

THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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FREE

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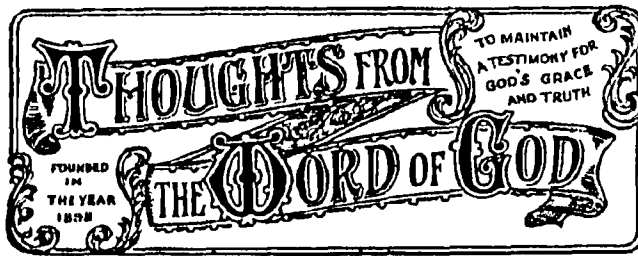
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"Blessing, and honour, and glory,
and power, be unto HIM That sitteth
upon the throne, and unto THE LAMB
for ever and ever . . Amen."

Rev. 5 : 13, 14.

"DRAW NIGH TO GOD"

But as for me, 'tis good for me
To draw, O God, e'en near to Thee,
To make my inward longings known,
For grace is found before Thy throne.
I would not anxious be, O God,
But pour my supplications forth;
And nothing plead but precious blood
Thy Son once gave. Infinite worth
Belongeth to that life-blood given
To make the way to highest heaven.
"Boldness to enter into the
holiest by the blood of JESUS."



WORDS OF ENCOURAGEMENT

"Whatsoever thy soul desireth, I will even do it for thee."

1 Sam. 20:4.

"Whatsoever He saith unto you do it."

John 2:5.

The love that was kindled in the soul of Jonathan is a reminder to us, dear fellow-believers, of how far short we come in our love for great David's greater Son. It began by hearing David's voice, *and never waned.* Jonathan risked his life for the object of his soul's love, and ever spoke good of him, joining in a covenant only broken by death. Are we able to say truthfully to that Blessed One, the Great Shepherd of the sheep, Who laid down His life for them. "I found Him *Whom my soul loveth*"? Is the love of God shed abroad in our hearts by the Holy Spirit (Rom. 5:5)? Then there should be the evidence of such "a pouring out" of that love. Can we say to our Lord, "Whatsoever Thy soul desireth, I will even do it for Thee"? Heart-searching are these questions, and we may well confess that "our love is weak and faint."

"Faith coming by hearing, and hearing by a (spoken) word of Christ" (Rom. 10:17). Then it was our souls were "knit" to HIM. Precious was that "first love." Has it continued, or have we "left" it? The Lord grant us to repent and DO the first works! "Whatsoever HE saith unto you, DO it." May His Holy Spirit kindle afresh our love to HIM, and our days will seem few because of affection to "Him Whom our soul loveth."

Poem to Help Christian Experience—No. 281.

"From everlasting to everlasting Thou art GOD"

"This is life eternal, that they might know Thee the only True GOD, and JESUS CHRIST, Whom Thou hast sent."

From everlasting Thou
To everlasting, now

All things or past or present are before Thee.
Thy power pervades all space,
But in the holiest place

Ten thousand thousand holy ones adore Thee.

But sovereign grace alone
Uplifted to Thy throne

Those who in sin and guilt and death were lying
Thy Son, by His Own blood
Made nigh to Thee, O God,
Those who beneath a heavy load were sighing.

Feeble are we and frail,
Yet doth our prayer prevail,
Now that we plead the precious blood atoning,
Of Christ, Whom we confess
The Lord our righteousness,
Our merit and our native "good" disowning.

To us belongs but shame,
But glory to Thy Name—
Yea, glory ever, in the height supernal.
And when Thy Son again
Returneth here to reign,
His glory shall we see in life eternal.

"That they may behold My glory."

MESSIANIC PASSAGES

No. 2

**"There shalt not depart sceptre from Judah
And lawgiver from between his feet for ever,
For Shiloh will come,
And to Him the obedience of peoples."***

Genesis 49:10.

It is plain this early emphasis on Judah singles out that tribe long before the Chief Ruler came therein (1 Chron. 5:2). God's plan was fore-known and fixed, and "it is evident that our Lord sprang out of Judah" (Heb. 7:14), Messianic passages in the Hebrew Scriptures are more numerous than many think: all was written with a view to Christ (Luke 24:44, 45). He must ever be Central.

The sceptre here is more than tribal, and the parallel line emphasizes a *Personal* appointing of statutes. This was illustrated in David, and his successors, and when walking in the fear of the Lord, they were blessed. But one Person beyond all these is before us, and That One is Shiloh. Can we fail to recognize Him? The very name seems to suggest "the One to Whom it belongs," and Ezekiel 21:27 has been appropriately brought forward as pointing back to this earlier prophecy. His relationship is both to Israel and the Gentiles, and of this we are ever reminded (Luke 2:32; John 11:52). Thanks be unto God, the obedience of peoples—mark the plural—shall yet be to Him (Isa. 11:10). The Scriptures, which, emphasize His rejection the first time (Isa. 49:7), never fail to tell of His glory the second. And as we remember how long before the Lord Jesus came this was written.

*We do not suggest this translation is the only possible one, but submit thoughts for prayerful meditation.

and how the very nation which did not recognize their Messiah but condemned Him, was the appointed custodian of the very Scriptures that judge their sin (Rom. 3:2), and that the prophecies are so diversified, and full of contrasts embracing both His sufferings and glories (1 Pet. 1:11), we cannot but be impressed with the mighty evidences of inspiration. "Till" here translates two words in the Hebrew. They can unitedly have this meaning. § Then the interpretation will rightly emphasize "depart." There might be temporary withholdings of power, but the thread of God's purpose would remain, for there must be the fulfilment in One from the line of Jesse (Isa. 11:1), the glorious One Whom we rejoice to know as "the Root and Offspring of David" (Rev. 22:16). "Till" does not by any means always signify that the circumstances will then cease: sometimes it indicates a climax of fuller blessing, as in Genesis 28:15, "I will not leave thee, until I have done that which I have spoken to thee of." ¶

There is, moreover, nothing to hinder the view of the two Comings of our Lord Jesus together. They are so intimately related, and the spiritual obedience of those saved from *all* nations now (Rom. 16:26) is an "earnest" of our exalted Lord's manifested Kingdom "in that Day."

But we would ask, Could we not take the two words separately? The first denotes "eternity," again and again in the expression "for ever and ever" (Ex. 15:18; Ps. 10:16, etc.), and we find it also in Isaiah 9:6, "the Father of eternity," and 57:15 "the High and Lofty One That inhabiteth eternity" (see also Heb. 3:6). Why may we not have a parallel with Isaiah 26:4, where the exact two words are found as in Genesis 49:10?

"Trust ye in the Lord up till *eternity*,
For in Jah the Lord is a rock of ages." ¶

§ See Genesis 26:13; 41:49; 2 Samuel 23:10; 2 Chronicles 26:15.

¶ Misunderstanding of this quite perverts the solemn warning of Isaiah 22:14, "Surely this iniquity shall not be purged from you till ye die," i.e., till ye reach the climax, with unpurged sin still upon you.

¶ The objection in Noldius' concordance of Hebrew Particles, that "lamed" "to" would be expected before "eternity" in such a case, seems to assume what is to be proved. We know the brevity of the Hebrew language God was pleased to use, and that a noun can be used adverbially.

We would suggest that this rendering may make the witness more searching. It would show, as Leviticus 26, and Micah 5, that there can be periods of giving up, but that God's purpose will stand. Even now the blindness in part to Israel has an "until" (Rom. 11:25), and the longest captivity of the two days in Hosea 6:2 "a third day." The land must become the Lord's (Isa. 14:2) and Jerusalem His city (Isa. 60:14) and Judah again His portion (Zech. 2:12). The usual translation has seemed to the writer to minimise the Asmonæan rule, for the Maccabees were of Levi, and the power was of Herod and the Romans. But the other rendering takes away Israel's objections, and shows that we have no need to rest on any uncertain translation. Moreover, it becomes a testimony against their own sin, and an evidence that God would preserve the line of Messiah whatever happened (Isa. 7:16).

Ezekiel 21:25-27 may seem to allude to both thoughts, for there is a "removing" or "departing" (same word as in Gen. 49:10), of the diadem, but the One Who has the right takes up the thread (cf. Jer. 22:28, 23:6). And the word "until" there may remind of the other equally possible grammatical rendering. The *twofoldness* of some passages, so wondrously illustrated in "He was oppressed and He was afflicted," which may also be "It was exacted and He Himself answered," may be here also, with its fuller unveiling of God's plan, and His hint that there would be temporary gaps, during which, however, from *His* standpoint there would be no change of purpose. He would not commit His Kingdom to others, though permitting a Saul of Benjamin, and a northern schism under varied dynasties,** and humbling partial rulerships, and even the subjection of the people to their enemies. But the place that He chose, and the tribe He chose, must remain His choice, until, with the failure of man in his own strength, the True Israel and the Last Adam should reveal the gathering up of *all* prophecies of grace through His precious substitutionary work. Man as man is set aside, Israel as Israel cannot stand; man cannot become God, but God did become Man. A holy God cannot excuse sin, but He "Who is over all God blessed for ever" can and did bear iniquity (Ex. 34:6, 7; Micah 7:18), and the glory of His atonement shall shine forth on earth, even as in the music of heaven (Rev. 5:9, 10).

P.W.H.

**A striking contrast with the continuance of one line in Jerusalem.

YOUNG PEOPLE'S COLUMNS

Yokes

In our last message on this subject, we thought of yokes that were laid upon the shoulder to enable loads to be more easily carried. Also we observed that this was sometimes the mark of a slave, for we read that "servants (bondslaves) under the yoke" were to "count their own masters worthy of all honour," whether they were believers or unbelievers (1 Tim. 6:1, 2).

But there are yokes which are double, that is, made for burdens to be shared by two. These, however, were not for men, but for oxen. We read of the husbandman (farmer) and his yoke of oxen (Jer. 51:23), also of Elisha "ploughing with twelve yoke of oxen, and he with the twelfth" (1 Kings 19:20). This was the custom in Israel, for they were not allowed to have horses, though they had asses to carry the people and loads.

An unequal Yoke

"Thou shalt not plow with an ox and an ass yoked together" (Deut. 22:10). Why was this? First, it was a part of God's Law for His people, and He has a right to tell them (and us) what to do. And we are sure that all His commandments, even, though we may not understand the reason for them, are good. God is loving and He is wise, and tells us nothing but what is for our good.

But other Scriptures help us to understand this command of the LORD God of Israel. Both animals were useful for doing work, but God made a difference between them. The ox was a "clean" animal, and could be used in sacrifice. Six wagons, each drawn by a yoke of oxen, were used for carrying the heavier parts of the Tabernacle, for it was holy (Num. 7:2-9), and the ass could not be used for that work. Why? Because it was "unclean" according to God's Law. So we read in Exodus 13:13, that the firstling of an ass had to die, or be redeemed by the blood of a lamb. And this is a picture of ourselves, unclean (Isa. 64:6) by nature, and needing to be redeemed by the precious blood of Christ (1 Pet. 1:18-20).

God will not allow a mixture of the "clean" and the "unclean." And so, in 2 Corinthians 6:14, we find the lesson that God would have His people learn from this Law given to Israel. "Be not unequally yoked with unbelievers . . . or what part hath he that believeth with an infidel (unbeliever)" (verses 14, 15). When Ezra came with many of

Israel to Jerusalem to rebuild the Temple, some who were not God's people offered to help them, but the leaders of Israel said, "Ye have nothing to do with us to build an house unto our God, but we ourselves together will build unto the LORD God of Israel" (Ezra 4:2, 3). The would-be helpers soon shewed themselves to be enemies and not helpers. Those who are not Christians cannot do Christian work.

Some of you who read this may be older than others, and look forward to the time when you may be married and have a home of your own. If you are a child of God, do not disobey this command of God. If you take a partner who is an unsaved person, it will be an "unequal yoke," and can only lead to sorrow. *Do nothing without prayer.*

"True Yokefellow"

This is a lovely expression (Phil. 4:3), and shews how Paul valued his fellow-labourers. They shared the labour, bearing the burden together and keeping in step with each other. In the book of Numbers we read how the Kohathites had to bear the holy things on their shoulders (Numbers 7:9). So the staves carrying these things by means of golden rings in their sides were a kind of yoke. There was a man in front and a man behind, so they had to keep step, and this would make them patient with each other, a very true picture of how the service of God should be carried on.

The Yoke of the Lord Jesus

In Matthew 11, the Lord says, "Take My yoke upon you." This means we are to be His willing servants (bondslaves), that is, if we have inwardly heard His call, "Come unto Me," and have obtained rest in Him. It may also mean we are to be yoked with Him and walk with Him in our service. We remember the words, "And they went forth, and preached everywhere, the Lord working with them," and confirming the Word with signs following" (Mark 16:20).

May the Lord call some of our readers into His own salvation and also into His service is the prayer and desire of those who write these pages, and to Him shall be the praise!

The Lord Jesus said, "Come unto ME, all ye that labour and are heavy laden, and I will give you rest. Take MY yoke upon you and learn of ME: for I am meek and lowly in heart: and ye shall find rest unto your souls. For MY yoke is easy, and MY burden is light."



SOME THOUGHTS ON

1 Samuel 12

"All Scripture is God-breathed, and is profitable for doctrine, for reproof, for correction, for instruction which is in righteousness." When these words were written, the only Scriptures available were the earlier part commonly called, "The Old Testament." This was the Bible of the Lord Jesus, Who meditated therein day and night, and by its use foiled every temptation of the adversary. These Scriptures, too, were the only written words of God available to the church in its early days, until the writing of the gospels and epistles.

It was therefore the basis of all apostolic instruction in those days, as the contents of the New Testament Scriptures testify, seeing they abound in quotations from the earlier part of the Bible. Hence we read, "For whatsoever things were written aforetime were written for our learning that we through patience and comfort of the Scriptures might have hope" (Rom. 15:4). "Now these things were our examples, to the intent we should not lust after evil things, as they also lusted." "Now all these things happened unto them for ensamples, and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:6, 11).

The believer is therefore encouraged to read the earlier Scriptures, since, as the Lord Jesus said also, "They are they which testify of ME." Did He not, on one occasion, "expound . . . in *all* the Scriptures the things concerning HIMSELF"? How much we may lose dear fellow-believers if we confine our daily meditations to the later Scriptures, in view of what has been said about "ALL Scripture," "ALL the Scriptures." What then may we learn from this chapter 12 of the first book of Samuel? First—

The Lessons of History

Ordinary history is important, though it is seldom free from bias. The historian's personal point of view often intrudes. Yet how many have tragically failed through a neglect or a mis-reading of chronicles of the past. Again and again they record the thwarted plans and often violent

deaths of ambitious men; and yet again these have had their imitators in modern times, with the same inevitable results. Instances will occur to the mind of the reader without their being specified. Biblical history is, however, written by Divine inspiration, and therefore infallibly true. What if the "modernist," wise in his own eyes, throws doubt upon the historicity of the Hebrew Scriptures! The fact that the Lord Jesus—"GOD manifest in flesh," and therefore Himself infallible—accepted and taught them, is sufficient for the believer's whole-hearted reception of "*all* Scripture." Therefore he says, "Open Thou mine eyes, that I may behold wondrous things out of *Thy Law*," as he opens the Bible at its very beginning. "*Thy word is truth from the beginning*"; or, as it may be rendered. "The beginning of *Thy Word is Truth*" (Ps. 119:160).

Self-choosings and Natural Desires

Israel desired a king in order to be "like all the nations" (1 Sam. 9:5). This was contrary to God's plan for them, which was that they should be separate, and be governed by Himself. The statutes and judgments He had given through Moses, and which were to be taught and administered through the Levites, they were to obey. "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this Law, which I set before you this day?" (Deut. 4:5-8). Is there not a clear distinction, Divinely declared, between the elect nation and the surrounding nations? And did not God raise up deliverers again and again, according to the need, so the book of Judges testifies? And, yet, when threatened by Nahash the Ammonite, they desired to be led by a king, "to judge us like all the nations" (1 Sam. 8:5, 12:12). The lesson is clear. The saints are a holy nation, marked off from the rest of the world. And yet, as companies and as individuals, there is failure in maintaining the distinctness that God has appointed (see 2 Cor. 6:14-18). There is a fear of being thought strange, but approximation to the world's standards has resulted in a decline in powerful testimony. Hence, such a body as a world council of churches is guilty of the very thing that grieved the Holy One of Israel when they desired and chose a King

(1 Sam. 12:13). This "council" has come into existence at a time when the apostasy is gaining daily momentum. The Church has but one Head, the Lord Jesus Christ, and but one Book of instruction. May the Lord revive His people, and lead them back to "the simplicity that is in Christ" (2 Cor. 11:1-3)!

The LORD chastens His people

Israel was God's son (Ex. 4:22). "When Israel was a child, then I loved him, and called My son out of Egypt" (Hos. 11:1). The Divine love was not set upon him because he was a mighty, worthy, or numerous people, but "because the LORD loved you, and because He would keep the oath which He had sworn unto your fathers, hath the LORD brought you out with a mighty hand and redeemed you" (Deut. 7:7-8). With this we may compare the words to believers today in 1 Corinthians 1:26-31, for they too are redeemed by grace flowing from the uncaused love of God.

Yet Israel's "sonship" did not exempt them from Divine chastisement. Nay, it was the very reason for God thus dealing with them. "Thou shalt also consider in thine heart that, as a man chasteneth his son, so the LORD thy God chasteneth thee" (Deut. 8:5, and compare Hebrews 12:5-11). Thus, Samuel reminded the people of God's dealings with their fathers (1 Sam. 12:6-11), and shewed how that, instead of crying to God for deliverance, they had come to him demanding a king. They had failed in not taking to heart the lessons of their own history. Indeed, they merited chastisement, but God, in grace, reproveth and instructed them through His servant (verses 13 to 15). The words come to mind—"Despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4). Mercifully, however, they were brought to—

Confession of Sin

But this was, so to speak, drawn from them, through a manifestation of God's power. "That ye may see and perceive that your wickedness is great, which ye have done in the sight of the LORD, in asking you a king," Samuel bid them "stand and see this great thing, which the LORD will do before your eyes," (1 Sam. 12:16-18). The effect was humbling, and the chastened people acknowledged their sin, calling it by its right name, as the man who brought his trespass-offering,—"he shall confess that he hath sinned in that thing" (Lev. 5:5). "And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have added unto

all our sins this evil, in asking us a king" (v. 19). Repentance is pleasing to God (see Luke 15:1-10). Who is "merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin" (Ex. 34:6, 7). The people did not minimise or rationalise their sin. They owned it as evil, and the display of God's power accentuated their sense of its heinousness. Hence they heard His voice, speaking through His servant,—

Words of mercy and encouragement

God did not hold them to their iniquity (see Ps. 130:3); and, although a precise word of forgiveness is not recorded, the word, "Fear not" (v. 20) may be taken as indicating the Divine mercy. And what is so refreshing is that, though Samuel stressed the enormity of the sin, making no attempt to excuse it, he urges a following of, and serving the Lord. Many a saint has so felt the burden of failure at times, as to think himself utterly unworthy and unable to go on in the service of the Lord. But He Who restored Peter after so sad a fall, and then commanded him to feed His lambs and sheep, is the Same today. Let us then, having confessed our sins, believe His promise,—"He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

(If the Lord will, to be continued.)

INSPIRED WORDS INSPECTED

No. 72

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; Rejoicing in hope; patient in tribulation; continuing instant in prayer."

Romans 12:9-12.

This passage is interesting because of the use of the present participle in several instances. This often conveys the thought of continuance and character.

LET BE; not expressed by word, but understood.

LOVE (he agape); article and noun, feminine, nominative. The usual word for "love" derived from "agapao"; to regard with affection. Another word occurs in Scripture, namely, "phileo," which signifies the love of a friend. The two words occur in John 21:15-18, where the Lord uses the first, and Peter the second.

WITHOUT DISSIMULATION (anupokritos); adjective having the same form for masculine and feminine; a compound of "a" (without, non-, or un-) and an adjective derived from "hupokrinomai" (to stage-play, act a part); hence to be hypocritical. Lit., the word means, "unhypocritical." It occurs in 2 Cor. 6:6, again with "love"; in 1 Tim. 1:5, with "faith," as also in 2 Tim. 1:5; in James 3:17, with "wisdom"; and in 1 Pet. 1:22, again with "love."

ABHOR (apostugountes); present participle, masculine, plural; from a compound of "apo" (from, away from) and "stugeo" (to hate); hence "to hate off or away from), and so to avoid with hatred.

THAT WHICH IS EVIL (to poneron); article and adjective used as noun, neuter, accusative, from "poneros, -a, -on," derived from "ponos" (labour, painful toil); hence our word means what causes such, namely, sorrow or pain; thus its meaning is "evil," here "the evil thing."

CLEAVE (kollomenoi); present participle, masculine, plural, meaning "ones cleaving"; from "kollao" (to glue together, make to cohere); used in Ephesians 5:31, though with "pros" prefixed.

TO THAT WHICH IS GOOD (toi agathoi) article and adjective, neuter or masculine, dative case. "The good" (person or thing), but probably the latter, to correspond with "thing" as above.

BE KINDLY AFFECTIONED (philostorgoi); adjective, masculine, plural; from a compound of "philos," (love) and "storge" (the mutual love of parents and children, and of any natural affection). Thus, our word has the double thought of love—interesting because of the spiritual *relationship* of believers. May be here rendered, "Kindly affectionate ones" or "tenderly loving ones."

ONE TO ANOTHER (eis allelous); preposition meaning "into" or "unto," and reciprocal pronoun; accusative, because following "eis." Render, "unto one another."

WITH BROTHERLY LOVE (tei philadelphiai); article and noun, feminine, dative; a compound of "philos" (love) and "adelphos" (brother). Thus, in this phrase, love has a threefold stress. This word comes at the beginning of the phrase.

IN HONOUR (tei timei); article and noun, feminine, dative; from "time" (honour); derived from "tio" (to hold worth—to respect, to honour); the verb is only found in 2 Thess. 1:9 (tisousi), where it is translated "shall be punished" (lit.; worth justice). God's righteousness is "honoured" by the infliction of punishment on the ungodly. The words may be rendered in our verse "by, or with, honour."

PREFERRING (proegeomenoi); present participle, masculine, plural; from "proegeomai," a compound of "pro" (before) and "egeomai" (to lead); hence, "to lead on before." The thought is that of mutual respect, each taking the lead by "holding" the other "worth" (see on "tio" above).

ONE ANOTHER (allelous); see above.

NOT (me); negative denying a possibility.

SLOTHFUL (okneroi); adjective, plural, masculine, from okneros, -a, -ov" (slow, tardy, slothful, found in Acts 9:38, where it is rendered "delay." tedious, tiresome); from "okneo," the verb, only Such dilatoriness should never be seen in a believer.

IN BUSINESS (tei spoudei); article and noun, feminine, dative, from "spoude" (haste or speed, diligence, earnest effort). The whole phrase is literally "In the diligence not slothful," and surely means that all the virtues or graces in the context are to be marked by characteristic earnestness and forwardness.

FERVENT (zeontes); present participle, masculine, plural, from "zeo" (to boil, to be hot). See Acts 18:25. A saint should be uniformly warm-hearted, not like the geysers in some lands, which boil up periodically and throw out much water, and then sink back into silence and inactivity. It is to be feared that much Christian experience is of this intermittent kind.

IN SPIRIT (toi pneumatii); article and noun, neuter, dative, from "pneuma" (spirit). The "inward man" is to be fervent.

SERVING (douleuontes); present participle; masculine, plural, from "douleuo" (to serve, render bond-service)

THE LORD (toi kurioi); article and noun, masculine, dative, from "kurios" (lord or master). "To the Lord rendering service as bondmen,"

REJOICING (chairontes); present participle, from "chairo," to rejoice.

IN HOPE (tei elpidi); article and noun, feminine, dative, from "elpis" (hope). The dative case often signifies instrument, and may be rendered "in" or "by" or "with." Is the realization of "The Hope" a cause or means of joy?

PATIENT (hupomenontes) present participle, masculine, plural, from "hupomeno," a compound of hupo (under) and "meno" (to remain). Hence literally, "to remain under," the reverse of restlessness, self-assertion, or carnal activity. It expresses the meaning of patience.

IN TRIBULATION (tei thlipsei); article and noun, dative, feminine; from "thlipsis," (pressure). The verb is "thlibo" (to press or press upon—see

Mark 3:9). Many of God's people experience what this word eloquently emphasises.

CONTINUING INSTANT (proskarterountes); present participle, masculine, plural, from "proskartereo," a compound of "pros" (toward) and "kartereo" (to be strong, firm, to endure, to persevere), derived from "kratos" (might, strength). Thus the thought is of firm endurance, "pros" strengthening the idea.

IN PRAYER (tei proseuchei); article and noun, dative, feminine; from "proseuche" (prayer); a compound of "pros" and "euche" (prayer or vow), from euchomai (to speak out or utter loud). Hence, the verb means, "to speak out towards (God)." The noun here means, "prayer towards (God)." As "pros" sometimes, as the French "chez," has the thought of "at home," true prayer finds its home in the holiest of all.

THE LAST WORDS OF THE LORD JESUS CHRIST ON THE CROSS THE FOURTH SAYING

"My God, My God, why hast Thou forsaken Me?"
Matthew 27:46; Mark 15:34.

It was at the ending of the three hours of darkness, after the Lord had hung upon the cross for six hours that this cry in a loud voice was uttered.

During His earthly pilgrimage, amid its sorrows and the contradiction of sinners against Himself, the Lord had said more than once, "I am not alone," but now God's righteous servant is forsaken (John 8:16-29).

We cannot but be impressed by the change of address in this most solemn utterance of the Lord. The Lord's first and last prayer while on the cross were addressed to His Father. "Father forgive them." "Father, into Thy hands I commend My spirit." But here it is, "My God, My God, why didst Thou forsake Me." The holiness of God and the solemnity of sin are in issue in these foretold words (Psa. 22).

We know why the Lord was forsaken, though we cannot fathom its depths. The forsaking was on account of others, even for the redemption of His people. He was made a curse for us, says the apostle. In a love that passeth knowledge He, the just One suffered for us the unjust that He might bring us to God (Gal. 3:13; 1 Pet. 3:18).

The Father's complacency ever rested in His beloved Son. "Therefore doth My Father love Me, because I lay down My life that I might take it again." God was in Christ reconciling a world

unto Himself. God's holiness and law demanded full obedience, but God's law fulfilled merited life, and so the Lord Jesus was raised from the dead by the glory of the Father. "Death could not keep its prey." "He liveth to die no more." Many are the figures of speech or metaphors used in Scripture to illustrate the fulness of the work of redemption, and all are needed to realise the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge (John 10:17; 2 Cor. 5:19; Eph. 3:18, 19).

THE FIFTH SAYING

"I thirst"

John 19:28.

This is the only utterance of the Lord to voice His physical sufferings. Truly He was made in all things like unto His brethren. The cry also teaches us that Christian perfection is not to be found in stoical negation of bodily needs, as sometimes in early Christian or medieval times, when the greater the self-inflictions or eccentricities the holier such as practised them were thought to be.

The former cry, as has been said, was the cry of a suffering soul, this the cry of a suffering body.

As already mentioned there is restraint in the divine record regarding the Lord's physical sufferings. They are not enlarged upon, for God's gracious purpose is primarily to call forth and strengthen faith, rather than to call forth our pity. The weeping and lamenting of the women among the multitude who followed the Lord to the place of execution was misplaced, for sympathy to be true must apprehend the cause of the suffering. Peter we remember, though in different circumstances had said, "Be it far from Thee Lord," but it was the voice of the tempter. The women were bidden by the Lord to weep for themselves and for their children. The Lord was completing a work which the Father had given Him to do. "For this cause came I to this hour." They were part of that nation over whom the Lord had wept, but who had rejected Him, and who would shortly be visited with overwhelming judgment (Matt. 16:21-25; John 12:27; Luke 21:20-24; 1 Thess. 2:15, 16).

The words, "That the Scriptures might be fulfilled," refer us to the Messianic Psalm 69, and in this cry of felt need the Scripture was fulfilled.

We read that one ran and filled a sponge with vinegar and put it on a reed and offered it to the Lord. Whether in compassion or otherwise we are not certain, but the action may remind us of those who unknowingly will have ministered to the Lord, inasmuch as they have ministered to one of the least of those His brethren. The cup of cold

water, a widow's two mites, the garments for the poor, when given for His Name's sake, are not forgotten by the Lord.

THE SIXTH SAYING

"It is finished"

John 19:30.

"It hath been finished," "accomplished," rather than ended. One word in the Greek. It was the triumphant cry of the One Who had fulfilled all God's pleasure.

It was the consummation of the Lord's baptism which was to be accomplished at Jerusalem. As He said, "I have a baptism to be baptised withal, and how am I straitened, pressed in spirit, until it be accomplished." It was the consummation of His drinking the cup which the Father had given to Him, His soul thereby being made an offering for sin. He through an eternal Spirit offered Himself without spot to God (Luke 12:50; John 18:11; Heb. 9:14; Isa. 53).

The shedding of Christ's blood after His death by the Roman soldier who pierced His side was the token, the seal, the outward pledge, of the completed sacrifice of the new covenant, of redemption through His blood, the forgiveness of sins according to the riches of God's grace (Eph. 1:7).

It was the blood of the everlasting covenant fulfilling all types and shadows which were offered under the law of Moses. Those also of old time who lived and walked by faith rejoiced to see this day and were glad. King David, the anointed of the God of Jacob, the sweet psalmist of Israel, in his last words spake by the Spirit of God of the everlasting covenant ordered in all things and sure. We with them of old time are partakers of the same benefit of the heavenly calling, the consummation of which is in being conformed to the image of God's Son in the day of His return and glory (John 8:56; Rom. 8:29-31; Heb. 11:40; 2 Sam. 23:1-5).

THE SEVENTH SAYING

"Father into Thy hands I commend My Spirit"
Luke 23:46

These words have been a benediction to, and a prayer of many a dying saint. Like Stephen calling upon God and saying, "Lord Jesus, receive my spirit" (Acts 7:59). We also even while on earth are to commit the keeping of our souls to God in well doing as unto a faithful Creator. A searching admonition which takes "well doing" as the norm of Christian life (1 Pet. 4:19).

One has said that the previous words of the Lord, "It is finished" were a farewell to earth, ~~these~~ words an anticipation of heaven. The

former retrospective looking back, the latter prospective looking forward to the glory that should follow.

The words are from Psalm 31, reminding us, as so often elsewhere, that the truth of the New Testament lies hidden in the Old Testament. The New Testament brings into clearer light the gospel preached aforetime to Abraham, whose children we are. The Lord's sufferings and death, His resurrection and coming again in glory, the effectual calling and justification of sinners through faith, and their hope of resurrection to eternal glory, are all foretold in the partial revelation of God's grace and counsels in the old testament writings (Psa. 17:15; Rom. 4:1-25; Gal. 3:1-29; 1 Pet. 1:10-12).

"Father into Thy hands I commend My spirit," and having said this He bowed (laid) His head and yielded up His spirit. Times before the wicked had tried to take His life but could not because His hour had not yet come. On earth the Lord had said, "The Son of Man hath not where to lay (in repose) His head." But now His work accomplished He bows (lays; the same Greek word) His head in repose and yields up His spirit (Matt. 8:20).

No man could take His life from Him (Luke 4:29; Mark 11:18). He had power to lay it down and power to take it again. This commandment had He received from His Father. What could men do? Their evil purposes were brought into predetermined channels as foretold by the holy prophets of old, though the wicked knew it not (John 10:17; Matt. 27:9, 35; Luke 24:44).

Thus did the Shepherd die for His sheep, and may these few gathered thoughts be a help to our most holy faith.

If as we journey Zionwards we learn through the Scriptures the deep things of God, let us ever remember the pit and the miry clay from which we were brought in God's mercy and electing grace; made possible in God's holiness, through the redemption which is in Christ Jesus (Psa. 40:2).

On this ground of mercy we all stand and shall stand for ever. The song of redemption is an eternal song. Happy, blessed, are those who know the Lord in this distressed world, and understand the things of the Spirit of God, which things, we read, the angels also desire to look into (1 Cor. 2:11, 12; 1 Pet. 1:12).

"O common joy, O common boast, to us and that celestial host;
To them that He regains the sky, to us that He to us is nigh."

A WORD TO THE UNCONVERTED Who will shew us any good?

This question was asked centuries ago by one in a high position of authority. He had an answer, but such an answer as might not satisfy "the man in the street," for opinions as to WHAT IS GOOD are as varied as the persons who ask the question; for there are *many* who say, Who will shew us any good?" A saying that has been remarked on, time and again, is—"We have never had it so good." The speaker was referring to social progress and to the removal, in a large degree, of poverty. But that is good only as regards *the present life*. At least, it is true in this land, though not in all lands. Yet there is little concern for the "good" of others, even as regards the needs of *this* life. Men selfishly think only of what is "good" for themselves.

Again, one may ask, has the *material improvement* been matched by *moral progress*? The genuine social reformer has come to see that an increase of wealth has led to an increase of discontent and crime. Home life is often not happy, though much more money may come into the family. And man has become less and less conscious that "GOD IS." As a result, human life is held in less respect, and that in all sections of society. Is it true, then, that we have never had it so good? The Bible says, "*It is good* for a man that he bear the yoke in his youth," but present-day lawlessness does not conduce to hard and honest work; and that is NOT GOOD for moral fibre is not developed; and "righteousness," which "exalteth a nation" is not practised.

Centuries ago, the human race, much less in numbers than now, was "eating and drinking, marrying and giving in marriage . . . and knew not until the flood came and took them all away." There was nothing wrong in these necessary things in themselves, but they were regarded as the aim of life. These things so occupied the attention, that the coming catastrophe, of which mankind had been warned, had no place in their thoughts. Later in history, and prior to the destruction of two very bad cities, the inhabitants "did eat, they drank, they bought, they sold, they planted, they

builted." All things "good" in themselves, but they "filled the vision," and left no space in the mind for higher things. And so earthly-minded they became, that morals degenerated and the cities became a mass of moral corruption, so much so, that the only remedy was a complete extinction of the cities and their people. That is the history of Sodom and Gomorrha. And is not history repeating itself in civilized Europe, including this land?

You may say, then, "Who will shew us any good? The object of this message is an endeavour to answer the question. The social reformer, religious or otherwise, talks of bringing about a "Kingdom of God" on earth by human effort, through legislation and other means, such as "the welfare state." These things now exist, but the Kingdom of God has NOT been brought about. The Bible declares that, "the Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit." These are things neither understood nor attractive to the average person, but they are realities to those who have had an experience of God's dealings with them. And we desire that others should have this "peace and joy." And how many need and long for them, but seek them at the broken cisterns and empty wells of earthly pleasures, which they carry away from these sources in leaking vessels!

But "righteousness" is first mentioned, and you, if you are not a Christian, are NOT RIGHTEOUS, and therefore can have no lasting peace and joy. You say, "What can I do then?" The answer is, "Not what you can do, but what has already been done." The need of forgiveness for what has been thought, said, and done sinfully, and against God's Law, and the need of a righteousness that can be reckoned to such as have none, has been met. Christ lived obediently to God, and died in the place of guilty sinners. All who have a simple trust in Him, the Son of God, have life, righteousness, and forgiveness, and certain hope of future happiness.

So, dear reader, this is the GOOD we would shew you, and we pray that God Himself may reveal to you the Saviour, Who is GOODNESS, and Who is "altogether LOVELY."

"But after that the kindness and love of GOD our SAVIOUR toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us." These words are true of all who have faith in God, an inward experience of His inworking. May He, in

His mercy, lead you to see the infinite worth and efficacy of the precious atoning blood of His Dear Son.

NOTES ON MEMORIZED VERSES

1 PETER 4

11. Oracles (see "Inspired Words Inspected") Ministry must be based on Scripture, and by Divinely-given strength. Otherwise God is NOT glorified. 12. Trials are not to be regarded as "strangers," but rather as "guests," by the believer. 13. Sharing in Christ's sufferings will be rewarded in the Day of His unveiling (see 2 Tim. 2:12). 14. Happy (see 3:14) not perhaps in feelings, but in fact. 15. 16. But suffering must be "as a Christian." Otherwise there is no "glory in this Name" (Lit.). 17. If the appointed season had *then* begun, where and what is "the house of God" *now*. 18. Salvation has its difficulties. A *believer's* life is not lived easily. 19. Hence an encouragement to commit oneself to God. He Who created is faithful. "Commit" (see ch. 2:23).

1 PETER 5

1. The sufferings of Christ. Glory "about to be unveiled (Lit.). See also ch. 1:11. Suffering *according to the will of God* will surely have a following of glory. 2. Shepherd the flock of God, the work of the elders (see Acts 20). 3. Not "lords" but "types." 4. Unfading crown (see ch. 1) for an unfading inheritance. 5. The "elders" (v. 1) are to be respected, yet *all* are to be subject to one another. Humble-mindedness to clothe (lit., tie round in a knot). 6. Humble yourselves, for God is against pride. 7. *All your care* . . . It matters to Him about you. 8. The devil is a real person walking about (see Job 1:7). 9. But must, and can, be resisted. He causes suffering, but all the brethren have similar afflictions. 10. Grace and calling. *Eternal* glory after suffering a "little" (for a season—the same word in ch. 1:6. And see Rom. 8:18 and 2 Cor. 4:17). 11. A doxology as in (ch. 4:11). 12. Grace is of God, and is our standing. 13. 14. Salutations fitting for those "in Christ."

2 PETER 1

1. *Bondservant*. Yet the precious faith obtained by an *apostle* is the same as that of all the elect. 2. Jesus Christ is Saviour (v. 1) and Lord. 3. All things of Divine giving *through* knowledge of One having called. 4. *Through Him have been given promises, precious, like faith.* Corruption is in the world through a *desire* (lit.)—Eve's *desire*. 5. All diligence *being brought in* (lit.) supply in your faith. 6. 7. Virtue, knowledge, temperance, patience, reverence, brotherly love, love. "In the love." Love, as it were, to contain all these graces. 8. These things subsisting and abounding, make for energy and fruit, and knowledge of the Lord. 9. Where these are not "present," there are blindness, shortsightedness, and forgetfulness. 10. Diligent (see v. 5) "make sure" in view of the "difficulty" of salvation (1 Pet. 2:18), by "doing" constantly those things (vv. 6, 7). 11. "Ministered" is the same word as "add," and means "supply" or "provide," perhaps lavishly. A *future* supplying as a gracious reward for *present* supplying. 12. The *present* truth, that which "is beside" you, consciously in your experience. 13. The Saints need stirring up (aroused out of sleep). Memory fails. Note "forgotten" (v. 9), (compare Eph. 5:14). 14. Peter knew

he was to die, but that did not hinder his looking for the day of God (ch. 3:11, 12, 13). 15. And he wished the saints to continue faithful, even after his "exodus." 16. The coming of the Lord was no "myth" to him. 17. The Mount of the Transfiguration, and the Lord's words (Luke 9:27) in mind. 18. We heard . . . we were with Him. 19. The prophetic word (lit.) thus confirmed. 20. "In your hearts this first knowing" or "take heed . . . in your hearts." Both thoughts are present. 21. The prophetic word came not by the will of man, but men (holy men) were used by the Holy Spirit. Therefore it can be interpreted only by the same Holy Spirit.

2 PETER 2

1. "But." Where there is the true, there Satan will introduce the counterfeit. This verse leads directly on from chapter 2:21. "Heresies of destruction" (lit.) merit, and will lead to, "destruction" not annihilation. 2. And false teachers have *many* followers, who love to have it so. 3. "Feigned" words are "plastic" or "moulded,"

taking shape according to the changing fancies of men. "Evangelical" *language* does not always denote evangelical *truth*. But judgment and destruction are certain neither "idle" or "asleep." 4-7. Both angels and men *not spared* God's judgments. 8. "Just" Lot, a "righteous" man, having a "righteous" soul. God *spared* him and Noah, by sovereign grace. 9. The Lord knoweth. Both deliverances and destruction are according to His will. 10. A solemn picture of lawlessness, aptly depicting the present day. Daring, self-satisfied, self-assertive are men. 11. How contrasted the self-restraint of holy angels, so much stronger. 12. Man acts as beasts. This is not "evolution." He will get worse and worse. 13. Yet they will seek a place in the saints' love-feasts. 14. A dreadful condition—cannot cease. Sinful eyes, sinful heart. 15. 16. The right way forsaken, the evil way chosen. That is "madness." 17. Waterless wells, driven mists. Eloquent words describing the ungodly, but what a prospect!

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—MARCH, 1963

Day	READING		LEARNING	
	1 Samuel	2 Cor.	Job	1 Peter
1	4 1-22	12 1-21	40 8	4 11
2	5 1-12	13 1-14	9	12
		Galatians		
3	6 1-21	1 1-12	10	13
4	7 1-17	13-24	11	14
5	8 1-22	2 1-10	12	15
6	9 1-14	11-21	13	16
7	15-27	3 1-10	14	17
8	10 1-13	11-19	15	18
9	14-27	20-29	16	19
10	11 1-15	4 1-11	17	5 1
11	12 1-25	12-20	18	2
12	13 1-23	21-31	19	3
13	14 1-18	5 1-13	20	4
14	19-35	14-26	21	5
15	36-52	6 1-9	22	6
16	15 1-9	10-18	23	7
		Ephesians		
17	10-23	1 1-14	24	8
18	24-35	15-23	41 1	9
19	16 1-23	2 1-10	2	10
20	17 1-19	11-22	3	11
21	20-37	3 1-12	4	12
22	38-58	13-21	5	13
23	18 1-16	4 1-8	6	14
				2 Peter
24	17-30	9-21	7	1 1
25	19 1-24	22-32	8	2
26	20 1-23	5 1-10	9	3
27	24-42	11-21	10	4
28	21 1-15	22-33	11	5
29	22 1-23	6 1-11	12	6
30	23 1-15	12-24	13	7
		Philippians		
31	16-29	1 1-15	14	8

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—APRIL, 1963

Day	READING		LEARNING	
	1 Samuel	Philippians	Job	2 Peter
1	24 1-22	1 16-30	41 15	1 9
2	25 1-9	2 1-16	16	10
3	10-22	17-30	17	11
4	23-35	3 1-21	18	12
5	36-44	4 1-11	19	13
6	26 1-12	12-23	20	14
		Colossians		
7	13-25	1 1-14	21	15
8	27 1-12	15-20	22	16
9	28 1-14	21-29	23	17
10	15-25	2 1-23	24	18
11	29 1-11	3 1-11	25	19
12	30 1-31	12-25	26	20
13	31 1-13	4 1-18	27	21
		1 Thess.		
14	1 1-16	1 1-10	28	2 1
15	17-27	2 1-12	29	2 2
16	2 1-17	13-20	30	3
17	18-32	3 1-13	31	4
18	3 1-21	4 1-18	32	5
19	22-39	5 1-11	33	6
20	4 1-12	12-28	34	7
		2 Thess.		
21	5 1-25	1 1-12	42 1	8
22	6 1-12	2 1-17	2	9
23	13-23	3 1-18	3	10
		1 Timothy		
24	7 1-17	1 1-11	4	11
25	18-29	12-20	5	12
26	8 1-18	2 1-15	6	13
27	9 1-13	3 1-16	7	14
28	10 1-19	4 1-16	8	15
29	11 1-13	5 1-25	9	16
30	14-27	6 1-21	10	17

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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FREE

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"The voice of rejoicing and salvation
is in the tabernacles of the righteous;
the right hand of the LORD doeth
valiantly."

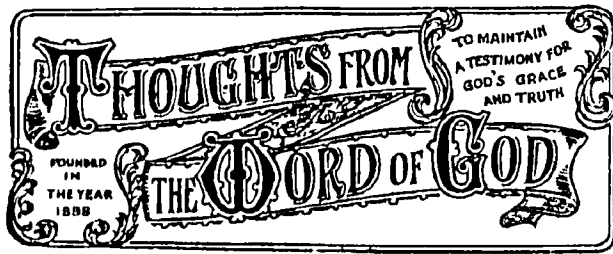
Psalm 118 : 15.

"In nothing be anxious ...
In everything by prayer ...
the peace of God."

Phil. 4:6-7.

I would not ever anxious be,
But, casting all my care on Thee,
Would trust Thee in simplicity;
Thou are my GOD and FATHER.

My supplications let me raise
To Thee, together with Thy praise,
And know Thy peace through all my days,
O GOD, Who art my FATHER.



WORDS OF ENCOURAGEMENT

"As the LORD hath said, and the LORD shall do..." Deut. 31 : 3, 4. "He is faithful that promised (Heb. 10 : 23). For God cannot lie or deny Himself. Here is the resting-place of faith. "Hath He said, and shall He not do? Or hath He spoken, and shall He not make it good?" (Num. 23 : 19). In the history of Israel, the pledged word of the Lord was fulfilled. "Not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof" (Josh. 23 : 14).

And not only did a nation thus prove the faithfulness of God. Individual saints testify to the same Divine changelessness of purpose. Abraham was "strong in faith, giving glory to God, and being fully persuaded that, what He had promised, He was able also to perform"; "And so, after he had patiently endured, he obtained the promise" (Rom. 4 : 20, 21; Heb. 6 : 15).

But we note the stress on *faith*, and in Moses' words to Israel, the emphasis is on *obedience*; for it is by these means, God works His purpose. "Trust and obey," by His enabling, and thus we prove that what the LORD *hath* said, the LORD will *do*. Moreover, as Moses went on to say, "that ye may do," in victory over all enemies, so shall the believer experience, for the God of Israel is the Same, and "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Eph. 3 : 20).

May this simple faith and obedience be ours, by grace, that this power may energize our whole being, for His glory.

Poem to Help Christian Experience—No. 282.

"The time is come that judgment must begin at the house of God," 1 Peter 4 : 17.

The time is come that judgment must begin
E'en at the House of God.

The Church hath schisms, yea, and unjudged sin,
And needs His chastening rod.

Would that she judged herself, her ways would search,
In unity return
To her one Lord, Who loveth still His church,
And for her love doth yearn!

O wilt Thou not, O God, again revive
Thine own in this dark day?
Cause her again in unity to strive
The old paths—that good way—
Now to regain, and to her soul find rest;
One heart, one soul, may she
Once more, by grace Divine, make manifest,
And to Thy glory be!

The Church is passing thro' the wilderness,
Her God-appointed course.
No food she findeth here, yet doth possess
In heaven all resource;
As Israel on the manna day by day
Unfailingly were fed
Until the land was reached, and all the way
In faithfulness were fed.

'Tis not that her salvation is in doubt,
But yet the way is hard;
Inward corruptions, testings from without
Her pilgrimage retard.
The Father's house, where Christ doth now prepare
A blest abiding-place,
The Church *shall* reach, though she His suff'rings share,
And see His lovely Face.

She sees but dimly now, as in a glass,
Only in part may know,
But soon the veil shall lift, all shadows pass.
Her gracious God shall shew
Such glories never seen by human eyes,
Nor mortal ear hath heard,
Nor did upon the heart of man arise.
For all she hath His Word.

Ah, should the chosen church unready be
To meet her coming Lord?
And is it not Thy will, O God, that she
Should have a full reward?
Cause her afresh her heritage to prize,
Ne'er from The Hope retreat,
That, when her Lord descendeth from the skies,
His joy and hers may meet.

"Thus said the LORD, Stand ye in the ways, and see,
and ask for the old paths, where is the good way, and
walk therein, and ye shall find rest for your souls."
Jer. 6 : 16.

THE SOVEREIGNTY OF GOD

PERCY W. HEWARD

The tendency of fallen man is to think much of man, and ever to exalt man. Man is man's centre. This age is, alas, characterized by the ignoring of authority, though communism can swiftly pass into dictatorship, and self's freedom is actually self's tyranny. The trend of the times is to limit

God, if not to exclude Him,—from natural science, from human plans, and from ordinary daily life. We do not mean that there are no exceptions. There are God-fearing men, in the sphere of His providence. Oh that many such might be brought to know Him as Father, through the blood of Christ! Moreover, many are the manifestations of God's longsuffering in His restraining hand. But the "progress" of men is away from their true sphere of subjection to God until the climax under antichrist will be reached. The real blessedness of dependence on One Who never errs, and the delight of glad and full subjection to His will are not realized, except by a minority. Hence the confusion and chaos of the boasted and boasting twentieth century. The beginning of this departure is often associated with a failure to recognize the fundamental fact of *God's sovereignty*. Yet that sovereignty must extend to "all places of His dominion," *because He is God*. If He were secondary, if He were restricted in any way, or by any influence, He would not be "over all, God blessed for ever." His knowledge and His wisdom, (including preknowledge and remembrance), His power and His glory, must be infinite, *because He is God*. "None can stay His hand, or say unto Him, What doest Thou?" His attributes are all perfect, and without any circumscribing. Hence He cannot fail, cannot err, cannot lie. But that is His only "cannot," a "cannot" of majesty! We may not understand all, but limitation on our part is not His limitation. We can only bow the head and worship, and, together, with seraphim say, "Holy, Holy, Holy, is the Lord of hosts," and, likewise with the living ones of Revelation 4, utter the words of adoration, "Holy, Holy, Holy, Lord God Almighty . . . Thou hast created all things, and *because of Thy will* they were, and they were created."

We behold this absolute sovereignty in all heaven's arrangements. Michael is archangel because that is God's appointment. Gabriel stands in His presence at God's own behest. All angels "that excel in strength, that do His commandments, hearkening unto the voice of His word" (Ps. 103:20), glorify Him. His will made principalities to be principalities, and powers to be powers. The number of ten thousand times ten thousand and thousands of thousands, and the sphere and the several duties of each, are, without exception, the expression of His sovereignty. Well might the prophet write, "Who hath directed the Spirit of the Lord, or being His counsellor hath taught Him?" (Isa. 40:13). "Who hath enjoined

Him His way?" (Job 36:23). No one! "He doeth according to His will in the army of heaven" (Dan. 4:35). God is sovereign!

And when we come to earth, it is the same. He has set the bounds of the sea (Job 38:10, 11; Ps. 104:9) and appointed continents and islands, which He taketh up as a very little thing. The climate and conditions of earth are all His decision. The "laws of nature" are not essential, and ruling Him, but He ruled and rules them. They are the way in which His sovereignty operates. Nor is the description as "laws" His, but that of imperfect men, who have discovered, with powers He has given them, "parts of His ways," and no more. The "laws" are not inherent: they are only existent because God ordained this or that, and, as He is the God of order, there is oft a wondrous regularity, which He has beneficently granted. But He can appoint cataclysm. Amid all, the questions of Job 38 may well sound forth again, and yet again. There is nothing essential in itself. The very members of our body could have been different, had God so pleased. Eyes, ears, hands, feet, in number and position alike, are His appointment. It is this sovereignty which foundationless evolutionary theories would dare to explain away. But sovereignty remains, because God is (Heb. 11:6)!

Nor is this only found in geography and natural history. The records of human history are a wondrous unveiling of God's sovereign over-ruling. He appointed the confusion of tongues and the dispersion of nations. He arranged where a Nebuchadnezzar should be born and where Cyrus should be raised up in Persia. His sovereignty applies, moreover, to the place and family of birth of each individual, and to the circumstances of life, however insignificant the person or event. Sovereignly He can limit the mental powers or lay low the human frame. It was His sovereignty that you were not born in the hovel of a backward race, or the slum of a drunkard. It was His sovereignty that watched over your frail infant life and prevented its extinction, and the same sovereignty determined to remove certain influences and circumstances from your environment and to permit others. God has been sovereign as to you!

(If the Lord will, to be concluded.)

YOUNG PEOPLE'S COLUMNS

The Power of the Lord Jesus

The Lord Jesus has all authority (right) in heaven and on earth. When He comes again, He will take His power and reign, for that is His right. When He was living in the land of Israel, He often shewed how true were His claims by the many miracles (signs) which He did. All of these were for the good of the bodies of those who came to Him for healing. But we learn many lessons from these works of mercy which He did. For all illnesses remind us of a greater sickness, which is of the inner part of us called the soul. When we see a blind man, we may think how many cannot see any beauty in the Lord Jesus; nor can anyone see himself or herself as *God sees people*, until He opens "the eyes of their heart" (see Ephesians 1:18).

Some people could not come to the Lord to be made better; but one man was brought by four friends to Him. This man was "sick of the palsy," quite helpless, and perhaps in pain, for we read in Matthew 8:6 of one who was "grievously tormented." In the next chapter we read of one who had to be let down through the roof of the house where the Lord was, because there were so many people around the door. How kind the four friends were, and how earnest they were! They did not let anything stop them from getting their sick friend near to the Lord Jesus. Are you, dear reader, earnest about how you stand before God, and concerned about your sins? For sin is a far greater "sickness."

Now in this chapter, Matthew 9, we learn four things about the Lord Jesus, what He SAW, what He SAID, what He KNEW, what He DID.

What He saw

He saw their faith. Now that is what we cannot see, any more than we can see the wind. But we can see the effects of the wind, and so can tell which way it is blowing. So with faith. When a boy or girl feels the need of being saved from sin, and trusts alone in a Saviour, the Lord Jesus, we can see whether the faith is real by the difference it makes in the life. For example, a selfish boy becomes a kind boy. A bad-tempered girl becomes a gentle girl. "By their fruits ye shall know them." But the Lord Jesus can see our faith itself, because His eyes are all-seeing, and are "as a flame of fire." What does He see when He looks into your heart?

What He said

"Son be of good cheer; thy sins be forgiven thee." But this man did not come to the Lord to be forgiven his sins. He came to be healed. But the Lord "put first things first," as we say, for it is

far more important to be right in God's sight than to be well in body. It may be however, that this man, because of his great suffering, had been troubled about his sins; for God sometimes allows illness to give a person time to think about his greatest need, that of having his sins cleansed away. There is only one way that this can be so. It is by trusting alone in the blood and righteousness of the Lord Jesus Christ.

What He Knew

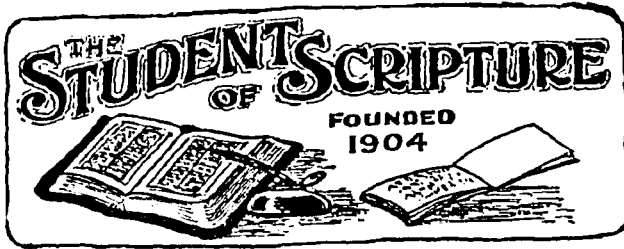
"And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?" Whose thoughts? Those of the religious people called the "scribes." They said within their hearts, "This man blasphemeth." They also said, "Who can forgive sins, but God only?" (Mark 2:7). In this they were right, but, sad to say, they did not believe that *Jesus is God*. Their thoughts were known to Him, and displeased Him. Yes, we must remember that He Who can "see faith" knows every thought of every person; see Psalm 139:2, and let verses 23 and 24 be your prayer.

What He did

To shew to those who spoke against Him, in their thoughts, that He had the right to forgive sins, He healed the sick man *by a word*. It was just as easy to SAY either of these two sentences; the one concerning the need of the soul, and the other about the need of the body. But there was *power* in His word. So, when He said, "Arise, take up thy bed, and go unto thine house," the sick man did so at once, and he who had been brought, in his helplessness, to Christ, is at once able to walk home, carrying his bed; not, of course, one like ours, but a kind of thin mattress. Thus the Lord proved the power of His word. *All could see* that the "palsy" had been cured, because of the man's actions, and they "glorified God, which had given such power unto men." But how many realized that the same power (or right) belonged to the Lord Jesus to forgive sins?

It was a great favour which the Lord shewed when He said, "Son, be of good cheer; thy sins be forgiven thee." To be called "Son" by the Son of God is a great privilege. Those who are forgiven are brought, at the same time, into God's family. And, if God speaks to those, who are trusting in His dear Son, in the Scriptures, they should believe Him when He says, "Your sins ARE FORGIVEN you, for His Name's sake" (1 John 2:12). Are you trusting in Him? Then hear Him say, "Son, be of good cheer," "Daughter, be of good comfort" (verses 2 and 22).

May the Lord speak to you through this message.



SILVER VESSELS AND GOLDEN SPOONS

Some Thoughts on Numbers 7

Introduction

During the first year of Israel's freedom from the bondage of Egypt, the nation was commanded to make unto GOD a sanctuary, according to a pattern which He gave to Moses. The latter part of the book of Exodus is taken up with the making of the Tabernacle. On the first day of the month, in the second year, it was reared up, and the LORD looked with approval on this "finished work" (Exodus 40:33), and graciously filled the sanctuary with His glory.

Special mention, however, is made of the altar—the place of sacrifice—and its dedication on the same day. The Tabernacle and everything connected therewith were anointed and sanctified; but a peculiar honour was accorded the ALTAR. There were offered the appointed daily sacrifices, by means of which, and many other offerings, atonement by the *pouring out of blood* was Divinely taught to Israel. The "dedication" began on the *first day of the first month*, the opening of a new year, thus suggesting that newness of life is bound up with, and dependent upon, atonement and its effects.

The "dedication," however, lasted twelve days, and so was completed, two days before the Pass-over feast of remembrance, again, a reminder to Israel that they had been *redeemed by blood*. On each of these days, "the princes of Israel, heads of the house of their fathers . . . offered (brought near) and they brought their—

Offering before the LORD"

First comes the mention of such homely things as wagons and oxen, and although subsequent offerings were of silver and gold, accompanied by animal sacrifices, they are called by exactly the same name, which means, "that which is brought near." Both kinds were needed, and commanded by GOD, and this is encouragement to such as have not "talents" of gold and silver, but only the humbler virtues symbolized by the useful wagon and laborious oxen. Whatsoever is "brought

near" in love and obedience to God is acceptable to Him. It is also worthy of note that:—

Fellowship in Service

is seen in that "a wagon for two of the princes" was a part of the offering. Also, though each of them gave an ox, two were required for each wagon, and they were doubtless yoked when in service. The burdens borne were precious, for they formed the structure of the tabernacle, which had to be taken down and re-erected after a day's march in the wilderness. "And the LORD spake unto Moses, saying Take it of them, that they may be to do the service of the tabernacle of the congregation . . . and Moses took the wagons and the oxen, and gave them unto the Levites" (verses 4 to 7).

The Twelve-Day Offerings

Numbers 7 is the longest chapter in the Bible, and contains twelve sections of six verses each, all exactly alike, except for the name of the offering prince. They are followed by a five-verse summary. It may be that some, like the writer, have been inclined to pass lightly over this repetition, and have failed, on first reading, to glean anything of spiritual help therefrom. But how rewarding it is to read through and then to alight on the last verse, with its message of God's condescending mercy. "And when Moses was gone into the tabernacle of the congregation to *speak* with HIM, then he heard the voice of ONE *speaking* unto him from off the mercy seat that was upon the ark of testimony, from between the two cherubims: and HE spake unto him" (verse 89). The Holy Spirit, who inditeth all Scripture, seems to delight in the twelve-fold repetition of the offerings of the princes, who represented the twelve tribes, the whole nation; and, although He gathers together the sum of the gifts in the concluding verses, the individual devotedness is not lost sight of, but is exactly recorded. The poor widow's "one farthing" was very precious in the eyes of the Lord Jesus, and Paul calls the gifts of the saints in Philippi, "an odour of a sweet smell, a sacrifice acceptable, well pleasing to God" (Phil. 4:18).

The accompanying sacrifices

Precious and valuable as were the princes' offerings, they needed the sacrifices, twenty-one animals for each, including a sin-offering. Devotedness to, and fellowship with, God, are set forth by the burnt-offerings and peace-offerings. But all these were slain, and their *blood was to make atonement*. Nothing offered to God can be acceptable except on the basis of propitiatory sacrifice. "By Him (Christ) therefore let us offer the sacrifice

of praise continually, that is, the fruit of our lips giving thanks to His Name" (Heb. 13:15).

Silver Vessels and Golden Spoons

Gold and silver were used extensively, both in the structure of the Tabernacle, and in its furniture and vessels. Gold suggests GLORY, and silver clearly sets forth REDEMPTION, a price paid (Ex. 30:11-16, 38:25-28). It was especially fitting that these precious metals should predominate in connection with "the dedicating of the altar." Let it be repeated, that the altar was the place of atonement, and foreshadowed the work of the Lord Jesus, Who *redeemed* His people by His precious blood and fitted them for *glory*, so that they are "meet to be partakers of the inheritance of the saints in light" (Col. 1).

The Vessels were full

Nothing empty was presented to God. He desired a fulness. "None of you shall appear before me empty" (Ex. 23:15, 34:20). Yet *all* that any of His people gave to God was of His first giving. "Of Thine own have we given Thee" (1 Chron. 29:14). So it was in the days of "the dedication of the altar." Valuable and precious as were the silver and the gold, the chargers, the bowls, and the spoons were not presented or accepted apart from their contents. The first two were, "both of them full of fine flour mingled with oil for a meat offering." Now all the offerings detailed in the early chapters of Leviticus bring before us some aspect of the Lord Jesus, in type, in His perfect life and atoning death. The fine flour of the meat (or meal) offering suggests the lovely evenness and purity of His life, and the oil the power of the Holy Spirit, upon Whom He depended because by Him anointed (Acts 10:38). And since the flour came from the beaten ears of corn, and needed pressure to produce the "finess," there may be also pictured His earthly sufferings. The incense, too, tells of His fragrance and acceptableness to GOD.

The chargers, bowls, and spoons, were FULL, and *thus* were brought near to God. They were *filled* with that which set forth a perfect Saviour. And what a lesson lies herein for the saved one today. Our talents may be of more than ordinary value, but they are useless apart from the worth of the Lord Jesus. "Unto you which believe He is precious," but we need to set this forth by the reality and devotion of our lives.

O that our hearts may be filled with Himself, His loveliness and His fragrance, that all we bring to GOD may be "acceptable, wellpleasing to GOD."

INSPIRED WORDS INSPECTED

No. 73

"Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans and of the Stoicks, encountered him. And some said, What will this babbler say?"

Acts 17:16-18.

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

WHILE PAUL (tou Paulou); article and proper noun, genitive, from "Paulos" (Paul).

WAITED (ekdechomenou); present participle, from "ekdechomai" (to welcome out from, to receive, to await). The word is translated "wait" and "look for," and implies expectation. It is used with "apo" (from) prefixed, in Hebrews 9:28. The genitive case is used, because with the two previous words, "tou Paulou," it is the "genitive absolute" form, and so is translated, "while Paul awaited." He longed to welcome Silas and Timothy.

FOR THEM (autous); personal pronoun, accusative, plural; from "autos,-e,-on" (he, she, it). The word "for" is included in "waited for."

IN (en); preposition, always followed by dative case.

ATHENS (Athenais); proper noun, dative, plural, from "Athenai." The plural form probably denotes that there were several "quarters" in the city.

HIS (autou); personal pronoun, genitive, from "autos" (see above); lit., "of him."

SPIRIT (to pneuma); noun, neuter, with article. The phrase is literally, "the spirit of him." Paul refers to his "spirit" in 2 Corinthians 2:13.

WAS STIRRED (paroxuneto); verb, imperfect tense passive voice, from "paroxuno," a compound of "para" (beside, alongside) and "oxuno" (to sharpen). The noun, "oxus" means sharp or keen. Lit., the word means to "sharpen by or along with." Paul's keen feelings are indicated by this word. The noun, "paroxusmos" is used in Acts 15:39, where Paul is again before us. Anglicised, this word is "paroxysm."

IN (see above).

HIM (auton); personal pronoun, accusative; from "autos."

WHEN HE SAW (theorountos); present participle, genitive, from "theoreo" (to see, behold,) another instance of "genitive absolute."

THE CITY (ten polin); article and noun, feminine, accusative, from "polis" (a city).

WHOLLY GIVEN TO IDOLATRY (kateidolon ousan); adjective, feminine, accusative, qualifying "city"; and followed by present participle, feminine, accusative, from "eimi," and meaning, "being." The adjective is a compound of "kata" (down) signifying intensity, and "eidolon" (idol or image) from "eido" (to see), hence the phrase is "being intensely idolatrous" or "full of idols."

THEREFORE (men oun); two conjunctions, meaning "indeed," "therefore."

DISPUTED HE (dielegeto); verb, imperfect, from "dialegomai," a compound of "dia" (through or across) and "lego" (to speak); hence, "to speak across" (lit.). So to reason or dispute.

IN (en).

THE SYNAGOGUE (tei sunagoge); article and noun, feminine; dative because preceded by "en." A compound of "sun" (together) and "ago" (to lead or bring); hence "a bringing together," and so a place of gathering.

WITH THE JEWS (tois loudaiois); article and noun, dative plural, from "Ioudaios" (a Jew).

AND (kai).

WITH THE DEVOUT PERSONS (tois sebomenois); article and present participle, dative, plural, from "sebomai" (to be shy, timid, lit.); hence, before God, to be reverent. The word, "sebomenos" in the N.T. is used to denote proselytes (Acts 13:43, 50, 16:14, 17:4, 17). Lydia was one such. The preposition "with" is not a separate word, but is implied in the use of the dative case.

AND (kai).

IN (en).

THE MARKET PLACE (tei agorai); noun, with article, feminine; dative because following "en"; from "agora" (a public place, a market) from "ageiro" (to collect). Hence, our word means a place where people gather.

DAILY (kata pasan hemeran); preposition meaning "down," but here "according to"; adjective meaning "all" or "every" (from "pas, pasa, pan") and noun meaning "day," from "hemera" (day). The last two words, are in the accusative case; "kata" when preceding (or governed by) this case, often means "according to." The whole phrase is literally, "according to (or along) every day."

WITH (pros); preposition meaning "towards," indicating the direction and directness of his speech.

THEM THAT MET WITH HIM (tous para-

tugchanontas); article and participle, present tense, accusative case, from "paratugchano," a compound of "para" (beside, alongside) and "tugchano" (to hit, to strike, to reach); hence to attain unto; also to fall out, to happen, as we say "to hit upon (a plan etc)." Our word, then, means "to fall in with, happen to be near." These persons Paul kept on meeting day after day, different ones whom he "chanced" to encounter.

THEN (de); conjunction meaning "but."

CERTAIN (tines); indefinite pronoun, masculine, plural, from "tis." The feminine has the same form, the neuter being "ti."

OF THE (ton); article, genitive, plural, qualifying both words following.

EPICUREANS (Epikoureion); proper noun, genitive plural; from "Epikoureios," a follower of Epicurus, an Athenian philosopher.

AND (kai).

STOICKS (Stoikon); proper noun, genitive, plural; from "Stoikos," a follower of Zeno, who taught in a "stoa" (portico), whence the name.

PHILOSOPHERS (philosophon); noun, plural, genitive; a compound of "phileo" (to love) and "sophia" (wisdom); hence, "lover of wisdom."

ENCOUNTERED (suneballon); verb; imperfect tense; from "sumballo," a compound of "sun" (with, together with) and "ballo" (to cast, throw); hence, "a throwing together," a meeting. The imperfect indicates that these men kept on meeting Paul.

HIM (autoi); personal pronoun, masculine dative.

AND (kai).

SOME (tines); see above.

SAID (elegon); verb, imperfect, from "lego" (to say) "They kept on saying."

WHAT (ti an); interrogative pronoun, with particle "an" (implying uncertainly).

WILL (theloi); verb, optative mood, present tense, from "thelo" (to will). This mood expresses what is conceived in the mind, and the preceding "an" denotes uncertainty. The words may be rendered, "What might he will (to say)."

THIS (houtos); demonstrative pronoun.

BABBLER (ho spermologos); noun, masculine, nominative; a compound of "sperma" (seed) and "lego" (to speak) or "logos" (a word). This was a slang term; it is "used properly of a bird picking up seeds." Hence Paul was reckoned to be one picking up scraps of information and retailing them. But, after his address, though some mocked, others wished to hear more of what he had to say.

SAY (legein); verb, infinitive, from "lego." Lit., "to say." The whole sentence is, "What might this seed-picker want to say?"

MESSIANIC PASSAGES

No. 3

"His Soul He Did Not Keep Alive"**With Meditations on Psalm 22 and Isaiah 53**

As Daniel studied Jeremiah (9:2), we may be sure that all servants of God valued the Scriptures given at, or before, their time. Moreover, the Holy Spirit has plainly shown parallels, for example Isaiah 2 and Micah 4. We are not surprised, therefore, that David's inspired words in the Psalms are used in another prophecy. We behold the Lord Jesus despised and rejected in Psalm 22:, and Isaiah 53:3, and "He is led as a lamb to the slaughter" fits with "dogs have compassed me." The reference of Psalm 22:23 to both Israel and the Gentiles is found in Isaiah 53 ("My people," "The many"), and the contrast of Psalm 22:24 with Isaiah 53:3 must ever impress us. The opening word afterward ("sing," Isa. 54:1) echoes Psalm 22:25, and the reference to a "seed" and "generation" in its 30th verse, is remarkable with the beautiful unveiling, "Who shall declare His generation?" (negatively), and "He shall see a seed, (positively), He shall prolong days"—the resurrection-seed of "the First Begotten" from the dead, the "much fruit" of John 12:24. The Righteous One Who "causes a righteousness for many" in Isaiah 53:11 is the One of Whom the closing verse of the Psalm declares, "They shall come and declare His righteousness unto a people that shall be born.

And what about the message of Psalm 22:29, rendered in A.V., "None can keep alive his own soul"? It is plainly *singular*, and the writer can never forget the suggestion in a Hebrew Grammar, "His soul He did not keep alive." This is exact and in entire harmony with "He made naked His soul to the death" of Isaiah 53:12. His soul, moreover, is seen there as a Guilt offering just before (10). And how wondrously this fits with the *true*, yet unrealized, words, "He saved others; Himself He cannot save" (Matt. 27:42). Because He *would* save others, and *would* be the True Passover, He *must* die as the Substitute (John 3:14). "The blood in the *soul* maketh an atonement" for our souls—mark here the singular and plural (Lev. 17:11). Thus all Scripture coincides, and the Lord Jesus Christ is central and exalted. Ah! Let my soul pause, and ponder His love. He died, He would not spare or pity Himself (Matt. 16:22, marg.): He "loved me and gave Himself for me" (Gal. 2:20): Thus because He died we live, and because He lives we shall live also. May He, indeed, be loved more and more, and may our lives be ever in His will!

P.W.H.

MESSIANIC PASSAGES

No. 4

"Bearing Iniquity, and Transgression and Sin"**Exodus 34 : 7**

"Forgiving" is the secondary thought, but the word is the same as in Isaiah 53:12. "He bare the sin of many," and reminds of John 1:29, "The Lamb of God Who taketh (and beareth away) the sin of the world." Here we have a precious emphasis on

- (a) The Deity of our Lord Jesus,
- (b) The need for One Who was essentially "the Lord," to become Man,
- (c) The Importance of Sinless Incarnation with a view to Atonement.

Now we can realize how this cuts at the root of many religions. "Modernism" is set aside, and Judaism, and Mohammedanism (with its two special denials, the Deity and Atonement of Christ), and Christadelphianism, and Rutherfordism, with other dangerous systems today. The crystallized *fulness* of this one sentence impresses our hearts, and we bow the head and worship.

Sound doctrine is precious, but may I emphasize on myself and all believing readers, the last sentence? Do we worship as we should and would? Do we realize the living power of truth, and something of what it cost our beloved Lord to *bear* our sins, that we may live in the power of His resurrection and hate *everything* against His will? So will our hearts enjoy and our daily walk manifest, in the power of the Holy Spirit, the meaning of the words, "Who is a God like unto Thee, That BEARETH iniquity? . . . He will SUBDUE our iniquities" (Mic. 7:18, 19). So shall He be glorified!

P.W.H.

QUESTION AND ANSWER

No. 1 (new series)*

"Yea, they turned back and tempted God, and limited the Holy One of Israel."

(Psalm 78 : 41)

How can we limit God?

God is omnipotent, He says, "I will work, and who shall let (hinder) it?" Also, "My counsel shall stand, and I will do all My pleasure" (Isa. 43:13, 46:10). And yet, because He is holy **and**

righteous, there are things He cannot do. It is impossible for God to lie or to deny Himself (2 Tim. 2:13, Titus 1:2, Heb. 6:18). Moreover, in His sovereignty, He has made certain actions of His own conditional on the actions of His creatures. For example, He said to Lot, through His angels, "I cannot do anything till thou be come thither" (Gen. 19:22).

Such expressions not only manifest what is morally impossible to God, but illustrate His condescension to finite man. Psalm 78 contains words which men use in regard to human behaviour, but which God employs to describe man's attitude toward Himself. Israel is said to "tempt" Him, to "flatter" Him, to "provoke" Him, to "grieve Him." May we not understand the word "limit" similarly? Its Hebrew meaning is "to mark, design, limit," suggesting the setting a bound. And this is what Israel did in *thought*, to God's power. They actually *said*, "Can God?" (verse 19). *Unbelief* was their besetting sin (verses 22, 32) and thus they deprived themselves of blessing.

But what lessons are here for the Christian? He may say with Job, "I know that Thou canst do everything" and with Jeremiah, "There is nothing too hard for Thee." But faith not only *says* such words, but exercises itself, or it is not faith. All sin separates the creature from God. Unbelief in a believer has the same effect, even though temporarily. Hence, it is not surprising that God cannot bless, or use, His child who does not trust Him. May we not understand the "limiting God" thus? "And He could there do no mighty work . . . and He marvelled because of their unbelief" (Mark 6:5, 6). The father of the demon-possessed child, "IF Thou canst do any thing, have compassion on us, and help us. Jesus said unto him, IF thou canst believe, all things are possible to him that believeth. And straight-way the father of the child cried out, and said with tears, "Lord, I believe; help Thou mine unbelief" (Mark 9:22-24).

May God preserve both readers and writers from the unbelief that sets bounds, in thought, to the limitless power of God! The Lord Jesus said, "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" (John 14:12).

*Readers are invited to send questions on Scripture passages difficult to understand; which will be answered, *as God enables*.

“EXCEPT YE BE CONVERTED AND BECOME AS LITTLE CHILDREN, YE SHALL IN NO WISE ENTER INTO THE KINGDOM OF GOD”

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

Did not the Lord welcome to Himself little children and say of them, “Of such is the Kingdom of heaven,” referring thereby to their humbleness of mind and child-like trust. It was the Lord's ideal of what His disciples should be even on earth (Matt. 19: 13, 14).

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

The moments of unalloyed joy of childhood, which we may sometimes wistfully recall to mind, shall again be realised, when as God's children, in His presence and in fulness of joy, we shall serve Him and see His face (Ps. 16: 11; Rev. 22: 2, 3).

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

R.L.W.

SOME THOUGHTS ON

1 Samuel 12

(concluded)

In sending thunder and rain in the time of wheat harvest (verses 16 to 18), God made manifest His power, as well as His displeasure at Israel's sin. Thus He compelled them to own their “great wickedness.” And He Who “rejoices over one sinner that repenteth,” accepted their repentance. Moreover, since it is not His desire that a

penitent soul "should be swallowed up with overmuch sorrow" He spoke words of encouragement through Samuel—"Fear not . . . yet turn not aside from following the LORD, but serve the LORD with all your heart; and turn ye not aside." "Only fear the LORD, and serve Him in truth with all your heart" (verses 20, 21, 24).

Israel were God's people

Following His gracious restoration of the people to His favour, Samuel spoke of the Divine reason for such mercy. The cause was not in themselves, but in the sovereignty of His grace. They were His people because *He had MADE them so* (verse 22). It was because He loved them, though naturally unlovely and oft rebellious (see Deut. 7). His making is CREATING. Turning to the later Scriptures, we read that Jew and Gentile are "made" one in Himself," that "if any man be in Christ, there is a new creation," and that this "new man," is "created in righteousness and true holiness" (Eph. 2:15, 4:24; 2 Cor. 5:17). The choice of Israel to earthly blessing in a land of His appointment is but a type of eternal election in Christ to spiritual blessings in the heavens (Eph. 1:4).

It PLEASSED the LORD to make Israel His people, even as the predestination of His Church is "according to the GOOD PLEASURE of His will," "according to the purpose of Him Who worketh all things after the counsel of His own will," "to the praise of His glory" (Eph. 1:5, 11, 12, 14). Hence—

God will not forsake His people

Here is pure mercy, utterly undeserved, and yet are they the words of a faithful GOD. 'Twas all for His great Name's sake. And had He not respect thereunto when He redeemed them from Egypt? All His dealings with His chosen were "to make Himself an everlasting Name," "a glorious Name" (Isa. 63:12, 14, 19). That great Name was ever held in honour by the Lord's servants (Joshua 7:9). And observe the proclaimed glory of the Name of the LORD in Exodus 33:18, 19. 34:5-7. In thus associating His loving kindness with the honour of His great Name, the people received a pledge of the faithfulness of One Who cannot lie or deny Himself. He will not forsake the work of His own hands. Present-day saints have a like promise, for "He hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). And we, dear fellow-believers, also need the exhortation (1 Sam. 12:24), "For consider how great things He hath done for you."

Responsibility for Intercessory Prayer

"Moreover, as for me, God forbid that I should

sin in ceasing to pray for you" (verse 23). Samuel loved the people of God, though he mourned over their sins. But love triumphed over sorrow, and he prayed unceasingly for them. Yes, he even counted it a sin against the LORD should he ever cease to intercede for his people. In like manner, Paul's love for the saints led him to pray, without ceasing; for them (Rom. 1:9; Eph. 1:16, 3:14-21; Phil. 1:4; Col. 1:3; 1 Thess. 1:2; 2 Thess. 1:11; 2 Tim. 1:3; Philemon 4). Here is a heart-searching word to us. Do we indeed so value the children of God that they are "in our hearts," and that heartfelt intercessions rise to God continually for them? Samuel regarded it as sin if he failed in this God-appointed privilege. In addition to thus speaking to God, he would direct his words to them,—*"I will teach you the good and the right way."* Not all are "teachers," but our lives speak. May they and our prayer-life be ever in harmony with the will of God, in the enabling of His Holy Spirit.

NOTES ON MEMORIZED VERSES

2 PETER 2

18. "Clean" means literally, "for a while" or "slightly." "Escaped" (see verse 20). Hence, the "conversion" was superficial and the allurements led to re-entanglement (see verse 20). 19. The promised liberty is really "licence" (lusts of the flesh, verse 18). 20. "Worse" (compare Luke 11:26). 21. "Knowing" the way is not "loving" the truth. 22. The *nature* is not changed by "washing" or "vomiting." Ye *must* be born again."

2 PETER 3

1. The object of both epistles to arouse memory, for it is easy to forget (see ch. 1: 9, 12, 13). 2. The words of the apostles and the prophets of equal authority (see verses 15 and 16). 3. "Knowing this first" (see 1:20). 4. The "scuffers" are "sayers," they speak (see 2:18). 5, 6. God intervened *since* the creation. Of this there is a "willing" ignorance. Men do not like to retain God in their knowledge (Rom. 1:28). 7. "Stored with fire" (lit.). 8. "Be not ignorant," and therefore unlike the scuffers. 9. To US-ward. The saints need to repent, and will, and so be ready for—10. "the day of the Lord." 11. But what is our manner of life? 12, 13. We *look* for a Saviour (Phil. 4:20), but we also *look* for new heavens and a new earth—the millennium and the eternal beyond. 14. Our *looking* must lead to diligence as to how we shall be found by Him in that Day. 15. "Longsuffering" (verse 9) is salvation. 16. Paul's epistles are Scripture, and are misused as they. "Unlearned" suggests they are not disciple-like, and therefore unstable. 17. A solemn and needed warning, and that to the "beloved." 18. "Grow." We are never to cease in such growing.

1 JOHN 1

1. We *have* seen, we *have* heard, we *did* handle. The Word of Life is the Lord Jesus. 2. We *have* seen, and *are* announcing to you *the* Eternal Life. 3. The purpose—fellowship with us. *Such* fellowship is with the Father and the Son. 4. The purpose of writing—joy in fulness. 5. The message we *have* heard, and *are* announcing—

God is Light; in Him not one kind of darkness. 6. A test as to whether we are "doing the truth." 7. According to the "walk" is the experience of continual cleansing. 8. "If we say" (cf. verses 6, 10). 9. "If" implies a condition on which God will hear (see Psalm 66:18). 10. A solemn word of warning against the sin of contradicting God.

1 JOHN 2

1. "Dear children"—a term of affection. "Do not sin," yet do not despair. 2. The Advocate is the Propitiation. 3. A test of reality of our knowledge. 4. He that saith. Words are not enough. 5. Love and true knowledge depend on obedience. 6. The walk of Christ an example. 7. "From the beginning" (see Mark 1:1). 8. A new commandment (see John 13:34 and note, "as I have loved you." Compare, "in Him and in you." 9. "He that saith (see verses 4 and 6). 10. *Abiding* in the light as well as *walking* (1:7). 11. But this cannot be where love is absent. 12, 13, 14. Little children, fathers, young men. The message for all ages. No specializing in those days. 15. The love of the FATHER. A worldly saint (paradoxical term) knows nothing of *paternal* love. 16. Not of the FATHER. 17. Love of the world is of something *transient*. Shall there be an "abiding for ever" if there is an attach-

ment to the world? "The will of God." See Mark 3:35 for a condition of realized relationship. 18, 19. A last hour (see recent article on these words). 20. "Unction" is "anointing" (see verse 27). 21. No lie is of the Truth. Is not this self-evident? Yet there are religious philosophies today which attempt to shew that contraries in religious views are equally true. 22, 23. And this prepares for the Arch-Liar. 24. A "continuance" in the Son is linked with a "continuance" in the Truth. 25. The promise which He promised, eternal life. 26. "I have written," a sentence oft repeated. There were, and are today, seducers. 27. The Anointing received, abiding, teaching. The Holy Spirit is the Teacher. His teaching leads to abiding in HIM, the Saviour. 28. And now . . . abide in Him. Is not this a call to depend on the Holy Spirit, and to have our eyes and heart fixed on the coming of the Lord. 29. There is a relationship between the Righteous One and those doing *righteousness*.

1 JOHN 3

1. We should be called . . . *and we are*. 2. Now *we are* (see Gal. 4:6—Because ye are) and *we shall be*. 3. The hope set on HIM. Does it lead to *our* purifying? 4. Sin is lawlessness.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—MAY, 1963

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JUNE, 1963

"IF THE LORD WILL"—MAY, 1963					"IF THE LORD WILL"—JUNE, 1963				
Day	READING		LEARNING		Day	READING		LEARNING	
	2 Samuel	2 Timothy	Job	2 Peter		1 Kings	James	Hagai	1 John
1	12 1-14	1 1-18	42 11	2 18	1	3 1-15	1 1-15	2 11	2 4
2	15-31	2 1-26	12	19	2	16-28	16-27	12	5
3	13 1-20	3 1-17	13	20	3	4 1-19	2 1-13	13	6
4	21-39	4 1-22	14	21	4	20-34	14-26	14	7
		Titus			5	5 1-18	3 1-18	15	8
5	14 1-20	1 1-16	15	22	6	6 1-22	4 1-17	16	9
6	21-33	2 1-15	16	3 1	7	23-38	5 1-11	17	10
7	15 1-18	3 1-15	17	2	8	7 1-22	12-20	18	11
8	19-37	Philemon	Haggai 1, 2	3			1 Peter		
		Hebrews			9	23-39	1 1-12	19	12
9	16 1-23	1 1-14	3	4	10	40-51	13-25	20	13
10	17 1-14	2 1-18	4	5	11	8 1-21	2 1-12	21	14
11	15-29	3 1-19	5	6	12	22-34	13-25	22	15
12	18 1-17	4 1-16	6	7	13	35-43	3 1-22	23	16
13	18-33	5 1-14	7	8	14	44-54	4 1-19	—	17
14	19 1-15	6 1-20	8	9-10	15	55-66	5 1-14	—	18
15	16-30	7 1-12	9	11-12			2 Peter		
16	31-43	13-28	10	13-14	16	9 1-14	1 1-11	Isaiah	
17	20 1-13	8 1-13	11	15-16	17	15-28	12-21	24 1	19
18	14-26	9 1-12	12	17-18	18	10 1-13	2 1-8	3	20
				1 John	19	14-29	9-16	4	21
19	21 1-22	13-28	13	1	20	11 1-13	17-22	5	22
20	22 1-17	10 1-14	14	2	21	14-28	3 1-9	6	23
21	18-34	15-25	15	3	22	29-43	10-18	7	24
22	35-51	26-39	2 1	4			1 John		25
23	23 1-39	11 1-13	2	5	23	12 1-20	1 1-10	8	26
24	24 1-14	14-26	3	6	24	21-33	2 1-14	9	27
25	15-25	27-40	4	7	25	13 1-19	15-29	10	28
	1 Kings				26	20-34	3 1-24	11	29
26	1 1-21	12 1-10	5	8	27	14 1-16	4 1-21	12	3 1
27	22-40	11-21	6	9	28	17-31	5 1-21	13	2
28	41-53	22-29	7	10	29	15 1-15	2 John	14	3
29	2 1-18	13 1-8	8	2 1	30	16-34	3 John	15	4
30	19-34	9-16	9	2					
31	35-46	17-25	10	3					

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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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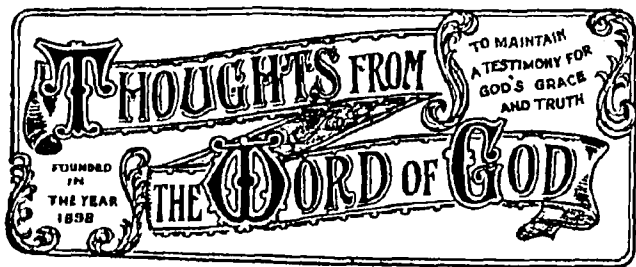
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"Who shall not fear Thee, O LORD, and glorify Thy Name? For Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest."

Rev. 15:4.

"I love my Master . . . I will not go out free."
Ex. 21:5.

I have a Lord Who dwells above;
I would His bondslave be;
HE is the Master Whom I love;
I will not go out free,
But serve HIM with my heart and hands,
And never seek release
From service that His love demands
Until this life shall cease.



WORDS OF ENCOURAGEMENT

"Neither barren nor unfruitful." "Ye have not chosen Me, but I have chosen you," said the Lord Jesus, and we delight in electing love. But

His choice of a soul is with a view to fruitfulness. "That ye should go and bring forth fruit, and that your fruit should remain." It is not to the glory of God that one should boast of election, yet give no evidence of sanctification. Not once or twice does Scripture stress the sovereignty of God, with an added emphasis on holy living. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him" (Eph. 1:4).

Of Israel it is written, "Israel is an empty vine; he bringeth forth fruit unto himself" (Hosea 10:1). A contemporary prophet had declared that, despite all God's care for His vineyard, the nation had brought forth but "wild grapes."

Peter remembered the Lord's words in the upper room, and desired to put the saints in remembrance, too (2 Pet. 1:12, 13, 15). Only if the graces he enumerates—love being the core or the spring of all—abounded in them, could they be "neither barren (*unworking*) nor unfruitful."

Those who, because of God's rich mercy and great love, have been quickened, raised, and made to sit together in the heavenlies with Christ, have been created in Him unto good works (Eph. 2). Let us, then, dear fellow-believers, by the enabling of the Holy Spirit, be both "working" and "fruitful," for "herein," said the Lord Jesus, "is My Father glorified, that ye bear much fruit." O that this may ever be the object of our heart's desire!

Poem to Help Christian Experience—No. 283

"Thou art good, and doest good; teach me Thy statutes."
Ps. 119:68.

"There is none good but One, that is GOD."
Matt. 19:17.

Thou art good and doest good,
Thou canst be and do no other;
Father art Thou of Thine own,
Comforting as doth a mother

Thou didst give us to Thy Son,
By His blood to make atonement.
Victory over death He won;
Now He knoweth high enthronement.

Once were sons of Israel
Sanctified by blood of others;
Now is Christ, Immanuel,
Not ashamed to call us "brothers."

By Himself now sanctified,
By His merit justified,
May we for His statutes yearn,
By His teaching may we learn.

With the Blessed Hope in view,
We our pilgrim way pursue,
Walking in the narrow way,
Looking for that glorious Day.

May we to the end endure.
Pure as He Himself is pure.
"This Same Jesus" shall appear.
Is not His "unveiling" near?

MAN

Entirely distinct from the animal creation, at the outset he bore the image of God (Gen. 1:27). Evolution is a deadly lie, entwined with the lie of denying the Fall. Man then died morally (Gen. 2:17). There is no suggestion that man is *now* in the image of God (Rom. 1:23, cf. Gen. 5:3). This is only true of the "new creation" (Eph. 4:24; Col. 3:10), and we *shall* bear the image of the Heavenly One bodily (1 Cor. 15:49; Phil. 3:21).

We believe that man was created upright (Eccl. 7:29), but the Holy Spirit does not say he was "spiritual." Of a fallen Adam we read "The first man Adam was made a living soul," "not first the spiritual, but the natural" ("soulish," 1 Cor. 15:45, 46). In the new creation we receive that which is infinitely beyond what Adam possessed: "that which is born of the Spirit is spirit" (John 3:6). Thanks be unto God for a living union with the Lord Jesus Christ, and eternal life.

We *cannot* amalgamate those in the "flesh" and those in the "Spirit," nor unite Christians with the world. The difference is not one of *degree*, but of *kind*. This is a matter of vital importance, and determines the whole standpoint, attitude and outlook of the believer. A child of God is to do good to *all* men (Gal. 6:10), he is to love the most unlovely, and to render to all their dues (Rom. 13:7), and to be the best and most trusted employee (Col. 3:22), an entire contrast with the unjust steward of Luke 16. But *all* his relationships to the world are based upon God's will, and appointed examples (e.g. Matt. 5:44, 45). When he pays taxes, even this is definitely for the Lord's sake.

and the most ordinary employment is ever to be "as to the Lord, and not to men" (Eph. 6:7).

The natural man has still an accountable relation to God. The thought that as man is under judgment, all actions are alike, and that man can do nothing in any way acknowledged by God, is as mistaken as the theory of an indiscriminating judgment in hell. A man is not only one of a judged race as to God's covenant, he is individually accountable before his Creator. He is viewed in this *sphere* of providence and responsibility, though he is a fallen sinner. The fact that his actions cannot atone for guilt, or be accounted righteous, should not suggest indifference, but rather alarm. And the troubled sinner will soon find God's *own* wondrous way of salvation. The fact that man's actions cannot atone, does not mean he cannot add to his sins. He can, or he can illustrate Daniel 4:27. "Break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity." Man owes gratitude to God for earthly blessings and food. The idea that a child should not, for example, give thanks for food, unless there is a clear token of personal faith in the Lord Jesus, quite ignores this natural relation to God. God did not reject Nineveh's humbling in Jonah 3, nor Ahab's in 1 Kings 21:27-29, though there is no suggestion of salvation. It would have been hypocrisy to have "said prayers" if Nineveh had not *turned* from evil ways. God's principle of dealing with natural men together is illustrated by Jeremiah 18:7, 8, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." This attitude is of urgent importance. We notice the stress not on religion, but on repentance, not on forms of prayer, but on turning from evil. The fact that others may be more evil does not affect the point. When an individual says, "I am as good, or better than, another," or when such an one is occupied with other people's sins there is a fundamental mistake and peril. So is it nationally.

It is impossible to identify the world and the children of God in it. Natural men can only be before God as subjects before their Creator and the One in Whose hand their breath is (Dan. 5:23): they cannot truthfully come to God as Father, in the name of the Lord Jesus. Believers on the other hand, *cannot* come in any other name but His. This distinction can never be bridged, nor overlooked. - It implies a complete and essential

contrast. That which may be recognized as the goodliness of the flesh in the sphere of providence (Isa. 40:6) can have no such recognition in the sphere of grace and salvation. It contributes nothing. "The Spirit of the Lord bloweth upon it" (Isa. 40:7). Activity in the sphere of providence is limited in its effect to "a lengthening of tranquillity," which is temporal in God's longsuffering, and to a judgment "more tolerable," which affects the *degree* but not the *fact* of judgment. Eternal salvation is dependent on *grace*, not longsuffering (Rom. 5:21), and brings out of such judgment altogether (John 5:24). Hence a mixture as to prayer, of saved and unsaved, is out of harmony with God's revelation. It flatters the natural man, and dishonours the name of Christ. A believer should humbly pray for those who are not trusting in the blood of Christ (cf. Rom. 10:1, note 1 Sam. 12:23), but he cannot rightly share in public worship, or the prayer of men as men in the flesh till any have by grace judged themselves, and till they realize their need of a personal Saviour. The ground of true prayer is not that of a man or a nation, but simply and solely the Lord Jesus Christ, and only one who has owned himself a condemned *sinner* can rightly draw near in prayer (Prov. 28:9). Reader, in *Whose Name* can you truthfully pray? It is forgery to assume the Name of Christ, unless you are sheltered by His poured out blood.

P.W.H.

"LORD, IS IT I?"

Matthew 26:20-25. Mark 14:17-21.

Luke 22:14-23. John 13:18-30.

The above words were no idle words, talking for talking sake. There was a solemnity when the disciples were gathered together with the Lord to keep the Passover before He suffered.

The Lord had just told His disciples that one of their number should betray Him, and on hearing this they were, "exceeding sorrowful." They were filled with consternation, for we read that they looked one on another, doubting of whom He spake, and wondering which of them should do this thing.

Each one, one by one, in his bewilderment asked the Lord, "Is it I, Lord?" doubting their own steadfastness and loyalty, and yet in so doing they were on safe ground.

(continued on page 35)

YOUNG PEOPLE'S COLUMNS

Sacks and Bags

The Bible speaks much of homely things, such as bread, water, and soap. Not long ago, we learned some lessons from "pins and nails." What can we find about Sacks and Bags? First, we read in Genesis 42, of—

Sacks filled with corn

Jacob, during a time of famine, sent his sons to Egypt with empty sacks and money to pay for the corn Joseph had laid up in store. They did not go back empty, but with sacks FULL of corn. Not only so, they found their money at the top, for Joseph had told his men to put it there. This not only surprised them, but made them afraid, for they thought they might be accused of stealing. They did not know what was in Joseph's heart. He meant the corn to be a GIFT. So there was a FULNESS and a FREENESS. Now that is just how the Lord Jesus acts toward all who come to Him in their great need, a felt need. And what is that need? It is to have one's sins forgiven and to be made fit for going to GOD. The Lord Jesus "once suffered for sins, the JUST for the unjust, that HE might bring us to GOD" (1 Pet. 3:18). Just as Jacob, needing food, sent to the only place where it could be found, so a sinner must come to the Lord Jesus, for, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we *must* be saved" (Acts 4:12). Salvation includes the forgiveness of sins, the robe of righteousness, life, and a title to the glories of heaven. And this is given "without money and without price" to "every one that thirsteth" after GOD (Isa. 55). Joseph could meet the need of his father and brothers because *he had prepared, for their bodily life*. But the Lord Jesus has done all, in His life and by His death, in order that poor sinners might be saved and have *life everlasting*. And all FREELY and FULLY given.

Bags of Money

It is strange, but when we read of money-bags, sin often comes before us. When Elisha told Naaman how he could be cured of leprosy, the great man did at last dip in Jordan, and was so grateful for the cure that he wanted to pay Elisha; but the prophet refused, because the cure was by GOD Himself and was FREE. Gehazi, his servant, however, was greedy, and, by telling a lie, obtained among other things, two bags of silver. Thus he spoilt a beautiful picture of God's *free and full* salvation. Though he told a further lie, Elisha knew what he had done, and told him that he would have the leprosy that Naaman had lost. How foolish, we say, for Gehazi lost his good health

for a little wealth that could not last. Does not this remind of the Lord's words, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark. 8:36.)

Judas Iscariot was one of the Lord's disciples, but he did not follow Him truly. The Lord Jesus came down from heaven to *give Himself* to die for sinners. All His life, He was GIVING, but Judas was one TAKING for himself. At the last meal the Lord took with His disciples, He said to Judas, "That thou doest, do quickly." But the others who heard, "thought, because Judas had the bag," he was either to buy food for the feast or to give something to the poor (John 13:27-29). But in chapter 12, verse 6, we read, "not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein." How sad it is to have a love of money. In Judas's case, it led to his "selling" the Lord for thirty pieces of silver. Dear reader, is the Saviour so precious to you that you could not do without Him? Or do you love earthly things more than heavenly?

Another sad use of gold and silver comes before us in Isaiah 46:6—"They lavish gold *out of the bag*, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god; they fall down, yea, they worship." We can see the foolishness and the great wickedness of this, but let us all be careful lest we make a wrong use of what God has entrusted to us.

A Bag with holes

If we have a hole in our pocket, very likely we shall lose something. But who would be so foolish as to put what we earn or is given to us into a bag with holes? And yet this is what God, through His prophet Haggai, said the people of Israel were doing. They were building nice houses for themselves, but God's house—the temple—they were not troubling about. So God held back the dew and the rain, and when they looked for much, it came to little. They had not enough to eat and drink, or to clothe themselves. Things were scarce and costly, so it is said, "he that earneth wages earneth wages to put into a bag with holes." That is, their money did not go far enough. Surely, the lesson to be learned is very plain. If the things of GOD are put on one side, and the life is taken up "what we shall eat, and what we shall drink, and what we shall put on," the loss will be very great—it may not be now—but will surely be hereafter. O dear readers, heed the words of GOD—"Seek ye the LORD while He may be found, call ye upon Him while He is near." For God "has mercy," and "will abundantly pardon" (Isa. 55).



THE ATTITUDE OF THE LORD JESUS REGARDING WORSHIP

PERCY W. HEWARD

Indirect testimonies are very precious, and it may well be we shall find how He, Whom His blood-bought people love to honour, is exalted, by this study. May it be so! He is worthy of all praise (Rev. 5:8, 12), and we would, or should, sorrow that we have loved, served, and magnified Him so little.

Again and again was the Lord Jesus worshipped, and He definitely received this devotion. Each passage only emphasizes this solemn thought the more, and we have an encouraging pledge of that future time when all will be caused to acknowledge that Jesus Christ is LORD (Phil. 2:11).

When He was an Infant in Bethlehem, He was not *only* an Infant. Though we do not draw pictures of His nativity, or indulge our imagination regarding His cradle and the circumstances of His infancy, though we realize that His death, not His incarnation, has made a way for us into the presence of the Father, we nevertheless rejoice in those early days. The Holy Spirit has, for the most part, put a veil over them (John 2:11), and we dare not intrude, but confess His perfectness throughout, and deplore, as most sinful, the awful error of those who connect His wondrous Personality only with the time of His public ministry. Hence we are not surprised that He was worshipped at Bethlehem itself (Matt. 2:2, 11). Gentile wise men rendered this homage *first*. How unexpected is the mercy in which such an event was appointed. So, after His resurrection, His *first* appearance was to a woman, and not to an apostle, and that woman one out from whom seven demons had been cast! How wonderful is grace!

A leper, an outcast, worshipped Him (Matt 8:2), and, on the other hand, an esteemed ruler (Matt. 9:18). A miracle was used to lead several of Israel so to worship (Matt. 14:33), but again, in chapter 15:25, a Gentile is before us. Those who knew Him most worshipped (Matt. 20:20, and compare John's attitude in Revelation 1). There was no mere display of ignorant zeal as by heathen, and the references just given present Him as the One

to be worshipped *before* resurrection, as well as after. And the words of Matthew 28 (verse 9:19) add to the glorious view of His Deity and dignity.

Yes, His Deity is set forth, and this must never be overlooked. For this we are deeply thankful. Nor should it be forgotten that the very book before us emphasizes *His Own plain testimony* against the worship, even of an exalted creature (Matt. 4:8, 10), (Satan's greatness is seen in Jude 9). The refusal of worship was not merely because of Satan's wickedness, but by reason of his creature-hood, and because as expressly said by the Lord Jesus, that GOD *only* should be worshipped. Hence *Christ's continued acceptance and approval* of worship stands out. Had He been but a man of God, He would have shewn the attitude of Peter—"Stand up; I myself also a man" (Acts 10:26). And it is remarkable that "elect angels" refused worship (Rev. 19:10, 22, 9), shewing that *both* classes of GOD's servants reject this, and that the reception thereof is a mark of evil by *any* except GOD. It is the more remarkable that Satan, evil spirits ("devils," 1 Cor. 10:20), and Antichrist, the man of sin (2 Thess. 2:4; Rev. 13:8), *claim* worship. This was part of Satan's attraction in the garden (Gen. 3:5, "as gods" or "as GOD," and 2 Thess. 2:4, "he as GOD"). The other Gospels confirm Matthew (Mark 5:6; Luke 24:52; John 9:38); and in Hebrews 1:6, we read that *all* angels of GOD are called upon to recognize Christ as One to be worshipped. Thus *all* created ones who are holy are expected to worship Him. The universality in *each* case is remarkable. O that we may illustrate the appointed attitude, and remember that the last prayer in Scripture is to the LORD JESUS (Rev. 22:20).

One difficulty may be in some minds. It cannot alter definite witness, but it may hinder a restful enjoyment of the truth, whereas, rightly understood, it will only intensify this. What is the meaning of Christ's answer to the ruler—"Why callest thou Me good? None is good, save one, that is, God" (Luke 18:18, 19, and see Matt. 19:16, 17; Mark 10:17, 18)? We recollect how He spoke mysteriously, "Destroy *This* Temple," and "Upon *This* Rock." And did he deny He was Son of David (Matt. 22:45)? By no means. The stress is on the Word, "How?" So there is a wondrous hidden thought here through the word, "Why?" Christ does *not* deny His Deity. He deals with the *underlying* thought of the enquirer, as in other passages. The enquirer's wish was plainly to secure a holiness by works. He thought Christ as a *man* had attained this. In other words, as Nicodemus wished to have Christ for Teacher

rather than Sacrifice, and as those before us in John 6:14, 15 wished Him to be Prophet and King rather than Priest, so this ruler was seeking an Example, not a Saviour. The Lord Jesus will not accept part-recognition. Either He must be acknowledged aright, or He is not acknowledged at all. The principle of Ezekiel 20:39 applies.*

Finally, may we realize more the perfectness and preciousness of Him to Whom many names are given, and let us, saved by Him, enjoying Him, and abiding in Him, live, as those made nigh, to the praise of the glory of God's grace. So shall we understand more fully the fellowship of our TRIUNE GOD in our eternal and fully secured salvation.

AN EXPOSITION OF PSALM 82

R. L. WHEELER

Introduction

This Psalm refers primarily to the rulers and Judges of Israel, concerning whom inquisition is being made by God as to their stewardship.

The Psalm also unfolds God's purposes and principles of government among men and nations in the earth.

The Psalm has also a special interest in that the Lord Jesus took up some of its words to confirm the dignity of His own calling and service to the nation of Israel.

Verse 1.—*God standeth in the congregation of the mighty.* Judges usually sit to judge, those arraigned before them stand, so that respect for the dignity of the law might be maintained.

Moses sat to judge the people of Israel.

Solomon sat on his throne to judge (See interestingly 1 Kings 2:19; 3:16).

And what pathos in the fact that the Lord Jesus stood before Pilate, while Pilate sat in the judgment seat. Truly men esteemed Him not.

He the sinless One was numbered with transgressors.

Law is the first essential and basis of human society. It is God's restraint for the innate lawlessness of mankind, even of our own hearts, as emphasised in Romans chapter 13, and 2 Thessalonians 2:6, 7.

The gospel is not the negation of law. The New Testament writings contain the righteousness of the law for the obedience of faith. Though a man can never be justified before God by the deeds of

*"As for you, O house of Israel, thus said the Lord GOD; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto Me; but pollute ye My Holy Name no more with your gifts, and with your idols."

the law for at his best he is a sinner, yet by the law is the knowledge of sin. Also by the law God's holiness and righteousness are made known with the supreme and gracious object that men should be enlightened as to good and evil, and as to their own sinfulness, and thereby be brought to repentance, and also in God's electing grace to faith and to obedience to the gospel of Christ.

In this Psalm God standing indicates that He is about to act. He is "coming down to see," to make inquisition, and standing to plead on behalf of the poor and afflicted. As also in Isaiah 3:13-16. We may also call to mind Stephen who when being stoned, saw the Lord standing at the right hand of God, ready as it were, to welcome His suffering servant into the everlasting habitations.

In the congregation of the mighty. The direct reference is to the congregation of the rulers and judges of Israel and the princes of His people, who are summoned to give account of their stewardship. The word mighty is the Hebrew word Elohim (In the congregation of God. R.V.). Rulers are similarly called gods in Exodus 21:6, 22:8, 28; 1 Sam. 2:25. Margin Elohim.

Israel were also a theocratic nation, God's Name and Presence dwelt among them, and the rulers therefore in a special way acted in God's Name. How great therefore the dignity and responsibility conferred upon them.

In somewhat similar words of dignity the higher authorities in the earth in the New Testament are called God's ministers to whom obedience in the Lord should be rendered by His people. God is concerned that the dignity of those to whom He delegates authority is rightly acknowledged, be it in family life, or in national life. We may call to mind Moses, when Aaron and Miriam spoke against him. Also God's judgment with regard to Dathan, Korah and Abiram (Num. chs. 12 and 16). A characteristic of the last days is, "disobedience to parents," the despising and speaking evil of dignities, and the setting aside of God's law and restraints which will progress until out of the midst of lawlessness the lawless one will be revealed with Satanic power and authority.

He judgeth among the gods (Elohim). For God is supreme, the Most High, to Whom all shall give account whatever their estate. He that is higher than the highest regardeth; even the Most High.

Verse 2.—*How long will ye judge unjustly, and accept the persons of the wicked?* God's charge of corruption against the rulers of Israel was a repeated charge down their history. Isaiah 3; Jeremiah 5; Malachi 2, record a similar sad state. The Lord Himself likewise charged the rulers in His day with devouring widows' houses, and bind-

ing heavy burdens grievous to be borne (Matt. 23). How often in secular history, when God has allowed power to men there has been a going beyond, with its trail of woe and spoliation.

Justice has sometimes been symbolised by the figure of a woman with arms outstretched holding in one hand a balance and in the other a drawn sword, the woman being blindfolded lest partiality or respect of persons should sway her judgment: a witness to the frailty of human nature.

The chief characteristic of the coming Kingdom of our Lord and Saviour Jesus Christ will be that judgment and justice shall be in the earth. The poor shall cry and shall be heard. Truth shall spring out of the earth, and righteousness shall look down from heaven (Ps. 72, 85:11).

Verses 3, 4, 5. Defend the poor and the fatherless: Do justice to the afflicted and needy. Deliver the poor and needy. Rid them out of the hand of the wicked. The judges and princes in Israel were there in God's stead for this very purpose, but, "They know not, neither will they understand; they walk on in darkness," in spite of their enlightenment by God's law, and the prophets which were sent unto them to warn that the face of the Lord is against them that do evil.

All the foundations of the earth are out of course. In the English nation next in honour and dignity to the sovereign come, "the Lords spiritual, and the Lords temporal," who represent the law, and on whose integrity the functioning of the nation depends. If they are corrupt, perverting justice, the foundations of the nation are out of course.

Anarchy, the negation of government (as for instance at the time of the French revolution) has, down through man's history, in the overruling purpose of God, been followed by the uniting of men in government for self preservation. History repeats itself in this fact, and as already mentioned it is God's appointed way in His judgments and His mercies for the restraining of lawlessness. As also made known to us in Romans 13 and 2 Thessalonians 2. Governments have also had given to them the power of life and death to preserve the sanctity of human life (Gen. 9:5, 6).

Verse 6.—I have said, "Ye are gods; and all of you are children of the Most High." Their high dignity is thus emphasised; their position was official, invested with divine authority. They were in the place of God for the people. Many of the judges in Israel were unjust yet the dignity of their office had to be respected.

By how much more then was the Lord, Who came in the way of righteousness, and in wonder-

ful blessing to the nation entitled to the dignity of which this Psalm speaks, and Whose words and works so abundantly testified that He was the One Whom the Father had sanctified and sent into the world (John 10:30-42).

They should have believed Him for the very works' sake (v. 38). Had He not done among them works which none other man had done? How widespread, how manifold were His works of healing and blessing. Yet for all that they would not hear, and because of envy the rulers derided Him and attributed His miracles and works to evil powers. Alas, the rulers of the nation were given over to judicial blindness, as foretold by the prophet Isaiah, and spoken of by the Lord Himself (Isa. 6:10; Matt. 13:10-17).

Truly the Lord did not come to judge, but His coming entailed judgment on the nation, and on all to whom the word of God came. "For judgment am I come into the world," and it is even so today wherever the truth and gospel of Christ are truly proclaimed.

Verse 7.—But ye shall die like men, and fall like one of the princes. The higher the office held the greater the fall. Like the priesthood of Israel, the judges of Israel could not continue by reason of death. And such a solemnity should cause all of whatever estate to seek unto God for His mercy and salvation. After death is the judgment.

Princes were also judges among Israel. The expression, "Fall like one of the princes," may recall to our mind the prince of this world, the anointed cherub, full of wisdom and perfect in beauty, who was once on the holy mountain of God, until iniquity was found in him, and he was cast out as profane from God's presence (Ezek. 28).

Verse 8.—Arise, O God, judge the earth: for Thou shalt inherit all nations. The Psalm ends on this note of assurance and jubilee. It is the prayer of the godly of all ages, and as taught by the Lord to His disciples, whose faith and hope we inherit, and as voiced in Christian hymns.

"Rise, Lord, judge Thou the earth in might,
This longing earth redress;
For Thou art He Who shall by right
The nations all possess.
The nations all whom Thou hast made
Shall come, and all shall frame
To bow them low before Thee, Lord,
And glorify Thy Name.

THE SOVEREIGNTY OF GOD

(continued)

The subject, in the contemplation of which our mind falters, must fill us with awe. There are none

with whom we can liken God, for He is altogether beyond comparison. He cannot be ignorant of any circumstances, past, present, or future. The prophecies of individuals and of empires show forth His knowledge, and, not only so, but His ordained permission of a limited and short (yet unshortened) period during which even a Nero or an antichrist will flourish. Yet He never connives at, nor excuses, one sin. He permits without hindering, but not without warning, and He turns all to bring Him praise (Ps. 76:10; Rev. 17:17), and to work *together* for His people's good, until, in the appointed time, He overturns. If it were not so He would not be God, nor does He allow the restricted self-activity, permitted to men, to delay His revealed will one day, or to shut out from heaven one whose name is in the Lamb's Book of Life. He knows what men will do in the circumstances predicted, and knows what they would do under other circumstances (Matt. 11:21, 23). There are no surmisings or uncertainties with Him, yet man has an appointed individuality and is not the victim of circumstances but morally accountable, having wishes of his own that affect the use of his faculties and members, as far as God permits, in overruling wisdom. This sovereignty is manifest in the choice of the nation of Israel (Deut. 7:7) and of "the land of the Lord" (Isa. 14:2) and of the "place" where He put His Name (Deut. 12:5). But this sovereignty was not against His other attributes of grace and holiness, nor did He merely operate on men as automata and machines (Neh. 9:7; Acts 13:22). The unchanging purpose of God as to Israel and the land (Rom. 11:29) will have its consummation in the future, when Jerusalem shall be a praise in the earth (Isa. 62:6, 7). The principle which underlies Psalm 68:16 applies when any question God's right to choose all save one of the writers of Scripture from this nation. A similar sovereignty is seen as to "the twelve apostles of the Lamb." It is not for us to question, but to worship. It is not for us to be jealous, but to adore. And we shall find the blessedness of that which alone is the right attitude.

The same sovereignty is seen in the eternal salvation of a great number, whom no man can number, from every kindred, and tongue, and people, and nation. Did I *merit* salvation? No. Were you *worthy* of grace? Surely not. We are by nature children of wrath even as others (Eph. 2:3). Yet the sovereignty restrains none who feel their need from coming. The invitation of the gospel sounds forth, and the gospel preaching is to be to every creature (Mark 16:15). It is not that men

are willing candidates, and that election reduces the number; they "will not come (John 5:40), it is God's sovereignty that draws, and guarantees the house shall be filled (Luke 14:23). We, who cannot explain our own life, or the powers wherewith some may seek to explain, are not called to "reconcile" God's sovereignty and man's accountability. Nor are we to "reconcile" attributes of God, as His tender mercies over all His works, coupled with His goodness which leads to repentance, on the one hand, and, on the other hand, His knowledge how a Pharaoh and others will act from before their birth. Nor are we bidden to "reconcile" His longsuffering with His sovereign grace, in its distinct sphere—grace which *reigns* through righteousness, to bring a Saul of Tarsus to the feet of the Lord Jesus. "Reconciling" would imply contradiction; and that we deny. Rather we accept the one revelation of God as a whole, but we *know* in part. We confess His sovereignty of command as well as in foreknowledge, and boldly declare the gospel of His grace which is still His power unto salvation unto every one that believeth (Rom. 1:16).

(If the Lord will, to be continued)

INSPIRED WORDS INSPECTED

No. 74

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ."

1 Corinthians 1:4-8.

I THANK (Eucharisto); verb, present tense, meaning, "I give thanks." It is a compound of "eu" (well or good) and "charizomai" (to gratify, this word being connected with "charis" (grace). Gratitude for grace is true thanksgiving.

MY GOD (toi Theoi mou); article and noun, dative case, from "Theos," with genitive of personal pronoun. Translate, "I give thanks to my God."

ALWAYS (pantote); adverb, meaning, "always," "pan" at the beginning of the word is the word "all."

ON YOUR BEHALF (peri humon); preposition, meaning "around, about, concerning," and genitive plural of personal pronoun. Paul's thanks were about (or around) the saints.

FOR (epi); preposition, meaning "on" or "upon."
 THE GRACE (tei Chariti); article and noun, feminine, dative case, from "charis" (grace); thus closely connected with "eucharisto." The phrase is literally, "upon the grace," suggesting the ground or basis of Paul's thanksgiving.

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

WHICH IS GIVEN (tei dotheisei); article and participle, aorist, passive, from "didomi" (to give). The phrase is, "the grace . . . the having been given," an adjectival form. The participle is feminine, to agree with "grace."

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

BY (en); preposition meaning "in."

CHRIST (Christoi); proper noun; dative, because following "en."

JESUS (Jesou); proper noun, dative. The whole phrase is, "in Christ Jesus."

THAT (hoti); conjunction.

IN (en); preposition, always followed by dative case.

EVERYTHING (panti); adjective, dative, from "pas" (all). This is neuter, hence rendered "everything."

YOU ARE ENRICHED (eploutisthete); verb, aorist, passive, from "ploutizo" (to enrich), which is connected with "polus" (much). Translate "ye were enriched."

BY (en); all true riches are IN Christ.

HIM (autoi); personal pronoun; dative because following "en."

IN ALL (en panti), see above.

UTTERANCE (logoi); noun, masculine; dative because following "en." From "logos" (word).

AND (kai); conjunction.

IN (not in text).

ALL (pasei); adjective, dative because governed by the preposition "en" preceding "utterance." From "pas, pasa, pan" (all). The gender is feminine to agree with "knowledge."

KNOWLEDGE (gnosei); noun, feminine, dative, from "gnosis" (knowledge); derived from "ginosko" (to know).

EVEN AS (kathos); adverb, from "kata" (according) and "hos" (as); hence, it means, "according as."

THE TESTIMONY (to marturion); article and noun, neuter, nominative; meaning "witness" or "testimony."

OF CHRIST (tou Christou); article and proper noun, masculine, genitive from "Christos." The phrase is, "The Christ" or "The Messiah."

WAS CONFIRMED (ebebaiothe); verb, aorist,

passive, from "bebaioo" (to make steadfast, confirm, or establish).

IN (en); see above.

YOU (humin); see above.

SO THAT (hoste); adverb.

YE (humas); personal pronoun, accusative, plural.

NOT (me); negative, denying possibility.

COME BEHIND (hustereisthai); verb, infinitive, passive or middle voice, present tense; from "hustereo" (to be last, behind, inferior, to lack, come short). Here is an instance of the subject (humas) of an infinitive verb (hustereisthai) being in the accusative case. Such sentences are preceded by "that" or "so that." Translate, "You do not come behind."

IN (en); see above.

NO (medeni); adjective, dative case because following "en," from medeis, -demia, -den" (not even one, no one); compound of "me" (not) and "heis, mia, hen" (one); hence "not one." Two negatives (see me above) emphasize and do not cancel one another, as in English.

GIFT (charismati); noun, neuter, dative, from "charisma" (a gift) that is, a gift *freely* bestowed, or *in grace*. It will be noted that the word, "charis" (grace) is the first part of the word. It occurs in the "gift" chapter (12). See 1 Corinthians 12:9.

WAITING FOR (apekdechomenous); present participle, masculine, plural, accusative; from a compound of "apo" (from), "ek" (out) and "decho-mai" (to receive, welcome); hence, "to welcome out from." The word represents the waiting attitude of those who are looking for the Saviour.

THE COMING (ten apokalupsin); article and noun, feminine, accusative; from a compound of "apo" (from) and "Kalupto" (to cover over, to veil); hence, our word signifies to remove a cover, to unveil, so is an unveiling or "revelation" (see 1 Pet. 1:8, 13). The coming of the Lord is *thus* described as that for which saints are to be looking.

OF OUR (hemon); personal pronoun, plural, genitive; meaning "of us."

LORD (tou Kuriou); article and noun, masculine, genitive, from Kurios (Lord). The phrase is literally, "of the Lord of us."

JESUS CHRIST (Iesou Christou); see above.

WHO (hos); relative pronoun.

ALSO (kai); conjunction.

SHALL CONFIRM (bebaiosei); verb, future, from "bebaioo"—see above.

YOU (humas); see above.

UNTO (heos); adverb, meaning, "as long as" or "until."

THE END (telous); no article. The noun is from telos (end), and is neuter, and in the genitive case.

BLAMELESS (anegkletous); adjective, plural, accusative; from a compound of "a" (un- or not) and "en" (in) and "kaleo" (to call); literally, "not called in," that is, not to be arraigned before a judge. The believer is one on behalf of whom justice has been satisfied.

IN (en); see above.

THE DAY (tei hemerai); article and noun, feminine; dative because following "en"; from hemera (day).

OF OUR LORD JESUS CHRIST (see above).

THE RISEN LORD SEEN STANDING

The following notes were set down as an attempted answer to the question of a beloved brother regarding the vision seen by John, as recorded in Revelation 4 and succeeding chapters. In chapter 5, verse 6, are the words, "And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a LAMB as IT had been slain." In view of what is stated in Psalm 110:1—"The LORD said unto my Lord, Sit Thou at My right hand, until I make Thine enemies Thy footstool"—can it be that the Day of the LORD had begun?

It is supposed by some that the presence of the elders in heaven indicates that a rapture of saints had taken place, and that the time of great tribulation, covered by the period of the "seals" and "trumpets" follows the coming of the Lord for His people. In a series of articles in this magazine,* it was sought to shew that the elders are representative of the Church, not the Church itself.

The Day of the Lord surely terminates the period of tribulation. In that Day, the saints will be raised. "I will raise him up IN the last day," is the reiterated word of the Lord Jesus in John 6. Note the words (verse 39)—"All which He hath given Me," and "every one" (v. 40). There does not seem to be room either for a partial rapture, or an exclusion of any part of the Church (as then existing—a remnant—see Rev. 12:17) from the great tribulation.

Why then is the Lamb seen *standing*, and that before the opening of the seals or the sounding of the "trumpets"? It cannot be that the Day of the Lord has commenced. That is not until the seventh (the "last"—1 Cor. 15:52) trumpet is sounded (Rev. 11:15-19).

There is an interesting parallel in Acts 7:55,

56—"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and JESUS *standing* on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man *standing* on the right hand of God." Is it not recorded that the Lord Jesus "was received up into heaven, and *sat* on the right hand of God" (Mark 16:19)? And is not this session often mentioned, for example, in Hebrews 1:3?

Is there any explanation? The former editor of this magazine expressed an opinion, not dogmatically, that the Lord *stood*, preparing to come down to reveal Himself to Paul. The record in Acts 9 shews that He *did* meet Paul in the way, saying, "I am JESUS" (see Acts 7:55). But there was an interval of time between Stephen's vision and this revelation. And what was it that characterized that period? It was a time of "great persecution of the church which was at Jerusalem . . . As for Saul, he made havock of the church, entering into every house, and haling men and women committed them to prison." "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem (Acts 8:1-3, 9:1, 2). Exactly how long this tribulation lasted is not recorded, but it came to an end with the conversion of Saul. "Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied" (Acts 9:31).

God's servant "Saul, who also is called Paul" (Acts 13:9) when speaking of God's mercy to him, writes thus, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am A FIRST ONE. Howbeit for this cause I obtained mercy, that in me FIRST Jesus Christ might shew forth all longsuffering for a pattern to them which should hereafter believe on Him to life everlasting" (1 Tim. 1:15, 16). Doubtless, these words have greatly encouraged seeking souls, burdened with a sense of sin. For if Divine mercy was shewn to one "who was before a blasphemer, and a persecutor and injurious" (1 Tim. 1:13), why should not such mercy be shewn to others conscious of guilt before a holy GOD? Saul of Tarsus, a Hebrew of the Hebrews by nature, thought he "ought to do many things contrary to the Name of Jesus of Nazareth," which he also did (Acts 26:9-11), and yet he obtained mercy.

because he did it ignorantly in unbelief (1 Tim. 1:13). In this respect, that of hatred to One Who is truly Messiah, he was a "pattern" of Israel, who still reject the Lord Jesus, and yet will be *blessed because of the Lord's prayer*, "Father, forgive them, for they know not what they do." And is it not significant that Stephen, hated and murdered like his Lord, uttered a like prayer for those that acted so evilly toward him—"Lord, lay not this sin to their charge" (Acts 7:60)? And was not one answer to his prayer the conversion of Saul of Tarsus?

Hence there appears to be a striking illustration, in the experience of Paul, of God's dealings in the end of this age. The Lord Jesus will descend from heaven *on a certain day and a certain hour*, for a twofold purpose, namely, to take His people to where He is, and then to come with them for the deliverance of Israel, who will then look on Him Whom they pierced, and mourn for Him (1 Thess. 4:15-17; Zech. 14:5, 12:9-14, 13:1).

It may well be that the Lord will rise up preparatory to His coming. Apparently, the great tribulation is about to start. It is therefore a precious thought that His standing is a proof of His readiness to come to the help of His tried people. He stands to open the seals (Rev. 5:6, 7). But He that was seen by Stephen standing on the right hand of God and soon after (perhaps), was seen by Saul of Tarsus in the way, is, "This Same JESUS." May our prayer ever be, "Even so, Come, LORD JESUS."

There are a few other passages wherein we read of the Lord *standing*. In Revelation 3:20, He says "Behold, I stand at the door and knock." These words are to a complacent and self-satisfied leader of an assembly, who is urged to repent. They illustrate His patience and long-suffering with His people. Are we ashamed that such reproof was then necessary? But are not Laodicean conditions prevailing today? The Lord standing outside, and not "at home" in His own house—how this should grieve the saints!

In Revelation 14:1, the Lamb is seen standing on Mount Zion. Those *with Him* "follow the Lamb whithersoever He goeth" (v. 4). They may be those "called, and chosen, and faithful" (Rev. 17:14), for they also are said to be *with Him*. Hence, the *standing* in chapter 14:1, may be preparatory to His descending with them to make war (see also Zechariah 14:3, 5).

Paul, when deserted by friends, was able to testify, "Notwithstanding the LORD *stood* with me" (2 Tim. 4:17). He had a personal consciousness of HIS nearness (see Phil. 4:5—"at hand").

Finally, let the words of James 5:8, 9, speak to our hearts "The JUDGE standeth before the door (compare Rev. 3:20). There we are reminded that lack of love to brethren will be "judged." The Bema of Christ is that at which all saints shall stand (2 Co. 5:10). In view of what will be bought to light then, may we, dear fellow-believers, realize indeed that already the JUDGE is near. May we, by the gracious teaching, and enabling of the Holy Spirit, be zealous and repent!

(continued from page 27)

Peter a little later took other ground, that of self-confidence and said, "Yet will not I," and fell grievously.

It is apparent that Judas was the last to thus address the Lord, "Is it I, Rabbi?" For him truly it was an idle question for he had just covenanted with the chief priests and captains to betray the Lord for thirty pieces of silver, and the Lord's answer to him, "Thou hast said," confirmed his evil intent.

R.L.W.

NOTES ON MEMORIZED VERSES

I JOHN 3

5. "That One" appeared to take away sin (see Heb. 9:26). 6. Every one abiding is not sinning. To *see and know* Christ removes the love of sin. 7. The "one doing" righteousness, that is, characterised by it, "according as That One is." 8. Conversely, the one *doing* sin, is according with Satan, that is, of *his* character. 9. Having been born of God is not *doing* (making a practise of) sin. If one is born of God, he is His seed, and has not power to sin (lit.). 10. Attitude toward God and the brethren. 11. "This is the message." (cf. 1:5). 12. The "Cain spirit" has never ceased. 13. The world is like Cain. It hates the righteous. 14. *We have not known* regeneration if we hate—solemn thought! 15. Strong words from the apostle of love. 16. A wondrous contrast. Love from One Who had every cause to hate—Love that meant salvation for us. 17. Where is the evidence of *love*? Compare James who asks where is the evidence of *faith* (Jas. 2:15-16). 18. Love such as is God's love, which He commends, in that His Son died for us. 19, 20, 21. How important the state of the heart before God. 22. Answers to prayer are conditional on obeying and pleasing God. 23. Faith and love His commandment. 24. Abiding also connected with obedience; and with the gift of His Spirit.

I JOHN 4

1. False prophets (and false teachers) are led by an evil spirit. 2. Such are always unsound as to the Person of Christ. "What think ye of Christ is the test, to try both your state and your scheme." 3. Wrong teaching concerning Him is antichristian. Such a spirit is here already. 4. Only in Christ's strength can they be overcome. 5. There is nothing heavenly in their origin, their speech, and their

listeners. 6. "We" are the apostles (cf. 2 Peter 3:2). 7, 8. Love the evidence of regeneration and the knowledge of God. 9. God sent His Son that we might live. 10. God sent His Son to make atonement. 11. God's love an example of how we should love. 12. Man cannot see God. He can see us. What does man see in us?. 13. Abiding connected with the gift of The Spirit (see 3:24). 14. We have seen (see ch. 1) and testify; that is, the apostles thus speak. *The Father sent the Son* to be the Saviour. 15. Confession (compare verse 2). 16. *Dwelling in love*. What a high standard! Can it be reached? 17. As He IS, so are we now, and shall be then—accepted as He is accepted. 18. Why should a saint fear? Is there imperfection of any kind? 19. Because (cf. Ps. 116:1). 20. If a man say. Do our deeds deafen our words? 21. A command—Love God, love your brother (cf. Mark 12:30-31). The moral Law is not put aside.

I JOHN 5

1. A regenerate person has right views of the Person of Christ. Also if the Begetter is loved, so will be the begotten (compare Heb. 2:11). 2. We cannot separate love of

God and love of the brethren. 3. If we love, we shall keep (see John 14:15). 4, 5. The world is to be overcome. Only those born again and exercising faith can have victory. 6. At His baptism and on the cross, He was the Same—The Word become flesh. 7. Though the words are true, they are not in the original manuscripts. 8. The Holy Spirit, baptism in water, and the observance of the Lord's Supper. The threefold witness. 9. The witness of God (cf. Rom. 8:16 and John 5:36-37). 10. The Divine Record ought to be believed. 11, 12. Eternal Life is only in God's Son. Apart from Him, all are dead. 13. The purpose of the epistle. To the *believers* . . . that they may know, and *believe*. 14, 15. "Anything," "whatsoever" (cf. ch. 3:22). 16. Prayer on behalf of an erring brother. Yet our knowledge is limited, and we are not to "ask" (be inquisitive) about a "sin unto death." 17. Not all sins are to death, though all *tend* that way. 18. "Is not sinning," that is, going on in sin (see ch. 3:9). 19. We know (a) we are of God, (b) the whole world lieth in the wicked one (lit). 20. We know . . . that we may know. 21. Idols are things *seen*, but the believer walks by faith.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JULY, 1963

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—AUGUST, 1963

Day	READING		LEARNING		Day	READING		LEARNING	
	1 Kings	Jude	Isaiah	1 John		2 Kings	Matthew	Isaiah	1 John
1	16 1-20	1 1-13	24 16	3 5	1	11 1-21	4 12-25	26 12	4 12
2	21-34	14-25	17	6	2	12 1-21	5 1-16	13	13
3	17 1-24	Revelation	18	7	3	13 1-13	17-32	14	14
4	18 1-16	1 1-20	19	8	4	14-25	33-48	15	15
5	17-29	2 1-17	20	9	5	14 1-16	6 1-18	16	16
6	30-46	18-29	21	10	6	17-29	19-34	17	17
7	19 1-21	3 1-22	22	11	7	15 1-20	7 1-14	18	18
8	20 1-14	4 1-11	23	12	8	21-38	15-29	19	19
9	15-30	5 1-14	25 1	13	9	16 1-20	8 1-17	20	20
10	31-43	6 1-17	2	14	10	17 1-13	18-34	21	21
11	21 1-29	7 1-17	3	15	11	14-28	9 1-26	27 1	5 1
12	22 1-28	8 1-13	4	16	12	29-41	27-38	2	2
13	29-53	9 1-21	5	17	13	18 1-18	10 1-15	3	3
14	2 Kings	10 1-11	6	18	14	19-37	16-28	4	4
15	1 1-18	11 1-19	7	19	15	19 1-19	29-42	5	5
16	2 1-11	12 1-17	8	20	16	20-37	11 1-15	6	6
17	12-25	13 1-18	9	21	17	20 1-21	16-30	7	7
18	3 1-12	14 1-20	10	22	18	21 1-26	12 1-21	8	8
19	13-27	15 1-8	11	23	19	22 1-20	22-37	9	9
20	4 1-17	16 1-21	12	24	20	23 1-20	38-50	10	10
21	18-30	17 1-18	26 1	4 1	21	21-37	13 1-23	11	11
22	31-44	18 1-14	2	2	22	24 1-20	24-43	12	12
23	5 1-27	15-24	3	3	23	25 1-17	44-58	13	13
24	6 1-18	19 1-21	4	4	24	18-30	14 1-21	28 1	14
25	19-33	20 1-15	5	5	25	1 Chronicles			
26	7 1-20	21 1-14	6	6	26	1 1-54	22-36	2	15
27	8 1-15	15-27	7	7	27	2 1-55	15 1-20	3	16
28	16-29	22 1-21	8	8	28	3 1-24	21-39	4	17
29	9 1-26	Matthew	9	9	29	4 1-43	16 1-12	5	18
30	27-37	1 1-25	10	10	30	5 1-26	13-28	6	19
31	10 1-17	2 1-23	11	11	31	6 1-48	17 1-13	7	20
	18-36	3 1-17				49-81	14-27	8	21
		4 1-11							

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

Vol. 63, Nos. 7 & 8

JULY to AUGUST 1963

FREE

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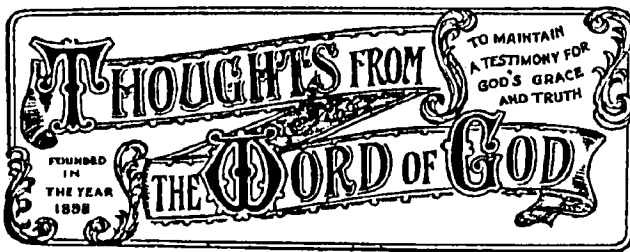
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**"But the LORD is the True God,
He is the Living God, and an Everlast-
ing King; at His wrath the earth shall
tremble, and the nations shall not be
able to abide His indignation."**

Jeremiah 10:10.

**"What shall I render unto the LORD for all
His benefits toward me?"**

And who am I, that Thou,
The very Son of God,
Shouldst bear my sins, and bow
Beneath the judgment rod,
And thus remove
By Thine Own blood
That awful load?
O wondrous love!



WORDS OF ENCOURAGEMENT

“Blessed are your eyes, for they see, and your ears, for they hear.”

Matt. 13 : 16. It was not so once with us, dear fellow - believers. We were, by nature, blind as to “the things of the Spirit of God;” we were such as had “the understanding darkened.” But “the darkness is past,” and although we yet “see through a glass darkly,” we do see, because God has shewn the Truth to us. At one time, we saw *no beauty* in the Son of God “that we should desire Him,” but now “He is altogether lovely.” Indeed, “we see Jesus,” Who, “by the grace of God, tasted death for every man,” that is, everyone sanctified by the Son of God. And, in seeing Him, we see the Father, for so hath He declared.

We cannot but be humbly grateful and praiseful for this spiritual vision, and our prayer should be that nothing may be allowed in the life that tends to dim the heavenly eye-sight. Germs in the air may injure the natural eyes, but how much more dangerous the attacks of moral and spiritual “germs!”

May God preserve us from the “blindness” that is associated with a Laodicean spirit; and if anyone is conscious of a tendency thus, let the words of the Lord Jesus be heard, “Anoint thine eyes with eyesalve, that thou mayest see.”

Poem to help Christian Experience—No. 284.

God of glory, Thou,
Before Whom we bow,
Didst, in Thy foreordination,
Myriads choose to full salvation,
Who, in sovereign grace,
Rest in Thy embrace.

“Abba, Father,” we
Thus may call on Thee.
Children by regeneration

Are we, out from every nation
Made one family,
E'er to worship Thee.

Mighty Son of God,
By Thy holy blood,
Thou has made propitiation,
And secured a full salvation—
Yea, by precious blood,
Thine, O Son of God.

His obedience
Covers our offence,
As a beauteous robe enclothing
Those who merited but loathing.
'Tis God's righteousness,
As a seamless dress.

Can we but rejoice,
Lifting up the voice
Daily in heart-adoration,
Waiting for the revelation
Of the Holy One,
God's beloved Son.

THE SOVEREIGNTY OF GOD

Concluded

We still find a further unveiling of God's sovereignty in the dispensational privileges of believers today, though we rejoice in the prospect of Hebrews 11:40 together with those called by grace in earlier ages. And we are also conscious of His sovereignty as to different spheres of service among His redeemed, according to His own power (Matt. 25:15). “Dividing to every man severally as He will” is the like testimony of 1 Corinthians 12:11 (cf. verse 28, and Rom. 12:3). It is not for us to choose, but to praise (John 15:16). If God calls one to be, as it were, the foot and another the hand, we would rejoice in and with one another. It is true that we may stand in the way of our usefulness on the one hand, or seek cleansing and willing heartedness, and pray to be used more. The entwining of sovereignty with personal spiritual responsiveness is a fact, and we cannot always distinguish. But this is well for our stimulus. How blessed it is to know that God will grant more to those who have. Yet there is also a sovereignty in which He appoints some for more prominence, and others for less, and we would have no jealousy or schism, but delight in the full recognition of His full right.

And this is fundamental. The sovereignty of God is not merely an academic theme. It is practical. It affects worship, it calls forth praise, it leads to devotion and devoted humility. Men like Martin Luther and John Calvin, and others of old, were more used of God because of the strength of spiritual character associated with an unhesitating and unshrinking declaration of God's sovereignty in providence and grace alike. The Puritans had the same consciousness of the rights of God and His free will. But there is now a prevailing tendency to approve that which leads to assertion of the rights of humanity, and of that which is called the "free" will of man. The result has been an emphasis on the creature rather than the Creator, and a gradual belittling of God, and almost implying His accountability to the sinner, instead of the sinner's accountability before and unto Him.

But the Scriptures stand. The purpose of God stands, and He is the Same. All prophecy, as we have seen, declares His sovereignty, for it shows His acquaintance with all that will be, and that He will not intervene till the time in which He has appointed to intervene, and then He will not be a day late. The revealed climax of the age is contrary to what all who deny, or becloud, the sovereignty of God would set forth. Yet the knowledge of facts, and the mental recognition of God's sovereign right are not the aim of these pages. That which is deeper and fuller is before our hearts. An awe of God is important, but if the heart abides afar off, in fear, and only impressed with His majesty, there is not the living fruit we seek. Even if there be a bowing to His sovereignty, morally as well as mentally, there is still a lack. We would behold His glory that we may draw near and worship, as well as speak of these things.

We would realize anew the marvel of grace to ourselves on such a background of majesty. We would *rejoice* that there is not only sovereignty, but sovereignty in grace to us. Yes, we would come now as worshippers, we would remain as worshippers, we would use God's sovereignty, as His other attributes, for our comfort when sorrowful, and to encourage His own who are depressed, and that the burdened sinner, who feels his guilt too great to hope for mercy, may see that God has grace beyond measure, and that He never sets forth sovereignty to shut out a single needy soul, but still gives, to those without any rights or claim, the simple word of gracious invitation, "Come, for all things are now ready."

P. W. H.

QUESTION AND ANSWER

No. 2

"I form the light, and create darkness: I make peace and create evil: I the LORD do all these things" (Isa. 45: 7).

It is difficult to understand the words of God—"I create evil."

The word "evil" is used in two senses—(a) the opposite of good, (b) the opposite of peace. Yet the same word is used for both. Compare Ezekiel 5: 16, 17—evil arrows and evil beasts are sent by God—and Ezekiel 9: 9, 10, 11,—"evils" and "evil abominations" committed by Israel are visited by "evil" from God. Such instances can be multiplied. Daniel acknowledged the righteousness of God in allowing punishment—"All this evil is come upon us;" "therefore hath the LORD watched upon the evil, and brought it upon us" (Dan. 9: 12, 14).

So that "evil" may be thought of as—

- (a) moral, namely wickedness and abominations on the part of man.
- (b) punishment either as chastening or retributive.

The effects of intemperance—a moral evil—are physical, a bodily evil, for "whatsoever a man soweth, that shall he also reap."

The punishment rightly inflicted by a father, the child would not call "good." A prison sentence on a criminal he would not regard as "good."* So when God permits, in His wisdom, as punitive or correcting, such manifestations of His displeasure as, for example, the withholding of rain, excess of rain or sunshine, the ravages of evil beats or the cruelties of evil men (Prov. 18: 4), these cannot be regarded as "good" in themselves, though the purpose is good and the effects may be good in leading to repentance.

Sickness and death are "evils" in this sense, but it is well to remember, in this connection; such scriptures as 1 Corinthians 11: 30; Acts 5: 5, 10, as well as Hebrews 12.

Nothing takes place in the experience of nations or individuals apart from God's permission. Hence we thus understand His words—"I create evil." See Amos 3: 6. The thought is humbling, and we should humble ourselves and worship (1 Pet. 5: 6).

* The punishment of crime is "good" for the community, but in these days, neither parents, teachers, nor public authorities are acting aright, or in accordance with Divine principles. Hence the abounding iniquity.

YOUNG PEOPLE'S COLUMNS

Sacks and Bags

We have already seen what the Bible says about some of these useful things. That is why it is so interesting. It teaches us lessons from things we look upon day by day. From all that is around us we may learn, if only we use our eyes. Most of all, we need to learn what GOD is speaking by means of such things. For the Scripture speaks of "the eyes of the heart." Sad to say, in most people they are closed. Only God can open them, just as, when the Lord Jesus was on the earth, only He could make the blind to see. He is still the same, and our prayer is that many eyes (of the hearts of readers) may see Him as the Saviour, and that many may be led to put their trust in Him.

Bags of Money for God's Work

We have seen how bags of money were put to a *wrong use*, "for the love of money is a root of all evil." How good it is, then, to read of money put to a *right use*! In 2 Kings 12, we read of a young boy, aged seven years, beginning to rule over Judah, after six years' reign of a very wicked queen, who led the people to the worship of idols. During that time the Temple, God's House, had been left to fall into a bad state, and the high priest, Je-hoi-a-da, said that money given to the priests was to be spent on repairing the House. But for sixteen years nothing was done, and the money not used. Je-hoi-a-da then took a box, bored a hole in the top of it, and set it *beside the altar*. When, therefore, people came to the house, the door-keepers took their gifts and put them into the box. Then the *money was put into bags*, and used to buy timber and stone, and to pay the wages of the workmen. Those who paid out the money "dealt faithfully," and God's House was once more ready for His service.

All that we have really belongs to GOD, but how few realize their duty to Him. Yet we must bear in mind that Je-hoi-a-da's box was placed *by the side of the altar*. That is where the sacrifices were killed, and the *blood* of the animals was poured out. Does not this remind us that the Lord Jesus gave *His blood*, to take away the sins of *many*? No gift is acceptable to GOD unless the giver has been saved because of the work of the Lord Jesus. Are you trusting in Him?

Bags of Weights

"Thou shalt not have *in thy bag* divers weights, a great and a small . . . but thou shalt have a

perfect and a just weight" (Deut 25: 13-16). This was God's command to Israel through Moses, and He added that those who disobey that command "are an abomination to the Lord thy God." Many centuries later, however, God spoke solemn words to the people,—*"Shall I count them pure with the wicked balances, and with the bag of deceitful weights?"* (Micah 6: 11). Love of money made some sellers use small weights, so that they could deceive the buyers, and give them less than they paid for. But GOD is not deceived. Man gives to Him far less than he ought. "All sinned, *and are coming short* of the glory of GOD." Do you believe this, and feel how great is your debt, even though you are young? If so, how gladly we can tell of One who has paid the great debt of sinners, and redeemed such by His own precious blood!

A Shepherd's Bag

David had one, but it was once used in a way it may not have been used before or after. He found five smooth stones in the valley which lay between the two hills on which the armies of Israel and the Philistines were encamped. You remember how David took one of these stones *out of the bag*, and used it in a sling, from which it flew through the air from David's hand, and killed Goliath, a giant about ten feet high. David's victory was not because he had the usual weapons, but because he trusted "in the name of the LORD of hosts," and that all "shall know that the LORD saveth not with sword and spear; for the battle is the LORD's" (1 Sam. 17:45, 47).

Who would have thought that the Lord Jesus, "That great Shepherd of the sheep" would have gained so mighty a victory by that which seemed so weak, a death on a cross? David's victory with a simple weapon was great, but the Lord Jesus Christ's victory was greater. What is that to you?

A Sealed-up Bag

The bags we have been speaking about are such as you could handle. Not so that which we read of in Job. 14 :17. "My transgression is sealed up in a bag, and thou sewest up mine iniquity." What strange words! Job had quite wrong thoughts about God. He thought that God, instead of putting away his sins, was saving them up, and would at some time unseal the bag, or undo the stitches, and bring them out against him. It reminds us of the words in Psalm 130: 3, 4,—*"If Thou, LORD, shouldest mark (hold) iniquities, O Lord, who shall stand? But there is forgiveness (sending away "of sins") with Thee, that Thou mayest be feared."*

(continued on page 46)



GOD'S GOSPEL MESSAGE IN HIS PUTTING ASIDE OF THE SABBATH (THE SEVENTH DAY), AND HIS OWN CHOICE OF THE FIRST DAY FOR HIS PEOPLE NOW

PERCY W. HEWARD

FOREWORD

Some sincere believers have been concerned as to which day of the week is God's will for His people to regard as His day in this dispensation. Some are even inclined to the view that the seventh day is to be observed by Christians.

The following message, published some thirty years ago, may help to establish some troubled saints in the truth concerning this matter, and to correct the wrong views of others.

I am asked, "Do you keep the Sabbath?" I answer, "No," and Seventh Day Adventists at once say, "You are breaking God's law." I answer that they are "breaking" God's gospel, and His law also—for His people who have received that gospel.

But I am asked for proofs, and we must turn for these to the Holy Scriptures; for "my" opinions and "your" opinions are worthless. "The Word of the Lord endureth for ever."

1. There is no doubt as to the fact that God appointed the Sabbath to Israel (Ex. 20:8-11), even as it had been sanctified for Adam (Gen. 2:3). But all this does not prove it is God's appointment for His people now, any more than His appointment then of sacrifices of bulls and goats and lambs. God is God, and He has a perfect right to tell His people what they should do, and every believer should gratefully acknowledge this. True, such commandments as "Thou shalt love the Lord thy God with all thine heart," and "Thou shalt not steal," are fixed for all time, but commandments which are types and "shadows" can be appointed by Him for one time, and not another. For example, Israel had the passover but Christians do not have this. And again, they have baptism, but Abraham did not receive this command. And Sabbaths are called a "shadow" by the Holy Spirit Himself in Colossians 2:16, 17. It is altogether wrong to say that the word here means special

feast days, and not weekly sabbaths. It is the usual word for the weekly seventh day; and cannot be shown to mean other feast days in any passage of the New Testament. Besides, the other feast days have *already* been mentioned in Colossians 2:16 ("holy days").

2. There is not one command in the New Testament for children of God to keep the seventh day. Contrast this with God's emphasis in Old Testament times. *All the other nine Commandments of Exodus 20* are applied to believers now except *this one*. Why the omission? Observe that it is the only command on the two tables which refers to a people possessing an earthly land ("thy stranger that is *within thy gates*"), and thus is not addressed to those who are themselves "strangers and pilgrims" (1 Peter 2:11). If there is not one command from God to keep it, any addition to His Word is sin (Prov. 30:5, 6), and according to the commandments of men (Col. 2:22).

3. Many have been misled by the claim that the Apostles observed the Sabbath. But the Scriptures do not say anything of the kind. The last time the Holy Spirit speaks of observing the seventh day is Luke 23:56, just *before* the resurrection of Christ, by those who did not understand the gospel-meaning of His resurrection. (And Adventists seem to have the same misunderstanding, though living after His resurrection). What we do read in the Acts of the Apostles is that God's servants *went to preach* to the Jews then, even as a godly Christian would still do, that is, at the time when they can be best reached. But the *meetings of Christians* among themselves are never connected with the Sabbath. When the day of these IS mentioned, the Sabbath is passed over *in silence* (Acts 2:1, the first day of the week, and 20:6, 7). And the same passing over of the Sabbath is found in 1 Corinthians 16:2, where we have the preparation of a gift for God (associated with a special day for God in Exodus 23:15, and therefore fittingly here the first day of the week). *No other day* of the week has any special prominence, and the appearances of the Lord Jesus to His gathered people in a house after His resurrection are *not dated, except they were on the first day of the week*.

4. One day in Scripture is called "the Lord's Day" (Rev. 1:10); the word used is only found once elsewhere, for the "Lord's" Supper (1 Cor. 11:20), which the Holy Spirit Himself connects with the first day in Acts 20:6, 7. Colossians 2:16 has already made clear that the Sabbath is NOT the Lord's Day to be observed in the present time; and other verses have shown only *one day* em-

phasized beyond others for Worship, and that the first day. Acts 13:33 and Psalm 118:24 mark out one day specially in connexion with the resurrection of Christ, and the name "Lord," moreover, is specially emphasized in connexion with His resurrection (Rom. 14:9). It is fitting that as He was "Lord of the Sabbath" in His life (Matt. 12:8) He should be Lord of the first day in His resurrection.

5. It must be remembered that the contention of Adventists, that Rome changed the day, is quite a false claim. The fact is that Constantine (and those who followed him in the system of Babylonianism of which Romanism is one branch) took the Lord's Day, belonging to believers, and gave it to *the world*. He called it "Sunday." This is parallel with Rome's mixture, to hide the separated path of God's people, and the real meaning of the Lord's Day for a heavenly people, as Christians truly are by God's grace, even while they walk this earth.

6. And the Holy Spirit's emphasis on the first day is itself a glorious display of God's gospel. (a) It declares that the Lord Jesus has fulfilled the law (Matt. 5:17), and has become "the End of the law into righteousness to every one that believeth" (Rom. 10:4). It is this display of the gospel of the glory of Christ (2 Cor. 4:4) that Satan ever wishes to hide. If you are trying to save yourself, and have become heartbroken at your utter failure here, dear reader, is God's own gospel for your troubled and burdened soul. This gospel is God's delight, though men hate it. The Lord Jesus Christ said, "It is finished (John 19:30), and He meant what He said. Have you noticed that His body rested in the grave that last Sabbath before His resurrection? Why? Because He had indeed fulfilled the words "Six days shalt thou labour, and DO ALL THY WORK" (Ex. 20:9; John 17:4). Not one part was omitted. He had nothing more to do; His body had been prepared, to fulfil the work (Heb. 10:5), and so that body rested on the Sabbath. Do you not see God's clear proclamation of His glorious salvation by Christ's finished work? Is this YOUR joy? YOUR resting place? And so His people are united to Him in His resurrection, as John 12:24 shows. It is all so wonderful. The Lord Jesus did not come to His people the seventh day, but the first of a NEW week. They cannot help to fulfil the law: He HAS DONE that, and they stand in a new position of a new creation (2 Cor. 5:17), with a new week, and a new responsibility, "in Christ Jesus."

(b) The LAW said, "This do, and thou shalt live" (Luke 10:28). Mark the order—DO—LIVE. Six plus One—Obedience followed by Rest and

Reward. But the gospel says, "Live, and thou shalt do this." Hence we may put it thus:—One plus Six—rest in Christ, followed by love's obedience to Him (1 Cor. 9:21; Gal. 6:2). The gift of a new day to His people, and that day the first, shows that they begin on resurrection ground, and then live to please their Lord. If we go *back* to the seventh day without His commandment, we actually deny the finished work of Christ for us, and deny that He has brought us to the righteousness of which Romans 10:3, 4 speaks. We make ourselves like to those who are trusting to their own obedience to enter into rest. We make ourselves "debtors" (cf. Gal. 5:3) instead of those who rejoice in deliverance from condemnation of God's holy law (Rom. 8:1). If I put myself under the seventh day now, I put myself under a law that condemns for every sin, and works wrath (Rom. 4:15), and this means *no forgiveness*. It is a serious thing to obscure God's GRACE. The matter is more serious than many think. It is a setting of man's words against God's words, if I take up a commandment not given to me at the present time; just as dangerous as when Israel misused the brazen serpent (2 Kings 18:4). It is, as we have seen, the setting of man's works against God's grace, and thus an indirect attack on the Lord Jesus, and also on HIS commandments for the people whom He has redeemed with His precious blood (John 14:15, 21, 23).

But, dear reader, if you are not yet trusting in Him for your soul's salvation, how can I close this message without again showing you His loving and completed work? He fulfilled every part of God's holy law, and bore all the heavy judgment, that sinners might be able to obey from the new standpoint of a new life first. Hence "1 plus 6" is no mere accident, but the Holy Spirit's crystallizing of a gospel message. NOTHING BEFORE rest and peace with God (Rom. 3:24)! Justification fully by His grace! The first day leaves no room for our work first, no room at all; but it leaves plenty of room afterwards for the whole week of grateful obedience in the power of the Holy Spirit. That is God's gospel. Grace first—that is the gospel. Man's efforts are not good enough for God, whatever men do is imperfect—and worse. But when there is salvation there is a wondrous call to live, in the power of the Lord Jesus, a new life. Seventh Day Adventism hides this precious thought. But by grace we will proclaim it. The "first day" gives no encouragement to those who trust in themselves: the self-satisfied are sent empty away. The Lord Jesus said, "I came not to call the righteous but sinners to repentance." And such,

heart-broken, hear the music of God's love, that the claims of law, working wrath, are satisfied and that the humble soul receives everything in Christ, that the whole life may please, in view of His coming again. Dear reader, is He your Saviour by His precious blood? And are you looking to Him for daily strength, and longing to see Him when He comes back?

INSPIRED WORDS INSPECTED

No. 75

"But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward His Name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: that ye be not slothful; but followers of them who through faith and patience inherit the promises."

Hebrews 6:9-12.

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

WE ARE PERSUADED (pepeismetha); verb, perfect tense, passive voice, from "peitho" (to persuade). Literally, "we have been persuaded"

OF (peri); preposition, meaning "about," "around," "concerning."

YOU (humon); personal pronoun, genitive, plural.

BELOVED (agapetoi); adjective, used as substantive, masculine, plural, vocative case; from agapetos, "e, -on" (beloved).

BETTER THINGS (ta kreissona); article and adjective (comparative form) used as substantive; neuter, plural, from "kreisson" (better), the comparative of "agathos" (good).

AND (kai); conjunction.

THINGS THAT ACCOMPANY (echomena); participle, present, passive voice; neuter, plural, from "echo" (to have or hold).

SALVATION (soterias); noun, feminine, genitive; from soteria (salvation). This is an instance of the "genitive of relation" or the "genitive of contact." The thought is of things in regard to, or pertaining to. Literally, "things having (or holding) of salvation."

THOUGH (ei kai); two conjunctions, meaning "if also" or "if even."

THUS (houtos); adverb meaning "thus" or "in this manner."

WE SPEAK (laloumen); verb, present tense, indicative; from "laleo" (I speak).

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

GOD (ho Theos); article and proper noun.

IS (not expressed but understood).

NOT (ou); negative denying a fact; first word in sentence.

UNRIGHTEOUS (adikos); adjective, used as substantive; the same form being used for masculine and feminine. Compound of "a" (privative, as "a" in atheist) and a derivative of "dike" (justice).

TO FORGET (epilathesthai); verb, infinitive, aorist; from "epilanthanomai;" compound of "epi" (upon) and lanthano (to lie hid, concealed, or unknown). Hence, if anything is hidden from the mind, there is a state of forgetfulness. The word before us means, literally, "to forget upon or over" something else. But there is nothing that can cause God to forget or neglect that which His servants render to Him. The Lord Jesus remembered past service, though He had occasion to rebuke (Rev. 2 and 3).

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

WORK (tou ergou); article and noun, neuter, genitive, singular; from "ergon" (a work). This word is really the object of "forget," but is in the genitive case, because following a word denoting an activity of the mind. The genitive is called the "whence-case," that is, denoting a proceeding from or out of; also possessive or belonging to, attached to, and other modes of expression. So here, there is no forgetfulness on the part of God of His people's work, nor can neglect on His part belong thereto.

AND (kai).

LABOUR (not in text).

OF LOVE (tes agapes); article and noun feminine, genitive; from "agape" (love); genitive for the same reason that "work" is in that case. The love, as something notable.

WHICH (hes); relative pronoun, feminine (to agree with "love"); genitive (as explained above), because the object of "shewed," a verb denoting what has proceeded from their hearts.

YE HAVE SHEWED (enedeixasthe); verb, indicative, aorist; from "endeiknumai;" a compound of "en" (in) and "deiknumi" or "deiknuo" (to point out, to shew, display); hence, "to point out in, or shew in." This verb occurs in 2 Cor. 8:24; Titus 2:10, 3:2 and Heb. 6:11. Translate, "ye shewed."

TOWARD (eis); preposition meaning "into" or "unto;" sometimes having the thought of "with

a view to." What these Hebrews did was with the desire for the honour of His Name.

HIS (autou); personal, pronoun, from "autos-e-o" (he, she, it) genitive, singular, meaning "of Him."

NAME (to onoma); article and noun, neuter, accusative, "eis" always followed by this case.

IN THAT YE HAVE MINISTERED (diakone-santes); participle, aorist, plural, from "diakoneo" (to serve or minister, to supply wants). Translate, "Ones having ministered," that is, characterized thus at some time.

TO THE SAINTS (tois hagiois); article and adjective, dative, plural, from "hagios, -a, -on" ("holy"); hence, "to the holy ones," or saints."

AND (kai).

DO MINISTER (diakonountes); participle, present, plural; This form suggests a continuing characteristic. Render, "ones ministering." The thought is continuing to minister.

If the Lord will, to be continued

THE SALUTATION AND BENEDICTION OF THE FIRST EPISTLE OF PETER

*Brief exposition of 1 Peter chapter 1 verses 1 and 2
The Salutation*

Peter an apostle of Jesus Christ. One of the twelve apostles of the Lamb. First called apostles by the Lord in Luke 6: 13. Those who were especially chosen of God and given authority over the household of faith, to teach the whole counsel of God; the faith of the gospel, the faith that was once for all delivered to the saints. Also for discipline, whereby God was sanctified among His people whom He had called, and whom at the beginning, while in their first unity, He endowed with spiritual gifts and blessings. Outward officialdom, with gorgeous garments to impress, by those who claim to be their successors, is but a pretence. The apostles were among the saints in demonstration of power, in signs and wonders, and gifts of the Spirit. (Rom. 15: 18, 19; Heb 2: 4). They were stewards of the mysteries of God. Their inspired writings are with us today for our searching and obedience, preserved to us through the labours and sufferings of God's servants in the past, especially at the time of the Reformation.

To the strangers scattered abroad (to the elect sojourners of the dispersion. R.V.). An expression fitting Jewish believers dwelling away from Palestine, as Acts 2: 9; James 1: 1; see also John 7:35. Also characteristic of God's people of all ages, as Abraham, and those who lived by faith, who confessed that they were strangers and pilgrims on the earth (Heb. 11). We with them,

"not of this world," (for God's people of all ages are one in calling), one in the gospel, with its promise of the inheritance and the glory to be revealed at the Lord's coming. Our citizenship is in heaven. Citizens of no mean city; the heavenly Jerusalem, surnamed on its gates and on its foundations. The pilgrimage thereto will be well worth the afflictions and trials involved. "Our light affliction", writes the apostle, who himself suffered so much, in view of glory so bright.

"It were a well spent journey though seven deaths lay between."

Elect, according to the foreknowledge of God the Father. The elect, those called, not according to their works, but according to His own purpose and grace, which was given to them in Christ Jesus before the world began. (11 Tim. 1: 9; Eph. 1: 4-8). "Ye have not chosen Me, but I have chosen you, and ordained you that ye should go and bring forth fruit." Election is not because of pre-seen faith or merit in the creature, who has neither one nor the other. Nor is faith the cause of election, but one of its results. If the word "foreknowledge" is taken merely in the sense that God knows beforehand those who will respond to the gospel, then He would equally know those who would reject the gospel, and hence the words "election", and "predestination" would have no real application.

God's foreknowledge in these Scriptures implies His foreordination, that which it is His good pleasure to begin and complete, and which is to result in bringing many sons to glory, even for them in resurrection to be conformed to the image of His Son. Rom. 8: 29; Eph. 1: 5; Jas. 1: 18). Thus also it is similarly written of the Lord in His atoning death, "Who verily was foreordained (foreknown) before the foundation of the world." (1 Pet. 1:20; Acts 2:23; John 17; see also 1 Cor. 8:3; Gal. 4:9).

Through sanctification of the Spirit. God's calling results in the setting apart of the soul for God by the Spirit of God, bestowing divine life, from whence flows all desires Godward. (Similarly in 11 Thess. 2: 13).

Unto obedience. The object and effect of our salvation, making us children of obedience; obedience to the truth (vv. 14, 22). It is the obedience flowing from faith and love, and implies that God's testimonies have become our delight and meditation. (See also Rom. 1:5; 16:26).

And sprinkling of the blood of Jesus. Words reminding us of Exodus 24: 3-8, where we have under the old covenant the pledge of obedience from the assembled people to the law of God, and Moses as mediator between God and the people

sprinkling them with the blood of sacrifice, whereby the covenant was ratified and the people accepted. Alas, how soon broken; and the law given could only enhance their guilt. The sprinkling of the blood of Jesus under the new covenant, not outwardly, but inwardly in a spiritual sense, purifies the heart and conscience which respond in love and obedience to His commandments. The expression therefore is a figure of speech, identifying the believer with the Lord's sacrifice and, therefore, His partaking of its benefit.

Hebrews 9:11-28 has somewhat similar thought, in that, even as the sprinkling of the unclean vessels in the sanctuary by the blood of sacrifice cleanses them ceremonially, so also the blood of Jesus cleanses God's children from all sin as they seek to walk in the light of God's truth.

The Father, the Spirit, and Jesus Christ are seen, in these verses, to be conjoined in our salvation, The Father's good pleasure of salvation to the elect, being effected by the Spirit, through the redemptive work of Christ.

The Benediction

Grace to you and peace be multiplied. Words showing that apostolic authority was coupled with apostolic love and earnest desires to present every man perfect, of full growth, in Christ Jesus.

The salutation and benediction is followed by the thanksgiving, verses 3-5, words which re-echo in the hearts of all who know the grace and love of God in Christ Jesus.

R. L. WHEELER.

not old, a treasure in the heaven that faileth not" (Luke 12: 33). Bags on earth may wear out and get holes (see Haggai 1: 6) and money in them get less or lost. But God's people, if they truly love Him, and shew their love by giving, will place their treasures in the unseen "bags," where they will be quite safe, for they are in heaven (Luke 12: 31-34)

LOOKING FOR THAT BLESSED HOPE

In proportion as the soul advances in grace, its state coincides with that of the apostle; "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better; nevertheless to abide in the flesh is more needful for you," (Phil. 1: 23, 24). But at the same time that soul, if truly apostolic in its holiness, can add "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life (2 Cor. 5: 4). It desires resurrection-bliss most of all, while at the same time it yearns after the lesser bliss of immediately passing into glory.

* * *

But our attention is fixed more directly still upon the person of our Lord Jesus, when we turn to the blessed hope, His second Coming. The glories of that Day are such, in themselves and in their influence on us, as to guide our eye to HIM personally, and keep it resting on Him. When a believer is enabled to meditate much and often on "That Blessed Hope, and the glorious appearing of Him Who is the Great God and our Saviour Jesus Christ" (Titus 2: 13), his soul catches from afar something of the glory yet to be revealed—not unlike to what poetry has sung of the cheerful bird, "the messenger of day," which in the early dawn pours out its melody, soaring all the while higher and higher—

*"—Until the unrisen sun
Gleams on its breast."*

The believer, rapt into the future in his earnest anticipations, catches beams of that Better Sun Which is yet to arise with healing in His wings. If the redeemed may say at death, "As for me I will behold Thy face in righteousness," much more may they add, in hope of that Resurrection-day, "I shall be satisfied, when I awake, with Thy likeness" (Psalm 17: 15), as if the rays of that morning were already shining on them with transforming power.

It shall be the Lamb Himself That shall lead each believer up from his quiet grave (John 5: 28). As in the hour of conversion, awakening from their worldly dreams, they saw that stupendous sight,

SACKS AND BAGS

(continued)

Those whose trust is in the Lord Jesus can say, "In Him we have redemption (a loosing away) through His blood, the forgiveness (a sending away) of sins."

Bags which wax not old

Such we cannot see or handle, but the Lord Jesus said, "Provide yourselves bags which wax

the Son of Man lifted up on the cross (John 3:3-14), so in the hour of the First Resurrection, they shall see His face again, not now marred, but become the seat of majesty, glory, beauty, as well as holy love. The Lamb Himself shall then lead them to living fountains and feed them as a shepherd (Rev. 7:17); and this will keep the thoughts of the glorified for ever on Himself. He is still their Sun, whence beam forth light, and life, and joy—light, life, joy, worthy of the sore travail of His soul, worthy of His strong cries, worthy of His endless merits.

Why is it that we hope for That Day? Let John reply; "When He shall appear, we shall be like Him, for we shall *see Him as He is*" (1 John 3:2). Or let Paul tell how he, and Clement, and Epaphroditus, and the saints of Caesar's household, and all the believers whom he knew, anticipated that Day. He says that it was the *LORD Himself* they delighted to look for. It was not so much the triumphs of that Day, nor its palms, and crowns, and white robes, and shouts of Hallelujah over sorrows for ever vanished; but it was the thought of the *LORD Himself* being there that made that day so joyful. "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20). And when they associated their own blessedness with these anticipations, it was in this form, "We shall be LIKE HIM." "He shall change our vile body that it may be fashioned LIKE UNTO HIS GLORIOUS BODY" (Phil. 3:21).

* * *

NOTES ON MEMORIZED VERSES

2 JOHN

1. The elect lady. "Lady" is the feminine form of the word "Lord." The term may denote a local church or a godly matron. The use of the singular, "thee" and "thy" (vv. 5, 13) suggest the latter, also the form of greeting (v. 3). But the use of the plural "you" in verses 3 and 12 may suggest the former. In either case, there is faithfulness and godly walk; also unity in the (home or) assembly. 2. Truth within and alongside. 3. The added word "mercy" (see 1 Tim. 1:2; 2 Tim. 1:2; Tit. 1:4) is significant. 4. Not only the Truth within them (v. 2) but they within the Truth, and *progress*, Truth being the companion (v. 2). 5. Not new, but basic. 6. To walk, not only in Truth, but also in Love. 7. The deception of an anti-Christian character, denying the coming again of the Lord "in flesh." As Man, in a body (flesh and bones—Luke 24:39). He ascended, and "this Same JESUS" shall come again (Acts 1). 8. "That ye lose not . . . we wrought . . . that ye may receive. The future of the saints always a matter of deep concern to the apostles. 9. "Transgresseth" is rather, "goes too far"; instead of "abiding," like the prophets (Jer. 23:21, 22) who "ran" when they should have "stood." 10. 11. Neither household nor assembly should welcome the so-called "progressive." A warning against present-day trends. 12. Letter-writing is a means of godly communication. Heart-to-heart conversation is better. 13. Godly "salutation" from one company (household or assembly) to another. True unity.

3 JOHN

1. John speaks of himself as "the elder" (cf. 1 Pet. 5:1). The name Gaius is found in Acts 19:29, 20:4; Rom. 16:23; 1 Cor. 1:14, but whether he to whom John wrote was one of these is not clear. 2. A loving wish for welfare of soul and body; the language suggests that Gaius was better spiritually than physically. 3. 4. To hear of one walking in the Truth (cf. 2 John 4, 6) was a joy to John. 5. "Faithfully" *whatsoever*. Is this true of us? 6. Charity (love) prompted him to help God's servants on their journeys. 7. For they were such, living by faith; 8, and worthy of all encouragement. 9. 10. Diotrephes a contrast, lacking humility, rejecting God's servants, speaking in malice. His kind still exists. 11. *Doing* (characterized by it) good or evil an evidence of whether one is of God or not, or hath seen Him (cf. Matt. 5:8). 12. Of the Truth itself, not only of men. A contrast with Diotrephes. 13. 14. Compare the closing words of the second epistle.

PHILEMON

1. Only here does Paul begin his letter thus. Though

not himself a prisoner, Timothy is near. 2. Apparently, Philemon's household consisted of his wife, Apphia, and Archippus, probably his son (see Col. 4:17). Colosse then would be the city where he lived, and his house was a meeting place for the local assembly. 3. The usual Pauline salutation. 4. 5. Thanks because of love and faith in Philemon, and prayer that he may continue. 6. He had faith, but Paul prayed for a fellowship of his faith to become effectual in a grounded knowledge of all the good within them both and that with a view to Christ Jesus. 7. Love worked with his faith, and the saints were thus refreshed. 8. 9. Paul the apostle had a right to "enjoin," but "Paul the aged" would rather beseech. 10. "My son . . . begotten" (see 1 Cor. 4:15). Onesimus had been led to Christ through Paul, whose "bondage" did not shut his mouth (cf. Phil. 1:12, 13). 11. "Time past," "but now." 12. Receive him, as one over whom I yearn with affection. 13. Though once unprofitable, Paul would now value his ministry. 14. Paul would not force his proposal. He desired a willing mind. 15. The departure from Philemon might be overruled for a closer and lasting reconciliation. 16. A slave to become a brother. "In the flesh" may denote that

Philemon and Onesimus were brothers physically. Relations who had got themselves into debt could sell themselves into slavery, even a brother to a brother. 17. "As myself." A faint picture of Christ and His body. 18. This thought continued. Did not our Lord have our debt all reckoned to Him? 19. 20. Philemon owed much to Paul. Acceding to Paul's request would bring to the Lord's prisoner joy and inward refreshment. 21. Confidence in a brother not misplaced. *Can the Lord trust me?* 22. Faith in Paul encourages to faith on the part of Philemon. 23. 24. "Captive" (enforced idleness?) or "worker" (free), they were "fellows" with Paul. 25. Grace with your spirit.

MARK 1

1. A beginning (cf. John 1) but, 2. 3. foretold (Mal. 3:1; Isa. 40:3). 4. Repentance precedes baptism, and is with a view to forgiveness. True (God-given) repentance always leads to forgiveness of sins. Obedience (being baptized) is a help towards assurance. 5. Confessing their sins. 6. John's clothing and food in keeping with his character and work. 7. 8. One mightier to come. A greater baptism in view. For John must decrease.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—SEPTEMBER, 1963

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—OCTOBER, 1963

Day	READING		LEARNING		Day	READING		LEARNING	
1	1 Chronicles 7 1-40	Matthew 18 1-20	Isaiah 28 9	2 John 1	1	2 Chronicles 1 1-17	Mark 1 1-15	Isaiah 49 1	Philemon 3
2	8 1-40	21-35	10	2	2	2 1-18	16-28	2	4
3	9 1-44	19 1-15	11	3	3	3 1-17	29-45	3	5
4	10 1-14	16-30	12	4	4	4 1-22	2 1-14	4	6
5	11 1-19	20 1-16	13	5	5	5 1-14	15-28	5	7
6	20-47	17-34	14	6	6	6 1-15	3 1-21	6	8
7	12 1-22	21 1-16	15	7	7	16-27	22-35	7	9
8	23-40	17-32	16	8	8	28-42	4 1-13	8	10
9	13 1-14	33-46	17	9	9	7 1-11	14-29	9	11
10	14 1-17	22 1-14	18	10	10	12-22	30-41	10	12
11	15 1-13	15-33	19	11	11	8 1-18	5 1-14	11	13
12	14-29	34-46	20	12	12	9 1-14	15-24	12	14
13	16 1-22	23 1-12	21	13	13	15-31	25-43	13	15
14	23-43	13-25	22	—	14	10 1-19	6 1-16	14	16
15	17 1-15	26-39	23	3 John 1	15	11 1-23	17-29	15	17
16	16-27	24 1-19	24	2	16	12 1-16	30-56	16	18
17	18 1-17	20-35	25	3	17	13 1-21	7 1-13	17	19
18	19 1-19	36-51	26	4	18	14 1-15	14-23	18	20
19	20 1-8	25 1-13	27	5	19	15 1-19	24-37	19	21
20	21 1-17	14-30	28	6	20	16 1-14	8 1-13	20	22
21	18-30	31-46	29	7	21	17 1-19	14-26	21	23
22	22 1-19	26 1-16	46 3	8	22	18 1-16	27-38	22	24
23	23 1-32	17-30	4	9	23	17-34	9 1-13	23	25
24	24 1-31	31-46	5	10	24	19 1-11	14-29	24	26
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26	26 1-32	57-75	7	12	26	20-37	10 1-16	26	28
27	27 1-34	27 1-18	8, 9	13	27	21 1-20	17-34	50 1	29
28	28 1-21	19-38	10	14	28	22 1-12	35-52	2	30
29	29 1-19	39-66	11	15	29	23 1-21	11 1-19	3	31
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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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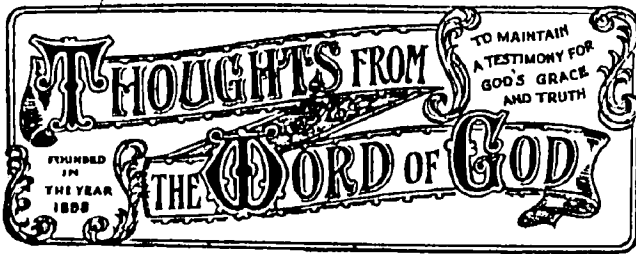
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**"For unto you it is given in the behalf
of Christ, not only to believe on HIM,
but also to suffer for HIS sake."**

Phil. 1:29.

**"BLESSED IS THE MAN THAT ENDURETH
TEMPTATION."**

And wouldst thou serve thy GOD?
Endure temptation,
Resisting unto blood.
Know separation
From ill thought, word, and deed,
No quarter them concede;
Thus prove thyself indeed
Heir of salvation.



WORDS OF ENCOURAGEMENT

"O send out Thy Light and Thy Truth."

Ps. 42 : 3. The psalmist was "a man subject to like passions as we are." That is why the book of Psalms has been such a help to saints in all ages. His experience—and the psalm, as well as that preceding, may have been David's in his exile from Jerusalem when Absalom rebelled—is analogous to that of saints today. That is to say, they are conscious at times of being at a distance from God. They do not lose faith in Him, but their joy has departed, often they know not why. This is distressing to a sensitive believer, for he feels his testimony is marred. Like David, he remembers seasons of happy fellowship with God's children in their assemblies. His soul is athirst for GOD, for the Living GOD. Then is this prayer to the GOD of his life (Ps. 42:8) most fitting—"O send out Thy Light and Thy truth." He has the latter at hand, for it is the Holy Scripture, but he desires the inward enjoyment thereof (Jer. 15:16), so he prays to GOD to "send it out" to him (cf. Isa. 55:11). But the Divine revelation needs Divine illumination, so he prays also for "Thy Light." Yes, we need both the written word and the Spirit of life and light, and then may we say, "They shall lead me, they shall bring me" (Lit.). Whither? To "the altar of GOD," that is to the cross, for Christ Himself is the Altar and the Sacrifice. A fresh view of "The Lamb as It had been slain" will revive the soul as nothing else can. 'Tis thus we find our way back "to GOD, the gladness of our joy."

Poem to Help Christian Experience—No. 285.

Mighty Son of God,
By Thy holy blood
Thou has made propitiation,
And to us a full salvation
Dost in grace impart,
Loving is Thine heart.

Sovereign is Thy grace;
In Thy love's embrace
Are the children of election;
They in Thee are in perfection,

Lost they ne'er shall be,
Saved eternally.

Thou wilt come again;
Thou must surely reign,
King of peace o'er every nation.
From the wells of Thy salvation
Israel then shall draw,
And obey Thy Law.

In that reign of peace
Sinful strife shall cease.
Saints for that glad Day are yearning
Looking aye for Thy returning.
Thou, Who art adored,
Quickly come, O LORD.

THE TABERNACLE IN THE WILDERNESS FULL OF TYPICAL TEACHING CONCERNING CHRIST

PERCY W. HEWARD

Foreword

The following is a verbatim report of an address given in London on March 16, 1921, and is here reprinted by request.

May He Who dwelt between the Cherubim, and Whose glory filled the Tabernacle, use this exposition to the blessing of His people, and to the praise of the glory of His grace.

ED.

"Oh the depth of the riches both of the wisdom and knowledge of God." "Oh the *depth* of the riches." "In the ages to come" God will show "the exceeding riches of His grace." In the earlier Scriptures we have many pictures, wonderful pictures, mainly concerning Christ! If the pictures are thus, what must He Himself, the Reality, be? If God has spent so much of Scripture to unveil the glory of the Lord Jesus, what must the Lord Jesus be before the Father, and yet if we as guilty sinners have rested on Him, *He is ours*, and beyond the types—many, and spiritually profitable though they be, beyond the types we have the Antitype! One Who is infinitely beyond the pictures is *ours*! They are arranged to tell *something* of His glory, but *His glory* is inexhaustible! What could emphasize more the glory of a Person, than the arrangement of picture after picture to show forth a part of His beauty? Time was spent, which we must regard as wasted unless He is altogether glorious. Money was spent, spent freely on types, which are worthless unless He is infinitely glorious. The types not only remind us that He is, in general, glorious, but they remind us of *something* of the unequalled glory that so many were needed, and so many of a very ex-

pensive character, to set forth *something* of what He is!

We cannot ponder the whole of the subject of the Tabernacle in the Wilderness. I do not know to what extent there is a basis of knowledge, helping us to advance into the subject at once. What I mean is this. There are children of God who know very little about the Tabernacle in the Wilderness, who if they were asked to give details of the furniture in the Tabernacle, could not take paper and do so. There are children of God who have known the Lord for years, who have read their Bible for years, who have known very little of the types. Oh, dear friends, I wish I could somehow arrange that the subjects brought up before us could be earnestly studied by every believer first, before coming to the meeting. However, may I just briefly refer to well-known details of the Tabernacle.

When God brought Israel out of Egypt He said to Moses, "Let them make Me a sanctuary, that I may dwell among them." And amid all their ordinary tents, the tents of two million people, He appointed a beautiful central tent, surrounded by a court, a hundred cubits by fifty, or about one hundred and seventy feet by eighty-five. The building inside, thirty cubits long, or approaching fifty feet, was divided into two rooms, one evidently twice the size of the other, making the smaller one a perfect cube. In front of this tent, God's tent, there were but two pieces of furniture in the court, the altar with its shining copper and the laver likewise shining. The altar and the sacrifices upon it, the laver and the water within it! As the door of the tabernacle was a curtain-door, measuring twenty cubits by five, so was the door of the Tabernacle itself, a beautiful curtain extending over the hundred square cubits, because the height and breadth were equal, namely, ten cubits by ten. Inside the Tabernacle *first* room, there were a comparatively small table, a lampstand, an altar of incense; then another veil, and, inside the further room, in solitary grandeur, with the golden walls or brilliant curtains to reflect the glory of the Shekinah presence, there stood a solitary piece of furniture, the ark with the blood-sprinkled mercy seat. In the ark were the tables of testimony, Aaron's rod that budded, and the golden pot that had manna. On the mercy seat, and of one piece with the mercy seat, were the cherubim of glory shadowing it (Heb. 9:5)—shadowing it because of the bright light of the Lord's presence there, so brilliant that even the one who could enter, Aaron, must not enter with-

out the blood and the incense, that he might go in accepted by the death of Another, and thereby see the incompleteness of his own priesthood; that he might go covered with the smoke of the incense, setting forth that the true priest, unlike Aaron, would be One of remarkable power in prayer, so that atonement and intercession would be entwined in His work. Upon the Tabernacle with its four covers;—I refer to the beautiful fine linen, goat's hair, ram skins dyed red, and badger skins—upon the Tabernacle was the cloud of God's presence, seen as a flaming fire by night. The cloud went forward when God meant Israel to encamp elsewhere; the cloud remained a day, two days, a month or a year, even as long as Israel were to stay in a certain place. Round about the courtyard were beautiful white curtains, sufficiently high to shut out the ordinary gaze of men. This was the place which God marked out as His centre, and there are various aspects, all of which are precious. Do you say, God emphasized that He must be central? I am sure we are all compelled to answer, Yes. Do you say God emphasised that Israel were to give and then draw near unto Him? Undoubtedly it is a privilege to give. Those who had gold brought a golden offering to the Lord. The holding back from the Lord, the absence of giving to the Lord is ruinous at the present day. God expected, and had a right to claim, the very best. We are not to give what we can spare, and to live as those who are primarily for earth. Devotion must be expensive. An alabaster box of precious ointment cannot be obtained for a few pence. Lives of devotion must be real. Israel of old had two tithes. The present dispensation is one of extra devotion unto the Lord. Yet many who bear the name of the Lord Jesus give less than one tithe, less than one tenth, definitely and directly unto Him. We have missed the mark, we have lost the privilege of the present dispensation, in its fuller enjoyment. *That* was a dispensation of types, *this* is one of exceeding glory of antitypes.

But to return. Do you say that the Tabernacle was to set forth that God would arrange and would look after His people, and would appoint their dwelling place? Undoubtedly. But it was more. In that Tabernacle God set forth the way of salvation. Hence the Tabernacle is full of Christ.

I do not propose to speak at great length of any other types, only of the types which portray Christ. To some extent I must speak of the others, because they are the fruit of His work. But, pri-

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YOUNG PEOPLE'S COLUMNS

"Think and Thank"

At the entrance to a garden in South-west London is an ornamental wrought-iron gate. In the iron-work are entwined the words, "Think and Thank." Two very simple words, almost alike in spelling, they are well known and often used. Yet how little do people in these days have time to stop and *think* or have the heart to *thank*. Many, young and old, are not thoughtful, and so are not kept from *doing* wrong. They, too often, allow others to think for them, by means of "wireless" and newspapers. So their minds are not trained, and they are easily led to believe what others say without being sure whether they are hearing the truth. This is often the case when certain people speak of "science," or try to explain the Bible according to their own ideas. We are, however, warned in God's Book—"Cease, my son, to hear the instruction that causeth to err from the words of knowledge" (Prov. 19:27).

WRONG THOUGHTS ARE SINS

Because thoughts are known only, as is supposed, by the person who thinks them, they are not regarded as sins. But God has said, "The *thought* of foolishness is sin" (Prov. 24:9). How much more sinful, then must be the thoughts of what is worse than foolishness! Before Paul the apostle knew the Saviour, he *thought* he "ought to do many things contrary to the Name of Jesus of Nazareth" (Acts 26:9). And such things he *did*. The Lord Jesus told His disciples that "the time cometh, that whosoever killeth you will *think* that he doeth GOD service" (John 16). That time continues until now, for people who love and serve God, even today, are in some lands badly treated by those who *think* they are pleasing GOD by so doing. They sin, but do not know it.

God's people ought to pray much, yet they must remember the words of the Lord—"But when ye pray, use not vain repetitions, as the heathen do: for they *think* that they shall be heard for their much speaking" (Matt. 6:7).

God's people, too, ought to love and read His Word, yet it is possible to know the *words* of Scripture without profiting by them. The Lord Jesus told the Jews who knew their Bibles well—"Ye search the Scriptures, for in them ye *think* ye have eternal life" (John 5:39). They thought they were right with God because they knew the *words*. The Lord went on to say, "They are they which testify of ME." They did not see the Lord Jesus as Christ the Saviour when they read the

Bible. How sad it is that some can be interested in the Scriptures, and yet not feel their sinfulness and their need of the Saviour of Whom they speak! HE spoke of Himself and the Scriptures together—"ME and MY Words." May every dear reader indeed "search the Scriptures daily" as those "noble" people in Berea (Acts 17:11). "They *received* the Word with all readiness of mind . . . therefore many of them *believed*."

So we have seen how that wrong thoughts are *sinful*, and will surely lead to wrong words and actions. How we need to pray—"Search me O GOD, and know my heart: try me, and know my *thoughts*: and see if there be any wicked way *in me*, and lead me in the way everlasting" (Psalm 139:23-24).

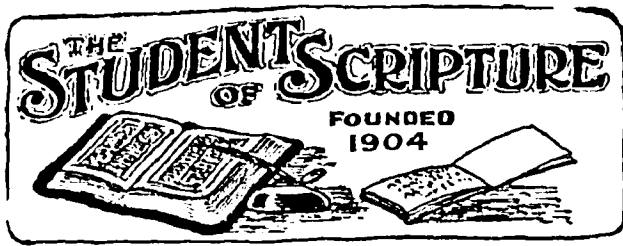
THANKFULNESS

If we think rightly of God, and have right thoughts of ourselves, we shall truly thank HIM. When Paul wrote his letter to the Roman believers, quite near its beginning, he shewed the fearful state of the world, its awful sinfulness. Among other things, he said, "When they knew GOD, they glorified Him not as GOD, *neither were thankful*" (Rom. 1:21). How like the world today! God supplies all our needs, and yet how few remember this, and give Him thanks. Even in Christian homes, not always is a blessing asked on the food at mealtime. Often people do not *think* and so do not *thank*.

Prayer to GOD should always be joined with thanksgiving. See Philippians 4:6, 7, 8; and see how *thanks* and right *thinking* are linked. Also see Colossians 4:2. It is ungracious to ask GOD for blessings, and yet never to thank Him. Of the ten lepers who were cleansed by the Lord Jesus, only one returned to glorify GOD. He "fell down on his face at His feet, *giving Him thanks*." But he was rewarded in a way the others did not know; for the Lord gave him a comforting word,—"*Arise, go thy way: thy faith hath made thee whole*" (Luke 17:11-19). Have you, dear reader, had your sins forgiven, because they were borne by the Lord Jesus, or are you wrong in your thoughts about Him and the way of His salvation?

"What think ye of Christ, is the test
To try both your state and your scheme.
You cannot be right in the rest
Until you think rightly of Him."

"Think and Thank."



ANGELS

Preface

"The subject which is now to occupy us has its attractions, but also its dangers. The veil of mystery which enshrouds it constitutes its attraction. The danger to which we are exposed in treating it, is that of putting our trust, while upon ground which belongs to things Divine, in a guide not adequately qualified, imagination." These words, by an evangelical theologian, nigh one hundred years ago, are before the writer, who has been requested by one of our readers to deal with the subject of "Angels." His appeal is solely to Holy Scripture, and his hope is that he may be preserved from error.

The Fact of the existence of Angels

No reverent reader of the Bible has any doubt that angels exist. A glance at a concordance will shew that the Scriptures speak very frequently of them, and so help to confirm such belief. Apart from the many recorded visitations of "The Angel of the LORD" who, as the context often makes clear, is the LORD Himself, angels are before us again and again in Scripture. The Angel of the LORD is surely the Son of GOD, and His pre-incarnation appearances are termed "Theophanies;" for as far as we can tell from the Bible God's dealings with man are only through His Son, the One Mediator, by Whom He created and upholds all things (John 1:3, Col. 1:15-17, Heb. 1:3).

The present paper has, however, to do with those living beings who are *subject* to Him, although a study of the "Theophanies" might be profitable.

The first mention of these created beings is in Genesis 18:2. "Three *men* stood by" Abraham. One of these was the LORD (vv. 17, 20, 22, etc); Hebrews 13:1 may allude to Abraham's entertainment of the Lord and His companions. The other two were angels. And it is significant that their errand was one of mercy toward "just Lot," in warning him of impending judgment, and enabling him to escape. This seems comparable with the final warning by an angel in Revelation 14: 6,7.

Angels appeared in Jacob's dream (Gen. 28: 12 and see John 1: 51), and they met him in person on his return from Padan-aram (Gen. 32: 1). It was in mercy that God dealt thus with his imperfect servant. We may admire the grace of God in that these early sendings forth of angels were in mercy to unworthy servants of His.

The Creation of Angels

There is nothing in Scripture, so far as the writer is aware, to indicate *when* the angels were created. Nor do we know *how* they were called "sons of God," thus distinguishing them from "sons of men," who derive their life from parents, although the first Adam was made a living soul because God breathed life into him. Of the angels it is said, by implication in the Lord's words to the Sadducees, that they neither marry, nor are given in marriage (Luke 20:34-36, also Matt. 22:30, Mark 12: 25). The children of the resurrection "are equal to angels" in these respects. "Neither can they die any more." Angels, then, are immortal, but the saints at the resurrection shall "put on immortality" (1 Cor. 15: 54). In this respect also they "are equal to the angels."

The creation of angels differs from the creation of man, inasmuch as each individual was formed by the hand of God, who gave to each his personality. Thus, presumably, we may understand the term, "sons of God." They have no angelic ancestors.

In Job. 38: 4-7, are the striking words of God—"Where wast thou when I laid the foundations of the earth. Whereupon are the sockets thereof made to sink (margin)? Or Who laid the cornerstone thereof; when the morning stars sang together, *and all the sons of God shouted for joy.*" It would seem, then, that angels—called "sons of God" in Job. 1: 6 and 2: 1—were created before man, but how long before is not revealed.

The Nature of Angels

The Scripture states concerning them, that God "maketh His angels spirits; His ministers a flaming fire" (Ps. 104: 4, Heb. 1: 7). But whenever they appeared on the earth, it was always as a *man*. Pictures depicting them as women or children with wings are fanciful and without the warrant of Scripture. There *are* winged women mentioned (Zech. 5:9), but they are associated with lawlessness, and evidently energised by Satan, "the prince of the power of the air."

Angels are mighty in *deed* and in *word*. "Bless the LORD, ye His angels, that excel in strength, that do His commandments, hearkening unto the

voice of His word. Bless ye the LORD, all ye His hosts; ye ministers of His, that do His pleasure" (Ps. 103: 20, 21). "Praise ye Him, all His angels; praise ye Him, all His hosts" (Ps. 148: 2). Paul speaks of the "tongues of angels" (1 Cor. 13: 1). And truly their utterances are wonderful and oft' comforting (Zech. 1:13, Acts 27:23-25). And what shall we say of the words of the heavenly host to the shepherds (Luke 2: 9-14)? The word "hosts" reminds us that there are millions of these holy beings that surround the throne of God in heaven. "And I beheld, and I heard the voice of many angels round about the throne and the living ones and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands" (Rev. 5: 11, and see Dan. 7: 10 and Heb. 12: 22). GOD is called often in Scripture, "The LORD of hosts."

Angels are wise and able to give instruction, but only as they receive the word from God Himself, as would appear from Zechariah's experience (see chapters 1 to 6). Thus their knowledge is limited. The Lord Jesus said, concerning His own coming again, "But of that Day and hour knoweth no man, no, not the angels of heaven, but My Father only" (Matt. 24: 36). It is also said, concerning "the sufferings of Christ and the glory that should follow." "which things the angels desire to look into" (1 Pet. 1: 11, 12).

Angelic Orders

The Scripture speaks of "authorities," "principalities," and "powers," as inhabiting the "heavenly places." These are sometimes revealed as evil beings. Yet the words seem to be used of the "holy" or "elect" angels also (see Ephesians 1:21; 3:10; Colossians 1:16; and contrast chapter 2: 15). Have any of the angels some pre-eminence, or do any of them bear names? There are two thus distinguished, one being Michael the Archangel (Dan. 10:13, 21; 12:1; Jude 9; Rev.12:7). Some have certain duties assigned to them by God. Four angels hold back the power of the wind; another has the seal of God for the foreheads of His servants; yet another has a golden censer for the purpose of offering incense with the prayers of saints; then there are the seven angels with trumpets (Rev. 7:1, 2; 8:3; 8:2). A mighty angel is before us in Rev. 10:1; Michael's angels in Rev. 12:7; one has the everlasting gospel; and there are those who have the vials containing the seven last plagues (Rev. 15: 1), one of whom gave instruction to John (ch. 17); there are those who announce and illustrate by action the fall of Babylon (ch. 18); an angel is commissioned to bind Satan (Rev. 20: 1-3). John

actually fell down to worship before the feet of an angel, but was rebuked by him, who declared himself to be but a "fellow-servant." Lastly in this closing book of Scripture we read the words, "I, JESUS, have sent Mine angel" (Ch. 22: 16).

From all these references to angels having defined duties, we may infer that there are orders among them, Michael the archangel being a leader.

One other only is mentioned by name—Gabriel (Daniel 8:16, 9:21; Luke 1:19, 26). "Michael" means, "who is like God"; "Gabriel" means "God is mighty," or "Strong one of God" Thus, together, they declare that there is none equal to God, and that He alone has all power.

Beyond these partial unveilings of the heavenly hierarchy we go no farther. Some have imagined and speculated, "intruding" (Col. 2: 18). From all such curiosity may God in His mercy preserve both writer and readers.

If the Lord will, to be continued

INSPIRED WORDS INSPECTED

No. 75

(continued)

AND (de); conjunction, meaning "but" or "more-over"; second word in sentence.

WE DESIRE (epithumoumen); verb, present tense; from "epithumeo," a compound of "epi" (upon) and "thumos" (mind, soul, as the seat of desires or passions); hence, "to fix the desire upon." Earnestness is indicated, shewing the mind of the writer.

EVERY ONE (hekaston); adjective, masculine, accusative, from "hekastos, -e, -on, meaning "each."

OF YOU (humon); see above (last issue).

DO SHEW (endeiknusthai), verb, infinitive, from "endeiknumai" (to shew); see last issue.

THE SAME (ten auten); article and pronoun, meaning "self," but when placed before a noun, "the same." Feminine, qualifying "diligence."

DILIGENCE (spouden); noun, feminine, accusative, from "spoude" (speed, haste); translated as here, because there is the thought of earnestness and alacrity. "I made haste, and delayed not, to keep Thy commandments" (Ps. 119) illustrates.

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

THE FULL ASSURANCE (ten plerophorian); article and noun, feminine, accusative; from "plerophoria," a compound of "pleres" (full) and "phoreo" (to bear or carry); hence, "to bear or bring fully." "The word gives the idea of a ship laden with freight (phora) pursuing a steady

course." And perhaps borne along by favourable winds. The use of "pros," preceding this word, suggests that "godly diligence" tends toward such assurance.

OF HOPE (*tes elpidos*); article and noun, feminine, genitive; from "elpis" (hope). The article may denote, "That Blessed Hope" (Titus 2).

UNTO (*achri*); adverb of time, meaning, "as far as, up to, until, continuedly"; used as a preposition when followed by the genitive case, as here, and meaning "continuedly until." So there is not only an "end" (*telos*) in view, but also the pathway thither.

THE END (*telous*); noun, neuter, genitive; no article.

THAT (*hina*); conjunction, meaning "in order that." The purpose of the exhortation.

NOT (*me*); negative, denying possibility.

SLOTHFUL (*nothroi*); adjective, nominative, plural; from "nothros" (slow, dull, blunt); hence, slack, sluggish, remiss in the spiritual sense. Applied to the *hearing* (5:11).

YE BE (*genesthe*); verb, aorist, subjunctive, from "ginomai" (to become). Lit., "ye shall have become."

BUT (*de*).

FOLLOWERS (*mimetai*); noun, masculine, plural; from "mimetes" (imitator); the word is used in 1 Corinthians 4:16; 11:1; Ephesians 5:1, and elsewhere. It implies an example to be followed.

OF THEM WHO INHERIT (*ton kleronomounton*); article and participle, present, genitive, from "kleronomeo" (to receive by lot a portion, to inherit); between the article and the noun occurs the adjectival phrase, "through faith and patience."

THROUGH (*dia*); preposition, here followed by genitive case, and meaning "through," denoting the instrumental means.

FAITH (*pisteos*); noun, feminine, genitive, from "pistis" (faith, trust, firm persuasion).

AND (*kai*).

PATIENCE (*makrothumias*); noun, feminine, genitive, from "makrothumia," a compound of "makros" (long, of distance or time) and "thumos" (see above); hence, it means, literally, "to be long-minded" and so "patient," as a true *heart* condition. Faith and patience are linked by the one preposition, "through," as though they are not to be separated.

THE PROMISES (*tas epaggelias*); article and noun, feminine, accusative, plural, from "epaggelia"; a compound of "epi" (upon, or, on, or on to), and "aggelia" (from *aggello*—to bring a message or announce); hence, a message or announcement brought to or up to, and so, a promise.

"WISDOM IS JUSTIFIED OF HER CHILDREN"

Matt. 11:19

"Thou gavest Me no kiss, but this woman since the time I came in hath not ceased to kiss My feet." Luke 7:45.

The invitation which the Lord received to dine at Simon the Pharisee's house, was not followed by the common courtesies of the day. No kiss of welcome was given to the Lord, no water provided to wash his feet. Better had it been for Simon never to have asked the Lord than to have humiliated Him so, and that with other guests present.

And were the Lord's works of mercy and healing among the multitudes received with better grace? It would often appear that it was not so.

When the ten lepers met the Lord and cried out saying, "Jesus, Master, have mercy on us," the Lord has made known that only one returned to give Him thanks, which called forth His sorrowful utterance, "Were there not ten cleansed, but where are the nine?" (Luke 17:11-19).

By another leper whose deep need the Lord also met there was an ignoring of his benefactor's earnest request that he should tell no man, but go and show himself to the priest for a testimony to the nation that there was in their midst a prophet sent from God mighty in word and deed (Mark 10:40-45). We may also call to mind the Lord's indictment of the multitude who followed Him merely because they did eat the loaves and were filled. (John 6:26).

In the early days of the Lord's ministry it would appear that there was glad acclaim among the common people. "His fame spread abroad." How could it have been otherwise when so abundant and mighty, and so widespread were the Lord's works of mercy and healing. As the people confessed, "they had never seen it on this fashion before," and "never man had spoken like this Man." At one time they would have taken Him by force to make Him a king, but the Lord would not commit Himself to man; He knew what was in man.

Many who at first followed Him were offended at His words, and walked no more with Him. They were but stony ground hearers, and the Lord likened the generation at that time to children playing in the market places. They were indifferent, and unresponsive to goodness and truth. (John 2:23-25; 6:15; 7:46; Mark 2:12; Luke 7:31-35).

How precious then to the Lord in His loneliness and rejection, and amid the envy of the rulers, must have been the little flock to whom it was the Father's good pleasure to give the kingdom. As the apostles who continued with the Lord in His temptations, and the women who ministered to Him of their substance. As also the little children who believed in Him and whom He blessed. (Luke 12:32; 22:28; 8:3; Mark 9:42).

With what glad surprise must the Lord have heard the words from those outside Israel, "Speak the word only and my servant shall be healed," or "Yes, Lord, yet the little dogs under the table eat of the children's crumbs." (Matt. 8:8; 15:27).

And what shall we say of Mary who sat at His feet to hear His words, and who later anointed His body with ointment very costly against the day of the Lord's burial; and of the woman in Simon's house already mentioned, of low degree, but whom the Lord commended, who showed her contrition of heart and deep love to the Lord by kissing His feet, and washing them with her tears. (Luke 10:39); of John also, who in affection leaned upon His breast, and of Peter's last words of broken hearted confession, "Lord, Thou knowest all things, Thou knowest that I love Thee," words which so often find a re-echo in our own poor hearts. (John 21:17).

These were tokens of love and devotion which refreshed the Lord in His pathway of suffering, and in which He rejoiced in Spirit. Concerning things hidden from the wise and prudent and revealed unto babes, He could say "Even so Father for so it seemed good in Thy sight" (Luke 10:21).

As then, even so today, wisdom is justified of her children. The Lord takes pleasure in His people, and the sacrifices of God are ever a broken and contrite heart. And as with those whose faith and love are recorded in Bible history so:—

"Their joy unto their Lord we bring,
Their song to us descendeth,
The Spirit who in them did sing,
To us His music lendeth."

It is in these things that the underlying unity of God's redeemed people is found, and if the question ever came to us which the Lord, maybe sorrowfully, put to His disciples, "Will ye also go away?" we could not but reply, "Lord, to whom shall we go? Thou hast the words of eternal life, and we have believed, and are sure, that Thou art the Holy One of God." (John 6:68, 69).

R. L. WHEELER.

"I AM AS THOU ART"

It is recorded of Jehoshaphat that "The LORD was with" him, "because he walked in the first ways of his father David, and sought not unto Baalim, but sought unto the GOD of his father, and walked in His commandments, and not after the doings of Israel . . . And his heart was lifted up in the ways of the LORD" (2 Chron. 17:3-6). He removed the idolatrous "high places and groves," and arranged for the people of Judah to be taught "the book of the law of the LORD." Moreover, former enemies made no war against Judah, but even brought the king presents, and paid tribute. "And the fear of the LORD fell upon all the kingdoms of the lands that were round about Judah" (2 Chron. 17).

Thus God was pleased to honour a godly leader, and to bless his moral leadership to the good of a nation.

After the record of Jehoshaphat's wise rule and successful statesmanship, in the fear of GOD, a discordant note is struck in 2 Chronicles 18:1, "Now Jehoshaphat had riches and honour in abundance." This is summarized all that had preceded concerning him, but the succeeding words sadden,— "And joined affinity with Ahab." When he *began* this friendship is not recorded, for it is "after certain years he went down to Ahab." It is not without significance that it is said, "he went down" (cf. Luke 10:30 and 1 Kings 16:34), for it was a *downward* step. Israel, led by Ahab, and supported by his idolatrous wife, had apostatised from God and His law. True, there were seven thousand that had not bowed the knee to Baal, and there were the hundred of the LORD'S prophets befriended by Obadiah, after Jezebel had slain many others of them. Thus, at that time, and at all times, God maintained a witness to His Name.

The apostasy was far advanced through the agency of Ahab and his wife, for "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the LORD, whom Jezebel his wife stirred up, and he did very abominably in following idols" (1 Kings 21:25, 26). His lawlessness marks him out as a type of the coming Lawless One. Practically all Israel were with him. Refusing the truth, they were misled by "a lying spirit" (1 Kings 22) and that permitted by GOD (v. 23). So, in the latter days, because men receive not the love of the Truth, "GOD shall send them strong delusion that they should believe *the Lie*" (2 Thess. 2:10, 11). The

"falling away" (apostasy) has already made inroads into the professing church today, but GOD has, and will have to the end, His witnesses.

It was at the time of Israel's grievous departure from GOD that Jehoshaphat lived, who, because he remained true to the LORD, was much blessed. One result of Israel's sin was the loss of certain possessions. Said Ahab to his servants, "Know ye that Ramoth in Gilead is ours, and we be still, and take it not out of the hand of the king of Syria?" (1 Kings 22:3). Jehoshaphat had, as already noticed, "joined affinity with Ahab." Could he have foreseen the consequences of his compromising action? Satan knew how to entrap the man of GOD, and cleverly laid his plans. Paul speaks of the "wiles" (methods) of the devil (Eph. 6:11), and *he* was not ignorant of his devices" (2 Cor. 2:11). He will lead one into a position from which it is difficult to extricate oneself, and then accuse the failing one before GOD (see Rev. 12:10).

Ahab "said unto Jehoshaphat, Wilt thou go *with me* to battle to Ramoth-Gilead? And Jehoshaphat said to the king of Israel, *I am as thou art.*" This was not true, and yet for a short time the godly man acted *as though he was one with Ahab*. Moreover, he added, "My people as thy people," and this after he had arranged for the people to be taught from the book of the law of the LORD (2 Chron. 17:9). Failure in a shepherd will lead to failure in a flock. Solemn warning to those who join the present-day ecumenical movement! Denominational unions have enlisted under the banner of "the world council of churches," ostensibly to present an "united front" and to recover what has been lost. Thus have they involved "local churches."

To return to Jehoshaphat; he did not wish to make war without seeking Divine guidance (1 Kings 22:5). But this should have been his first thought, not the second. He had already committed himself by saying, "I am as thou art, my people as thy people, my horses as thy horses." Ahab enquired of the false prophets, and received a flattering response. The king of Judah was clearly not satisfied, and asked for a word from a prophet of the LORD. Micaiah foretold complete defeat, and Jehoshaphat must have been mortified to hear Ahab's command to put the LORD'S servant in prison. However, both kings went to battle, and Ahab was slain. Jehoshaphat was near to losing his life, but he "cried out, and the LORD helped him: and God moved them from him."

Nevertheless, the Divine rebuke came through Jehu, a prophet,—"Shouldest thou help the ungodly, and love them that hate the LORD? Therefore is wrath upon thee from the LORD" (2 Chron. 19:2). The chastisement came in the form of a threat of war (see ch. 20), but Jehoshaphat had been diligent and righteous in his rule. So that, when the test came, he was able to cry to God in faith. God not only gave a great victory, but quietness in his realm, "for his GOD gave him rest round about."

There are both warnings and encouragements in this record, strikingly relevant to the present situation. Modernists and ritualists profess to desire the help of evangelicals. Hence the ecumenical movement. Not all non-evangelicals may be unregenerate, but they are not lovers of Scripture, and their teachings are dangerous, for they are not based *solely on Scripture*. Can we, who, by grace, believe every word of Holy Scripture, "join affinity" with those who do not, but deny the doctrine which the Holy Spirit has taught us?

"Nevertheless (and note the context) the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the Name of Christ depart (*stand away from*) from iniquity" (2 Tim. 2:19).

THE TABERNACLE IN THE WILDERNESS

(continued from page 51)

marily, my thought is the exaltation of the Lord Jesus, as He is seen in that Tabernacle. It is difficult to know where to commence. One wonders whether we should first take all the "materials"—I may, in passing, suggest this as a method which would be deeply helpful to a child of God. Make a list of the materials in the Tabernacle, then write against each one its spiritual teaching. Next, upon another page of the note book, make a list of all the colours in the Tabernacle, and add your notes as to what the meaning of each colour is, with respect to Christ. Then make a note of all the articles of furniture, see for what they were used, then add a few words as to the teaching of each article of furniture. Afterwards record the shapes, and seek to know what is the teaching of each shape. Then make a list of the measurements, and find what is the teaching of each measurement. Also make a note of the positions, and learn what is the teaching of

each position, because God arranged where each article of furniture was put, that it might have in its balance, in its position with respect to other things, some further instruction concerning Christ. That which the apostle says in Ephesians 5 may be written over Exodus 25. "Concerning Christ and the church." But if this is a great mystery, thanks be unto God, it is a mystery given to God's people to know, that they may rejoice in the unveiling of the Lord Jesus.

(If the Lord will, to be continued)

ISRAEL

"God hath not cast away His people which He foreknew" (Rom. 11:2). These words are concerning the nation of Israel, for God has a purpose for them. That it is a literal earthly people who are the subject of the Divine intention is further made clear in verses 25 and 26, in which the same company is mentioned. It would be a misuse of Scripture to infer that "Israel" (clearly the earthly nation) in verse 25 is not the same "Israel" in verse 26.

A gathering of believers with which the writer is in fellowship was reminded a few months ago by one who labours amongst Jews (and others) of their responsibility for bringing the Gospel before them, and to pray for the peace of Jerusalem.

The writer a week or more later was visiting a Hebrew-Christian, who handed him the following poem which underlines the exhortation mentioned above. May it be used to stir some hearts to pray for Israel and for such as are labouring with a view to reaching the "remnant according to the election of grace" (Rom. 11:5).

NOTES ON MEMORIZED VERSES

MARK 1

9 10. Baptized INTO Jordan . . . coming up OUT OF the water. 11. The Father's witness to the Son. Thus the Triune God is before us, since the Holy Spirit had come upon Him. 12. The Spirit "casteth Him out" (lit.). 13. Satan tempting, wild beasts surrounding, but angels ministering (see Heb. 4:15 with 2:18 and 1:14). 14. 15. John's testimony finished, but his message confirmed by the Lord (see Matt. 3:1). 16. 17. He saw, He said. 18. Swift obedience. 19. 20. He saw, He called. They "came away" *after Him*. 21. 22. He "was teaching," and who teacheth like Him? 23. 24. Evil spirits (demons) knew Him and feared (see James 2:19). 25. The Lord would not permit the witness of demons. "Be muzzled (lit.) and come out." 26. The power and authority of the Lord. Still today they are His (see Matt. 28:18, 20). 27. 28. A new teaching receiving general acceptance (but see John 6:66, 8:30 and 48). 29. From synagogue, with many hearers, to a stricken home. 30. 31. The Lord's authority and power, not only in teaching, but healing. "She was ministering," for the cure was perfect. 32. 33. "They tell Him" (verse 30), and some tell others, who gather at *their door*. A work of grace cannot be hid. 34. Mental or physical, neither beyond *His* power. Demons knew Him, but were silenced (see verse 25). 35. Early morning communion with His Father, alone. An example to us. 36. But His "quiet time" disturbed. 37. All seek Thee, but, 38. the next towns need Him also. 39. Preaching and healing. 40. "If Thou wilt, Thou canst." A true heart-

attitude. 41. Compassion and His will in harmony. 42. "Immediately." Notice the frequency of this word, and its synonyms, "straightway" and "forthwith." 43. 44. The Lord honoured the Law (Lev. 14:2) but He purposed also a "witness." 45. The man's gratitude was great, but he did not do as he was told. Here is a lesson for us. We may be a hindrance rather than a help by misplaced enthusiasm.

MARK 2

1. 2. His presence "in the house." He "preached the Word." 3. A needy one brought to Him. We can do this by prayer. 4. They were not deterred by hindrances. Nor must we. 5. "Saw their faith." We can only see the effects. "Forgiveness of sins" the primary need. 6. 7. What they said about GOD was right, but they did not believe that "This Man" is GOD. 8. Jesus saw their *unfaith*. 9. Both sentences easy to say. 10. 11. But the Lord's words were matched by His authority and power. 12. "Immediately." "They glorified GOD" (see verses

27, 28). 13. Again, "He taught them." Note the re-iterated stress on teaching or *doctrine*. A much needed lesson for these days of loose thinking. 14. "He saw," "He said," "He arose and followed HIM." A further instance of His power. The call was effectual. 15. He had many despised ones sitting "with Him." 16. The Master's actions criticized, in order to discourage disciples. Satan's methods. 17. The perfect answer of the perfect Man." 18. They were taken up with externals. 19. HE is the Bridegroom. He is with His own. Hence, 'tis not the season for fasting. 20. His absence (and saints sometimes feel it) is a reason for fasting, but not as a mere external. 21. What is needed is a new and whole garment—imputed righteousness. 22. What is needed is a new heart, into which the doctrine of grace can be placed and preserved. Justification and Sanctification are implied, or rather their necessity. 23. 24. To take the ears of corn was lawful (Deut. 23. 25). The Pharisees objected to doing this on the Sabbath.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—NOVEMBER, 1963

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—DECEMBER, 1963

Day	READING		LEARNING		Day	READING		LEARNING	
1	2 Chronicles 25 1-16	Mark 12 18-34	Isaiah 50 6	Mark 1 9	1	Nehemiah 1 1-11	Luke 7 19-35	Isaiah 52 1	Mark 1 40
2	17-28	35-44	7	10	2	2 1-20	36-50	2	41
3	26 1-23	13 1-23	8	11	3	3 1-16	8 1-15	3	42
4	27 1-9	24-37	9	12	4	17-32	16-25	4	43
5	28 1-27	14 1-25	10	13	5	4 1-23	26-42	5	44
6	29 1-11	26-52	11	14	6	5 1-19	43-56	6	45
7	12-24	53-72	51 1	15	7	6 1-19	9 1-17	7	2 1
8	25-36	15 1-47	2	16	8	7 1-73	18-27	8	2
9	30 1-27	16 1-20	3	17	9	8 1-18	28-42	9	3
10	31 1-21	Luke 1 1-20	4	18	10	9 1-38	43-62	10	4
11	32 1-20	21-38	5	19	11	10 1-39	10 1-16	11	5
12	21-33	39-55	6	20	12	11 1-36	17-24	12	6
13	33 1-25	56-66	7	21	13	12 1-47	25-37	13	7
14	34 1-33	67-80	8	22	14	13 1-31	38-42	14	8
15	35 1-27	2 1-18	9	23	15	Esther 1 1-22	11 1-20	15	9
16	36 1-23	19-34	10	24	16	2 1-23	21-36	53 1	10
17	Ezra 1 1-11	35-52	11	25	17	3 and 4	37-54	2	11
18	2 1-60	3 1-9	12	26	18	5 and 6	12 1-15	3	12
19	61-70	10-20	13	27	19	7 and 8	16-30	4	13
20	3 1-13	21-38	14	28	20	9 1-16	31-44	5	14
21	4 1-24	4 1-15	15	29	21	17-32, & 10	45-59	6	15
22	5 1-17	16-31	16	30	22	Job 1 1-22	13 1-17	7	16
23	6 1-22	32-44	17	31	23	2 1-13	18-35	8	17
24	7 1-13	5 1-15	18	33	24	3 1-26	14 1-14	9	18
25	14-28	16-26	19	34	25	4 1-21	15-35	10	19
26	8 1-20	27-39	20	35	26	5 1-27	15 1-10	11	20
27	21-36	6 1-16	21	36	27	6 1-30	11-32	12	21
28	9 1-15	17-31	22	37	28	7 1-21	16 1-12	54 1	22
29	10 1-14	32-49	23	38	29	8 1-22	13-31	2	23
30	15-44	7 1-18	—	39	30	9 1-20	17 1-19	3	24
					31	21-35	20-37	4	25

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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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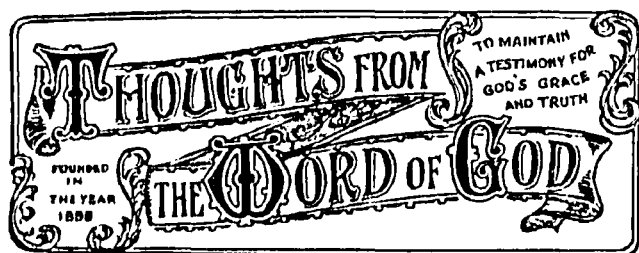
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"Oh that men would praise the LORD for His goodness, and for His wonderful works to the children of men."

Psalm 107 : 8.

"HE EVER LIVETH TO MAKE INTERCESSION"

Yea, He liveth, interceding;
To the uttermost He saves,
Knowing all my heart is needing
And my longing spirit craves,
But the highest expectation
Is to see Him face to face,
And to reach the consummation
Of His overflowing grace



WORDS OF ENCOURAGEMENT

"He hath said . . . GOD is first in utterance we may boldly as well as in working. "He say" *spake*, and it was done."

Heb. 13 : 5, 6. "And GOD said, Let there be light." It was He, by His

Spirit, and through His Word, Who spoke to our hearts, and convicted of sin. It is He Who said, "Son thy sins be forgiven thee," and His word was with power. Forgiveness of sins is because of the finished work of Christ. His precious blood *speake*th peace.

The Word of God is living "The Holy Ghost saith" (not said, though that is true). And He saith, "Today." Our needs are daily, and "He hath said, I will never leave thee, nor forsake thee." It is a word spoken once for all, and it stands, utterly to be relied upon. "For HE hath said;" "hath said"—it remains as a rock on which we may firmly stand. What a foundation for faith! And because "He hath said . . . we may boldly say, The LORD is my Helper" (that is, "one who runs up at a cry for help.")

Beloved fellow-believers, have we this confidence, a "boldness" which GOD Himself says we may exercise? Is He not grieved by our failure to "come boldly unto the throne of grace"? Do we not read, "My GOD shall supply *all* your need according to His riches in glory in Christ Jesus"? O that we may trust Him, "for He hath said" such gracious words, for our encouragement.

Poem to Help Christian Experience—No. 286.

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

Who is the Coming One?

'Tis "This Same Jesus," Who is gone above,
At Whose dear Name our inward feelings move—
God's Own Beloved Son,

By Whom the work was done
Of full salvation in redeeming love.

And is His coming near?

"Yea, I am coming quickly," hear His voice—
Should not our hearts in this blest Hope rejoice?

Oh Saviour, Thou art dear
To us. Oh soon appear
To take to Thee the people of Thy choice.

THE TABERNACLE

(continued)

Where do we start in the Tabernacle? The usual order would be from the door, but God did not start with the door. He began with a description of the ark, and there is a real and important reason. Salvation begins from God's standpoint. In like manner the veil of the temple was rent in twain from the top to the bottom. The type begins from God's standpoint, the Antitype begins from God's standpoint. We should never be able to go to God, if He had not first come to us: we should remain helpless and distant from Him. In wonderful love He came to us. Hence the Tabernacle does not begin with the door, but it begins with God's throne. Grace reigns, and that is the wonderful fact. Reigning grace from a throne is manifested. You will observe, beloved friends, that the manna was in heaven first. It came down to earth, and was then gathered by the people from the ground 'Tis always the same. God begins. We love because He first loved, and we come because He first came. Grace is first, God will not be second. It is delightful to notice, moreover, that the Tabernacle does not begin with the full statement of atonement. The mercy seat is brought before us without any detailed reference to atonement at the outset. Of necessity, there is a reference to atonement in the very name. God foreknew what He would do. But you find the beginning from God's standpoint; the furniture described, and then after coming out from God's room through the other room to the court door, we have the Divine description of the sacrifice, and the going back again. Do you see the lesson? He, Who in the purpose of God, was the Lamb slain, came from the Father, lived His perfect life, and, by His death, made the door, and so we enter. We find a wonderful view of this in Romans 6. We have the life of Christ, the death of Christ, the resurrection of Christ, and we meet Him there as the One Who has died for sinners, and we, as a new creation in Him, are born from above, on resurrection ground. Then our journey is backward, for we read we were *buried* with Him through baptism into *death*, that like as Christ was raised from the dead by the glory of the Father we also should walk in newness of life. We begin on resurrection ground and go back *via* burial and death (not death and burial) to a life of devoted obedience, as He is marked out, the obedient glorious One! *His* life, death and resurrection; but our order is reversed:—Life on resurrection ground first, *next*—symbolism of death, and a reckoning of ourselves dead to the world, and *then* walking as He walked. Thus you have the journey backward.

Come again to the Tabernacle and notice where God commenced. He commenced with the Ark. Now what is the teaching of the Ark? You ask at once—What were its materials, what was its shape or structure, what was its position? Materials:—wood covered over with gold. Wood is a picture of humiliation; gold, of shining glory. Here are the two characteristics of the Lord Jesus in His earthly life. He Who was God over all, blessed for ever, was pleased to become a Man in humiliation. *Undoubtedly* He was glorious—we beheld His glory. The wood was there, but the gold was there *before the Father* throughout. For the ark is in the holiest of all, it pictures the life of Christ before the Father. What was put inside that Ark? First the covenant. And He Who was given for a Covenant was the One Who kept the covenant:—"I delight to do Thy will, O my God, yea, Thy law is within the midst of Me." Here we have Christ, the obedient One. The two tables of stone given to the people were broken, but given to the ark were kept. Law was broken by man, kept by Christ. He was obedient unto death. The ark was a box made to contain the tables of stone. "A body hast Thou prepared Me." Prepared in order that by the will of God we should be sanctified. In what way was this will contemplated? "I delight to DO THY will, O my God." The *done*-will, the will obeyed. The box was made to keep the will, to keep the purpose of God. Thereby we behold Him as the obedient One in the days of His flesh. How glorious was He before the Father. The ark had a cover. The mercy seat was a cover, the very name means this, but also means more, a cover *via* propitiation, *via* the bearing of wrath. The mercy seat was of gold. Some have thought that gold pictures Deity. That Christ was God is evident, but gold does not exactly picture Deity, it is associated with the hidden glory. Glory was undoubtedly linked with Christ's Deity, but observe that the mercy seat has no wood in it, and if the wood pictured humanity and the gold glory, we should have a picture of Christ without His humanity. But in resurrection He is God and Man! Further still, the mercy seat has the cherubim joined to it; believers are not joined to Christ in His Deity in such a way that they become Divine as He is. Hence it is important to see the true symbolism, He still remains the God-man. He still has the two perfect natures, but He has not the humiliation of the earthly life. The type is one of dignity and glory. Here we have Christ raised from the dead. The ark pictures Christ in the days of His flesh, keeping the law and will of God. The mercy seat

reveals Christ no longer the obedient One in humiliation, but the glorified One. Law has been settled, the mercy seat rests on the ark. Joined to the mercy seat we have the cherubim. Without the ark, the mercy seat would have had no position. Because there has been obedience unto death, we rejoice in the resurrection of the Lord Jesus as the faithful obedient One, and His people are joined to Him now on resurrection ground. Here we have what the saints are before the Father. Members of Christ, of one piece with the mercy seat! They are brought into the holiest of all. "Whom He justified, them He also glorified." "Raised us up together, and made us *sit together* in heavenly places in Christ Jesus." There we have the cherubim. The very word "cherubim" means, by derivation, "grasped ones." No one can pluck out of His hand. Held by a mighty power. Ah, beloved friends, if the ark pictures the work of Christ, the mercy seat pictures the Lord Jesus Christ as the One to whom His people are *united*. Their life is from Him, their glory is with Him. The mercy seat was *not* to be taken from the ark. The cherubim were not to be taken from the mercy seat. "Because I live, ye shall live also." "In Christ," *that* is the position. Let me repeat the words, "Made to sit together in heavenly places in Christ Jesus." *There* the two cherubim, pictorial of the redeemed of Jew and Gentile, have their faces toward the mercy seat and toward one another, for those who are glorified behold the glory of Christ, and behold the blessing of one another in Christ.

You will now observe a very important principle of types. The symbols which speak of the Lord Jesus are usually measured. Those which speak of His people as a united people are usually unmeasured. The ark is measured, the cherubim are not measured. We know a certain part of the Divine appointment, but much of the cherubim we cannot quite describe. In like manner, in the holy place, we shall find the table measured, but the lampstand which pictures the people of the Lord Jesus is unmeasured. So in the court, the altar, Christ, is measured: the laver, a picture of His people, is unmeasured. This is a little help to guide us. But to return. In the holiest of all we see the position of God's people in Christ, glorified in God's purpose; and that which they will be manifestly in a future day. But the size of "the holiest of all" is ten by ten by ten cubits, making a thousand cubic cubits, with the same symbolism as the thousand years of Christ's reign, the manifestation of the *glory* of Christ.

(If the Lord will, to be continued)

YOUNG PEOPLE'S COLUMNS

"Consider the Lilies"

These words of the Lord Jesus remind us that lilies are mentioned several times in the Bible, but we are not to think of them as *white* flowers. In Song of Songs, chapter 5:13, are the words, "His lips are as lilies, dropping sweet smelling myrrh." This is a picture to remind us of the beauty of a glorious Saviour. But lips of healthy persons are *red*, so we must think of the lily as a bright red or crimson flower.

LILIES AS ORNAMENTS

When Solomon built God's House, he set up two pillars in the porch, each about forty feet high, and he finished them off with "lily work" at the top. Also when he made the "sea," a large basin-like vessel of copper to hold water, he made its wide brim beautiful with "flowers of lilies" (1 Kings 7:22-26). So there was a double reminder of God's care, who clothes the lily, as the Lord Jesus said.

THE LILY A PICTURE OF GOD'S PEOPLE

It is the Lord Jesus, though His Name is not mentioned, Who says, "As the Lily among thorns, so is My love among the daughters." God's people are lovely in His sight, but only because He has made them so for the sake of His beloved Son. Why does He liken them to a Lily? There are seven reasons, namely,

(1) Because it is RED. Now that is the colour of blood, and God's people have been REDEEMED by the precious blood of Christ (1 Peter 1). That is to say, they have been bought for, and brought to, GOD. The price that has been paid is the death of the Lord Jesus. All mankind is "sold under sin," and are therefore slaves to sin (Rom. 7:20, John 8:34). The only way in which any one, even a boy or girl, can be set free is by faith in the Lord Jesus, Who gave His blood, that is. He truly died, bearing their sins in His own body (1 Peter 2).

(2) Because they are CLOTHED. The Lord Jesus said of the lilies, that "they toil not, neither do they spin: and yet I say unto you that even Solomon in all his glory was not arrayed like one of these . . . God so clothe the grass of the field" (Matt. 6). The spider spins a web from its own body. Not so the lily! It *does nothing* to make itself lovely. It is all the work of GOD. So it is with the people of God. Their clothing is not made by man, certainly not by themselves. How many of our readers can say, "I will greatly rejoice in the LORD, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the ROBE

OF RIGHTEOUSNESS" (Isa. 61).

3. Because they are LIVING. In Song 2:16, we read further words about the Lord Jesus, though His Name is not mentioned—"My Beloved is mine, and I am HIS: He feedeth *among* the lilies." We are reminded of the words, "Why seek ye the LIVING *among* the dead?" (Luke 24). The Lord Who died on the cross, rose from the dead, and lives for ever. Since He is the Living One, He will not find His pleasure amongst those who are dead in sin. There may be companies of people who profess that they know God, but if they are not "born again," they are dead, and the Lord cannot dwell among *them*. But the Beloved feeds *among* the lilies. Therefore they must be *living*.

4. Because the Beloved FEEDS among them. He does not feed Himself, but leads them as a Shepherd, and feeds them as a Shepherd. He loves to be in the midst of His people (see Zephaniah 3:17 and Hebrews 2:12). He Himself is their Food (John 6) and so is His Word (Jer. 15:16).

5. Because they GROW. "Consider the lilies of the field, how they grow." So long as they have life, they grow. Of course, a Christian boy or girl will "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Peter 3, and see 1 Peter 2), if there is life. It would be sad if a baby six months old was just the same as when it was born. Are you trusting in Christ as your Saviour, and *are you growing?*

6. The Lily is AMONG THORNS. That is a very real picture of the people of God *in* the world, but not of the world. The Lord Jesus said to His disciples, "Behold, I send you forth as sheep *in the midst* of wolves" (Matt. 10). Paul, writing to believers, said, "That ye may be blameless and harmless, the sons of God, without rebuke, *in the midst of a crooked and perverse nation*" (Phil. 2). The lily, with its tender blossom, is an entire contrast to the piercing and hurtful thorn. But this only shows what a Christian has to be in behaviour amongst those who may be hurtful and unkind.

7. Lastly, the time comes for lilies to be GATHERED (see Song 6:2, 3). The Beloved, the Lord Jesus, has His garden. He comes down, by His Spirit, into His gardens, the meeting places of His people, and to feed them. It is He Who "gathers" the lilies for this blessing. But the word "gather" reminds us that we all must leave the "gardens" on this earth, and be "gathered" with other "lilies" already in Paradise—God's garden. Can you say, "I am my Beloved's, and my Beloved is mine"? Then you will be ready for that day of gathering, for He has a right to take all His own whenever He wishes.



THE LORD TRAINS HIS APOSTLES Some Thoughts on Mark 3 : 13 to 6 : 13.

In this part of Scripture is displayed the wondrous wisdom of the Son of God in dealing with His chosen servants. After a whole night in prayer to GOD (Luke 6 : 12), He called "whom He would, and they came unto Him." In these few words are expressed the Divine sovereignty and power. He *willed*, He *called*, they *came*. His purpose in calling was twofold—

- (a) That they should be with Him.
- (b) That He might send them forth to preach and to have authority to heal sicknesses and to cast out demons.

Fellowship with Christ precedes true service

The disciples needed, as does every child of God, to be educated, and "who teacheth like Him?" These dear men were slow to learn, but they *did* learn, and this was through being "with Him." Even so, their failure again and again to grasp His teaching is faithfully recorded, and it was not until the baptism in the Spirit at Pentecost that they were able to bear a powerful and authoritative witness. It is then we read that "they took knowledge of them, that they had been with Jesus" (Acts 4 : 13). In the record that follows the *call* are recorded the Lord's varied experiences in which the apostles had some share, but to what extent they entered into them we cannot tell, except that subsequent words and behaviour imply an imperfect appreciation. The first experience was having to—

Forego their own comforts

They went home, but "the multitude cometh together again, so that they could not so much as eat bread." The crowd of people wanted the Lord and the benefit of His blessings, and He would not deny them, though it meant missing a meal. True service to God costs, but those who are ministering in fellowship with Christ gladly pay the cost if the multitude come to hear Him in the ministry (see verses 19 : 20). Secondly, the follower of Christ will experience—

Misunderstanding and Misrepresentation

The first from friends, the second from foes. "And when His kinsmen heard of it, they went out

to lay hold on Him; for they said, He is beside Himself" (Mark 3 : 21). It is one thing to endure such trials personally, and another to be "with" a person thus suffering, and so be identified with him. One of the most painful trials is to be regarded as unreasonable in devotion to God and His cause, and especially when criticism of this kind emanates from those "near and dear," and attempts are made to hinder such devotion. But the Lord Jesus knew this, and so will also His disciples. Moreover, His motives and method were impugned. Instead of recognising that His works were by the Holy Spirit's energy in Him and through Him, the "religious" men of the day ascribed them to the energizing of Satan. The Lord exposed their *foolishness*, but went on to shew the extreme *wickedness* of their assertion, and to denounce it as a sin which "hath never forgiveness." The disciple is not greater than his Master, but shall, if faithful, know a like antagonism (Mark 3 : 22-30).

Spiritual Kin and Relationship

A regenerate person is one born into the family of God. His own relatives may be far from God, but he finds those who are "akin" to him in a new and spiritual sense. With such he finds understanding and fellowship, and "unity" transcending all barriers, religious or otherwise. That is because he is one with the Lord, Who said, concerning those who do the will of His Father (Matt. 12 : 50), who hear the word of God and do it (Luke 8 : 21), "the same is My brother, and My sister, and My mother." Notice he puts "mother" last, a veiled rebuke to those who exalt Mary to a place never desired by, or intended for her. The Lord never taught disregard or disrespect to father or mother, but that they have second place to Him.

Not all Sowing is followed by Reaping

This is not the place to expound the parable of The Sower, but to call attention to the fact that only one in four responded to the preaching of the Word, even though THE Sower was the Lord Himself. Was it not prophesied of Him—"I have laboured in vain, I have spent My strength for nought, and in vain" (Isa. 49 : 4). How many a missionary has waited years for any sign of response to the patient, day-by-day, preaching of the Gospel. "Mass movements" are not the common result of continued service. But there was some fruit, and so there shall be for those whose faith is sorely tried by seeming barrenness. Sometimes results are seen afterwards by another worker. "And herein," said the Lord Jesus, "is that saying true, One soweth, and another reapeth" (John 4 : 37). But the lesson is often hard to learn.

Personal Spirituality must be cultivated

How much depends upon a true listening to what God has to say. "Take heed *what* ye hear." His word has been given to His people to appropriate and assimilate, so that of the careful and reverent reader, it may be said "he hath," and the promise shall be made good to him, "shall more be given." Blessed is he who "hears" and "has." But there is a warning to him who "hath not," to whom the word has not been profitable. Associated with this teaching of the Lord is the implied exhortation that witness is to be open and manifest. The lamp is not to be "put under a bushel, or under a bed." The testimony is not to be hindered by business or by sleepiness. It is to be seen. But if there is failure, there will be an exposure in a future day. "For we must all appear before the judgment seat of Christ" (2 Cor. 5:10).

The Kingdom of God

The apostles needed instruction hereon, for not only the Jews generally, but they themselves had carnal views of the Kingdom. Hence the Lord gives two pictures, one of the Kingdom of God, as unseen and unreal to the natural mind, but which is *seen* by those who are born again (John 3:3). Here it is likened to good seed which shall spring up and grow, and yield a harvest "in That Day."

The other picture is that of something "great" and attractive, appealing to the senses, but likened to a tree shooting out "great branches," but yet affording shelter to "fowls of the air," already likened by the Lord to Satanic activity. This is Christendom, a travesty of the Kingdom of God which "cometh not with observation."

Whether the disciples understood the significance of this distinction is hard to say, but we who live in the later part of "this present evil age," have eyes to see the "development" foretold by our Lord. At least every regenerate person ought to be able to make the distinction clear in his own mind, and seek grace to be separate, "perfecting holiness in the fear of God" (see Mark 4:26-34).

The Lord's authority over the Elements

Just as the seed grew, "he knoweth not how," even while he sleeps, so the Lord, when asleep, was still the LORD, and no harm could possibly come to those in the ship *where He was*. Yet lack of faith led to fear, and merited His rebuke. Nevertheless, all was over-ruled to His glory, for He manifested His power in rebuking the wind and calming the sea. This should have greatly encouraged them, yet "they feared a great fear." What is our re-action to any manifestation of the power and authority of our glorious Lord?

The Lord's authority over evil spirits

After a night on a stormy sea, the disciples, immediately on landing, are met by a man in a fearful state, possessed by a legion of demons. He was beyond all human help—"neither could any man tame him" (Mark 5:4). But he was not beyond Christ's power, for by His word the demons were expelled, and the man was found "sitting, and clothed, and in his right mind." The disciples witnessed all this, and later, by the same authority (delegated to them) were themselves able to cast out demons. But they also learned another lesson, namely, that popularity is not to be enjoyed by those who "work the works of God." The Gadarenes, who had lost their herd of swine, and were possibly resentful, were also "afraid" when they saw a complete change in the man once demon-possessed. "And they began to pray him to depart out of their coasts." There have always been people like this. Even in Job's day, "they say unto God, Depart from us; for we desire not the knowledge of Thy ways" (Job 21:14). There also seems an allusion to the flood, prior to which, wicked men "said unto God, Depart from us: and what can the Almighty do for them (or to them)" (Job 22:16, 17). Man has not changed. Rather, the present day resembles that far-away day.

The Lord's authority over disease and death

Nothing is impossible to Him, but He works by means of the faith He imparts. On His way to heal the little daughter of Jairus, He was hindered by a throng of people (Mark 5:21-43). Among them was a woman, whose long illness could not be cured by man, healed through touching the hem of His garment. For "virtue (power) had gone out of Him," and was effective because of her faith. The crowd surged around, and many must have touched Him, but hers only was the touch of faith at that time. Were those who later acted thus encouraged by her example (see Mark 6:56)?

But Christ Who overcame death, had authority to restore life in others. The sick child had died whilst the Lord was on His way to heal, but calmly He entered the death-chamber, and, although He was "laughed to scorn," He brought the child back to life. There are still those who doubt the power of the Gospel of Christ, and even mock, but it is through that Gospel, preached in the power of the Holy Spirit that men are quickened (made alive) who were "dead in trespasses and sins" (Eph. 2). The time came when the apostles who had witnessed this miracle saw the greater miracle of three thousand passing from death unto life.

The Prophet without honour

The final lesson learned through being "with Him" is not unlike that taught at the beginning (see again Mark 3:21). He "came into His own country" (Mark 6:1-6). His teaching in the synagogue not only astonished His hearers, but offended them, for they looked upon Him as just one of themselves. This is a common failure, and arises often from jealousy. Yet plainness of speech, though welcomed by those who earnestly desire to know the truth, is strongly resisted by the proud and self-righteous. Unbelief is the root and fruit of this attitude, and was to be met by the apostles as they went about their Master's business. "A prophet is not without honour, but in his own country."

Conclusion

Through being "with Him," the disciples had been taught (but did they learn?) many things, preparing them for His "sending forth." They had to learn not to trust man, fickle, complaining, sceptical, proud, censorious, resentful, witness-rejecting. On the other hand they saw the evidences of their Lord's power and authority over the elements, over demons, disease, and death. They were warned of all kinds of opposition, yet they were assured that He would be with them, and would endue them with a similar power and authority to do the things that He did. So, being *thus* "trained," they "went out and preached." Would that all who have any calling to serve God, experienced the like "education," which cannot be gained in a theological seminary. Let us, beloved, by the Holy Spirit's enabling, so learn and so serve.

INSPIRED WORDS INSPECTED**No. 76**

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost. That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the Law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, Who is over all, God blessed for ever. Amen.

(Romans 9 : 1-5).

I SAY (lego); verb present, indicative, first person singular.

THE TRUTH (aletheian); noun, feminine, accusative, no article. Paul is asserting the truthful *character* of what he is about to write.

IN (en); preposition, always governing dative.

CHRIST (Christoi); proper noun, dative.

I LIE (pseudomai); verb, middle voice, first person, present tense (our prefix "pseudo-" is derived herefrom).

NOT (ou); negative of fact. This word precedes "I lie."

MY (mou); possessive pronoun, genitive, from ego (I).

CONSCIENCE (suneideseos); noun, feminine, genitive, from suneidesis (conscience); from sun (together with) and eidenai (to know or perceive). Literally, "a knowing together with," that is, with myself.

BEARING WITNESS (summarturouses); verb present participle, genitive, singular, agreeing with "conscience." Compound of sun (together with) and martureo (I bear witness). Translate, "bearing witness together with." The twofold occurrence of "sun" may illustrate the inward unity experienced by Paul. In these last two words we have what is called "genitive absolute."

ME (moi); personal pronoun, dative, from ego. "To me."

IN (en); see above.

THE HOLY (hagioi); adjective, neuter, dative, qualifying Spirit." From hagioi, -a, -on. There is no article, "the."

GHOST (pneumati); noun, neuter, dative, from "pneuma" (Spirit).

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

I (moi); "to me" (see above).

HAVE (estin); verb, present, indicative, from "eimi" (I am). Literally "is" or "there is." The whole phrase is literally, "There is to me."

GREAT (megale); adjective, feminine, nominative, from "megas, megale, mega" (great); qualifying "heaviness."

HEAVINESS (lupe); noun, feminine, nominative, (grief or sorrow).

AND (kai); conjunction.

CONTINUAL (adialeiptos); adjective, nominative, meaning "unceasing." Compounded of "a" (privative, corresponding to "un-") and "dialeipo" (lit. to leave between, that is, an interval of space or time); therefore, "to cease." This verb occurs in Luke 7:45. The adjective occurs only in one other place, 2 Timothy 1:3, but the corresponding adverb is in Romans 1:9.

SORROW (odune); noun, feminine, nominative, meaning "pain" in an acute sense. Elsewhere the word occurs only in 1 Timothy 6:10. The verb, "odunaomai" (I suffer acute pain) occurs in Luke 2:48 (sorrowing) and in Luke 16 24:25 (tormented).

IN (not in text).

MY (mou); see above, "of me."

HEART (tei kardiai); noun and article, dative, feminine. The whole phrase may be rendered, "at my heart." The two verses reveal the deep inward feelings of the Lord's servant, regarding the unsaved.

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

I COULD WISH (euchomen); verb, imperfect, first person, singular, from "euchomai" (I pray, I wish for). See Acts 27:29 (wished for), and 3 John 2; also 2 Corinthians 13:9, though in verse 7 it is "pray." Translate, "I was wishing" or "I used to wish." Paul seems to be speaking of his unregenerate state. It would hardly be in keeping with godliness to wish oneself accursed.

THAT (not in text).

MYSELF (autos ego); lit., I myself, the "autos" signifying "self," this latter sense being implied in our words, "automatic," "autonomy," etc. It lends emphasis to the first personal pronoun.

WERE (einai); verb, infinitive, from "eimi" (see above). Literally, "To be."

ACCURSED (anathema); noun, neuter, meaning "a devoting to vengeance," "a curse" or "an accursed thing."

FROM (apo); preposition, meaning, "away from," governing the genitive case.

THE CHRIST (tou Christou); noun, and article, genitive. Translate, "The Messiah." Yet Paul, prior to his conversion, did not believe that "Jesus is the Christ." These words, the first half of verse 3 may be parenthetical, so that the next word, "huper" follows, "my heart" (end of verse 2).

(If the Lord will, to be continued.)

THE EARTHLY HOUSE OF THIS TABERNACLE

"Wisdom excelleth folly, as far as light excelleth darkness"—Comments on Ecclesiastes 11:9-10; 12:1-8.

R. L. WHEELER

Foreword

Solomon began his reign over God's people Israel with a tender and devoted heart towards the Lord, and with a majesty and glory exceeding all that were before him, and all who came after him in Jerusalem. Yet alas, as we know, in his latter

days he grievously departed from the Lord. (1 Kings 11:1-13.)

This book of Ecclesiastes appears to have been written in Solomon's old age, and in contrition of heart. His acquaintance with life, his inspired wisdom, and his plaintive cry regarding the vanity and brevity of life find an echo and response in every thoughtful heart which ponders the wonderment and the solemnity of life in its various aspects. (Ecc. 2:9-11).

The writer is not unmindful of the inequalities of life, and refers to this more than once. The oppression which is done under the sun, and the tears of them that are oppressed and who had no comforter. Yet he does not charge God foolishly. His faith and confidence is that God regards these matters; that there will be a recompense, and that everything will be brought into judgment. (Ecc. 4:1; 5:8; 8:11-13.)

There seems to be no doubt as to the authorship of this inspired book. David had only one son who was king of Israel in Jerusalem, and although there is not in this book expressed sorrow for sin as for instance in the penitential Psalms, yet the repeated exhortation to fear God presupposes in the writer himself that humble and contrite heart that God will not despise, and which is begotten by the Spirit of God. (Isa. 57:15).

Although it is difficult to know with certainty the various parts of the body intended in this highly figurative but impressive and elevated language, and some have gone into great and ingenious detail, yet in general the allegorical teaching seems fairly clear. The body is likened to a house of clay in Job chapter 4 verse 19; and to a tent in second Corinthians chapter 5 verses 1-9; a realistic picture indeed of man's brief and changing sojourn on earth.

Warning to youth

The allegorical teaching regarding old age, partly under the figure of a house, is fittingly prefaced by a warning to youth; for the young are particularly prone to walk without forethought in the way of their hearts and in the sight of their eyes. But the Preacher reminds them that at the last it will not be well with the wicked, and that God will require that which is past. (Ecc. 3:15).

Therefore they are exhorted to put away the youthful lusts of their heart and flesh, for childhood and youth, though so delightful in many ways, are vanity unless they are related to the fear and love of God. And it may also be added, because they are fleeting, so quickly gone, and never to return.

The analogy of old age. The failing body

Verse 1

Therefore continues the Preacher, because of these solemnities, *Remember now thy Creator in the days of thy youth.* While life lies brightly before you, and wherein is your true delight and blessing. So many have to regret wasted years of vanity in their early life. *While the evil days come not and the years draw nigh when thou shalt say, I have no pleasure in them.* As come they will. Days not necessarily evil in themselves, but bringing sufferings, bodily infirmities, making life a burden.

Verse 2

While the sun or the moon or the stars be not darkened, nor the clouds return after the rain. Words further illustrating days of distress. Instead of the usual brightness after rain, the clouds gather again with but brief interval, bringing further storms, further troubles to the weary body.

Verse 3

In the day when the keepers of the house shall tremble. The arms and the hands, once so able to labour and to build up, once so skilled to provide and protect, but now weak and tremulous. *And the strong men shall bow themselves.* The legs and thighs, in youth and prime of life so strong and upright, but now bowed down because of the weight of years and frailty. *And the grinders cease because they are few.* The teeth, once so active to eat and enjoy the good of all his labour. *And those that look out of the windows be darkened.* The eyes, in youth so keen, observing with delight the world and all that therein is, its beauty and functioning, but now dimmed and feeble.

Verse 4

And the doors shall be shut in the streets, when the sound of the grinding is low. Some suggest a reference to the ears, the aged so often being shut off from social intercourse because of deafness. Others have suggested that the shut mouth and lips are figured, conversation with others not being possible through deafness. (See Barzillai's interesting account of himself in his old age. 2 Samuel 19:31-37. *And he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.* Words speaking maybe of restlessness, sleeplessness, another infirmity often prevalent in old age. The latter clause seems to refer to the delights of the sons of men, such as musical instruments and singers, which no longer enchant the senses as formerly.

Verse 5

Also when they shall be afraid of that which is

high, and fears shall be in the way. Even small things become big in old age, and fears beset them in their ascents and descents, in their goings out and their comings in.

And the almond tree shall flourish, and the grasshopper (locust) shall be a burden. Some have seen in this first expression a reference to the feebleness of old age, small things, such as the constant resonant noise of the locust being a burden that the mind cannot throw off. *And desire shall fail,* for the body no longer responds to the duties and pleasures of life. Everything is about to be left, possessions, treasures, for others to use, or to squander (Ecc. 2:19). Naked we came into the world, and naked we shall depart. *Because man goeth to his long home,* the grave, until the resurrection day. He shall return no more to his house (Job 7:10). *And the mourners go about the streets.* Bewailing the dead, as was the custom. (Amos 5:16. Matt. 9:23.)

Verse 6

Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Calamitous and impressive figures, fourfold, bringing before us the severing or separation at death between body and soul, or flesh and spirit, that mysterious union so incomprehensible and inexplicable. Man can kill the body, but after that can do no more. God only is able to deal with both, and Him we should fear. How many are deceived by those who profess priestly powers to aid the soul after death. (Luke 12:4, 5).

Verse 7

Then shall the dust return to the earth as it was. For out of it man was taken. Dust thou art, and unto dust shalt thou return. *And the spirit shall return unto God Who gave it.* To give an account of the deeds done in the body, and to be judged according to their works.

Thus ends man's brief sojourn on earth, for our days are as a shadow and there is none abiding, and the soul that sinneth it shall die. It is the way of all flesh, for the preacher is referring to the physical frame, the earthly house of this tabernacle. And although all the calamitous circumstances depicted may not be experienced yet it is nevertheless a true and pathetic picture of the failing body at the last.

Verse 8

Vanity of vanities (the most utter vanity) all is vanity. This repeated expression characterises the whole book, and has reference to things under the sun, that is, on the earth. It is the cry of one who

through painful spiritual conflict has been deeply taught of God, and it is the experience of all those who have been taught in God's school, even though God leads His children through different pathways to this end; though truly not an end in itself.

The deep experience of the apostle in Romans chapter seven is somewhat parallel, though there it is the apostle's realisation of the corruption within, in the heart, rather than the vanity of things without. Yet both are complementary one to the other, and the work of the Spirit of God in the heart has ever been to this end, that the soul may find its delight and satisfaction in things above the sun. (Col. 3:1-4.)

The experience in Romans chapter seven is the background for a right appreciation and enjoyment of the liberty and assurance so jubilantly recorded in the latter part of Romans chapter eight, and the lesson of the Book of Ecclesiastes purges and frees the soul for experience of the ardent love and intimate fellowship so wonderfully portrayed in the book following Ecclesiastes, namely, the Song of songs—the love of the Shulamite for her Beloved, the saint for his Saviour, the church for her Lord.

And all the Lord's ways with His redeemed children are with this object (Deut. 10:12; Matt. 22:37). Nothing less will suffice. It is this undivided affection for which the Lord woos and wounds. And only thus shall we be found "worthy of the Lord," and only thus shall we rightly evaluate and regulate the things "under the sun." (Matt. 10:37-42.)

A MAN UNDER AUTHORITY

Luke 7:1-10

In these words, a Roman military officer described himself, although, most probably, he did not realize he was thereby giving a true, though faint picture of the MAN greater than he.

His character was known and esteemed by the Jewish elders; "he was worthy . . . for he loveth our nation, and he hath built us a synagogue." A Gentile by birth, he did not despise the nation of Israel, but recognized them as belonging to God, of Whom he was doubtless a worshipper. Moreover, soldier and disciplinarian as he was, he had a tenderness of heart, opposite characteristics by no means incompatible. How many slaves he possessed we do not know, but there was one "who

was dear unto him," that is, he was held "in honour" (*precious*, as it is sometimes rendered) by his master. Hence, when the servant was sick, the elders of the Jews were asked to convey a request to JESUS, of Whom he had "heard," to "come and heal his servant." The Lord went with them, but "when He was now not far from the house, the centurion sent friends to Him, saying unto Him, Lord, trouble not Thyself; for I am *not worthy* That thou shouldst enter under my roof wherefore *neither thought I myself worthy* to come unto Thee; but say in a word, and my servant shall be healed." So, although his Jewish friends said he was *worthy*, that was far from his own thoughts about himself, another admirable trait in his character.

What, however, delighted the Lord Jesus was not the nobility of this man's character, but *the quality of his faith*. He knew that Christ could use His power without physical contact. Distance was no hindrance to the exercise of His gracious authority. And this the believer knows by happy experience, today.

The centurion was in a twofold position—"I am a man *under* authority, having *under* me soldiers." He had to obey the great Roman "powers that be," and yet had to be obeyed by his soldiers and slaves. And was not that an analogy of the position and condition voluntarily undertaken by the Son of God? He "took upon Him the form of a servant, and was made in the likeness of men . . . and become *obedient* unto death" (Phil. 2:7, 8). He was ever under obedience to the Father, Whose will He ever obeyed. "My Father," He said, "is greater than I." "The words that I speak unto you I speak not of Myself: but the Father That dwelleth in Me, He doeth the works" (John 14:10). "For I have not spoken of Myself; but the Father Which sent Me, He gave He a commandment, what I should say, and what I should speak" (John 12:49). So that, "all that Jesus began both to do and teach" was under the *loved authority* of the Father. And yet He Himself *possessed authority*. He spoke "as One having *authority* and not as the scribes" (Matt. 7:29). "But that ye may know that the Son of Man hath *authority* (lit.) to forgive sins" (Matt. 9:6). "With *authority* commandeth He even the unclean spirits, and they do obey Him" (Mark 1:27). Even when He had been raised from the dead, He announced, "All *authority* is given unto Me in heaven and in earth" (Matt. 28:18).

Thus can be seen some resemblance in the centurion's (earthly) position to that, infinitely

greater, of the Son of God. But it is the way in which this man speaks to his soldiers that adds somewhat to the analogy. Whatever he says, whether "Go," or "Come," or "Do," instant obedience is both commanded and given. One thinks of the words, "Whatsoever He saith unto you, do it." Note the central word is "Come," the precious constraining word that reaches the heart of the conscious sinner, the one having "laboured" in his own strength to fit himself for God, and become "heavy laden" with despair. 'Tis such that, through the gracious work of the Holy Spirit, That One sent forth by the Father and the Son, are "compelled to come in." "Come," says the Saviour, "and he cometh," and finds rest, for with His word is the enabling power.

(If the Lord will, to be continued)

A WORD TO THE UNCONVERTED

"Once to Die"

"Oh yes! we all have to die once." "Of course!" You have often heard these words, sometimes spoken very lightly. It is easy thus to speak when health is good, and all is going well, and that event is, *or seems to be*, far off. Some people are daring and risk their own lives, and those of others, perhaps by speeding in a car. Life seems to be held so cheap in these careless days, but what lies beyond death, few appear to know, or even desire to know. Others imagine that death ends all, and means entire extinction of the person. Moreover, there are false religious systems that lend support to this idea. Yes, death is a reality, and we do not like to contemplate leaving this earthly scene. It is natural to "put afar the evil day."

But the day will come when relatives and friends will stand around your bed, and watch you sinking, and, when death takes you from them, they will probably say, "It is a happy release." Would they say such words if you were suddenly cut off by, say, a car accident? Such *could* be as happy a release as a peaceful passing away on one's bed. *It all depends upon what the life has been.*

When conscience is awake, the thoughts are often troubled through fear of death. Why should there be such fear? Surely, it is the conviction—so often stifled—that *death does not end all*. Such conviction is true. It may be Divinely wrought. It is certainly in accord with what the Bible teaches. In fact, there is no other book, and no other source of information in the whole wide world, where *certainty* and *truth* about what lies

beyond death can be found, but in the Bible. There it is said, "It is appointed unto men once to die." To this all must, and do, assent. But it is further said, "And after this *the judgment*." To this the mind of man demurs, and often objects. But, dear reader, do not trifle with the Truth, lest it rise up to condemn you in a coming day of *judgment*.

Must the writer, however, close this message only with a note of warning? Is there no ray of hope for one who fears death, and feels he is not prepared for the day of his departure? What has caused this state of mind? If it is a sense of unfitness to meet GOD, if the remembrance of sins is as a heavy weight, if there is a desire to be forgiven, and to be at peace with GOD, there is hope. "CHRIST died for the *ungodly*." "GOD justifieth the *ungodly*." The LORD JESUS CHRIST said, "I came, not to call the righteous, but *sinner*s to repentance." Such He welcomes, and why not you?

Note to readers:

"ANGELS"

If the Lord will, the article on this subject will be continued in the next issue.

NOTES ON MEMORIZED VERSES

MARK 2

26. The Lord exposes the Pharisees' inconsistency. 27. The Sabbath became because of the man, (lit.), that is for his good. 28. "*The Man*" may refer to the Lord Jesus. Hence, as Son of Man, He is Lord of the Sabbath.

MARK 3

1. The Lord's example—gathering in the appointed way. 2. 3. A further proof of His words as just recorded. He is Lord of the Sabbath. 4. A question they could not answer. 5. Anger, because of hardness of heart; mercy because of His own tenderness of heart. The word of command was accompanied by the power to obey—"the obedience of faith." 6. *Enemies* work together against God's Sent One (cf. Ps. 2:2). 7. 8. From these He withdrew, but a multitude "followed" and "came," because of what they *heard*. 9. They "thronged" and "rushed" (margin). 10. 11. Plagues and evil spirits subsect to Him. 12. But He will not accept testimony from demons (cf. Acts 16:17-18). 13. Whom He *willed* He *called*—they *came*. An effectual call. 14. Ordained (lit. made) *first* to be "with Him," then to be "sent forth." This took place (see Ch. 6:7) after much experience of His doing and teaching. 15. They were to do what He did (v. 10-11) by the same "power" imparted by Him to them. 16-19. Note the last-named, but *all* went into the house. 20. 21. The crowds hindered them from meals, and "friends" would hinder Him. What did the disciples think of the words, "Beside himself?" Note that all the disciples saw and heard, "with Him" was a preparation for their own service.

22. A foolish and wicked remark. 23-26. But a wise answer from Him who is "The Power of God and the Wisdom of God" (1 Cor. 1:24). 27. The One "Mighty to save" alone can bind the "strong one." 28. 29. 30. The *unpardonable sin* is attributing the work of the Holy Spirit to an "unclean spirit" which they wickedly asserted was in Christ. 31. 32. His *earthly* relatives called, the multitude echoed the call, but, 33. 34. He puts them in a secondary place, as the believer should (see Matt. 10:37). 35. The *heavenly* relatives of the Lord are those who do the will of God, and hear and do the Word of God (Luke 8:21).

MARK 4

1. 2. He began to teach . . . He taught. 3. There went out the Sower for the purpose of sowing. 4. The way a trodden way (Luke 8:5). 5. Stony or "rock." 6. Upward growth, but not downward (cf. Isa. 37:31). 7. Into the thorns, which "grew up together with it"

(Luke 8). 8. "The ground the good;" "kept on giving" fruit (lit.). 9. Oh for a hearing ear! (contrast v. 12). 10. He was alone, and they alone with Him. 11. It is of grace that any can know the things of God. It is given. (1 Cor. 4:7). 12. An *inward* seeing and hearing alone can lead to conversion and forgiveness. 13. This is a "key" parable, and its meaning essential to be understood, in view of the succeeding parables. 14. The Word is that which was sown. 15. "The fowls of the air" are a picture of Satanic energy. 16. 17. The scorching sun is a type of tribulation or persecution, neither evil in and of themselves, but finding out bare emotionalism. 18. 19. The choking thorns speak of "busy-ness" with things below, such as success in business, over much social intercourse, and the like. 20. Good ground is prepared ground. 21. A Lamp must be on a stand if the light is to be seen. Business (the bushel) or slothfulness (the bed) must not dim the light. 22. In a coming day all will be manifest (cf. 2 Cor. 5:10).

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JANUARY, 1964

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—FEBRUARY, 1964

Day	READING		LEARNING		Day	READING		LEARNING	
	Job	Luke	Isaiah	Mark		Job	John	Isaiah	Mark
1	10 1-22	18 1-14	54 5	2 26	1	34 21-37	3 18-36	58 6	3 29
2	11 1-20	15-27	6	27	2	35 1-16	4 1-26	7	30
3	12 1-25	28-43	7	28	3	36 1-16	27-42	8	31
4	13 1-28	19 1-10	8	3 1	4	17-33	43-54	9	32
5	14 1-22	11-27	9	2	5	37 1-24	5 1-16	10	33
6	15 1-16	28-48	10	3	6	38 1-14	17-31	11	34
7	17-35	20 1-18	11	4	7	15-30	32-47	12	35
8	16 1-22	19-26	12	5	8	31-41	6 1-21	13	4 1
9	17 1-16	27-47	13	6	9	39 1-18	22-36	14	2
10	18 1-21	21 1-13	14	7	10	19-30	37-52	60 1	3
11	19 1-29	14-24	15	8	11	40 1-14	53-71	2	4
12	20 1-29	25-38	16	9	12	15-24	7 1-18	3	5
13	21 1-16	22 1-18	17	10	13	41 1-18	19-39	4	6
14	17-34	19-30	55 1	11	14	19-34	40-53	5	7
15	22 1-14	31-46	2	12	15	42 1-17	8 1-14	6	8
16	15-30	47-71	3	13	16	Psalms			
17	23 1-17	23 1-12	4	14	17	1	15-29	7	9
18	24 1-25	13-26	5	15	18	2	30-45	8	10
19	25 1-6	27-38	6	16	19	3	46-59	9	11
20	26 1-14	39-46	7	17	20	4	9 1-21	10	12
21	27 1-23	47-56	8	18	21	5	22-41	11	13
22	28 1-28	24 1-12	9	19	22	6	10 1-18	12	14
23	29 1-25	13-24	10	20	23	7	19-42	13	15
24	30 1-15	25-35	11	21	24	8	11 1-19	14	16
25	16-31	36-53	12	22	25	9	20-46	15	17
26	31 1-22	John 1 1-18	13	23	26	10	47-57	16	18
27	23-40	19-34	58 1	24	27	11	12 1-19	17	19
28	32 1-22	35-51	2	25	28	12	20-36	18	20
29	33 1-13	2 1-12	3	26	29	13	37-50	19	21
30	14-33	13-25	4	27		14	13 1-17	20	22
31	34 1-20	3 1-17	5	28					

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