—that would serve Him (Ps. 22). The necessity of His death is a leading theme in His discourse in chapter 6; for flesh cannot be eaten until death has taken place. No one who ignores or refuses the sacrificial and atoning death of the Son of God can have eternal life. All that that precious death signifies is as food to the soul of the penitent sinner, strengthened by the "Amen, Amen, I say unto you," His faithful saying. "The Bread that I will give is My flesh, which I will give for the life of the world" (6:51). The word "except" is used by the Lord in chapters 6:53 and 12:24, and removes all doubt as to the necessity both of His atoning death and of a personal interest therein, likened to eating and drinking (see also 6:35). Moreover, He is the Gift of the Father (6:32).

The humanity of the Lord is before us also in chapter 10. He is the One Who is sent into the world, the contrast with thieves and robbers that came before Him. He had a rightful entrance into the fold of Israel, to whose lost sheep He was sent, the door being opened to Him by the "porter"—John the Baptist. Christ Himself is now the DOOR of entrance into eternal blessing, but He is also the Good Shepherd that giveth His life for the sheep. For this it was needful for Him to take flesh and blood (Heb. 2:14). These "Amen, Amen, I say unto you," fell from the lips over which grace was poured, those of "God manifest in flesh"—"The Word became flesh."

(If the Lord will, to be continued)

REPENTANCE

When Jonah preached at Nineveh, the people of Nineveh repented (Matt. 12:11), and this *national repentance and national recognition of sin against God* brought a lengthening of their tranquility (compare Daniel 4:27). But, alas, Chorazin, Bethsaida, and Capernaum *repented not* (Matt 11:20, 24). And to which is this favoured land,* wherein we are found, and this privileged city* like? What merriment there is! But surely God calls as of old—"And in that day did the Lord GOD of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth" (Isa. 22:12).† "Hear the rod, and who hath appointed it" (Micah 6:9). And the solemn *need for individual repentance* is marked out in Luke 13:3, 5—"Except ye repent, ye shall all likewise perish." Yet, also, the natural man is indifferent to God's rights. The words of Romans 2:4 are heart-searching—"Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" The words of Jeremiah 8:6 are still true: "I hearkened and heard, but they spake not aright; *no man repented* him of his wickedness, saying, What have I done?"

Nevertheless, amid all, the God of all grace is not defeated. The gospel is still His *power* unto salvation (Rom. 1:16), and we would rejoice over the precious words—"A Saviour, for to give *repentance* to Israel, and forgiveness of sins," and "Then hath God also to the Gentiles *granted repentance* unto life." (Acts 5:31, 11, 18). Yes, there is a *spiritual repentance*, which is quite contrasted with the dead works of man's ritual (Heb. 6:1), and which, as the manifestation of a new *life*, because of the *death* of the Lord Jesus, is a wondrous miracle. "Joy shall be in heaven over one sinner that *repenteth*" (Luke 15:7). Has such joy been over you?

It is a great privilege to ponder these THREE aspects of repentance and likewise that of humbled believers. "If God peradventure will *give them repentance* to the acknowledging of the truth." The Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to US-

ward, not willing that any should perish, but that all should *come to repentance*." "Remember therefore from whence thou art fallen, and *repent*, and do the first works." "*Repent*; or else I will come unto thee quickly, and will fight against them with the sword of My mouth." "As many as I love, I rebuke and chasten; be zealous therefore, and *repent*" (2 Tim. 2:25; 2 Peter 3:9; Rev. 2:5:16, 3:19).

O that God may be glorified by the realization of all *in the power of the Holy Spirit*.

P.W.H.

*England and London some thirty or more years ago. Things are worse now, nor are America and her great cities any better.—ED.

†But note well the following verse, revealing human perverseness then as now.—ED.

down." 28. A wrong and right use of the hands. 29. A wrong and right use of the lips. 30. All with the good of others in view, and above all, that the Spirit be not grieved. "The day of redemption" ever to be in mind. 31. Six things (cf. Prov. 6:16). 32. "Become ye . . . according as God" (see v. 24 according to).

EPHESIANS 5

1. "Become ye imitators of God," as *beloved* (cf. 1 John 5:1). 2. A new sphere—"in love." An Example—Christ Himself. Aarons' offerings were preceded by sacrifice. Christ's offering needed no sacrifice for Himself (see Ps. 40 and Hebrews 10:5). 3. 4. Six things 'again. How humiliating that such words are addressed to "saints." 5. Even covetousness can shut out of the kingdom (see 1 Cor. 6:9). 6. 7. These things characterize "the sons of disobedience;" you are children of God, so are not to "become partakers with them"—a most solemn warning. 8. *For ye were . . . but now*, a sufficient reason for the new "walk." 9. "The fruit of light" (lit.). 10. By the walk we prove what pleases God (see Romans 12). 11. "Fellowship-together" (cf. "fellow-partakers" (v.7). 12. 13. Darkness and concealment and unfruitfulness are made manifest by light, such as a saint should be. 14. "Rise from among the dead"—an exhortation to a slumbering saint. It is individual. 15. Walk accurately (lit.). 16. "The days are evil," even then. Are they better today? 17. *Become* not fools. Notice the recurrence of "become," suggesting possibility, and exhorting to continuance in what is right. 18. A wrong and a right "filling" and possession. 19. 20. The evidences of a fulness of God's in-working, and a Spirit-wrought desire. 21. It is good to be subject to "one another," for this excludes a "Diotrephes" attitude; yet it is to be "in the fear of Christ." 22. 23. 24. Here begins a series of Exhortations to do with the natural relationships, the apostle taking occasion to emphasize their typical significance also. Wives are to be subject to their husbands, because of the "headship" which, in a lesser way, is like that of Christ over His church. 25. Husbands are to have the love of Christ ever before them as that which should characterize theirs. His was a love that gave. 26. Why HE gave Himself—to sanctify and cleanse. 27, with a view to a final presentation in glory, in perfection of purity. 28. *Thus* is to be the love of the husband for his wife. Thus he loves *himself* and so manifests the life-union—"what God hath joined together." 29. 30. It is against nature to hate one's own body. It is natural to *care* for it. And as Christ cares for His body, the church, so the husband "nourishes and cherishes" his wife, 31, for they are one flesh. 32. 33. The theme is "Christ and the Church," but the earthly relationship is not neglected, but rather emphasized, because it is a symbol of the indissoluble union of the Lord and His betrothed.

EPHESIANS 6

1. The other natural relationships now are the subject of Divine instruction, beginning with children. Obedience to parents is a "righteous" thing. 2. 3. The commandment is appealed to, and the promise re-affirmed. Not a few have proved its truth, who have cared for their parents even to old age. 4. Fathers have solemn responsibilities—"in the LORD." What grace and wisdom are needed! 5. 6. Bond-servants are not encouraged to be resentful, but to render service as they would to Christ, for they are HIS bond-servants. 7. 8. They are to "serve" out from the *soul*, with a good *mind*, for the LORD is really their Master, and will reward them. How unlike this is the present-day attitude of employees.

NOTES ON MEMORISED VERSES

EPHESIANS 4

24. A new man because created (see 2 Cor 5:17) according to God. 25. A *needed* exhortation? "Each one," yet "members." 26. 27. Can a believer be angry without sinning? Or without giving ground to the adversary? See Deut. 24:15 for the phrase, "the sun go

THOUGHTS FROM THE WORD OF GOD

9. But masters are reminded that the slave's MASTER in heaven is theirs also, and their advantageous position on Earth will secure no special favour from God. All are equal before Him, though natural and business relationships are not set aside. There are male and female, "bond" and "free" (see v. 8). 10. A final message. Strength and might, but "in the Lord." 11. The Key-word "stand" indicates that this warfare is not "aggressive," but "defensive," for Satan's aim is to dislodge a saint from the heavenly position to which he has been raised, by grace. Hence his need of panoply—"all the weapons" Divinely provided. "Wiles" of Satan are his "methods," cunningly calculated. 12. Not only Satan, but hosts of other adversaries are arrayed against the church. 13.

"Girt" (see 1 Pet. 1:13, Luke 12:35) "breastplate" (1 Thess. 5:8). Righteousness and Truth (note Isa. 11:5). 15. "Preparation" is rather "readiness" or "alacrity." "Peace" in the midst of war. A paradox? (cf. Rom. 10:15). But can one "stand" who has not known "the way of peace," or has not an enjoyed peace with God? 16. Faith is a shield, to be directed to whatever quarter the Satanic darts come from. Faith is not static, but living and in exercise. 17. A helmet is for the head, and temptations are often directed against the mind; but the Word of God is a Sword to be used as the Lord Jesus used it when tempted. 18. A reminder of the Lord's words (Matt. 26:41). 19. "And for me." Paul needed and valued the prayers of his brethren.

SPECIAL READINGS FOR THE LORD'S DAY

SPECIAL READINGS FOR THE LORD'S DAY
SEPTEMBER, 1961

TEXT	PARALLEL	CONTRAST	SIDELIGHT
3. 1 Peter 3:5	1 Tim 5:10	Isa. 3:16	Acts 1:14
10. 1 Peter 3:6	Titus 2:5	1 Tim 5:13	Rev. 17:6
17. 1 Peter 3:7	Col. 3:19	1 Kings 19:2	1 Tim. 2:12
24. 1 Peter 3:8	1 Cor. 1:10	Matt. 15:3	Acts 2:1

SPECIAL READINGS FOR THE LORD'S DAY
OCTOBER, 1961

TEXT	PARALLEL	CONTRAST	SIDELIGHT
1. 1 Peter 3:9	Rom. 12:19	1 Kings 2:32	Prov. 20:22
8. 1 Peter 3:10	Jas. 3:2	Prov. 18:8	John 1:47
15. 1 Peter 3:11	Job 1:8	Ps. 14:1	Rom. 12:18
22. 1 Peter 3:12	Ps. 34:15	2 Sam. 11:2	Zech. 3:9
29. 1 Peter 3:13	1 Peter 2:15	1 Thess. 2:15	Luke 2:52

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—SEPTEMBER, 1961

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—OCTOBER, 1961

Day	READING		LEARNING		Day	READING		LEARNING	
1	Ezekiel 43 1-12	1 Corinthians 12 15-31	Isaiah 63 17	Ephesians 4 24	1	Hosea 1 1-11	Ephesians 1 1-14	Isaiah 65 18	Ephesians 5 22
2	13-27	13 1-13	18	25	2	2 1-23	15-23	19	23
3	44 1-16	14 1-19	19	26	3	3 1-5	2 1-10	20	24
4	17-31	20-40	64 1	27	4	4 1-19	11-22	21	25
5	45 1-25	15 1-15	2	28	5	5 1-15	3 1-12	22	26
6	46 1-24	16-30	3	29	6	6 1-11	13-21	23	27
7	47 1-23	31-45	4	30	7	7 1-16	4 1-10	24	28
8	48 1-17	46-58	5	31	8	8 1-14	11-24	25	29
9	18-35	16 1-24	6	32	9	9 1-17	25-32	66 1	30
10	Daniel 1 1-21	2 Corinthians 1 1-24	7	5 1	10	10 1-15	5 1-11	2	31
11	2 1-18	2 1-17	8	2	11	11 1-12	12-21	3	32
12	19-35	3 1-18	9	3	12	12 1-14	22-33	4	33
13	36-49	4 1-18	10	4	13	13 1-16	6 1-12	5	6 1
14	3 1-15	5 1-21	65 1	5	14	14 1-9	13-24	6	2
15	16-30	6 1-18	2	6	15	Joel 1 1-10	Philippians 1 1-17	7	3
16	4 1-18	7 1-16	3	7	16	11-20	18-30	8	4
17	19-37	8 1-24	4	8	17	2 1-11	2 1-13	9	5
18	5 1-16	9 1-15	5	9	18	12-20	14-30	10	6
19	17-31	10 1-18	6	10	19	21-32	3 1-11	11	7
20	6 1-14	11 1-17	7	11	20	3 1-11	12-21	12	8
21	15-28	18-33	8	12	21	12-21	4 1-23	13	9
22	7 1-14	12 1-21	9	13	22	Amos 1 1-15	Colossians 1 1-10	14	10
23	15-28	13 1-14	10	14	23	2 1-16	11-20	15	11
24	8 1-27	Galatians 1 1-24	11	15	24	3 1-15	21-29	16	12
25	9 1-19	2 1-21	12	16	25	5 1-13	3 1-11	18	14
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28	11 1-22	17-31	15	19	28	6 1-14	4 1-18	20-21	16
29	23-45	5 1-26	16	20	29	7 1-17	1 Thess. 1 1-10	22	17
30	12 1-13	6 1-18	17	21	30	8 1-14	2 1-9	23	18
					31	9 1-15	10-20	24	19

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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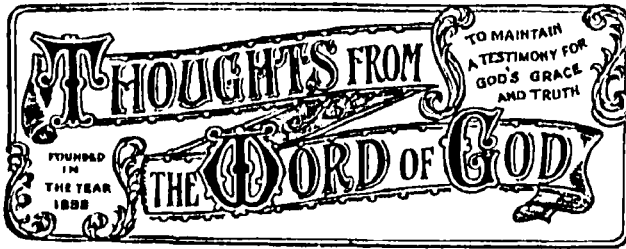
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“JESUS CHRIST . . . Is gone into heaven, and is on the right hand of GOD, angels and authorities and powers being made subject unto HIM.”

1 Peter 3: 21, 22

Whom have I here on earth
Or heav'n above?
Who is my heart's desire
And my soul's love?
Whom but the Lord Who gave
Himself for me,
Who loveth, yea, and will
Eternally.

'Tis not in word or tongue
My love would be;
But e'er in deed and truth
And fervency;
Looking for Him Who soon
Will come again
To take His own, to take
His power and reign.



WORDS OF ENCOURAGEMENT

"I remember thee . . . thou wentest after Me." *Jes. 2 : 1.*

These words of grace and tenderness reveal the loving heart of our long-suffering LORD. They were spoken through the mouth of His servant Jeremiah at the beginning of his long and painful ministry. Being himself of a gracious spirit, the prophet partakes of the spirit of the One who sent him. The words, although addressed to an apostatizing nation, are so characteristic of "the God of patience and consolation" that the present-day believer may find encouragement in them. The singular "thee" and "thou" are helpful.

"I remember thee." God has His people ever in His mind. "Thou shalt not be forgotten of Me" is as true of saints today as of Israel. "The LORD thinketh upon me," for "He loved me, and gave Himself for me." He does not forget our "work and labour of love" in ministering to the saints. He remembers devoted obedience to Himself. "Thou wentest after Me," for the LORD Himself led the way through all that great and terrible wilderness. It was "a land not sown," so different from that to which they were journeying—"a land flowing with milk and honey." "Not sown"—the wilderness of itself afforded them no sustenance; neither does "the wilderness of this world" through which we are passing. But as they were fed by "bread from heaven," so are God's pilgrims in this age. Christ is their portion, and they go in the strength of that "Meat" (*John 6:55*) till they reach the heavenly country. Truly, our prospect infinitely exceeds that of Israel. Hence our "Kindness" and "the love of our espousals" ought to exceed theirs; since we are blessed with all spiritual blessings *in the heavnlies* in Christ. Let us go after Him, Who goeth before His sheep. His Holy Spirit enables.

Poem to Help Christian Experience—No. 274.

"BECAUSE YE ARE SONS"
"HE IS NOT ASHAMED TO CALL THEM
BRETHREN."

How happy the heart that is pure,
How blest is the mind that is free,
The spirit that naught can immure,
Since faith hath enabled to see
The city of freedom above,
The mother of all that are saved;
Redeemed by ineffable love,
How could such again be enslaved!

'Tis Christ's precious blood that hath freed
His chosen from bondage of Sin;
The witness of Sonship indeed
They have by His Spirit within.
They learn in His heavenly school—
How graciously doth He compel;
May peace of the Christ in them rule,
May the Word of the Christ in them
dwell!

Such liberty God hath conferred
Because of the Son of His love;
His voice have they inwardly heard,
And soon shall He come from above.
That same voice shall waken His dead,
And changed shall His living ones be,
Each member shall be like their Head,
For Him, as He is, they shall see.
"If the Son therefore shall make you free,
ye shall be free indeed."

PETER AND THE KEYS

(*Matthew 16:19*)

PERCY W. HEWARD

Every Scripture passage has a context. This is a simple, but important, statement. The Lord Jesus Christ, in *Matthew 16*, had just referred to Himself very definitely, in the question, "Whom do men say that I the Son of Man am?" The answer, "Thou art the Christ, the Son of the living God," related to Himself. Since the word "it" (*v. 17*) is printed in Italics, surely the thought is that CHRIST was revealed to the apostle, not by flesh and blood. In verse 18, He begins with the emphatic "I," and then "thou (also emphatic) art Peter"—a stone. Now one stone is not normally a foundation, unless explained as such, and here we have rather an added contrast, "and on this Rock." Christ did NOT say, "On thee" nor "on this PETROS," but, on this PETRA I will build MY Church" Christ is "Builder" and "Possessor," is it strange that He is "Foundation" also? The word PETROS is never used in the New Testament for a foundation; PETRA is found five times. Moreover, the Holy Spirit remarkably, on another occasion, quite distinct, emphasizes that this is a name of the Lord—"The Rock was Christ" (*1 Cor. 10:4*). Such a statement is not accidental.

And when the word, "THIS," is used by the Lord Jesus elsewhere, does He not refer to Himself? "Destroy THIS temple . . . He spake of

the temple of His body" (John 2:19-21). See also Matthew 21:42, a quotation from the earlier part of Scripture. Still more remarkable is the repeated evidence herein. It would be blasphemy to suggest that the Rock there mentioned is a created being. "He is the Rock; His work is perfect." "Of the Rock That begat thee thou art unmindful." "Who is a Rock save our God?" "Let us make a joyful noise to the Rock of our Salvation." (See Deut. 32:4, 18, 30; 2 Sam. 22:3, 32, 47; 23:3; Psalms 18:2; 31:3; 42:9; 92:15; 94:22; 95:1, and other places). And the apostle uses the name, not for himself, but for Christ. (1 Peter 2:8).

The attempt to transfer a name of the Lord Jesus (in His Deity) to a created being is fundamentally serious. Is not this a part of the devil's planned attack, to undermine the unique glory of Christ? The Church is built on HIM, and the types of a foundation* in the tabernacle illustrates the same precious thought. Peter never claims, in his epistles, anything like this, but shews a fitting reverence for Christ. Men say, Peter on the one hand, and the church on the other; but 1668 — Bushey Mead — Thoughts (2) „ Two he rather shews Christ on the one hand, and himself linked with the Lord's people. If Peter is shut out from 1 Peter 2:5, is he not shut out of the priesthood of which he speaks therein? In Ephesians 2:20 we read of "the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone," but no thoughtful reader sees any contradiction. Every builder knows that a foundation *made of many stones* (or bricks) rests upon that which is provided by God in *nature*. So it is in *grace*. And in this same chapter we find much help, inasmuch as the people of God are said to be part of the building (vv. 21:22) *and* members of the household (v. 19). The first view emphasizes grace and union with Christ, and with one another; the second shews their responsibility and precious stewardship. The teaching of 1 Peter 2 is similar. Have we not here the living stones resting on Christ (vv. 4 to 6), and *also* the already-mentioned "holy priesthood" of believers *in* the house? Observe that this seems to be the apostle's inspired interpretation of Matthew 16. We repeat:—He does not arrogate to himself the honour of a foundation; he shews *that* to be the glory of Christ. Nor does he assume a humanly arranged priesthood, but addresses the children of God, even those like to "new-born babes," as included in the "holy

priesthood," which alone he describes. This is crucial. Peter knew nothing of the claims of modern Romanism. Matthew 16 affords a parallel with Ephesians 2 and 1 Peter 2.

Thus we have the Church AND the Kingdom of heaven, and the latter is linked with *responsibility*. The keys seem to be those of a steward (so Rev. 3:7 with Isa. 22:22), and "it is required in stewards that a man be found faithful" (1 Cor. 4:2). "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder" (Matt. 13:52), may illustrate this, the mention of the Kingdom of heaven *immediately preceding* the thought of stewardship. In these words, the Lord Jesus was setting aside Israel's unfaithful scribes (see Luke 16:1, 2). His people from *all nations* were to take their place (cf. Matt. 21:43). The kingdom of heaven is not heaven itself. There is NO SUGGESTION that Peter could exclude from heaven. The following verses of Matthew 16 help us. The Lord addresses Peter immediately as "Satan," and an "offence" or "stumbling-block" to Him. Peter was, evidently, not the Rock. As soon as he, an apostle, *altered Christ's words* ("This shall not be unto Thee," v. 22), Peter was *thus* rebuked. Living stones are united to Christ. He is the Holy Stumbling-block to the ungodly (1 Peter 2:8), but disobedient ones are linked with Satan, and become, as it were, stumbling-blocks in Christ's way. Hence we are taught the important lesson that Peter was not to arrange and develop "the church," but to be dependent, and acknowledge whatever HAD BEEN settled in heaven. He IS TOLD what he is to bind. Those who wish to alter the Scriptures, and to give "the church" a right to add to them, dislike this loving dependence, but faith rejoices in it. In Acts 10:10-16, the apostle was taught an important lesson. A great sheet was let down from HEAVEN, and Peter hesitated to do what he was told. He thought it was binding NOT to accept the unclean creatures, which pictured Gentile sinners also reached by God's mercy. He said, "Not so," but was told, "What God hath cleansed (first) that call not thou common." And SO he went, "nothing doubting," to Cornelius. On this occasion what GOD HAD LOOSED first he had TO LOOSE. This is dependence; not independence; this is simple doctrine, not Roman Catholicism.

Hence it is not surprising that similar words are used in connection with a LOCAL CHURCH,

*The silver sockets (Ex. 30:11-16, 38:25-27.)

Continued on Page 57

YOUNG PEOPLE'S COLUMNS

Two Disciples

What is a disciple? A learner. And a learner needs a teacher. But a teacher cannot *make* a boy or girl learn. There must be a *will* to do so, as well as a brain and *mind*. Ordinary, everyday things may be taught and learned by the use of the mind and voice, eyes and ears God has given; but these of themselves are not enough, when the lessons to be learned are about God and heaven. As a little child once said to her teacher, "We can believe earthly things with our earthly mind, but we need a heavenly mind to believe heavenly things." The most clever teacher can do little with a pupil who cannot learn, but of God it is said, "Who teacheth like Him?" The Lord Jesus once said to the Jews, "It is written in the prophets, And they shall be all *taught* of God. Every man therefore, that hath *heard*, and hath *learned* of the Father, cometh unto Me" (John 5:45). How kind then is God! He, by the Holy Spirit, not only teaches, *but makes us learn*, by giving a new heart and mind. Then we know and feel we are sinners, and, as the Lord Jesus said, we come to Him. But, if we are indeed disciples, we shall go on learning all our days, because we have so wonderful a Teacher. How many who read these words have been led to come to the Lord Jesus?

You will find, from a bible concordance, that the word "disciples" occurs many times. John the Baptist had them. The Pharisees had them. The Lord Jesus chose twelve men to be His special disciples, though there were others who owned Him as their Teacher. Some were only *seemingly* His disciples, for they "went back and walked no more with Him." Even one of the twelve turned against Him, another denied Him, and, when He was taken and bound, and led away to be crucified, they all forsook Him and fled. But all, except Judas, were brought back to love and serve Him.

There were three disciples, Peter, James, and John, whom the Lord Jesus chose to be with Him at special times, but we read more than once of two disciples being together.

THE DISCIPLES OF JOHN THE BAPTIST

We do not know how many there were, but one day he was standing with two of them, and pointed out the Lord Jesus. They left him "and they followed Jesus." One of them was Andrew, who found his brother Simon (Peter) and they both became disciples of the Lord Jesus. Was John disappointed at losing his disciples? Not at all! He was sent by God to prepare the way

of His beloved Son; he was true to God, and spoke of Him as the Lamb of God that taketh away the sin of the world. He was glad that his word was heard by some, who thus joined themselves to One Who was so great a Rabbi (Teacher), from Whom they learned much more than John could teach them. Best of all, they came to know that He was to die for them and become their Saviour, and their LORD. In all this we see the sovereign grace of God, preparing hearts to receive heavenly teaching, by hearing words about Christ, and turning to Him, trusting, following, and being with Him. Again, we would ask, what do our readers know about Christ? And do they know Him as the Lamb of God, Who died to take away sins? Are they His learners? May the Holy Spirit use these simple words to lead some to the Saviour!

JAMES AND JOHN

These two disciples are mentioned together, but as a warning. In Matthew 20:20 to 28, we read that their mother asked that her two sons might sit, one on the right hand of the Lord, and one on the left hand, in His Kingdom, which they thought was soon to be set up on earth. The Lord told them they would suffer for His sake, but that God the Father alone could decide who would occupy those places. The other disciples did not like this wish of James and John, and thought they were setting themselves above them. So the Lord Jesus tenderly reproved them by wise words; "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you let him be your servant: even as the Son of Man came not to be ministered unto, but to minister; and to give His life a ransom for many."

On another occasion, when the Lord Jesus was on His last journey to Jerusalem, He sent messengers before Him. These came to a village of Samaria, "to make ready for Him." But the people of that village did not welcome Him, because His face was set toward Jerusalem. James and John were very angry, and said, "Lord, wilt Thou that we command fire to come down from heaven, and consume them, as Elias did?" "But He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." These two disciples truly loved their Lord, but were still thinking of the Lord Jesus as a King to Whom all should be subject as to a Ruler on the earth.

If the Lord will, to be continued



“AMEN”

“Verily, verily,” in John’s Gospel
(continued)

By His repeated “Amen, Amen” (verily, verily) the Lord Jesus, as “the Word become flesh,” stressed His heavenly credentials (4) and His dependence on His Father (5) He spoke of His death, under the figure of the sowing of a corn of wheat (17) and the eating of His flesh and partaking of His blood (for this implied death) (11). And it is in a context wherein He speaks of laying down His life that He says He is the door of the sheep (16). It is thus the reality of His humanity is manifested. It is not true, as some have asserted, that He only SEEMED to be a Man. He was truly man, and is, after His ascension, described as, “The Man Christ Jesus” “Wherefore in all it behoved Him to be made like unto His brethren,” that is, to partake of flesh and blood that He might die in their stead (Heb. 2:14-18). Yet there were occasions when He, directly or by implication, spoke of His being an eternal One. The Jews were quick to recognize the meaning of His words, when He said that God was His Father (John 5:18). He did not make Himself God, as they said, for He IS God.

HIS DEITY

To their question, “And hast Thou seen Abraham?” His reply was clear and definite. “Verily, verily, I say unto you, before Abraham was, I AM” (14). Had such a claim be made by a creature, the Jews had rightly stoned him. There are many “religious” people who deny the Deity of the Lord Jesus, and set aside the Lord’s solemn, “Amen, Amen.” But a day is coming when every tongue shall confess that Jesus Christ is LORD, And is not His Deity manifested when He lays bare the hearts of men. He “needed not that any should testify of man, for He knew what was in man.” “Jesus, knowing their thoughts,” is a phrase occurring thus, or in similar words, more than once. So, when the crowds took shipping and came, “seeking for Jesus,” He tells them plainly. “Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves,

and were filled” (8). This rebuke comes home to believers now. It is a challenge. “What shall we eat? or What shall we drink? or Wherewithal shall we be clothed.” “All these things do the Gentiles seek . . . but seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you.” How many can say, with one of old, “I have esteemed the words of Thy mouth more than my necessary food”? And we admire the Divine wisdom that used the occasion of human failure to convey such gracious instruction in the same chapter (John 6)? “Never man spake like this Man.”

THE NATURAL STATE OF MAN

Man is a slave. He may deny this vehemently, but he proves the fact by his words and actions. There are men who cannot give up smoking. There are women who *must* be “in the fashion.” These are comparatively minor things; nevertheless, they illustrate a moral servitude. But over against man’s opinion of himself, as “master of his fate” or “captain of his soul,” we place the plain, searching word of the Son of God— “Verily, verily, I say unto you, Whosoever committeth sin is the servant (slave) of sin” (12). The claim of His hearers was, they “were never in bondage to any man.” The Lord did not allude to the fact that, as a nation, they were under a foreign yoke, nor to previous captivities, but went straight to the point of personal sin. “Sin is lawlessness.” The sinner may say, “I do as I like,” and thus shew he is a slave to his selfish desires. Nor can he free himself. Only One can accomplish this; “If the Son therefore shall make you free, ye shall be free indeed” (John 8:36). Hence the need of a—

BIRTH FROM ABOVE

“Why do you preach” Ye must be born again”? was asked of one of God’s servants. He answered, “Because ye MUST be born again.” This is the necessity which the Lord Jesus brought before a ruler of the Jews, a master in Israel, a religious and cultured man. “Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God” (2). And again, “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God” (4). The “thee” makes the words so personal, and the status of the man addressed did not exempt him from the need, so emphasized by the Lord’s double “Amen.” Of course, one who has experienced the new birth or the birth from above, has

EVERLASTING LIFE

The need of the new birth implies that men are "dead," and so they are," in trespasses and sins." But when the Lord Jesus was on the earth, He said, "Verily, verily, I say unto you, the hour is coming, AND NOW IS, when the dead shall hear the voice of the Son of God; and they that hear shall live" (7). The regenerate person—one born again—is marked as one "hearing" and as having faith. "Hence the preceding words of the Lord," "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, HATH everlasting life, and shall not come into condemnation, but IS passed from death unto life" (6). Here is a declaration of the Son of God, strengthened by His "Amen, Amen, I say unto you." Surely, the youngest saint may find comfort here.

"GREATER THINGS"

The remaining occurrences of the Lord's "Amen, amen," are in relation to His disciples. Those of chapter 1:51 and 14:12 maybe considered together, for both have to do with the result and reward of faith. Nathanael believed the Lord Jesus, because he saw in Him the evidences of One come from God. One Who knew where he was and what he was doing must surely be more than man. "Rabbi, Thou art the Son of God; Thou art the King of Israel." To such simple faith, the Lord promised him a sight of greater things, even to "see heaven open, and the angels of God ascending and descending upon the Son of Man" (1). The promise is certain, for it is sealed by the double "Amen." But when shall it be fulfilled? It probably looks forward to the second coming of the Lord, in its fulness. Yet the Lord Jesus plainly alluded to the dream of Jacob at Bethel. In that he saw a stairway, rising from where he was, up to the opened heavens; for he saw the LORD, Who "stood above it." "The angels of God ascending and descending on "that stairway are the same heavenly beings whom Nathanael was to see thus upon his Lord. Surely, we are to learn that access to God and heaven is alone by Him Who said, "I am the Way . . . no man cometh unto the Father but by Me." (See also Eph. 2:18). Did not angels minister to Him, and is it not at His command that angels "minister for them who shall be heirs of salvation" (Heb. 1:14)?

There is yet another passage in this gospel wherein is a promise of "greater things" for those who have the same simple faith. "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater

works than these shall he do, because I go to My Father" (22). Not, of course, greater in kind, but in extent. For many were to be saved and to be endowed with spiritual gifts. The gospel preached by the apostles was confirmed by "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His Own will" (Heb. 2:4). Stephen and Philip, too, and later, Paul, were thus used by God. The Lord's words, words were thus fulfilled for His going "Because I go to My Father," explain why His away meant that, after His ascension, the Holy Spirit would descend and endue the apostles, and those blessed through their ministry, with power. The Lord Jesus made good His promise in those glorious early days. It could not be otherwise, since it was sealed by HIS "Amen, Amen." But do we not long for reviving in our day. HE has not changed. HIS power is still the same. "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

If the Lord will, to be continued

Note:—The numbers in brackets refer to the list of verses in the previous issue.

INSPIRED WORDS INSPECTED

No. 67

"And He said, Whereunto shall we liken the Kingdom of God? Or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth; but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

Mark 4: 30-32.

AND (kai); conjunction.

HE SAID (elegen); verb, imperfect, from "lego" (I say). Translate, "He was saying." See verses 21 and 26, verse 35 reads "He is saying" (present tense). The imperfect is "a past continuous" tense.

WHEREUNTO (pos); interrogative adverb, meaning "how," that is, in what way, or, by what means.

SHALL WE LIKEN (homoiosomen); verb, aorist, subjunctive from "homoico" (to make like). The Lord was seeking a similitude (cf. Hosea 12:10). The word may be rendered, "shall we have likened."

THE (ten); definite article, feminine, accusative.
KINGDOM (basileian); noun, feminine, accusative.

tive, from "basileia" (a kingdom). The word "king" is "basileus" and "queen" is "basilissa."

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

OR (e); particle, disjunctive, meaning "or."

WITH (en); preposition, meaning "in."

WHAT (tini); interrogative pronoun, from "tis" (who, which, what); here dative case, because following "en."

COMPARISON (parabolei); noun, feminine, dative, from "parabole" (a parable, comparison, similitude); from "paraballo" (a placing side by side). The word "in" seems to be used as in English, when we place a thing *in* a certain category.

SHALL WE COMPARE (thomen); verb, aorist, subjunctive, from "tithemi" (to put, place, set). May be translated, "shall we have placed."

IT (auten); personal pronoun, feminine, accusative, from "autos, aute, auto" (he, she, it). This word precedes "parable" in the text.

IT IS LIKE (not in text) but the word "hos" (as) commences the sentence. Compare "pos" above.

A GRAIN (kokkon); noun, masculine, accusative, from "kokkos" (kernel, grain seed).

OF MUSTARD SEED (sinapeos); noun, neuter, genitive, singular; from "sinapi" (mustard plant).

WHICH (hos); relative pronoun, masculine, to agree with "a grain." The nominative is used, for it is the subject of the verb "is," understood, to be before the word "less."

When (hotan); adverb, composed of "hote" (when) and "an," importing the idea of uncertainty or possibility; translate, "whenever" or "whenever."

IT IS SOWN (sparei); verb, subjunctive passive, aorist, for "speiro" (to sow); may be translated "shall have been sown."

UPON (epi); preposition, meaning "on;" may be followed by any of the cases. Here it governs the genitive, and suggests rather, "rest on or in."

THE EARTH (tes ges); article and noun, feminine, genitive, singular; from "ge" (earth or land); "geology" and "geography," and "geometry" are based on this word.

IS (not in text, but understood)

LESS (mikroteron); adjective, comparative form, masculine, to agree with "kokkon;" accusative case. May be rendered "smaller;" the positive form is "mikros,-a,-ov" (small). Compare "microscope," "micrometer" and the like.

THAN (this word not in text).

ALL (panton); adjective, genitive, plural, from "pas, pasa, pan"; (all, every). "Panthemism" (everything is God) derived herefrom.

THE SEEDS (ton spermaton); article and noun, neuter, genitive, plural, from "sperma" (seed, that which is sown); from "speiro" (see above).

THAT BE (ton); article, genitive (see above).

IN THE EARTH (epi tes ges); see above. These last four words form an adjectival phrase, qualifying "the seeds."

BUT (kai); conjunction, meaning "and." There is no contrast as might be suggested by "but." There is a continuance of thought.

WHEN (hotan); see above.

IT IS SOWN (sparei); see above.

IT GROWETH UP (anabainei); verb, present tense, from "ana" (up) and "baino" (to go); hence, meaning, "to go up," "to ascend." When used of plants, "anabaino" has the meaning of growing or springing up. The act of sowing is said to be in the past. The process of growth is a continuous present. Very significant when the meaning of the parable is realized.

AND (kai).

BECOMETH (ginetai); verb, present, from "ginomai" (to become).

GREATER (meizon); adjective, comparative form of "mega" (great); the opposite of "mikroteron" (smaller, see above).

THAN ALL (panton); see above.

HERBS (ton lachanon); noun, neuter, genitive, plural, with article; from "lachanon" (a herb in tilled ground). It is derived from "lachaino" (to dig, till). Notice the genitive is used to denote comparison. We say, "the greater of the two."

AND (kai).

SHOOTETH OUT (poiei); verb, present, from "poico" (to make); used often in connection with vegetation, as, for example, Matthew 13:23 (bringeth forth).

BRANCHES (kladous); noun, masculine, plural, accusative, from "klados" (a branch). Like "klema" (John 15 only) it is derived from "kloa" (to break), the branches being easily broken off. In the parable, they greatly increase in size.

GREAT (megalous); adjective, masculine, plural, accusative; from "megas," (great). The adjective follows the noun, and is thus emphatic—"branches, great ones."

SO THAT (hoste); a conjunction, meaning "so that" "or" "so as that;" "hos" (as) is

strengthened by "te," "serving to connect more closely a following clause with the preceding." It is sometimes followed, as here, by an infinitive verb.

MAY (dunasthai); verb, present, infinitive; from "dunamai" (to be able). The thought is conveyed by, "it is possible for."

UNDER (hupo); preposition meaning, "under." May be followed by genitive or accusative. Here it is the latter, and signifies rest beneath.

THE SHADOW (ten skian); article and noun, feminine, accusative; from "skia" (shade, shadow).

OF IT (autou); personal pronoun, genitive, masculine.

THE FOWLS (ta peteina); noun, neuter, accusative, plural; from "peteinon" (bird); the accusative case is used as the subject of the infinitive verb, "kataskenoun."

OF THE AIR (tou ouranou); noun, masculine, with article, genitive, singular, from "ouranos" (heaven); used of the air—the open firmament of the heaven wherein the fowls fly above the earth (Gen. 1:20).

MAY LODGE (kataskenoun); verb, infinitive, present, from "kataskenoo," a compound of "kata" (down) and "skene" (a tent, hut, tabernacle); hence, to put down, or pitch, a tent. This infinitive verb is predicate to the accusative noun, "birds."

Note:—The last thirteen words (10 in Greek, are in the order of the text.

Continued from Page 51

in Matthew 18:18, and quite as remarkable language is used of the power of prayer. "Again I say unto you, That if two of you shall agree on Earth as touching anything that they shall ask, it shall be done for them of My Father Which is in heaven." Many think that the words of John 20:23 confer priestly power, but have failed to notice that they are, literally, "They have been remitted," "They have been retained," (NOT, "They are being remitted," or "They are being retained"), implying that their power was only when GOD had remitted or retained FIRST, as in Acts 10. And an equally strong statement is made concerning the ordinary believer in James 5:20—"SHALL SAVE a soul from death." The power of the Gospel (Rom. 1:16) is before us.

"Binding" and "Loosing" have been shewn to be terms often used legally among the Jews, for that which was forbidden or approved. This is interesting, and it is important to see that here we have things rather than persons.

The parable of Matthew 18:23, is deeply suggestive. By it the Lord answers Peter's question almost immediately after the reference to the local church and "binding." The kingdom of the heavens is there associated with one who was forgiven, and who dared to cast his fellow-servant into "prison." This was unholy binding, and his Lord delivered *him* up till he should pay that which was due, namely, the hundred pence or its equivalent, not the ten-thousand talents, the debt already settled. The closing verse, (Matt: 18:35), reveals God as the heavenly Father, acting in stern chastisement, when the principles of His forgiveness are not followed out. That which is bound in heaven is to be bound on earth, and so with "loosing." The same thought, in another way is found in Romans 15:7—"Wherefore receive ye one another, AS Christ also received us to the glory of God."

To sum up:—There is nothing in these verses (Matt. 16) to suggest that the Church is built on anyone except the Rock of Salvation, even the Lord Jesus, Whose Deity is thus set forth. There is no mention of a human priesthood, nor any reference to purgatory, or aught similar. It is worthy of notice that Christ retains the Keys of Hades (Rev. 1:18), while instructing His people to represent Him among fellow-believers. Like words to those in Matthew 16, are used for others in chapter 18; and the chapter (10) in Acts, which

shews Peter's special privilege as to the Kingdom of heaven, emphasizes that he was to accept as cleansed what God has first cleansed. Thus the privilege of disciple-like obedience was made his, and if as worthless sinners, we, too, rest on the Lord Jesus and His atonement, we have a like relationship to Christ the Foundation, and the privilege of pleasing Him, by acting in His Name in daily life (Col. 3:17)—"And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus." May this be the joy of many a reader, brought to a living union with the Son of God. Then will there be an understanding of the truth here set forth, in many changed experiences, not by bare argument, but by the gracious in-working of the Spirit of God Himself, applying the Scriptures to the daily walk.

FURTHER REMARKS ON THE TENSES

The special tense used in Matthew 16:19; 18:18, is rare. Elsewhere we find the ordinary "periphrastic future," which would have been, literally, "It shall be—being bound" (e.g. Matt. 10:22; 24:9, Luke 1:20; 5:10; 17:35, Col. 2:8, etc.) Why does the Holy Spirit avoid this, and employ the unusual? There seem to be only two other New Testament occurrences, apart from Matthew 16 and 18. Luke 12:52 is one—"For there shall be from now five in one house (having been) divided." Two interpretations SFEM possible here, but there seems nothing against the STRESS on the "five" remaining in the house after the great "division." The preceding context may imply this, if rendered literally, "Suppose ye that I became (alongside) to HAVE GIVEN peace in the earth?" Hence the "division" may be viewed as in the PAST.

The other is Hebrews 2:13, which is, literally, "I shall be One that hath set confidence on Him." These words appear, from verses 12 and 14, to refer to the resurrection of Christ, looking back on His previous life of faith. What if the Holy Spirit employs the unusual tense in Matthew with the same thought of looking back?—"Whatsoever thou shalt have bound on earth shall be (a thing) HAVING BEEN BOUND in the heavens." This is in accord with Acts 10:15, and would imply nothing could be binding unless it were that which GOD had FIRST bound. Thus the apostle would be checked not to use the keys as the lawyers had done (Luke 11:52; "lawyer" and "steward" are words from the same root) and the application of Christ's teaching when

Peter immediately altered HIS words in Matthew 16:21, 22 would help also.

*This needs emphasis; as we have seen, quite as strong words are used for prayer as any privilege entrusted to Peter and the other apostles, e.g., Matt. 17:20, Mark 11:21, John 14:13, 15:7. Nor is this strange. John 15:7 and Matthew 16:19 are EQUALLY expressions of "In His Name;" nothing more, nothing less.

"HIMSELF"

Some Notes on Luke 24

"Jesus HIMSELF drew near and went with them." (15)

"He expounded unto them in all the Scriptures the things concerning HIMSELF." (27)

"Jesus HIMSELF stood in the midst of them, and saith unto them, Peace be unto you." (36)

"Behold My hands and My feet that it is I MYSELF, handle Me and see; for a spirit hath not flesh and bones, as ye see ME have." (39)

This is a "Resurrection" chapter beginning with "the first day of the week," and closing with the ascension of the Risen Lord into heaven. The narrative is clear beyond all cavil, that He Who thus "showed Himself (John 21:1, 14) is He Whose hands and feet had been pierced by the nails that fastened Him to the tree, where He was "made a curse for us." It is passing strange that, in view of so plain and simple a record, wherein the doubts and fears of those who knew Him best are not concealed, His *bodily* resurrection can be doubted. Some who have experience of sifting evidence hold that there is no event in history so fully attested by reliable witnesses as that "God raised Him from the dead." The humble believer, however, knows that the resurrection was absolutely necessary, for the perfect obedience of the Lord Jesus *merited life*. Hence, after laying down His life for the sheep (John 10), He must live—"He shall live" and "He must reign." The atoning work was completed when He cried, "It hath been finished." His rising again did not add to that work, but was the proof of His acceptance with the Father, Who thus "glorified His Son Jesus."

Moreover, the repeated word, "Himself," assures us that it was "This Same Jesus." He Whose appearances are here recorded was no substitute for Him Who walked in the land of Israel thirty-three years. "These are the words," said He, "which I spake unto you, while I was yet with you." (44) When the fears and doubts of His disciples were dispelled, they had forty days of precious fellowship with Him, receiving instruction from Him, as He spoke "of the things pertaining to the Kingdom of God" (Acts 1). They beheld no change in Him, and yet there was a

change, for His body was a "body of glory" (Phil. 3:21).

The Lord spoke of His death as a "sowing" (need falling into the ground and dying—John 12). That which springs up is in likeness to that which is sown. Hence, of the believer it is said, concerning the body which is laid in the grave, in sure hope of the resurrection—"it is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body" (1 Cor. 15:44) We need to distinguish "spirit" and "a spiritual body." Our Lord's body of glory was not intangible "Handle Me and see; for a spirit hath not flesh and bones, as ye see Me have." The disciples evidently acted on His words, as may be seen from 1 John 1:1. Now all this has deep meaning and encouragement for the believer. He has not to look forward to a kind of ethereal existence on entering into his promised future blessedness. Nay, it is life in the fullest and most abundant degree. He is to have a body like unto that of His Lord, capable of rendering continuous, joyous, untiring service to Him. His mental faculties will be perfected, and capable of receiving ever-fresh revelation of a infinite and ever-living God. "This is life eternal, *in order that* (hina) they might know Thee, the Only True God, and Jesus Christ Whom Thou hast sent," are the words of the Lord Jesus Himself. How simple yet how profound! For is not ETERNAL LIFE needed to know an Eternal Being? "No man knoweth the things of God, but the Spirit of God. Now we have received . . . the Spirit Which is of God, that we may know . . . (1 Cor. 2:11-12). Saints of old time and those in the present time unite in declaring their hope of the coming glory, "As for me, I will behold Thy face in righteousness; I shall be satisfied, when I awake, with Thy likeness" (Ps. 17:15). "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3:2).

Further thoughts are suggested by the words, "and He took and did eat before them." In His resurrection body, He partook of a "piece of broiled fish and of an honeycomb." (41, 42, 43) He had already, at Emmaus, "sat at meat with them." (30) Other Scriptures will come to mind, as—"I will not eat thereof UNTIL it be fulfilled in the Kingdom of God . . . For I say unto you, I will not drink of the fruit of the vine, UNTIL the Kingdom of God shall come" (Luke 22:16-18). We may not understand the heavenly nature of the food and drink in the Father's house, but that such

will be there is surely indicated by the promise of "the hidden manna," of the words, "I will give to eat of the Tree of Life," and the "pure river of water of life" (Rev. 2, 3, and 22). In this last passage we are told that on "either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month." But perhaps the words of Revelation 7:16, 17, will leap to the mind before all others. "They shall *hunger* no more, neither *thirst* any more; neither shall the sun light on them, nor any heat. For the Lamb Which is in the midst of the throne shall *feed* them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." But, whatever be the joys of heaven—and they are "pleasures for evermore," "the Lamb is all the glory of Emmanuel's land." These celestial and perennial gifts will only be the delight of the redeemed because of their far more exceeding delight in their Redeemer. Like the living waters, all proceed "from the throne of God and of the Lamb." Our Lord's use of the Scripture after His resurrection affords a further theme for our meditation. The Word of God did not lose any of its significance for His people, because He had, by His life and death, fulfilled the promises, prophecies, and precepts "in the Law of Moses, and in the Prophets, and in the Psalms." He is ever to be seen in the Scriptures, and these "God-breathed" writings are still profitable for doctrine, for reproof, for correction, for instruction in righteousness." We can only grow into spiritual maturity as we rightly use "the word of righteousness" (Heb. 5:11-14). A well-known servant of God, now "with Christ," once was told by a woman professing to be saved that, since she had the teaching of the Holy Spirit (misusing 1 John 2:20-27) she had no need of the Scriptures. Sad to say, she made shipwreck. The RISEN Lord's use of The Written Word, as well as the agency of the Holy Spirit (Acts. 1:2) is a lesson saints need to take to heart. Our dependence on the Holy Spirit and our study of, and feeding upon, God's living words, must go hand in hand.

The Gospel which the apostles preached (1 Cor. 15:1-4) is that which the Lord Himself gave to them. On the basis of His suffering and rising from the dead the third day,⁽⁴⁶⁾ "repentance and remission of sins should be preached in His Name from "enduro," a compound of "en" (in) and among all nations, *beginning at Jerusalem*"⁽⁴⁷⁾. In these last three words, our Lord's yearning over Israel manifests itself, and shews Him to be "This Some Jesus." The nation that so shamefully and wilfully rejected Him is to be the first to hear the words of mercy and the call to repentance. Truly, "where sin abounded, grace did much more

abound."

Finally, we have a view of His "leave-taking." At Bethany, "He lifted up His hands and blessed them." Surely, this was a "High-Priestly" blessing (see Numbers 6:22-27). We are not told of any words HE used, but they could not be lesser than these. In Chapter 1, we find a priest beckoning with his hand and remaining speechless, and this because of his unbelief. Here is a symbolic fact. The great sin of Israel is unbelief, which hinders their being blessed. How should we pray for that nation, that God may bestow on them the gift of faith, that they may receive the blessing of the Great High Priest, Who has passed into the heavens, but will come again.

"The Lord is risen indeed."

NOTES ON MEMORIZED VERSES

ZECHARIAH 1

1. The second year of Darius (see Ezra 4:24 and Haggai 1:1). Dates are recorded by inspiration.
2. God's people are to learn from the failures of past generations.
3. "Turn ye . . . I will turn." (cf. Jas. 4:8).
4. The fathers had the prophets, but heeded not. A warning to their sons.
5. Death comes to prophets and to careless heares alike.
6. Men will be compelled, *after experience* to acknowledge the certainty of God's Words and the righteousness of His judgments.
7. Three months later, the word came again. The prophet waited for God.
8. The time—night; the place—a low one. Yet God's angel was there, and horses speak of strength.
9. The prophet had a desire to be instructed.
10. "The Man" answered.
11. And He is "the Angel of the LORD," to whom those behind him make their report. Is this a pre-incarnation appearance of the Son of God?
12. The same Angel makes intercession for Israel.
13. "The angel that talked with me" (see v.9). John in Patmos was instructed by angels.
14. Here are the "good words, comfortable words."
15. "At ease" (compare end of verse 11).
16. "Therefore . . . mercies." The house was built four years later (see Ezra 6:15).
17. This promise goes beyond the revival under the teaching of Haggai and Zechariah.
- 18-21. If there are *four* "horns," by Divine permission, to scatter, there are *four* "carpenters" to deal with them "Fray" means to "cause to tremble or trouble" (It is found also in Deut. 28:36 and Jer. 7:33).

ZECHARIAH 2

1. The prophet used his eyes, and, 2, used his lips in right enquiry. (Measuring is also seen in Rev. 11:1).
3. The angel of ch. 1:9,13 met by another.
4. "Run, speak." The ministry and obedience of God's heavenly servants. The Prophet was a "young man."
5. The future blessing of Jerusalem is certain.
- 6, 7. The land of the north is surely Babylon. The partial return a foreshewing of the final deliverance yet to be. Notice the scattering is by the LORD, chastening.
8. "Toucheth the apple of HIS eye."
9. God will deal with the enemies of His people (see closing chapters).
- 10, 11. The LORD in the midst (see Zeph. 3:17) and nations around.
12. Judah and Jerusalem are on earth, yet to be blessed.
13. Earth to be hushed, but God will speak (cf. Ps. 50:3).

ZECHARIAH 3

1. "He shewed me." Nothing known except by revelation. "Standing" before God—Joshua and his accuser.
2. The LORD uses His Own Name. "A brand plucked out of the fire," and, 3, "filthy garments"; an apt picture of a sinner.
4. HE answered—the Lord's

THOUGHTS FROM THE WORD OF GOD

answer to every accusation. "Take away"—sins removed—"I will clothe"—righteousness imputed. 5. The "sinner" becomes a "worshipper" and fit to be a priest. 6, 7. Yet grace brings responsibilities as well as privileges. The walk *there* depends on the walk *here*. 8. The saved one should be a "sign" (see margin) and be ready to receive instruction in prophetic truth. 9. He who is the BRANCH is also the STONE. "Seven eyes" (see Rev. 5:6). Is not this the Christ? 10. "In That Day," iniquity removed and the land itself blessed.

ZECHARIAH 4

1. "The angel that talked with me." God, it would seem, had appointed a special messenger out of His innumerable hosts. 2. He needed to be awakened to see. The lampstand seems to be similar to that in the tabernacle, but the supply of oil is continuous through pipes connected with, 3, two olive trees, living. 4, 5. The desire to *know* the meaning of what he saw. This, with the confession of ignorance, should characterize saints

SPECIAL READINGS FOR THE LORD'S DAY

November, 1961

DAY	TEXT	PARALLEL	CONTRAST	SIDELIGHT
5	1 Pet. 3:14a	Matt. 5:10	Ps. 73:3-4	James 1:12
12	1 Pet. 3:14b	Ps. 91:5	Hos. 10:3	John 14:1
19	1 Pet. 3:15	Isa. 29:23	Num. 20:12	Isa. 5:16
26	1 Pet. 3:16	Heb. 13:18	1 Tim. 4:2	Heb. 9:14

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—NOVEMBER, 1961

Day	READING		LEARNING	
	Zechariah	Hebrews	Zechariah	Hebrews
1	1 1-21	3 1-13	1 1	1 1
2	Jonah			
3	1 1-17	4 1-18	2	2
4	2 1-10	5 1-13	3	3
5	3 and 4	14-28	4	4
6	Micah	2 Thes.		
7	1 1-16	1 1-12	5	5
8	2 1-14	2 1-17	6	6
9	3 1-12	3 1-18	7	7
10	4 1-13	1 Timothy		
11	5 1-15	1 1-20	8	8
12	6 1-16	2 1-15	9	9
13	7 1-20	3 1-16	10	10
14	Nahum	4 1-16	11	11
15	1 1-15	5 1-13	12	12
16	2 1-13	14-25	13	13
17	3 1-19	6 1-21	14	14
18	Habakkuk	2 Timothy		
19	1 1-17	1 1-18	15	2 1
20	2 1-11	2 1-26	16	2
21	12-20	3 1-17	17	3
22	3 1-19	4 1-22	18	4
23	Zephaniah	Titus		
24	1 1-10	1 1-9	19	5
25	11-18	10-16	20	6
26	2 1-15	2 1-15	21	7
27	3 1-10	3 1-7	2 1	8
28	11-20	8-15	2	9
29	Haggai	Philemon		
30	1 1-15	1-13	3	10
31	2 1-23	14-25	4	11
1	Zechariah	Hebrews		
2	1 1-21	1 1-14	5	12
3	2 1-13	2 1-18	6	13
4	3 1-10	3 1-19	7	14
5	4 1-14	4 1-16	8	15
6	5 1-11	5 1-14	9	16

today. 6. "My Spirit" the alone power. 7, to reduce "mountain" to a "plain." "Grace, Grace" (cf "Peace, Peace"). 8. Under Zerubbabel the house was finished, but a Greater than he has begun, and will finish, a good work in His living temple. 10. It may be now a "day of small things," but the builder has with him "those seven" (see ch. 3:9). 11, 12. The original question comes again to the fore (v.4). 13. Again, a confession of ignorance. 14. A prophecy, repeated more fully to John (Rev. 11:4).

ZECHARIAH 5

1. Further teaching by signs before the eyes. Jeremiah and other prophets had a like means of instruction. 2. The dimensions of the "flying roll" were the same as the area of the holy place of the tabernacle. 3. But it is described as a "curse," universal. The margin is more helpful. It means that, according to what is written on the roll, a thief or a false swearer may "hold himself, guiltless, AS IT DOTTH."

SPECIAL READINGS FOR THE LORD'S DAY

December, 1961

DAY	TEXT	PARALLEL	CONTRAST	SIDELIGHT
3	1 Pet. 3:17	Acts 21:14	Luke 23:25	Matt. 26:39
10	1 Pet. 3:18	Heb. 9:26,28	Luke 23: 40,41	Rom. 5:6
17	1 Pet. 3:19,20	Heb. 11:7	Luke 16:31	2 Pet. 2:5
24	1 Pet. 3:21	Rom. 6:3,4	Rom. 2:29	Col. 2:12
31	1 Pet. 3:22	Heb. 1:3	Dan. 7:9	Acts 2:33

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—DECEMBER, 1961

Day	READING		LEARNING	
	Zechariah	Hebrews	Zechariah	Hebrews
1	6 1-15	6 1-20	2 10	2 17
2	7 1-14	7 1-14	11	18
3	8 1-23	15-28	12	3 1
4	9 1-17	8 1-13	13	2
5	10 1-12	9 1-14	3 1	3
6	11 1-17	15-28	2	4
7	12 1-14	10 1-13	3	5
8	13 1-9	14-25	4	6
9	14 1-21	26-39	5	7
10	Malachi			
11	1 1-8	11 1-13	6	8
12	9-14	14-26	7	9
13	2 1-9	27-40	8	10
14	10-17	12 1-13	9	11
15	3 1-7	14-29	10	12
16	8-18	13 1-14	4 1	13
17	4 1-6	15-25	2	14
18	Genesis	James		
19	1 1-23	1 1-15	3	15
20	24-31	16-27	4	16
21	2 1-14	14-26	5	17
22	15-25	2 1-13	6	18
23	3 1-24	3 1-18	7	19
24	4 1-26	4 1-17	8	4 1
25	5 1-20	5 1-20	9	2
26	1 Peter	1 Peter		
27	21-32	1 1-12	10	3
28	6 1-22	13-25	11	4
29	7 1-24	2 1-12	12	5
30	8 1-22	13-25	13	6
31	9 1-17	3 1-22	14	7
1	18-29	4 1-19	5 1	8
2	10 1-32	5 1-14	2	9
3	11 1-32	1 1-9	3	10

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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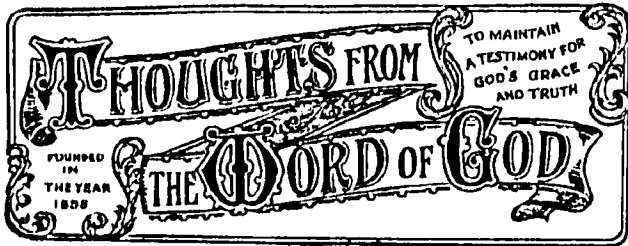
"The appearance of the likeness of the glory of the LORD. And when I saw, I fell upon my face, and I heard a voice of ONE that spake."

Ezek. 1:28.

"HE IS LORD OF ALL"

Soon at the Name of JESUS ev'ry knee
Shall lowly bow—
All things that are in heav'n,
And even things beneath—
On this revolving earth,
And ev'rything with breath
Confess that He is LORD. Authority
Is His, e'en now.

"HE IS THY LORD"



WORDS OF ENCOURAGEMENT

"Ye are holy unto the LORD; the vessels are holy also."

Ezra 8:29.

With these words Ezra encouraged the Levites who had joined the company of the exiles returned from captivity; and they may encourage those who are seeking a revival of primitive principles and practice when so many are content with a second-rate religious profession. "Holy" because sanctified through the offering of Jesus Christ, they set their faces toward the "city which hath the foundations." Theirs is a pilgrimage beset by dangers, but they will say, when their feet stand within the New Jerusalem, "The hand of our God was upon us, and He delivered us from the hand of the enemy." They "are the sheep of His hand," out from which none can pluck them.

May we, dear fellow-believers, walk in the path He has set before us and "serve Him without fear, in holiness and righteousness before Him, all the days of our life." "He giveth more grace."

Then shall come down Thy glorious Son,
And all in whom Thou hast begun
Thy work of sovereign grace,
Shall, from the tribulation free,
Their Lord—The LORD of glory—see,
And know Him face to face.

"As for me, I will behold Thy face in righteousness:
I shall be satisfied, when I awake, with Thy likeness"

THE REVEALED CHARACTERISTICS OF "THE DAY OF THE LORD"

PERCY W. HEWARD

We turn to the Scriptures. Human theories are never reliable. We do not lay claim to prophecy, but, in the mercy of GOD, we have implicit faith in the prophecies of the Bible. Seeming delay in fulfilment is not delay with Him to Whom a thousand years is as one day. God's marvellous glory, and His works, in time and space alike, beyond human understanding, may well be used to encourage our praiseful and humble adoration. "The Day of the LORD will come" (2 Pet. 3:10). We are reminded of the words, "Though it tarry, wait for it: because it will surely come, it will not tarry" (Hab. 2:3); and the letter to Hebrew believers shews us that our translation misses some of the fulness which God graciously intended. We do not look merely for "it," but, on the contrary. "Yet a little while, and HE that shall come will come and will not tarry" (Heb. 10:37). Happy are they who can say from the heart, "Come, Lord Jesus" (Rev. 22:20). Is Christ a reality in your life and mine?

"That day and hour" (Matt. 24:36-39)—see John 6:39, "day," and John 5:28, "hour"—is associated very definitely with the personal Coming of Christ. He is the Exalted One; Scripture is full of references to Him. We cannot please the Father, we cannot understand the truth, *unless* we honour the Lord Jesus Christ. At the present time we have, as it were, "The day of His espousals" (Song 3:11, with 2 Cor. 11:2), but *then* (and soon), it will be the further "Day of the gladness of His heart" (note "and"). Surely we can see the reason. Now He is "expecting" (Heb. 10:13), but *then* His expectations will be fulfilled in more than one way. He will then present to Himself "a glorious church, not having spot or wrinkle or any such thing" (Eph. 5:27). Then will be the words fulfilled—"Let us be *glad and rejoice*, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19). And,

Poem to Help Christian Experience—No. 275.

"Perilous Times"
"His Times"

2 Tim. 3:1; 1 Tim. 6:15.

Dark days dost Thou, our God, foretell;
Human iniquity shall swell.

Inflated by His pride,
Man will presume to worship man,
And in his God-forgetting plan
Vainly will he confide.

E'en the professing church will turn
Away from Thee, the Scriptures spurn—
O sad apostasy!

Then, in the tribulation sore,
Such as was never seen before,
Thine own elect shall be.

But, O our God, Thou dost not sleep;
The silence seemest Thou to keep
Soon wilt Thou surely break;
Thy wonders men shall terrorize,
When Thou, O mighty One, shalt rise,
The heav'ns and earth to shake.

in Matthew 25:21-23, we have also a stress on joy—"Enter thou into the joy of thy Lord." How His blood-bought people should long for "the day of the gladness of His heart!" Their love for Him must forbid any other attitude.

In this context, we should seek to understand more fully the revealed aspects of the *present* dispensation. It is seen, in 1 Corinthians 4:3, as "Man's day" (margin). Of course, undoubtedly, the heavens do rule" (Dan. 4:26) and there is no power independent of God. "The powers that be are ordained of God" (Rom. 13:1); but the Lord has not yet taken to Himself His great power (Rev. 11:17). The words of Psalm 82:8 are not yet fulfilled—"Arise, O God, judge the earth; for Thou shalt inherit all nations." Psalm 2:8—"Ask of Me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession—cannot refer to the *present* testimony of the Gospel, in the light of verse 9. The italics should be left out. The present age is, "the times of the Gentiles" (Luke 21:24) a contract with "In HIS times" (1 Tim. 6:15). Accordingly, God is silent as to any display of the fire of His wrath (Ps. 50:3). As regards Israel, He has said concerning them, "I will go and return to My place, till they acknowledge their offence, and seek My face" (Hos. 5:15). It is only "on the *third* day He will raise them up" (6:2). The climax of the present age shews the *reverse of His working for Israel governmentally*. "It is given unto the Gentiles; and the holy city shall they tread under foot forty and two months" (Rev. 11:2). Hence, the present time is one in which His humbling, separating, Gospel of grace, is to be declared to all the nations (Matt. 28:19-20), "unto the end of the age." How important it is to notice that the Lord Jesus, when reading Isaiah 61:1-2, stopped suddenly and closed the book, after the words, "the acceptable year of the Lord" (Luke 4:17-20). "The Day of *vengance* of our God" is quite distinct, and is future. A parallel stress on "a day of salvation" *now* is before us in 2 Corinthians 6:2, and is wonderful in the light of Isaiah 49:7-8, where the language, and tenses especially, emphasise two periods. While Christ is sitting at the right hand of the Father, His enemies are not placed at His footstool (Ps. 110:1) but the message of reconciliation is being sounded forth, even to enemies (Rom. 5:10). Grace is now reigning through righteousness; also the long-suffering of God is displayed (Rom. 2:4) though despised by many. Contrast verse 5, with its mention of "the day of wrath." The end of the age will be "as it was in the days of Noah" (Matt. 24:37-39) for then "the long-suffering of God waited" (1 Pet. 3:20).

The present period, therefore, is "Man's day," during which, however, God is manifesting His grace in calling a people out from the world (John 17). *These* are not to link themselves with unbelievers (2 Cor. 6:14). *They are to go forth to Christ* without the camp, *bearing His reproach*" (Heb. 13:13). Not one syllable is written concerning their exaltation until HE comes. His reward is *with Him* then (Rev. 22:12), but they are *not* to have or seek their reward *now* (Matt. 6:2-18). In another aspect, the present time is one of His presence *with* His people as those taken out of, and separated from, all nations (Matt. 28:20; Acts 15:14); *then* at His coming, they will be received by Him, and be with Him in His honour (1 Thess. 4:17). It would be acting before the time (1 Cor. 4:5-8) to display greatness, or earthly glory, or reigning. (Such are the marks of Romanism and other sacerdotal systems, including national churches (Ed.). This unveiling of the days in which we live is solemnising indeed, but it thus makes clear the believer's *simple* path; he is to be rejected with his rejected Lord. There is *no promise of relief* from strain until the Lord Jesus shall appear. "To you who are troubled rest with us when the Lord Jesus shall be revealed from heaven" (2 Thess. 1:7). There is no approval of earthly settling down. We are God's "strangers and pilgrims," and "here have we no continuing city." All worldliness is excluded; we must not desire man's esteem, while Christ is left out or only nominally esteemed.

(If the Lord will, to be continued)

YOUNG PEOPLE'S COLUMNS TWO DISCIPLES

Peter and John

(Continued from Page 52)

It was long before they realised that His rule as King in Jerusalem, over the whole world, was not to begin until He comes again in power and glory. Even after He was risen from the dead, the disciples asked Him, "Lord, wilt Thou AT THIS TIME restore again the kingdom to Israel? And He said unto them: It is not for you to know the times or the seasons, which the Father hath put in His Own power" (Acts 1).

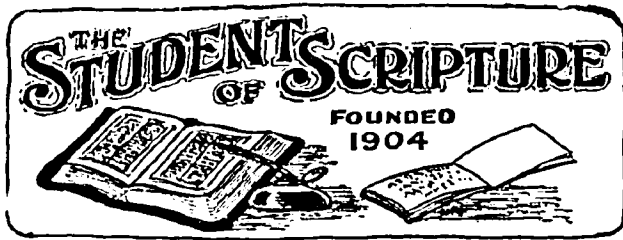
At the time James and John asked the Lord for power to punish the Samaritans, He was on His way to Jerusalem, there to suffer and die on behalf of sinners in Jerusalem and in Samaria, and everywhere. Their desire was quite out of keeping with the Lord's purpose; they were not of His Spirit. Are you, dear young friend?

These two disciples of the Lord Jesus were often together. When the Lord was led away to be tried and crucified, they both followed. John went into the palace of the High-priest, to whom he was known. Because of this, he was permitted to bring in Peter. John little knew that the young woman who kept the door and allowed him to bring in Peter, would recognize him as one of the Lord's disciples. But it was this kindness of John that placed Peter in a difficult position, from which he only escaped by telling a lie. The Lord had warned Peter that he would thus fail, and John must have heard that warning. How careful we need to be lest an act of kindness should lead to a sad result (John 18:15-17).

We find them running together to the tomb where the Lord Jesus had been buried! (John 20:3-9). John got there first, but Peter followed and went right in, then John went in. The burial clothes were there, but not the Lord, but "he saw, and believed." Up to that time, none of the disciples understood that the Lord was to rise from the dead; yet it seems that John "believed," though we are not here told what was in Peter's mind. Yet he did come to believe, as chapter 21 shews us. When the large number of fishes were caught, John knew Who it was that stood on the shore. "It is the Lord." When Peter heard that, he dived into the sea to go to Jesus. That shews how he loved Him. But the Lord Jesus wished to test that love, and so asked him if his love was real (verses 15-17). Then the Lord told him that he would die, and that he would be carried away to suffer.

"Follow Me," said Jesus, and thus He would remind Peter of the conversation in the upper room some days before (ch. 13:36-38). But Peter saw John following just then, and asked the Lord, "And what shall this man do?" The Lord reminded him that His will concerning John was not his business, but, "Follow thou Me." John outlived Peter, but during their lives, they served the Lord together, and it is beautiful to read how these two dear men of God, so different in their characters, clung to one another. An instance of this is seen in Acts 3, where they are seen going up together at the hour of prayer, and how they were used of God to heal a lame man. This good deed led to trouble, strange to say, and these two servants of God were put in prison; when brought before the council, they bore a faithful witness to God (Acts 4:13, 19). Peter did not take the credit for the healing of the lame man. He gave all the glory to the Name of the Lord Jesus but he shared the privilege of being used by God with John, for he uses constantly the words, "us" and "we"; he valued the fellowship of his brother. See Acts, chapter 2.

Let us apply to ourselves the lessons taught us by these two brothers in Christ, ever remembering that, only as Christ is known and received as a personal Saviour, can such lessons be truly profitable.



“AMEN”

“Verily, Verily” in John’s Gospel

(Concluded.)

We need to be reminded that, in using the double phrase, “Amen, Amen,” the Lord Jesus spoke a word which is given to Him as a Name (Rev. 3:14); and thereto is joined a further description, “The Faithful and True Witness.” How solemn, and also how encouraging, that He should thus confirm the truth of all He uttered here on earth!

Future, Sorrow and Joy

“Through much tribulation we must enter the Kingdom,” is the Holy Spirit’s witness through His servants, but the Lord made clear such truth to His disciples during His sojourn among them. He Himself was to enter into glory after suffering (1 Peter:1) and the disciple is not above his Master. “Verily, verily, I say unto you, The servant is not greater than his Lord: neither he that is sent greater than He That sent him” (John 13:16). This lesson they were slow to learn, yet He was patient with them, and in love He warned when teaching them (see the latter part of chapter 15 and the beginning of the next chapter).

And these words are recorded for *our* learning. “Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.” In measure, this was their experience, in connection with His crucifixion and resurrection. It will be theirs, and ours, in the day of His return, in fullest measure. The world does indeed “rejoice,” but it is a mad joy, a loving of pleasures more than a loving of God. Can the children of God be sufficiently thankful for the grace that has “rescued” them “from this present evil age,” and enables them to bear their “light affliction” in view of coming glory? “I will come again,” “I will see you again,” are the “comfortable words” of our Saviour.

The Sender and the sent

The Lord Jesus is the Sent One, and thus humbled Himself to be an obedient Servant. Because of this, He could say, “My Father is greater than I.” This does not deny His Deity, but affirms His voluntary subordination to the Father, for the effecting of our redemption. But His “apostleship” (Heb. 3:1) is, as He Himself taught, the Example of His servant’s commission. “As My Father hath sent Me, even so send I you.” “As Thou hast sent Me into the world, even so have I also sent them into the world” (John 20:21:17-18). And so intimately does He associate them with Himself in this respect that He affirms, “Verily verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth Him that sent Me” (John 13:20). What a solemn responsibility is thus laid, by this “Amen, Amen,” upon those to whom is sent a chosen servant of God! The nation as a whole did not receive their Messiah, but there were some who *did* receive Him (John 1) and in so doing “received” the Father, They became the *sons* of God. Acceptance of a God-sent minister is the duty of all, as well as careful attendance on the ministry. The message and the messenger are linked (Hag. 1:13) but the sin of today is a rejection of both.

The Efficacy of Prayer

“Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you” (John 16:23). This is a promise for NOW. “In that day ye *shall* ask Me nothing.” “Hitherto *have ye asked* nothing in My Name.” Hence we are commanded to ask and are promised an answer, and this because He wills, “that your joy may be full.” He loves to encourage. Hence His “Amen, Amen.”

Peter: A Warning and a Prophecy

The remaining two occurrences of “Amen, Amen,” relate to Peter. He had said to the Lord, “I will lay down my life for Thy sake.” Solemnly the Lord warned: “Wilt thou lay down thy life for My sake? Verily, verily, I say unto thee, the cock shall not crow, till thou has denied Me thrice” (John 13:38). This warning is recorded in the other gospels, but only John mentions the double “Amen.” Yet what Peter could not do *then*, that is “follow the Lord,” he was to do “afterwards” (verse 36). After his restoration, the Lord Jesus spoke in such a way as to signify “by what death he should glorify God” (John 21:18-19). “And when He had spoken this, He saith unto him, Follow Me.” Peter must have remembered the previous “Amen, Amen,” in regard to his foreseen failure, and now he hears the same words, pre-

ceding a foreshewing of the time when he would indeed "follow" the Lord in suffering death for His sake. As the time drew near, all this came into his mind, for he writes in his epistle, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me" (2 Pet. 1:14).

All these things "saith The Amen." May the Holy Spirit cause all to be believed and received "with meekness" (Jas. 1:21).

INSPIRED WORDS INSPECTED

No. 68

"Having, therefore, brethren, boldness to enter into the holiest by the blood of JESUS, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an High Priest over the house of God; let us draw near with a true heart, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

Hebrews 10:19-20.

HAVING (echontes); verb, participle present tense, plural; from "echo" (to have or hold).

THEREFORE (oun); conjunction, meaning "therefore."

BRETHREN (adelphoi); noun, masculine, plural, vocative case, from "adelphos" (brother). Those addressed were not merely "brethren" of the writer, as Hebrews, but were "holy brethren," related by the new birth to Christ. (see ch. 3:1 and ch. 2).

BOLDNESS (parresian); noun, feminine accusative, from "parresia," a compound of "pas" (all) and "rhesis" (from "reo"—to speak); (rhema" (a word) means a *spoken* word). Hence, our word means literally, "all speaking."

TO ENTER (eis ten eisodon) preposition meaning "into," having often, the thought of "with a view to"; and article and noun feminine, accusative. Literally this word means, "the way into" (from "eis" and "hodos"). The whole clause is "into the way-into" (lit.). Contrast "exodos" and "eisodos." The first is found in Luke 9:31 (decease).

THE HOLIEST (ton hagion) article and adjective, genitive, plural, from "hagios" (holy). This phrase, meaning "of" (or "belonging to") "the holies," is used in ch. 9:8 to signify "the holiest of all"; for the second room in the Tabernacle was symbolical of God's dwelling-place where He has His throne (of grace). The same phrase occurs in Colossians 1:12, and may be also rendered, "the most holy place." Hence, what is before us is "the way into, belonging to the holiest of all," there being only one entrance, as the words following make clear.

BY (en); preposition, meaning "in." The same word is found in Ephesians 2:13, where it is also, "in the blood of Christ."

THE BLOOD (toi haimati) article and noun, neuter; dative, because "en" precedes; from "haima" (blood).

OF JESUS (Iesou); proper noun, genitive.

WHICH (hen); relative pronoun, feminine, relating to "ten eisodon"; accusative, for it is the object of consecrated."

HE HATH CONSECRATED (enekainisen); verb, aorist, from "enkainizo" (to restore or carry out anew). The noun, "egkainia" means the "feast of dedication" (John 10:22), commemorating the purification of the temple after it had been polluted by Antiochus Epiphanes. Hence "enkainizo" has the added meaning of dedication or consecration (see Heb. 9:18).

FOR US (hemin); personal pronoun, dative, from "ego . . . hemeis" (I—we).

A WAY (hodon); noun, feminine, accusative, from "hodos." This word is in apposition with "eisodon."

NEW (prosphton); adjective, accusative, qualifying "way"; from "prosphtos," a compound of "pros" (toward) and a derivative of "phao" (to kill) "Pros," in composition, has various significations, including that of *nearness*. Here it means something "fresh" or "recent." Our Word means, literally, "recently killed" or "just dead." There may be the thought that, as the Lord's blood and flesh are mentioned in the context as (through death) the way of access to God, we are reminded of the ever-abiding efficacy of that precious sacrificial, atoning death.*

AND (kai).

LIVING (zosan); participle, accusative, feminine, present; used as adjective qualifying "way." Hence, there is not only the thought of death, but of life, and that also abiding for ever.

THROUGH (dia); preposition, which may be followed by the accusative or genitive case.

THE VEIL (tou katapetasmatos); article and noun, neuter, genitive; from "katapetasma," compound of "kata" (down) and "petasma" from a verb meaning, "to spread out." So the word means something spread downwards; hence, a "veil" or "curtain."

THAT IS TO SAY (toutestin); a compound of "touto" (this neuter form) and "estin" (is).

THE FLESH (tes sarkos); article and noun, feminine; genitive, because in apposition with "veil."

OF HIM (autou); personal pronoun masculine, genitive. The veil separated "the holiest of all" from the "holy place." The Lord Jesus, "God manifest in flesh," by His life in the flesh, condemned man (John 3:19). But since He has "given" His flesh (John 6:51), He has made a way into the Holiest, where He appears in the presence of God for us.

*A Norwegian brother, on learning the literal meaning of this word, told the writer it reminded him of a phrase used in his language for a newly-made road. It is "Den slagne vei" (the slain way). This is remarkable.

(If the Lord will, to be continued)

COVENANT TRUTH

INTRODUCTION

It is well, when approaching any subject, particularly a Biblical theme, to know what we are talking about. That is to say, we need to define our terms. How many, amongst believers in the Lord Jesus, know what is meant by "Covenant-Truth"? Further, how many, amongst those brought up under the sound of the Gospel of grace—the sovereign grace of God—could give a clear answer to any who wish for an explanation of this part of Divine Truth? What, for example, is the meaning of the word, "Covenant"? Actually, though its use is as old as the Authorized Version, and probably older, it is a Latinism, derived from "con"—together with—and "venio"—I come. Hence, it means, literally, "to come together with," and implies an agreement between two parties. One definition is, "A mutual agreement or mutual promises on mutual conditions."

The Hebrew word is "Berith," derived from one meaning "to cut." Thus, in Psalm 50:5, we read, literally, "Gather My saints together unto

Me; those that have cut a covenant with Me upon a sacrifice." Two illustrations are found, in Genesis 15 and Jeremiah 34. In the day that God made a Covenant with Abraham, He commanded His servant to take three sacrificial animals and two birds. The animals were slain and cut in halves, the separate pieces being laid side by side, with, apparently, a space between them. The birds were not divided. "When the sun went down, and it was dark, behold a smoking furnace and a burning lamp that passed between those pieces," evidently indicating the presence of God, by Whom the covenant was wholly initiated. In Jeremiah 34, it is recorded that King Zedekiah and the people had made a covenant to set free any of their own people who were bondmen. This, by the way, was a part of the covenant made by God at Sinai. (Ex. 21:1-6). The King and his people confirmed their agreement, "when they cut the calf in twain, and passed between the parts thereof." The covenant was broken, in that those set free were again taken into bondage, and thus was incurred Divine displeasure and reproof.

The Greek word—"diatheeke"—translated both "testament" and "covenant," is derived from "diatitheemi," meaning, "to place apart or separately, in two, or in pieces." This is remarkable in view of the meaning of the Hebrew word, "to cut," and the illustrations already given. The writer is not aware of any etymological significance in these facts, but merely draws attention to them as a matter of interest.

THE SANCTITY OF COVENANTS

It is very clear, from the foregoing that a covenant is binding, as is also a testament, which, if properly drawn up, and witnessed, is binding and inviolate. Galatians 3:15 illustrates—"Brethren, I speak after the manner of men, Though it be but a man's covenant, yet if it be confirmed, no man disannulleth or addeth thereto." "Covenant-breaking" was, and is, a sin against God (Rom. 1:31). It is found amongst nations and individuals, in business, in the relations between employers and employed, and sad to say, in the sphere of wedlock, the most sacred of all earthly "covenants." Such a sin is a mark of the last days.

COVENANTS BETWEEN MAN AND MAN

Several such Covenants are recorded in Scripture, as that between Abraham and Abimelech (Gen. 21). Later, Isaac and Abimelech covenanted (Gen. 26) not to molest one another.

Jacob and Laban (Gen. 31) Jonathan and David (1 Sam. 18: 3; 20: 8; 23: 18) made covenants. In all these there were accompanying tokens, as eating together, gifts, and in one case, a monument—a heap of stones. We do not read of any of these being broken, but it has already been remarked that Zedekiah and the people of Judah broke a covenant. And this was not the only case of such unfaithfulness on their part. In Ezekiel 17, recording a covenant on oath with Nebuchadnezzar, which was disregarded, God said, "He despised the oath by breaking the covenant, when, lo, he had given his hand." Again, "Shall he prosper? Shall he escape that doeth such things? Or shall he break the covenant, and be delivered?" And yet again, "Therefore, thus saith the Lord GOD; as I live, surely Mine oath that he hath despised, and My covenant that he hath broken, even it will I recompense upon his own head." So, in dealing treacherously with Nebuchadnezzar, this king of Judah rebelled against God, the faithful God, Who cannot deny Himself, of Whom it is said, not once or twice, "He Keepeth covenant."

COVENANTS OF GOD

All covenants of God with men originate with Him. That with which this paper is concerned is "The Covenant of Works," called "the first" and "old" (Heb. 8: 13). Of this God says, "The covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in My covenant, and I regarded them not, saith the LORD" (Heb. 8: 9 quoted from Jes. 31: 32). Before proceeding to consider this covenant, it is well to bear in mind that a covenant of works was enjoined upon Adam. "But they like Adam have transgressed the covenant" (Hos. 6: 7 margin). Is there justification for this marginal rendering? We turn to Genesis 2: 16, 17—"And the Lord GOD *commanded* the man, saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, THOU SHALT NOT eat of it; for in the day that thou eatest thereof, dying THOU SHALT die." Here is the very language of law, just as is found in "the ten words." How did Adam respond? He broke the first given Divine commandment, and was estranged from God. A moral barrier was raised and fear possessed the man. "Hast thou eaten of the tree whereof I *commanded* thee that thou shouldest not eat?" (Gen. 3: 11). "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded

thee, saying, THOU SHALT NOT eat of it; cursed is the ground for thy sake . . . out of it wast thou taken: for dust thou art, and unto dust shalt thou return." (Gen. 3: 17-19). Thus, every member of the human race is, by reason of being "in Adam," a law-breaker, and subject to the same penalty—death. Psalm 49: 12—"Adam, being in honour, did not pass the night" (literally) is an allusion to what took place in Eden on that first sabbath day. He brought forth no righteousness, no good works.

With Noah also God was in covenant-relationship. Before the flood, declaring that "everything that is in the earth shall die." He said, "But with thee will I establish My covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee" (Gen. 6: 18). This, surely, was grace—sovereign grace, a foreshadowing of the covenant of grace. But in Genesis 9, whilst grace is shewn in the promise of a continuance of seed-time and harvest, and that never more would a flood destroy the earth, human responsibility is implied in the words forbidding the eating of blood (v. 4). The taking of human life, other than by God's command, was strictly forbidden, and the breaking of this law was to be punished. "Whoso sheddeth man's blood, by man shall his blood be shed." This commandment has never been abrogated. It holds good today, for mankind is wholly under the covenant of works. Present-day sentimentality, which speaks slightingly of "Old Testament Theology," shews more concern for the criminal than the victim, and illustrates the utter rebelliousness of man's heart, beneath a veneer of so-called "charity." The Law of God cannot be set aside with impunity, as previous quotations of Scripture amply and solemnly declare.

The covenant with Levi, following the retributory action of Phinehas, might be mentioned, but this is rather in the nature of reward for faithfulness (Num. 25: 12; Deut. 33: 8; Mal. 2: 4).

If the Lord will, to be continued

THE SONG OF SONGS WHICH IS SOLOMON'S

R. L. WHEELER

King Solomon, we read, made a thousand and five songs, but this one excelled them all. It was the Song above all songs.

This canticle is for the pure in heart. They truly shall see God in this sublime narrative. The love of the Bridegroom for His bride; of the Shulamite for her Beloved; the love of Christ for His church; the saint for his Saviour.

The book starts with betrothal, with intimate relationship. "Let Him kiss me with the kisses of His mouth." Her soul had been awakened, she was "sick of love," and nothing else would suffice.

This book is in measure, occupied with the search of the bride for her Beloved. More than once she lost Him Whom her soul loved, through neglect or slothfulness, but she could not rest until she had found Him again.

"I sought Him, but I found Him not." Ch. 3:2.

"I found Him Whom my soul loveth.

I held Him, I would not let Him go." Ch. 3:4.

Later "I sought Him but I could not find Him,

I called, but He gave me no answer." Ch. 5:6.

It was on account of her relationship to the Bridegroom that others dealt hardly with her, despised and misunderstood her. Those of her own household were against her; her own mother's sons were angry with her, and made her keeper of the vineyards, with no leisure, it would seem, for her to keep her own vineyard.

Her blackness, her swarthy complexion of which she appears sensitive (v. 6), was on account of her lowly and hard toil during the heat and burden of the day. The sun had looked upon her even as with the tents of Kedah and the curtains of Solomon which had been weathered by the heat of the sun and the storms of winter.

In her searchings for her Beloved she had wandered into the city where she found violence and abuse. Her true place, it would seem, was by the footsteps of the flock, or the shepherds' tents, or in the garden, away from the detractions of the city.

More than once she approached the watchmen of the city to enquire about her Beloved, but they gave her no help. On one occasion they smote her and wounded her. The keepers of the wall of the city took away her veil, thus putting her to shame before others.

On another occasion in her search she enquired of the daughters of Jerusalem, who were professedly partakers of Zion's privileges, but although these daughters of Jerusalem could not but recognise an essential difference between themselves and the Shulamite, yet they did not understand her concern. "What," said they, "is thy Beloved more

than another beloved, O thou fairest among women, What is thy Beloved more than another beloved that thou dost charge us so?"

And such a question is the cause of the bride telling out all that is in her heart. She could not, as it were, restrain herself any longer, and there follows the rapturous description of the beauty of her Beloved ending with the words, "Yea, He is altogether lovely. This is my Beloved and this is my Friend, O daughters of Jerusalem.

The bride's description of the Bridegroom is shortly followed by His appraisal of her. Her swarthy complexion, her wounds, her suffering shame, were but stigmata for His name's sake enhancing her soul beauty. There were many queens, and virgins without number, but she His Dove His undefiled was but one, the only one, she excelled them all.

"Hast thou heard Him, seen Him, known Him?

Is not thine a captured heart?

Chief among ten thousand own Him,

Joyful choose the better part.

What has stript the seeming beauty

From the idols of the earth?

Not a sense of right and duty

But the sight of peerless worth.

Not the crushing of those idols

With its bitter void and smart,

But the beaming of His beauty

The unveiling of His heart."

a God-appointed method is not hygienic or right, we see no Scriptural hint of any kind to alter the Divine words, "It is *sown* in corruption . . . It is *sown* in dishonour . . . it is *sown* in weakness . . . it is *sown* a natural body . . . (1 Cor. 15: 42-44). The *Sowing* is in the *earth*. P. W. H.

TOUCHY CHRISTIANS

Are we touchy Christians? Those easily offended or put out. Maybe through some lack on the part of another, or words unkindly spoken. Are we quickly indignant?

If we "feel" things, in any connection, the secret of victory is to quickly commit them to the Lord. Do not pretend that you are not hurt, or that you don't care. Both attitudes are quite wrong. Neither talk about them to others lest they grow bigger.

We need to remember also that we ourselves sometimes grieve or offend others, even if unconsciously.

"Love is not provoked," embittered (1 Cor. 13: 5 R.V.). Herein lies true greatness of character. Greatness of character does not lie in knowledge or in gift, but in humbleness of mind, patience, sitting where others sit.

Thus the Lord comes before His people in all the loveliness of His character, meek and lowly in heart, understanding, approachable.

With a view to harmony among saints Paul beseeches, entreats his hearers "by the meekness and gentleness of Christ" Peter also on the same theme, and with like desire, reminds us that the Lord has left us an example that we should follow in His steps. (11 Cor. 10: 1; 1 Pet. 4: 21-23).

So let our forbearance, gentleness, be known unto all men. The Lord is at hand (Phil. 4: 5. R.V.).

R. L. W.

CREMATION

Is it Scriptural for a believer to arrange for the cremation of the body? Do we desire the authority of God for *every* action, and, therefore, look for direct Scripture *precept, principle or precedent*? If without this, we should humbly draw back from any action, dear fellow-believers.

The power of God is not doubted (Dan. 3: 17), and if a child of God is, by *His* permission, "stoned" or "sawn asunder," or "burned at the stake," the *resurrection* in glory is not hindered. God can preserve whatever He chooses to preserve, of ashes as easily as of dust.

But, though we are not against *this* suffering of "cremation," *whenever persecution breaks out*, and saints die for their Lord, we do not find Scripture for any *other* cremation, but we do find it for *burial*. Abraham bought a burying place, and we remember the burial of Joshua. There is no suggestion of a change. The later part of Scripture gives exactly the same witness as to the burial of saints, Stephen, for example. Apart, therefore, from the wish to *avoid* worldly modern arrangements, and to *avoid* the sinful theory that

NOTES AND COMMENTS

The Editor, who, with his wife, and a believing couple, travelled some 3,000 miles through France, Belgium, Holland, Germany, Denmark and Sweden, to Norway, from Mid-June to Mid-July, would return thanks to God for His gracious preservation. The journey was made by car, driven by the brother (a Norwegian) or his wife, and no untoward occurrences marred the tour. Some believers were met, including Hebrew-Christians, and

workers amongst Israel, and the hospitality they received, and the fellowship enjoyed will be ever a happy memory. Gospel portions and tracts were here and there passed on, often with a word from our Norwegian brother.

Thanks are due to the beloved fellow-helpers who live on these premises (in Upton Lane) for their able dealing with correspondence during this period.

Some gifts were also received, and although they have been acknowledged, the writer would now add his expression of gratitude for this fellowship.

It would be of great assistance if—

(a) Recipients of this magazine would send a card expressing their wishes as to whether it should continue to be mailed to them.

(b) Whether more than one copy is desired, and how many.

(c) Whether they recommend it be sent to others who might be interested, giving full name and address, preferably in block letters.

It is sometimes asked who is the writer of the articles and poems in this paper. In reply, we would say that all which bear no name of authorship, or are "selected," are from the pen of the editor.

The brother who compiles the Special Readings for the Lord's Day would like to know whether readers wish this feature to continue.

and south (see Dan. 11). 8. The black and white horses (see v. 6). "Quieted My spirit." Mysterious language from the Angel of the Lord. 9. The word of the LORD. 10. Captives from Babylon to be witnesses of the prophet's commanded action. 11. The High Priest (see ch. 3) crowned (an act symbolising the prophecy of verse 13). 12. The Man—The Branch (see ch. 3:8, also Isa. 11:1, Jer. 23:5). 13. There is a heavenly temple (1 Pet. 2:5) and an earthly temple yet to be built (Ezek. 40-48). Only in Christ are the Kingship and Priesthood united. Uzziah sinned in offering as a priest, and suffered for his sin. 14. A memorial in the temple yet to be finished (see ch. 4:9). 15. "Far off" may refer to Gentiles (see Eph. 2) in this day of grace, and to the age to come.

ZECARIAH 7

1. Note the exact date (as in ch. 1). 2. A word from God to meet a certain need. 3. Not only to pray before the LORD, but to ask questions of priests and prophets. "These many years" are the seventy years of captivity, now ended. 4. 5. "Speak" for the Word of the LORD had come. What was the motive of their fasting? 6. Omit the italics, and it is clear that their "eating and drinking" was an end in itself. 7. What has been said by God's prophets in days gone by is still profitable (see 1 Cor. 10:11). 8. The prophet only spoke when the word came from God. 9. 10. These words are from the Law they had promised to obey. 11. 12. Shoulder, ears, heart. Absolute refusal and obstinacy. Note "HIS Spirit" in the prophets. 13. Punishment fits the crime—"As," "so." 14. A reminder of how God kept His word by Jeremiah.

ZECARIAH 8

1. "Again" 2. "Thus saith the LORD (see verses 3, 4, 6, etc.). 3. The jealousy of love moves the LORD to promise restoration. Truth and holiness. 4. 5. Age and youth in that blest age to come. 6. Nothing is too hard for the LORD. 7. 8. "I will save," "I will bring," "I will be"—"They shall dwell," "They shall be." All because, "Thus saith the LORD." 9. An echo of the prophecy of Haggai. 10. Presumably the state of things while the house of God remained "unbuilt." 11. "But now" (see Haggai). 12. Promise of blessing then, but surely it looks on to the time of the Lord coming again. 13. As ye were a curse—ye shall be a blessing (cf. Rom. 6, 17-22). 14. 15. "As," "So" . . . "Fear ye not." 16. 17. "These are the things" ye shall DO, but, "all these are things that I hate." Solemn contrast! 18. "The word . . . came . . . saying." It reached the prophet, it spoke to him. 19. "Fasts" shall be cheerful "Feasts" in that Day. Note—"Truth" first loved, then "Peace." 20. 21. When Israel is restored, cities of the nations will come to their land. 21. There will be fellowship between city and city in seeking the LORD and praying to Him. 22. Jerusalem to be a place of pilgrimage for many peoples and strong nations. 23. Why? Because—"God is with you" (see Ezekiel 48:35).

NOTES ON MEMORISED VERSES

ZECARIAH 5

4. "I have brought it out." God is not the author of evil, but He gives men up to their own devices if they continue in sin, such as robbery and perjury. 5. The angel (see 4:1-5). 6. The prophet saw, but needed instruction. An ephah equals "three measures" (Matt. 13:33). 7. The ephah had a lead cover—a travesty of the mercy seat covering the ark. 8. The woman's name is "Lawlessness." She is thrust back again, and covered by the weight of lead (see 2 Thess. 2:6-8) until the "Lawless One"—"the Man of Sin" is revealed. 9. These are not angels, which are *not* winged. The wind in their favour, for "the prince of the power of the air" is at work. 10. 11. A right question speedily answered. Shinar is the land of Babylon. The Lawless One will have a house there, a centre of lawlessness.

ZECARIAH 6

1-4. Horses seem to represent Divine chastisements on a guilty nation. Cf. the seals in Revelation. Brass speaks of strength; so do mountains. 5. Standing at God's command, compelled to do His will. 6. 7. A going forth—north

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JANUARY, 1962

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—FEBRUARY, 1962

Day	READING		LEARNING		Day	READING		LEARNING	
	Genesis	2 Peter	Zechariah	Hebrews		Genesis	Revelation	Zechariah	Hebrews
1	12 1-20	1 10-16	5 4	4 11	1	31 1-18	11 1-19	7 9	6 12
2	13 1-18	17-21	5	12	2	19 35	12 1-17	10	13
3	14 1-24	2 1-11	6	13	3	36-55	13 1-10	11	14
4	15 1-21	12-22	7	14					
5	16 1-16	3 1-9	8	15	4	32 1-16	11-18	12	15
6	17 1-27	10-18	9	16	5	17-32	14 1-11	13	16
		1 John			6	33 1-20	12-20	14	17
7	18 1-15	1	10	5 1	7	34 1-17	15 1-8	8 1	18
8	16-33	2 1-11	11	2	8	18-31	16 1-12	2	19
9	19 1-16	12-20	6 1	3	9	35 1-15	13-21	3	20
10	17-38	21-29	2	4	10	16-29	17 1-18	4	7 1
11	20 1-18	3 1-8	3	5					
12	21 1-13	9-16	4	6	11	36 1-23	18 1-13	5	2
13	14-33	17-24	5	7	12	24-43	14-24	6	3
					13	37 1-17	19 1-21	7	4
14	22 1-24	4 1-9	6	8	14	18-36	20 1-15	8	5
15	23 1-20	10-21	7	9	15	38 1-30	21 1-14	9	6
16	24 1-20	5 1-10	8	10	16	39 1-23	15-27	10	7
17	21-33	11-21	9	11	17	40 1-23	22 1-21	11	8
18	34-56	2 John	10	12			Matthew		
19	57-67	3 John	11	13	18	41 1-13	1 1-25	12	9
20	25 1-18	Jude	12	14	19	14-32	2 1-23	13	10
		Revelation			20	33-45	3 1-17	14	11
21	19-34	1 1-20	13	6 1	21	46-57	4 1-25	15	12
22	26 1-16	2 1-17	14	2	22	42 1-20	5 1-16	16	13
23	17-35	18-29	15	3	23	21-38	17-32	17	14
24	27 1-17	3 1-22	7 1	4	24	43 1-14	33-48	18-19	15
25	18-36	4 1-11	2	5					
26	37-46	5 1-14	3	6	25	15-34	6 1-18	20	16
27	28 1-22	6 1-17	4	7	26	44 1-17	19-34	21	17
					27	18-34	7 1-14	22	18
28	29 1-18	7 1-17	5	8	28	45 1-15	15-29	23	19
29	19-35	8 1-13	6	9					
30	30 1-21	9 1-21	7	10					
31	22-43	10 1-11	8	11					

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