

# 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. 1 & 2

JANUARY to FEBRUARY 1964

FREE

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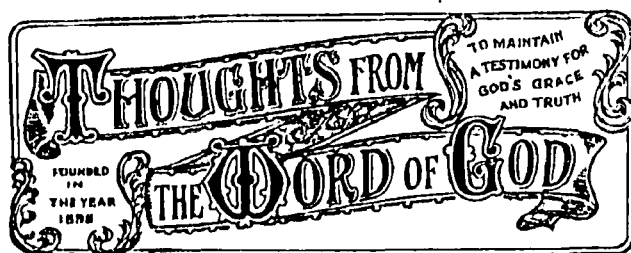
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"Yield yourselves unto the LORD  
... for the LORD your God is gracious  
and merciful, and will not turn away  
His face from you, if ye return unto  
HIM."

2 Chron. 30 : 8, 9.

"Wherefore, holy brethren, partakers of the  
heavenly calling, consider the Apostle and High  
Priest of our profession, Christ Jesus."

Ye holy brethren, ponder well—  
He is Apostle and High Priest—  
JESUS—, His boundless mercy tell,  
Who loves His brethren, e'en the least.  
Since He, your Lord, is not ashamed  
To call you brethren; ye are sons.  
Thus by His Father ye are named—  
"Born from above," ye favoured ones.  
"Because ye are sons."



### WORDS OF ENCOURAGEMENT

"From the first day until now." The apostle loved to encourage the saints, and Phil. 1:5. to commend wherever he observed growth in grace.

Of the believers in Philippi he had ever a joyful remembrance. He had them in his heart. How steadfast they had proved; "from the first day until now" their fellowship in the Gospel had not wavered. What a delightful testimony! And yet what a challenge to both writer and readers! How unworthy we should feel ourselves to be of such a commendation, realizing how often we have back-slidden in heart. But our God is our Father and delighteth in mercy, and can enable such a continuance in faith and fellowship as marked the saints at Philippi.

The Lord Jesus, when sending His word to the angel of the Church in Ephesus, reproved him thus—"Thou hast left thy *first love*." He had not continued, though he had *some* commendable qualities. It could not be said to him, "from the *first day until now*," but this was true of those to whom Paul wrote. And he added, "Being confident of this very thing, that He which hath *begun* a good work in you will perform (*finish*) it until the day of Jesus Christ." The initiative was GOD'S, faith responded, and there was proof of His in working by the life. "Until now" leads on to "Until the Day of Jesus Christ." May it be so, dear fellow-believers, in our experience, in the Holy Spirit's enabling.

Poem to Help Christian Experience—No. 260\*

#### A Hymn for Believers

With loving hearts adoring,  
Our Father, Thy blest Name,  
From humble souls outpouring,  
Thy praises we proclaim.  
'Tis only by Thy leading  
We seek Thy holy Face,  
Thy precious promise pleading—  
The boundlessness of grace.  
'Tis by the blood of Jesus,  
Thy well-beloved Son—  
The precious blood that frees us—  
This blessing He hath won.

We therefore come before Thee  
By that new living way,  
As grace-saved ones adore Thee,  
And trusting Thee, we pray.  
Our Father, keep us living  
Upon Thee day by day;  
With joy and with thanksgiving  
To walk the narrow way;  
Watching for His returning—  
A Saviour from above.  
O keep us ever yearning  
To see the Lord we love.

\* This number is not consecutive to that in the last issue, the explanation being that, in a previous issue, the wrong number was printed.

### THE TABERNACLE

(continued)

We next notice that, in the holy place, the Lord Jesus is pictured by a table and a lamp-stand, and also, by an altar, which is mentioned later, because picturing the prayerful devotion of God's people by reason of a sacrifice. If I think of the Tabernacle, what is Christ to me there? He is not only the Foundation, but He is the One from Whom I receive food and fellowship. Here is the aspect of the table. The table pictures His obedience, His glorious obedience. The bread upon the table pictures Christ as the One on Whom His people feed. He is sufficient for them all. The lampstand, too, pictures Christ. Oh, you say, I thought you remarked that it pictures the people of the Lord Jesus. Undoubtedly; there are two views. You will find in one Scripture *the whole* is called the lampstand, yet in the same passage the centre shaft is the lampstand. I would ask you to notice the Divine words. Exodus 25:31-40. The lampstand of pure gold, his shaft and his branches. Observe the shaft and the six branches. Three branches of the lampstand on one side, three branches on the other side. And then we have verse 33, three knops in one branch. In verse 34, in the lampstand shall be four bowls with their knops and their flowers. So the centre stem alone is called the lampstand, and in verse 35 we read of the branches that proceed out of the lampstand. The centre one is the lampstand, yet on the other hand the whole is the lampstand. Is the teaching difficult to follow? Surely not. Christ is seen in His central aspect, His people are brought before us as members of Himself. Therefore the whole is called by His Name; and in the type the whole is called the lampstand. "In Christ," how wondrous. Accordingly the lampstand is all of gold, no wood. For in the days of His flesh we were not joined to Him. Except the Corn of Wheat fall into the ground and die, it abideth alone, but if it die it

bringeth forth much fruit. Whether you have union with Christ, with golden types, or whether you have Christ in the days of His flesh, pictured by wood and gold, the symbolism is perfect. Our unity with Christ is now that He has been raised from the dead, and how glorious is He! Hence we do not find wood and gold. *Only* gold in the lampstand, the talent of pure gold, the glorious, weighty One. The six branches, three each side, give a balance of proportion, picturing again Jew and Gentile, and also the wondrously complete work of the Lord Jesus in its effect. The lampstand was not for lighting from man's standpoint, it was rather before God. It was lit at night: the light of devotion. But *one* central part appears never to have gone out. The oil was received by the branches from the central shaft—out of His fulness have all we received—that in the night we may have an ascending of the brilliance of devotion before the Father. If I am in Christ, and you are in Christ, beloved friends, we *shall* receive continually from His fulness. When we worship there will be the ascending of that which is bright and brilliant *before Him*. But there can be no lampstand till there is first the table. Fellowship, worship, receiving the food, praise and glad devotedness, this is the Divine plan. The altar of incense pictures Christ as the basis of our prayers. In the Tabernacle we have three pieces of furniture, table, lampstand, altar. Now draw your contrast with that which the woman of Shunem prepared for the dear servant of God. We read, "Let us make a little chamber, I pray thee, on the wall; let us set for him there, a bed, and a table, a stool and a lampstand." Two things are absent from the Tabernacle, the bed and the stool. "Every priest STANDETH daily offering the same sacrifices." There was no sitting in the Tabernacle. "This man, after He had offered one sacrifice for sins for ever, sat down." A wonderful contrast. The failure of the type is thus set forth, *but something more as well*. We are made to sit together in *heavenly* places in Christ Jesus. The sitting is in the holiest of all. In worship there is to be continuance. No bed, no stool. But the table, and the lampstand, are in both the Lord's room for His people and in Elisha's room. No bed, no stool, in the former. Ah, beloved friends, let us not be weary of worship. No bed, no stool. Let us continue devotion in Christ Jesus.

Thus we find brought before us in the holy place, Christ as the Food of His people, Christ as the One through Whom His people receive the fulness for worship, and Christ as the Basis for the prayer of His people. When we come together,

what do we need? Food, worship, prayer. The holy place was the gathering room of those who were in a right position, and a right condition. As priests they were in the right position, as those who had been to the laver, they were in the right condition. And the gatherings of saints should be tabernacle-gatherings for food, worship and prayer. Now the veil has been rent, it is in full view of the glory, at *least* fuller view of the glory, for now it is *not* with the veil between, nevertheless yet we see through a glass darkly, soon face to face. But from the standpoint of acceptance and enjoyment, there is *now* no more conscience of sins. The veil has been completely rent, and the way into the holiest is made manifest.

We have seen Christ as the One to Whom His people are united from the standpoint of eternal glory, and from the standpoint of present worship. Before we leave the Tabernacle itself, let us notice some other pictures of Christ. The two veils picture Christ. The sockets of redemption silver picture Christ. In them we have the Tabernacle's stability and grandeur. Its foundation, its doors, everything must be seen to picture Christ. Oh, that we might behold more of His fulness. That the veil pictures Christ is plain. "Through the veil, that is to say, His flesh." *His* flesh was different from others. He became in the likeness of sinful flesh, but His was not SINFUL flesh. "In *me*, that is in my flesh, dwelleth no good thing." But *He*, through the body of His flesh has made a way of acceptance for His people. We are told that the law of commandments, contained in ordinances was in the midst, and that it was taken out of the way by the work of Christ. The veil was in the middle, and it was rent through the work of Christ. Hence the veil pictures the law. Yet the veil also pictures His flesh. Can the two figures combine? Yes, for He was made under law, and He fully kept it. He was obedient unto death, and the rent veil speaks of One Who died, not only as a martyr, or hero, but as the God-appointed Sacrifice. From above fire was sent into His bones, and the wrath of God broke on Him that it might not break on His people. "Awake, O sword, against My Shepherd." The veil of the temple was rent *from* the top to the bottom. No unfinished work! Complete entrance made complete glory in view! The veil, therefore, pictures Christ as the perfectly obedient One, Who, by His death, has made the door perfectly open. There are those who tell us incarnation saves a man. Incarnation puts the veil between the sinner and God. Atonement opens the way. Incarnation makes me ashamed of my utter

(continued on page 11)

## YOUNG PEOPLE'S COLUMNS

### Three Gardens

As you know, the Bible speaks quite often of Gardens. And whatever is contained in the Book of God should always be interesting, especially to those who know the One Who has given this Book. I wonder how many of our young readers can really say, "I know Him to be the God and Father of the Lord Jesus Christ, and my Father, too, because I am trusting the Lord Jesus as my Saviour." Let us then look at a few places in the Bible where Gardens are mentioned. We have not far to read, because in Genesis 2:8, we read of—

#### THE GARDEN OF EDEN

This was the work of God, for "The LORD God planted a garden eastward in Eden, and there He put the man whom He had formed." The man did not plant this garden. It was all of God, and very *beautiful*, for He "made to grow every tree that is *pleasant to the sight*." It was also very *good*, as all creation was when it was fresh from the hand of God, for there were trees "*good for food*." Beautiful and good was this lovely garden. "And the LORD God took the man, and put him into the garden to dress it and to keep it" (verse 15). Everything in it was for Adam and his wife, *except one tree*. God could not have done more for their happiness, and yet, when the tempter came and put doubts into the mind of Eve, she believed his lie; for he wickedly promised that, by taking the fruit of the forbidden tree, they would be equal to God. But when she *did* eat, and gave the fruit to Adam, they soon found out that Satan's words *were* a lie, for they were no more happy in the presence of God but they hid themselves among the trees. God could not overlook their sin, and so could not allow them to remain in that lovely garden. "So He drove out the man," and as there was at the entrance "a flaming sword which turned every way," they could never dwell there again. Nevertheless, God shewed much grace toward them, in that He did two things, namely—

1. He made the first promise of One Who would come and bruise the head of the evil one, though He would Himself be bruised when fulfilling the work of Salvation. He is called the Seed of the Woman, and that One is the Lord Jesus (see Galatians 3:16).
2. He made them coats of a skin. They had tried to clothe themselves with leaves, which could not last. Therefore God made the first sacrifice. An animal was slain, its blood was

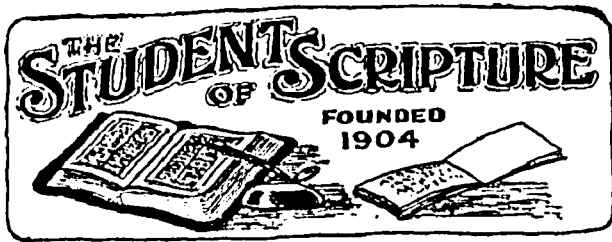
shed, and its skin used to be the clothing of Adam and Eve. This is a picture of what the Lord Jesus has done. For He was slain and has redeemed a great multitude of sinners by His own blood. Moreover, He has not only *taken away* their sins, but *given something*, even a robe of righteousness (see Isaiah 61:10).

The sin of Adam was so great (though some are foolish enough to think it small) that it has affected and infected the whole human race. Adam was made *in the image of God* (Gen. 1:26, 27), but when he had a son, he "begat him *in his own likeness, after his image*" (Gen. 5:3). And every one *born into the world* is just the same, a child of Adam. And so are you, dear young friend, and will be no different until you are "born again" (see John 3). God grant that many who read these lines may believe on Christ and be saved.

#### THE GARDEN OF GETHSEMANE

We now turn to the later part of the Bible, to John's Gospel, chapter 18:1. "When Jesus had spoken these words, He went forth with His disciples over the brook Cedron, where was a *garden*, into which He entered, and His disciples." This garden is called Gethsemane (Mark 14:32). We must remember, that as Adam is called the "first Adam" and the first man," so the Lord Jesus is called "The Last Adam" and "the Second Man" (1 Corinthians 15:45-47). So we see that both the first Adam and the last Adam were *tested in a garden*. Satan was present and busy in both. Adam fell, and brought down the whole human race. But the Lord Jesus, who was so fiercely tempted that "His sweat was as it were great drops of blood falling down to the ground," overcame. *The will of His Father* was that He should die, bearing the sins of "a great multitude that no man can number," and thus endure the wrath of God in their place. The Father's will was very dear to Him (Ps. 40:8) and so He prayed, "Abba, Father, all things are possible unto Thee: take away this cup from Me: nevertheless not what I will, but what Thou wilt" (Mark 14:36, also Matt. 26:39, and Luke 22:42). The Lord Jesus overcame, He went to the cross, where He made an offering of Himself, thus fulfilling the *will of God*. And because of that, all God's people (that is, those who are born again") can say, "By *the which will* we are sanctified by the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

So where Adam fell *in a garden*, the Lord Jesus triumphed *in a garden*, and fulfilled the promise made in Genesis 3:15. It is not without interest that the body of the Lord Jesus was laid in—



### A-MILLENNIALISM

In the past few years, there has been a notable and welcome revival of interest in what is known as "the doctrine of grace," that is, the truth of God respecting election and predestination according to the sovereign will of God. One cannot but rejoice in such a revival; at the same time, let it ever be realized that "Knowledge of the truth" (see 2 Peter 2:21) is not the same, necessarily, as "the love of the truth." The novelty—as it would seem to some—of the doctrine might appeal to certain types of mind, but the mere head-knowledge thereof, unless accompanied by humbleness of mind, is dangerous, and if not the fruit of the Holy Spirit's in working, it will but add to the professor's condemnation. It has been well said that to hold the doctrine of grace is good, provided the grace of the doctrine holds the one professing Christ and His words.

But, alongside this renewed interest in Puritan doctrine, there has been a trend of disregard for other parts of truth held very dear by a considerable number of believers during, especially, the past hundred years. This is that prophetic part of Scripture relating to the Divine purpose concerning earthly Israel. There are those who hold that GOD has cast off Israel as a nation, and that "the Church" is His last word in dealing with mankind.

Let some of the views held by these sincere believers be examined in the light of Scripture. They are described as "a-millennialists." "A" is deprivative (equal to "a" in "atheist," that is "no god"). Hence their views are summed up in the phrase, "no millennium". Now this word "millennium" is not in the Bible, but it means, "one thousand years," which expression is found in Revelation 20:2, 3, 4, 5, 6, 7. The opinion is formed and freely expressed that this phrase is not to be taken literally, but symbolically. Indeed, the writer has heard it said that "we are in the millennium now."

But are not periods of time elsewhere in Scripture to be taken literally? Examples of such are the "four hundred years" (Gen. 15:13, Ex. 12:40, Acts. 7:6), the "seventy years"

captivity (Dan. 9:2), the "seventy weeks" (Daniel 9:24). Further, as if to emphasize the exactness of the time, the "three and a half years" of Rev. 12:14 is equated with the "forty and two months" and the "thousand two hundred and three score days" of Revelation 11:2, 3.

It is not without significance that nigh six thousand years have elapsed since the creation; and seeing that "one day is with the LORD as a thousand years, and a thousand years as one day" (2 Pet. 3:8), may it not be agreeable to Scripture to say that six "days" have nearly been completed? According to Divine commandment, every seventh day was a day of rest, and so was every seventh year (Ex 20:10, 11; Lev. 25:4). By analogy, it may be affirmed that the "thousand years" of Revelation 20 will also be a "sabbath day"

That there is to be this long period of "rest" is borne out by many Scriptures, for example, Psalm 72 and Romans 8:19-23. In that passage, we are to read "creation" rather than "creature." There is a time coming when "the earth shall be full of the Knowledge of the LORD, as the waters cover the sea" (Isa. 11:9). Remembering the words of the Lord Jesus, "When the Son of man cometh, shall He find faith on the earth?" (Luke 18:8), it cannot be that the fulfilment of Isaiah's prophecy will take place before the coming of the Lord. It is not according to Scripture to expect a world-wide acceptance of the Gospel through intensive evangelism. The Lord's words are, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and THEN shall the end come" (Matt. 24:14). Not the end of all things, but "the end of the age" (verse 3 and see ch. 28:20).

Since, therefore, Isaiah's prophecy, as quoted above, must yet be fulfilled, such a period of a thousand years is plainly necessary. That prophecy includes a description of the cessation of the "groaning" of creation, (Is. 11:6-9). Why the literality of these words should be doubted is not easy for a simple reader of the Bible, comparing Scripture with Scripture, to understand. The writer feels that the a-millennial position presents to the mind more problems than it is able to solve.

#### The Future of Israel

It has been stated, somewhat recently, that, "Israel and Judah" is an ideal representation of the true Israel, the people of God. The promise of God regarding the New Covenant is indeed said to be with Israel and Judah (Jer. 31:31) and Israel (v. 33). Now, it is perfectly true that certain "things happened unto them for ensamples, and

they are written for our admonition." God's dealings with Israel in the earthly sphere have an analogy with His grace and revealed purpose for His Church. He calls the nation "My people," "My son;" He is said to be "espoused to them." All these expressions are true of His Church; but, although there is "neither Jew nor Greek," since those who have "put on Christ" are "all one in Christ Jesus," the distinction between "Jew, Gentile, and Church of God" remains (see Gal. 3:26-29, and 1 Cor. 10:32). Moreover, in Romans, chapters 9, 10, 11, the term "Israel" is applied consistently to the natural Israel, although they are warned (9:6) that nationality is no proof of acceptance with GOD. Let it be noticed, however, and stressed, that "Israel after the flesh" is before us in these chapters, and particularly in chapter 11. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead" (verse 15, and compare verse 12). Observe also the close connection of verses 25 and 26. "Blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in. And so ALL ISRAEL shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from JACOB." The "all" here is that of distinction, not of inclusiveness, for a remnant—a third part brought through the fire (Zech. 13:8, 9) shall be the subject of the promise, "It is My people."

It is not easy to follow the reasoning of such as consider there is no future for the nation of Israel, particularly in view of the Holy Spirit's use of the name "Jacob" (Rom. 11:26). Have not they pondered the solemn words, "Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee" (Rom. 11:20, 21, and context)?

The writer is of opinion that "covenant-truth" is not fully understood if God's promises concerning Israel, as revealed in the Bible, are not taken in their literal sense. Blessed be GOD, every regenerate person is within the New Covenant—the Covenant of Grace, because of Divine election, and effectual calling; but the *house* of Israel, and the *house* of Judah, are predestined to come, in God's time, within its gracious provision. By way of illustration, the "salvation" caused by Joseph was experienced *first* by Egypt and "all countries" (Gen. 41:57), and *secondly* by his brethren, who had despised and rejected him. So, the Church has entered into the blessings of that Covenant sealed by the precious blood of Christ, but the hour is coming when, "They shall look upon Me Whom they have pierced, and they shall mourn

for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first born" (Zech. 12:10, and note particularly the context). This is plainly unfulfilled prophecy, but a faithful God, Who has not cast away Israel, will fulfil His faithful word. The nation is already established in her land, and this fact alone should give pause to those who profess a-millennial views, for it seems to fit in with the prophecies in the latter part of Zechariah.

In conclusion, the writer would appeal to those who differ from the views expressed in the foregoing to re-examine their standpoint, by studying the Scriptures quoted, and *particularly in their contexts*.

May God, by His Holy Spirit, lead both writer and readers into all His Truth.

## INSPIRED WORDS INSPECTED

No. 76 (concluded)

FOR (*huper*); preposition, literally "over," governing genitive or accusative; here it is followed by genitive, and may be rendered, "on behalf of."

MY (*mou*); see above.

BRETHREN (*ton adelphon*); article and noun, masc. gen. plural, from "adelphos" (a brother).

MY (*mou*); see above.

KINSMEN (*ton suggenon*); article and noun, masc. or fem. Compounded from "sun" (together) and "genos" (family); therefore meaning of the same race or family. Suggenes is the nom.; here it is in the genitive plural.

ACCORDING TO (*kata*); preposition; literally "down," but having also the sense of "along" or "according to," when followed by accusative, as here.

FLESH (*sarka*); noun, fem.; no article, accusative, from "sarx" (flesh).

WHO (*hoitines*); compound relative pronoun, "hos" (who) and "tis" (also, who) nom. plural, from "hostis." May be rendered, "who are of such a kind that."

ARE (*eisin*); verb, third person, plural, from "eimi" (I am).

ISRAELITES (*Israelitai*); proper noun, nom. plural.

TO WHOM (*hon*); relative pronoun, gen. plural from "hos"; literally "of whom" or "whose."

PERTAINETH (not in text, but supply "are" understood).

THE ADOPTION (*he huiothesia*); article and noun, fem., nom., meaning "sonship" or "adoption." Compounded of "huios" (son) and from

tithemi (1 place or set). Therefore, "a placing as sons." God said, "Israel is My son," though that description now belongs to saints (Galatians 4:5).

AND (kai).

THE GLORY (he doxa); article and noun, fem., nom. See this word in 2 Cor. 3, and how the ministry of the Spirit excels in glory. But the glory will come back to Israel (see last chapters of Ezekiel).

AND (kai).

THE COVENANTS (hai diathekai); article and noun, fem., plur., nom., from diatheke (a covenant). Two covenants are mentioned in connection with Israel, the old and the new. They have not yet entered into the New, but they will (Jer. 31:31-34).

AND (kai).

THE GIVING OF THE LAW (he nomothesia); art. and noun, fem., nom., from nomos (law) and thesia (see above on huiiothesia). Literally, a "placing or setting of law." When restored, they will have God's laws put in their hearts (Jer. 31).

AND (Kai).

THE SERVICE OF GOD (he latreia); art. and noun, fem., nom. The word has to do with worship to God; but it also appears in the word, "eidololatreia" (idolatry; compare also mariolatry). Note Romans 1:25 (served) where the verb is used. Man perversely renders to the creature what is due only to God.

AND (kai).

THE PROMISES (hai epaggeliaz); noun, fem., nom., plural. At present, the promises are in abeyance as regards Israel's enjoyment of them, but God has not forgotten them, and they will enter upon their fulfilment, as a nation. Interestingly, all these words are feminine, perhaps to remind of betrothal, and a future marriage-union.

WHOSE (hon); see above.

ARE (not in text).

THE FATHERS (hoi pateres); article and noun, masc., plural, from pater (a father). The word also occurs in chs. 11:28 and 15:8.

AND (kai).

OF (ex); preposition "ek" (out of) in the sense of proceeding from; always governed by genitive.

WHOM (see above); (hon).

AS CONCERNING THE FLESH (to kata sarka); Lit., "the according to flesh." A neuter phrase, "to" being the neuter article. For "kata sarka" see above.

CHRIST (ho Christos); see above. "The Christ."

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

WHO IS (ho on); article and present participle, "the One being."

OVER (epi); preposition, governing accus., dat., or gen. Literally "on."

ALL (panton); adjective, genitive, plural, from "pas, pasa, pan" (all). All persons and things.

GOD (Theos); proper noun, without article; cf. John 1, not "a god," for He IS God (see Heb. 1).

BLESSED (eulogetos); adjective, masculine, singular, qualifying "Theos." A compound of "eu" (well) and "lego" (I speak) or "logos" (a word). The verb, "eulogeo" means "to speak well of," "to bless." Cf. "eulogy."

FOR EVER (eis tous aionas); preposition, meaning "into" or "unto," article and noun, masculine, accusative, plural, from "aion" (an age); the phrase is "into (or unto) the ages." See chapter 1:25, where the same phrase is used concerning the Creator. Christ is God.

AMEN (amen); a word derived from the Hebrew, meaning, "it is truth." A kind of confirmatory adverb. It is also a Name of Christ; see some recent notes thereon in previous issues.

## "OUR HOUSE WHICH IS FROM HEAVEN"

### "That mortality might be swallowed up of life"

#### Comments on 2 Corinthians 5 : 1-10

R. L. WHEELER

*Foreword.* Chapters 3, 4 and 5, of this epistle are closely connected. In verse seven of chapter 4 the body is likened to an earthen vessel, a figure so fitting for this body of our humiliation. Frail, easily broken, having little outward glory, earthy, made of the dust, as it was in the beginning; yet possessing so great a treasure which is not subject to decay or death.

The treasure and its manifestation is referred to in the context in language rich and varied. It is "the ministry of the new covenant," the ministration "of life," "of the Spirit," "of righteousness." It is "the light of the glorious gospel of Christ." It is "the glory that excelleth," "the inward man," the new creation wrought by God in His people, though the outward man, the earthen vessel is decaying. These expressions show God's amazing work by His Spirit, in His kindness towards us in Christ Jesus. As in Romans chapter 9, "that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory."

Having mentioned that the things seen, that is, the body, the trials, the persecutions and afflictions, are temporal, a light affliction for a moment, the apostle goes on to speak of the things not yet seen but which are eternal, and which

shall be realised hereafter at the resurrection of the just.

*Verse 1. For we know.* As the apostle similarly stated in Ch. 4 v. 14, "Knowing that He which raised up the Lord Jesus shall raise us up also." Knowledge revealed to us by God's indwelling Spirit. We know and believe. Things hidden from the wise and prudent of this world, but revealed unto babes. (Matt. 11:25; I Cor. 2:10-16.)

*That if the earthly house of this tabernacle, (or our earthly tent dwelling) were dissolved.* The body here likened to a tent, a temporary dwelling place, as indeed it is. Easily taken down to move on. God's children are sojourners. Peter speaks of the putting off of his tabernacle, that is, of his body in death; dissolved, pulled down, the opposite of building up.

*We have a building from God, a house, "a building," "a house," for permanent dwelling.* As with the heavenly Jerusalem, so with the resurrection body, its Builder and Maker is God.

*Not made with hands,* as is a tent. Not of this creation. The expression reminds of the stone, "cut out without hands,"—the everlasting Kingdom of our Lord and Saviour Jesus Christ, and in contrast to the transitory kingdoms of this world. (Daniel 2.)

*Eternal in the heavens.* As verse 2, "which is from heaven." In contrast to this mortal body which is terrestrial, from the earth. As God said to Adam, "Dust thou art unto dust shalt thou return." God will give a body as it pleases Him; a body of glory, a spiritual body yet truly corporeal, like unto His body of glory.

There will be differences in glory. The Scripture, "One star differeth from another star in glory," may also suggest this. The weight of glory is related to sufferings endured for the Lord, the losing of one's life for His sake and the gospel. If we suffer for Him we shall also reign with Him. This is a principle throughout Scripture and related to the Kingdom of God.

*Verse 2. For verily in this (our mortal body) we groan.* As Romans 8:23, "But we ourselves also which have the firstfruits of the Spirit, even we ourselves groan . . . waiting for . . . the redemption of the body.

*Earnestly desiring to be clothed upon (as one garment is put over another) with our house which is from heaven,* when, as verse 4, that which is mortal shall be swallowed up of life.

*Verse 3. If so be that being clothed we shall not be found naked.* The words, "if so be," could express a doubt, that is, although being clothed with a body, there is yet needed raiment to put

on. This searching thought would direct our minds to such Scriptures as Rev. 19:7, 8; where the array of the Bride, the fine linen clean and white, is said to be the righteousnesses, or the righteous acts of the saints. The saints martyred in Rev. 6:9-11, are given white robes. Also there may be connected thoughts in Rev. 7, where the saints are said to have washed their robes, (See also Rev. 3:18). Garments of salvation are not the same as the robe of righteousness. Our clothing will not necessarily be the same in the Kingdom of God, even as there will be differences in position and dignity in that Day.

Some, due to difference in Greek manuscripts render the verse, "Since being clothed," This expression not implying uncertainty, but anticipating the final consummation when body and soul will be united in resurrection glory, which would reiterate the truth of verse 2.

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

## QUESTION AND ANSWER

No. 3

*Will you please explain Isaiah 63:9.*

The questioner has chiefly in mind the phrase, "The Angel of His Presence," in view of the articles on the subject of "Angels." There is plain evidence that "the Angel of the LORD," whose appearances to men are more than once recorded, is the LORD himself. In the book of Judges He is mentioned several times. When the children of Israel failed to deal aright with the nations of Canaan, "An Angel of the LORD" came to them with reproving words (Judges 2:1-3). The language He used—"I made you to go up out of Egypt . . . I will never break My covenant with you . . . ye have not obeyed My voice," is that of Deity.

Again, He appeared to Gideon (Judges 6). "The LORD looked upon him" (v. 14) "The LORD said unto him" (v. 16 and v. 23). Here He who is called "the Angel of the LORD" is clearly the LORD Himself.

In Judges 13 is recorded a further appearance, and Manoah, to whose wife He first appeared, said, "we shall surely die, because we have seen GOD" (v. 22), but his wife said unto him, If the LORD were pleased to kill us, He would not have received a burnt offering at our hands, neither would He have shewed us all these things . . ." (v. 23).

With these facts before us, let us turn to Exodus 23. "Behold, I send an Angel before thee,

to keep thee in the way, and to bring thee into the place which I have prepared. Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions: *for My Name is in Him*. But if thou shalt obey *His* voice, and do all that *I* speak, then I will be an enemy unto thine enemies . . . for Mine Angel shall go before thee and bring thee in . . ." (vv. 20-23). Again, the language used could only be related to GOD. And since the Son of GOD is He through Whom alone the LORD has dealings with men, the inference is that the comings of "the Angel of the LORD" are pre-incarnation appearances of the Lord Jesus Christ.

Therefore, we may rightly assume that "the Angel of His Presence" is that Same Blessed Person, the One Who is touched with the feeling of our infirmities, Who saves, Who in love and in pity redeems, bears, and carries. "No man hath seen God at any time; the only Begotten Son, Which is in the bosom of the Father, He hath declared Him." Likewise, before His incarnation, He, as the Angel of the LORD, made manifest the wondrous "love" and "pity" of the eternal GOD, His Father.

## A MARRED TESTIMONY

### Some Thoughts on the Life of King Asa

The history of this King of Judah is narrated in 1 Kings 15 and in 2 Chronicles, chapters 14 to 16. His was one of the longer reigns, extending to forty-one years. "And Asa did that which was good and right in the eyes of the LORD his God." He dealt thoroughly with the idolatry which had invaded the land, and also the immorality which usually accompanied false worship (1 Kings 15:12). Nor did he allow natural relationships to stand in the way of his purposed reforms, for "also Maachah his grandmother (see margin), even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron" (v. 13). His godly activity, however, was not merely negative; "he commanded Judah to seek the LORD God of their fathers, and to do the law and the commandment" (2 Chr. 14:4). It is not surprising, therefore, to read that "the kingdom was quiet before him," that "in his days the land was quiet ten years," that "the land had rest, and he had no war in those years; *because the LORD had given him rest*" (vv. 1, 5 and 6). Here, then is illustrated Divine principles. When God is put first in the life, He will surely reward in His own

way. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Quietness of heart and rest of soul will be given to those who own the lordship of Christ, and who present their bodies, a living sacrifice, holy, and acceptable to God. They alone prove His will to be good, acceptable, and perfect (Rom. 12).

### THE WISE USE OF A QUIET TIME

A believer cannot expect to go through life placidly. "All that will live godly in Christ Jesus shall suffer persecution." "Through much tribulation we must enter into the kingdom of God." Hence, any respite granted in the mercy and wisdom of God ought to be used in consolidating one's position. Asa's actions illustrate this rightful determination. "Therefore he said to Judah, Let us build these cities, and make about them walls, and towers, bars, and gates, *while the land is yet before us*; because we have sought the LORD our God, we have sought Him, *and He hath given us rest on every side*. So they built and prospered (v. 7). In addition he prepared a well-equipped army. Yet, when Zerah the Ethiopian came against him with his three hundred chariots and an army four times as great, Asa did not place his sole confidence in his troops, but in the living God. "And Asa cried unto the Lord his God, and said, LORD, it is nothing with Thee to help, whether with many, or with *them that have no power*: help us, O LORD our God; for we rest on Thee, and in Thy Name we go against this multitude. O LORD, Thou art our God; let not man prevail against Thee" (v. 11). "Without Me," saith the Lord Jesus, "*ye can do nothing*," and Asa recognized that, with all his preparation, *he had no power* apart from his GOD. "So the LORD smote the Ethiopians before Asa, and before Judah" (v. 12). What a lesson for us in a day of grace! The forces arrayed, in this increasingly evil age, against the cause of God and Truth are indeed formidable. An unseen implacable enemy is at their head. Many, as in the days of Absalom, "follow in their simplicity," infatuated with the "ecumenical movement," May God open the eyes of the true saints of God to discern whither this manifestation of "the wisdom of men" is tending. And let those who do realize impending danger not trust in any human organization, but in the Living God. Victory is of Him alone. "The weapons of our warfare are not carnal, but mighty through our GOD to the pulling down of strongholds" (2 Cor. 10:4).

### ENCOURAGEMENT AND REVIVAL

This decisive victory was the signal for a more

thorough seeking after God. "The Spirit of God came upon Azariah . . . and he went out to meet Asa . . . "The LORD is with you, while ye be with Him; and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." (ch. 15:1). There is language not unlike this in the New Testament. "It is a faithful saying; for if we be dead with Him, we shall also live with Him. If we suffer, we shall reign with Him; if we deny Him, He also will deny us: if we believe not, yet He abideth faithful: He cannot deny Himself" (2 Tim. 2:11-13). They are indeed *faithful* words and heart-searching. The believer is exhorted to "make his calling and election sure."

But to return. Azariah went on to remind the king and people of past failures and Divine chastisement, and, though the word "repent" is not used, there is no doubt that such was implied in the prophet's message. "Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" (v. 7). Hearing these words, Asa took courage, dealt more thoroughly with idolatry, renewed the altar of the LORD, and offered to Him of the spoils of victory. The king and the people were one in purpose of heart, and other tribes were affected, "for they fell to him out of Israel in abundance, when they saw that the LORD his God was with him." At the same time, "they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their Soul . . . and all Judah rejoiced at the oath: for they had sworn with all their heart, and sought Him with their whole desire, and He was found of them: and the LORD gave them rest round about" (vv. 12-15). And this "rest" continued for twenty-five years (v. 19). Such was the revival which God granted, largely because of one man—the King—who had faith in GOD. Also it must be noticed that the basis of this reviving was "a renewing of the altar" and a *doing* of the law and the commandment. And so will it ever be if there is revival. The *preaching of the cross* to mankind, and *faith and obedience* on the part of the people of God these are prerequisites for a manifest work of God, and also their fruit. These are the lessons we learn from this earlier part of King Asa's life. May they not be disregarded.

#### DEPARTURE AND DECLINE

What course did events take during those twenty-five years of peace; such a period of "rest" is a testing time, for there is a temptation to "sit

back," and to "rest on one's oars." The time was sufficiently long for the great victory and the renewal of faith in God to be forgotten, or to become but a faint memory. It would seem that this was actually the case. When things are quiet and all seems free from trials, then is the more need for watchfulness on the part of the saint. "Watch and pray, lest ye enter into temptation," is an exhortation needful at all times.

There are three periods of time into which the reign of Asa is divided, and Divinely so. There were the first ten years of "quiet," giving opportunity for preparation against attacks of enemies. Then, after a battle, twenty-five years of "rest" from war. Then six years of declension. How did this begin? It began with a failure to trust God as Asa had trusted Him before. When the king of Israel built a fortified city, so as to hem Judah in, Asa made a league with the king of Syria. This was resultful, inasmuch as Israel's purpose was thwarted, but Asa neglected an opportunity to trust the LORD, Who had never failed him. So a message from God came through Hanani the seer—"Because thou hast relied on the King of Syria, and not relied on the LORD thy God, therefore . . ." It is almost with tears we read of Asa's re-action to the Divine reproof. "Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time" (ch. 16:7-10). Ah, dear friends, how resentful even a child of God may become if his course of conduct is subjected to merited reproof. Is not this the fruit of lack of fellowship with God, and the burning low of the fire of faith. Asa's "rage" was really against a word of God, and then, what often follows lack of love to Him, there becomes a lack of love to His people.

The last two years of Asa's life were marked by diseases, which grew more and more severe. "Yet in his diseases he sought not to the LORD, but to the physicians." This is the last view we have of a man who began so well, who seems to have been a man of God, so enthusiastic for His glory, and exhibiting such faith. O that we, dear friends, may not thus fail in our latter days. Rather may we, by God's enabling, live as those who "wait for His Son from heaven, whom He raised from the dead, even Jesus, Which delivered us from the wrath to come" (1 Thess. 1:10). "Faithful is He That calleth you, Who also will do it" (1 Thess. 5:24).

**THE TABERNACLE** (*continued from page 3*)

unworthiness, and gives me but a barrier, for it shows me a perfect One, and reminds me that I am nothing but imperfection. The veil must be rent. Incarnation must be followed by death, or we must remain for ever outside.

The sockets of redemption picture Christ as the One on Whom His people rest. Observe the difference in the symbolism here. In the mercy seat, I behold Christ as the One to Whom I am joined, in the sockets I behold Christ as the One on Whom I stand. Union and linking must be viewed differently. Union with Christ is identification. The link with Christ suggests personal faith. We are told that each board had two tenons, and the word "tenon" can be rendered "hands." The boards are said to have been "standing up." They picture the Lord's people as making the sanctuary. But the Lord's people could not make the sanctuary, if they were not on redemption ground and standing up *as alive from the dead*. And the boards were made of wood, for believers are still in humiliation. They are, nevertheless, gold and glorious before God, with their two hands holding redemption, the hand is occupied with nothing else. Here is a sanctuary joy in redemption. No wonder that the boards agreed together and fitted closely together. The hands that are occupied with redemption have not time to quarrel, they have no scope for quarrelling, they are simply holding redemption, and all the anti-typical boards of the spiritual sanctuary stand up resting on redemption and holding redemption. We should have expected the Scripture to say, "standing on two feet," but the blending thought, two HANDS, is very beautiful. We are not only rest on redemption, but we grasp that on which we stand. We delight in the realisation of this resting place. Oh, beloved friends, are there those present who have not rejoiced in redemption, are there those present, whose hands are not grasping this wonderful work? If so, how can they be part of worship, how can they enter into worship, how can they be a dwelling place of God unless there is the knowledge of redemption first?

We go out into the court. In the court we find the altar and the laver. I say the altar first, for though it was further from the tabernacle it was mentioned first in the Divine order. And why? When I get out into the courtyard I find brought before me the way unto the Father for those who live on this earth. The holy place pictures a separated worship, it is closed in *above*. The holiest of all pictures a heavenly position altogether, closed in, and no direct association with earth at

all; it is shut off. The holy place could be entered from the courtyard. Not so the holiest of all. The holy place pictures the heavenly position, the holiest of all pictures the *glorious*, heavenly position. The holy place has some relationship to earth, but it is shut off. Worship is spiritually shut off. "Public" worship is impossible. The worship of redeemed ones, a separated people, is appointed by God, but the court brings me back unto earth. No animal sacrifice was allowed in the Tabernacle. The Sacrifice was on earth. Where did Christ suffer? On earth. The altar of burnt offering was on earth, in its symbolism. The court pictures earth, and the priests had a position as to the earth, but not a position of worship as to the earth. If you and I are saved by grace, our position of worship is not on earth. We have boldness to enter into the holiest by the blood of Jesus through the new and living way. Our worship is in heavenly places. Yet we HAVE a position as to the earth. What is it? Come out first to the door of the Tabernacle court. There we have entrance. The one entering would behold the altar in front of him. A saved soul realises atonement by blood, realises salvation in its varied aspects, for the burnt offering was there, the sin offering was there. The burnt offering is mentioned first, because it was altogether for God, and the altar took its name from this. The altar pictures Christ as the obedient One. It views Him in His strength upon this earth. Gold pictures gloriousness before the Father. Copper, gloriousness and strength upon the earth. Wood linked with copper indicates humiliation: thus we have humiliation and strength, humiliation and gloriousness on earth.

(If the Lord will, to be continued)

**THREE GARDENS** (*continued from page 4*)*A Tomb in a Garden*

"Now in the place where He was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore" (John 19:41, 42). But He rose again, and liveth for ever, and shall come again—even "This same Jesus."

**NOTES ON MEMORIZED VERSES****Mark 4**

23. Let him keep on hearing. 24. But discernment is needed—"what." There is a "measure" of attentiveness to truth which will be exactly rewarded. 25. Right hearing leads to possession, and increasing knowledge of the Truth. Also the reverse is solemnly true. All human faculties are a responsibility. 26-29. The true and spiritual view of the Kingdom of God, which "cometh not with observation." It is fruitful, and will yield a harvest. 30.

32. The travesty of the Kingdom. This portrays Christendom with its "great branches," sheltering "the fowls of the air," symbol of Satanic energy (see Matt. 13:4, 19). 33. Thus He spoke to the multitude. 34. But when they were *along with Him*, they learned the inner meaning. 35. Let us pass over. The Lord with His own. 36. Other little ships. How did they fare in the storm? 37. The danger was real. 38. Yet He, though asleep, was *with them*. 39. "Be silent, be muzzled." The "great storm" becomes "a great calm." 40. "Why?" "How?" Is this a rebuke to us? 41. To His "Why?" they say "What?" They know Him only "in part."

**MARK 5**

1. They came (see ch. 4:35), despite the storm, to where He wished to go. 2. "Immediately." The Lord knew he would meet Him. Divine omniscience and sovereignty. 3. 4. Beyond the help of man. 5. Night and day—no rest, no peace—a victim of the evil one. 6. 7. A foreshadowing of the day when every knee shall bow (see Phil. 2:10). 8. Divine power—the power of the Holy Spirit (see Matt. 12:28). 9. "Legion"—an army, enough to possess two thousand swine. 10-12. Fear and subservience on the part of the demons, before the Lord. 13. They could do nothing apart from His permission. How mighty is He Who is our Saviour! 14. They went out to see. 15. They see . . . were afraid.

16. They that saw told. 17. But they did not want the Lord. How like man today. 18. An understandable desire. 19. But not according to the Lord's desire. Witness begins at home. 20. A good testimony, but did he go home first? 21. A return journey. 22. As He was near the sea, Jairus probably met Him at once. 23. Urgency in action joined to fervency in supplication. "She shall live"—faith. 24. 25. The "much people" included one in deep need. 26. As in the case of the "possessed" one of ch. 5:3, 4, man was of no help. 27. She had heard, she came, she touched. 28. 29. She said, she felt, she was healed. 30. Power had gone out of Him. 31. The Lord knew, but His disciples did not share His feelings or His knowledge. 32. But He desired the healed one's open confession. 33. Fearing, trembling, knowing, worshipped, confessed. 34. Made thee whole (literally, "hath saved thee"). Her faith was shewn in verse 28—"If . . . I shall be saved" (Lit.). 35. A test of faith—"Why?" 36. Jairus's faith (v. 23) strengthened. 37. Three disciples, as on other occasions, specially favoured. 38. Tumult, and making ado, weeping and wailing, but not pleasing to the Lord. 40. For they soon turned to scornful laughter and unbelief. Such is man! 41. A touch and word of power. 42. Arose and walked, and 43. Given something to eat. A brief picture of the soul's salvation, that is, Life imparted, manifested, and also sustained.

**SUGGESTED DAILY READINGS**

"IF THE LORD WILL"—MARCH, 1964

**SUGGESTED DAILY READINGS**

"IF THE LORD WILL"—APRIL, 1964

Day	READING		LEARNING		Day	READING		LEARNING	
	Psalms	John	Isaiah	Mark		Psalms	Acts	Isaiah	Mark
1	15	13 18-30	60 21	4 23	1	44	7 1-21	63 7	5 13
2	16	31-38	22	24	2	45	22-42	8	14
3	17	14 1-14	61 1	25	3	46	43-60	9	15
4	18 1-26	15-31	2	26	4	47	8 1-13	10	16
5	27-50	15 1-15	3	27	5	48	14-40	11	17
6	19	16-27	4	28	6	49	9 1-22	12	18
7	20	16 1-15	5	29	7	50	23-43	13	19
8	21	16-33	6	30	8	51	10 1-24	14	20
9	22	17 1-26	7	31	9	52	25-48	15	21
10	23	18 1-14	8	32	10	53	11 1-18	16	22
11	24	15-27	9	33	11	54	19-30	17	23
12	25	28-40	10	34	12	55	12 1-25	18	24
13	26	19 1-16	11	35	13	56	13 1-23	19	25
14	27	17-27	62 1	36	14	57	24-41	64 1	26
15	28	28-42	2	37	15	58	42-52	2	27
16	29	20 1-10	3	38	16	59	14 1-18	3	28
17	30	11-18	4	39	17	60	19-28	4	29
18	31	19-31	5	40	18	61	15 1-12	5	30
19	32	21 1-10	6	41	19	62	13-41	6	31
20	33	11-19	7	5 1	20	63	16 1-18	7	32
21	34	20-25	8	2	21	64	19-40	8	33
22	35	Acts 1 1-26	9	3	22	65	17 1-15	9	34
23	36	2 1-21	10	4	23	66	16-34	10	35
24	37 1-19	22-47	11	5	24	67	18 1-17	11	36
25	20-40	3 1-26	12	6	25	68 1-10	18-28	12	37
26	38	4 1-22	63 1	7	26	69 11-35	19 1-20	65 1	38
27	39	23-37	2	8	27	69 1-18	21-41	2	39
28	40	5 1-16	3	9	28	19-36	20 1-16	3	40
29	41	17-28	4	10	29	70	17-38	4	41
30	42	29-42	5	11	30	71	21 1-19	5	42-43
31	43	6 1-15	6	12					

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 Phone: Grangewood 4196. No telephoning on Lord's Day.  
 Printed by Bushey Mead Press Ltd., 492 Kingston Road, Raynes Park, London, S.W.20.

# 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. 64, Nos. 3 & 4

MARCH to APRIL 1964

FREE

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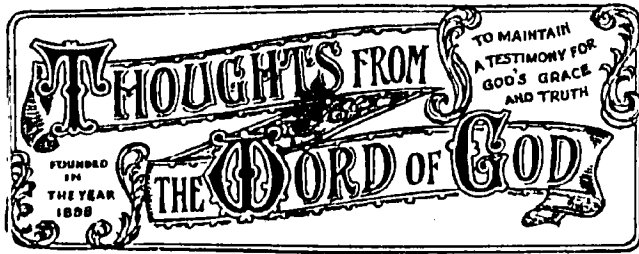
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"Blessed be the LORD God of Israel  
from everlasting to everlasting: and  
let all the people say, Amen. Praise ye  
the LORD."

Psalm 106 : 48.

"I will *instruct* thee, and *teach* thee in the  
way which thou shalt go: I will *guide* thee  
with Mine eye."

I would not be as horse or mule,  
Held in by bit and bridle,  
But humbly learn in God's own school,  
Nor be in lessons idle,  
I would be guided by His eye  
With mine to His e'er gazing,  
To Him be daily living nigh,  
By constant prayer and praising.



### WORDS OF ENCOURAGEMENT

**"Will He plead against me with His great power?"** Here are two questions, one by a Job 23 : 6 godly soul almost in despair, not understanding the strange dealings of God with him; the other is asked by one who also knew much affliction, and yet triumphed in the power and purpose of God.

Job's experiences have, in less severe form, been those of many saints, who have been tempted to assume that God is opposed to them. They lose assurance for a time, and ask, "Will He *plead* against me?" as though God were accusing them as in a law-court. They have temporarily forgotten the words, "There is therefore now no condemnation to them which are in Christ Jesus." In a moment of illumination, Job cries, "No; but He would put strength in me," though later he again becomes despondent. Thus it is with some godly souls, perhaps some who read these words. But God, who has not spared His only Son, but delivered Him up for the accomplishing of salvation, cannot forsake the work of His own hands. He may chasten, but our encouragement is in the words, "whom the Lord *loveth* He chasteneth." We are not to think, as Job, that, when afflicted, the suffering is penal, that God is acting as a Judge. No! He is our Father, for He has brought us into His family by the "new birth." He deals with His own, not legally or penally, but remedially, "for our profit."

True it is, that Paul lived in this present age, when life and immortality have been brought to light through the Gospel, and Job did not. Yet Divine principles are the same. "It is good for me that I have been afflicted," language used by an old-time saint, is to be the heart-utterance of the present day said. Job said, "When He hath tried me, I shall come forth as gold," and so may we, by the Holy Spirit's enabling.

Poem to Help Christian Expendience—No. 261

"The Lord's portion is His people"  
 Thy people are Thy portion, Lord,  
 But how can this be so,  
 Since they deserve to be abhorred  
 And merit endless woe?  
 With sorrow do they freely own  
 How helpless once they lay  
 In sin; they loved this world alone,  
 Contented with its way.  
 Had they been sent for e'er away  
 Into that awful place  
 Where darkness reigns, with ne'er a ray  
 Of hope, how dread their case?  
 Divine compassion saw the need  
 Of His elect, so dire;  
 And God eternally decreed  
 To pluck them from the fire.  
 So, in the fulness of the time  
 His Son, by virgin birth  
 God sent, and under law sublime  
 That One walked on this earth.  
 The Righteousness of God was He.  
 A life without a flaw  
 He lived, yet bore the penalty  
 Due to a broken Law.  
 Beneath the wrath of God He died;  
 'Twas then He took away  
 The sin that made His Father hide  
 His face. O solemn day!  
 Thus, by His blood and righteousness  
 From judgment they are free;  
 'Tis all by grace, they now confess,  
 And shall eternally.

"But when the fulness of the time was come, God sent forth His Son, becoming of a woman, becoming under the Law, to redeem them that were under the Law."

Galatians 4:4-5.

### THE TABERNACLE

(concluded)

The altar is made in the form of a box, to picture the obedient One. On the top of the firm four-square altar was the sacrifice. Christ's life was finished by His death. His life was made with a view to His death, hence this was called the altar of *burnt offering*. On that altar the accepted sacrifice went up, the smoke rose before God. The altar was on the earth, Christ's life. Then the sacrifice, His death. Then the going up, resurrection, ascension, full acceptance. Thus we behold the beautiful teaching in front of the one who enters. What is the next need? What is in between me and worship, if I am saved by the blood of Christ? Nothing, you say. Wait a moment. Sin, is not only a crime, it is an uncleanness. There must be the laver. It is enough to be

saved in the sense of deliverance from judgment I must be in a *condition* to worship God. When the Lord Jesus Christ died, there came forth blood and water. The *healed* leper could not draw near simply because healed, he must be *cleansed* as well. We must be in the condition to worship. Salvation gives a title, cleansing gives a condition. We must be in the right condition to be able to worship God. When God brought Israel out from Egypt, He appointed not only the passover lamb, but the unleavened bread, suggesting, in symbolism, not only redemption by blood, but also the unleavened bread of sincerity and truth. If we are saved by the blood of Christ, there must be sincerity and truth. There must be a hatred of sin, and the priests in drawing near to worship would have to pass the laver, and at the laver, or rather from the laver, wash their hands and feet.

What about the laver?—the laver and its *foot*, "Foundation," as the word is. *That* does not imply union, but it affords a resting place. Hence it is appropriately in the court. The court is not the place of emphasised union. The sockets standing UPON redemption were half in the court, for they were the externals of the Tabernacle. What then? You do not have union there, you have rather the aspect of rest. In the holy place, union: in the holiest of all, union. It is delightful to know Christ as the One with Whom I am united, it is also important to know Christ as the One on Whom I rest. Individually we rest on Christ—and the boards suggest this, but we are called to a manifest unity. The laver pictures a united people, since it was made of the looking glasses or "brasses" of the women, who put aside their thought of personal beauty for the greater beauty of pleasing God. These looking brasses were brought together. They were melted down and made into the laver. Therefore this unveils the bringing together of a large number of people. It is fitting that they were women, because the saints are shown as the bride. Such is the symbolism. Hence at the laver we have the Lord's united people on earth as the receptacle of the Word of Truth. The washing of water is "by the Word." How can I have the Word of Truth. The washing of water is "by the Word." How can I have the Word, how can I have the Truth? In myself I cannot understand the Scripture, until I have first of all gone to the altar. Let me know Christ as my Saviour, and I can know the Truth. Not till then. But the laver will fall over! No, it will not. There is its foot. The Lord's people would fall in a ruined world but for *the* Foundation. And the Foundation of God stands sure. The Lord's people

could not be a receptacle for truth, they would fall and the truth would run out, but there is the anti-type foot of the laver. I know Christ has made a resting place, in the world I am able to maintain the witness for the truth, and this is true of all saints. And the fellowship of the Lord's people is to be a fellowship in the truth, with the truth inside. Ah, beloved friends, we have seen the varied symbolisms of Christ. Christ, the One to Whom His people are united; Christ, the One Who has gone before the Father as the accepted One; Christ, the Food of His people; Christ the One of Whose fulness we have received; Christ the resting place of His people's faith; Christ the foundation of His united people; Christ, the Way unto the Father; everything pictures Him. He said "I am the Way and the Truth and the Life, no one cometh unto the Father but by Me." "I am the Way," the beautiful door of the Tabernacle; and the altar! "And the Truth;" the washing of water by the word of truth! And the Life, union with Him on resurrection ground! "No one cometh unto the Father but by Me." But by Him we CAN go unto the Father and have the joy of acceptance. If this is ours, let us live accordingly. Let us live in the power of the Spirit, realising something of these precious types, yea rather of their precious parallels. If we are not saved, is it not time to be deeply concerned? Here is God's way of salvation, here is the beauty of the Lord Jesus as the one Hope, the One on Whom His people rest. Oh that many hearts may delight in Him, and that some might be brought by the Holy Spirit to know Him for the first time, and to praise for the joy that salvation gives, a joy of acceptance because of Him Who said that He was the One heard in the accepted time, Who was welcomed into the presence of the Father, that those brought to believe in Him might be welcomed also!

## THORNS

(continued from page 16)

will have God's laws written in their hearts and minds (Isaiah 55).

But even now, God says, "*Ho, every one that thirsteth, come ye to the waters,*" and those who do, by grace, "return unto the LORD" will no longer produce "thorns," but "fruit" pleasing to GOD.

May many dear readers be thus the objects of God's mercy.

## YOUNG PEOPLE'S COLUMNS

### Thorns

Last time we thought about "Lilies," and saw that, in one place, the Bible speaks of "a Lily among Thorns." Now let us see what Scripture says about "Thorns."

The Old Testament, written in Hebrew, has no less than sixteen different words for thorns, briars, nettles, and thistles. They contain the thoughts of piercing, pricking, and stinging, and these sometimes with a burning sensation. In Eastern lands, thorns grow sometimes three inches long, and people have been known to get their clothes badly torn when going through a thorny thicket. We do not like thorns, however small, and yet that lovely flower, the Rose, is never without them. And this is true of some fruits, as blackberries and gooseberries. So we are reminded that, in this fallen world, the good and beautiful are marred. But why are there such things as thorns, often causing pain, and even drawing blood? The Bible tells us why, though man tries to give explanations other than what we find there. We are told, for instance, that thorns are stunted branches. That is to say, what should be a branch stops short and finishes up with a sharp point. If this is so, we may learn a solemn lesson, for we are reminded that "all have sinned, and come short of the glory of GOD." Every human being, young and old, is like a thorn, unfruitful, and often hurtful, displeasing to GOD, and "hateful and hating one another" (Titus 3:3).

#### How Thorns Came

We must go back to the beginning of the Bible (Genesis, chapter 3). God had told Adam and Eve, they could eat of every tree, except one, and that they would die if they disobeyed. Both of them knew this, and yet Eve was deceived by Satan, ate the fruit of the forbidden tree, and gave some to Adam, and he also ate thereof. Both had their eyes opened, not to see themselves "as God," according to Satan, but to become ashamed of themselves, trying to hide from GOD. He *knew* where they were, yet He called, "Adam, where art thou?" Why? He wanted Adam to own up to his disobedience.

Because of this *great* sin, and it was great, for many evils are in the world as its fruit. GOD told Eve she would have much sorrow, and Adam that he would have to work hard to get his daily bread. The earth would not be so fruitful, because it was cursed, and would bring forth *thorns and thistles*. So, whenever we see or feel a thorn, we ought to remember what *one sinful act* has caused. "One sinner destroyeth much good"; "By one man sin

entered into the world, and death by sin; and so death passed upon all men, for that all have sinned (Eccl. 9:18, Rom. 5:12). Sin is, first of all, against GOD, but brings sorrow, pain, and death to His creatures, for it is indeed a piercing thorn.

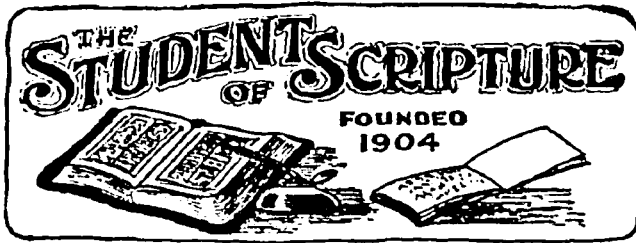
If you, dear reader, do not know the Lord Jesus as your Saviour, you are without fruit to God, but are like the branch that becomes a thorn. Your sins are like those *thorns* in the crown placed on the head of the Lord Jesus before He was crucified. That reminds us that He took the curse upon Himself. By bearing sins, He redeemed from the curse. You and your sins together must come under God's judgment, unless you are saved through the work of the Lord Jesus. Maybe you are troubled about your sins. Then look to the One Only Saviour, Who lovingly invites the "heavy laden" to come to Him.

#### Thorns and Briars

If you look up a concordance, you will find much is said about these in Isaiah. In three places, he speaks of vineyards and vines. The people of Israel are called God's vineyard (ch. 5:7), but, because they brought forth "wild grapes," GOD said He would punish them. Among the things He would allow was the holding back of rain, and the coming up of briars and thorns (ch. 5:6). In chapter 7:23, He said that the place of vines should "be for briars and thorns." Indeed, the next verse says that, "all the land shall become briars and thorns." See also chapter 32:13. Just as the curse came on the land because of Adam's sin, so it came upon Israel's land.

But a day—often called "That Day"—is coming, when GOD will have mercy on them, when they will again be His vineyard, for "Israel shall blossom and bud, and fill the face of the world with fruit." Just before that time, the nation will have many enemies, called "briars and thorns," but GOD says, "Who would set the briars and thorns against ME in battle? I would go through them, I would burn them together" (Isaiah 27:1-6). In chapter 34:13, we read of punishment on the land of these enemies. In that Day, the nation will "return unto the LORD." Then shall they "go out with joy, and be led forth with peace." Even all creation shall then rejoice, for, "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." And this also is a picture of themselves, for they will be given a new heart and a new spirit, and, instead of wounding with their sinful words and ways, they

(continued on page 15)



### ANGELS

(continued)

There is much yet to be said about these supernatural beings, for the Scriptures make many references to them. Hence, whilst desiring not to satisfy a natural curiosity, the searching of Scripture in dependence upon Divine teaching is commendable. Before resuming, however, our meditation on the "elect-angels" (1 Tim. 5:21) may we remind ourselves that there are angelic beings who are by no means submissive to the will of God, though they can do nothing apart from His permission. He is the Creator, "He is GOD over all, blessed for ever." They are but creatures. Nevertheless, they also are said to be "principalities and powers," or "rules" and authorities." They have their leader or "prince," just as Michael the archangel has authority over legions of holy angels.

The leader or "prince" of the non-elect angels is Satan, whose wisdom, though sinister, and whose power, though malignant, are very real. He was a fallen creature when Adam and Eve were created. How long before the creation his rebellion had occurred is not revealed. The Lord Jesus, however, told His disciples, "I beheld Satan as lightning fall from heaven" (Luke 10:18). This probably means that He, the Son of God, had witnessed that fall ere the creation, and thus witnesses to His eternal being. Ezekiel 28:11-19 seems to refer to Satan's original position and condition, as it hardly appears to describe a mere man. True it is, that one will be manifested—perhaps in the not distant future—as an attractive and clever leader, because energized by Satan (2 Thess. 2:9), but he is apparently described in verses 1 to 10 of Ezekiel 28.

But many Scriptures plainly indicate the existence and activity of evil hosts of "spirits" or "demons," under the control of "the prince of the power of the air"—"the god of this age." With him, they "sinned" (2 Pet. 2:4) and "kept not their first estate, but left their own habitation" (Jude 6). They are beyond redemption, for the Lord Jesus "took not on angels," but only "the seed of Abraham" (Heb. 2:16). These "principalities and powers" are in "high (heavenly) places"

(Eph. 6:12). Their aim is to dislodge the saints who have been "quickenened" and "made to sit together in heavenly places" (Eph. 2:4-6). They "straddle across" our path to the throne of God when we seek His face in prayer. Hence a need for putting on the whole armour of God, for the aim of the adversary is to make the saints abandon the "heavenly calling." Hence, also, their warfare is largely defensive.

Satan and evil spirits, moreover, have some access to GOD. He slandered Job. (1:6; 2:1), resisted Joshua the high priest (Zech. 3:1), and accuses the brethren before our GOD day and night" (Rev. 12:10). It was, doubtless, an emissary of the evil one who deceived Ahab and his counselors, for he is said to be "a lying spirit." The success of his "persuasion" was permitted by GOD to the end that the army of Ahab was defeated and he himself slain. (See 1 Kings 22.) Evil angels were sent among the Egyptians as judgment upon them when Pharaoh was holding Israel in bondage (Psalm 78:49).

It would seem also, from the records in the book of Daniel that the agents of the evil one exercise strong influence in the affairs of nations. In chapter 10, Daniel was fasting and mourning "three full weeks" after having a revelation from GOD (10:2, 3). A heavenly Visitor was sent to him, but was hindered during that period by "the prince of the kingdom of Persia," who "withstood" him "one and twenty days," that is, the "three full weeks." (verse 13). That this "prince" was a supernatural being is clear, because he was opposed by Michael the archangel, "one of the first princes." The heavenly Visitor, who seems to have been the Son of God Himself, (compare Revelation 1), says, "I remained there with the kings of Persia." Later, He says, "And now will I return to fight with the prince of Persia, and when I am gone forth, lo, the prince of Grecia will come. But I will shew thee that which is noted in the Scripture of Truth: and there is none that holdeth with me in these things, but Michael your prince. Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him" (Dan. 10:20, 21; 9:1). The same heavenly Visitor revealed to Daniel the events leading up to the very last time, and foretold an unprecedented time of trouble, when "Michael shall stand up, the great prince which standeth for the children of thy people" (Dan. 12:1). This corresponds with the prophecy of Revelation 12. "And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither

was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12: 7-10). The earth then will be the only sphere of their activity. The prospect is a very serious one both for the church and the world (see succeeding verses). For the former it will mean persecution even to death (v. 11) but the saints will overcome. For the latter it will mean "strong delusion, that they should believe the Lie" (2 Thess. 2:11), leading to their condemnation. It is encouraging to know, however, that the saint may say with confidence, "nor angels, nor principalities, nor powers . . . shall be able to separate us from the love of GOD which is in Christ Jesus our Lord" (Rom. 8:38, 39).

The doom of the adversary and his hosts has been sealed. "Everlasting fire" is "prepared for the Devil and his angels," (Matt. 25:41). See also 2 Peter 2:4 and Jude 6. "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. 20:10).

Much, if not all, of the foregoing is either neglected or openly rejected in this (so-called) enlightened age. The deniers are found amongst the "religious," and even some children of GOD lack discernment in these things. It is by no means a pleasure to dwell on these aspects of Truth, but if, by so doing, the reader is led to worship the One Who is the Revealer of secrets, and to thank Him for the gift of knowledge thereof, and, at the same time to praise Him for the redemption wrought by His beloved Son, whereby is deliverance from condemnation, our meditation will not have been in vain.

One concluding thought relating to this part of our subject. That there *are* supernatural forces at work in the world today cannot be denied by thoughtful believers. Similar movements, subversive or otherwise, in various parts of the world, seem to indicate a coordinating agency. A like "spirit" appears to possess the men of this world. In all probability, all the centres of government have their "princes" (as in Daniel 10 and 11). Chaotic conditions prevail, yet all is toward a certain goal, the "parousia" (2 Thess. 2:9) of the Man of Sin. Blessed are the eyes that see the things beginning to come to pass. May the Lord enable an overcoming by the blood of the Lamb, and by the word of their testimony! (Rev. 12:11).

## INSPIRED WORDS INSPECTED

No. 77

**And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: and how I kept back nothing that was profitable unto you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. Acts 20:17-21.**

AND (de); conjunction meaning "but."

FROM (apo); preposition, followed always by genitive case, meaning "from" or "away from."

MILETUS (tes Miletou); article and proper noun, from "Miletos," a maritime city in the southern part of Ionia, and celebrated for a temple of Apollo. The article is used, because it is previously mentioned (v. 15).

HE SENT (pempsas); verb, aorist, participle, from "pempo" (I send) meaning "having sent."

TO (eis); preposition, meaning "into" or "unto," followed always by accusative case.

EPHESUS (Epheson); proper noun, accusative case from "Ephesos," the capital of Ionia, between Smyrna and Miletus.

AND CALLED (metekalesato); verb, aorist, from "metakaleo," a compound of "meta" (with or together with, and in composition, "to go or pass over). Hence, the thought is, to call from one place to another. It occurs in chapters 7:14, 10:32, 24:25. The sentence reads, "having sent . . . he called."

THE ELDERS (tous presbuteros); article and noun, accusative, plural, from "presbuteros," actually a comparative form of "presbus" (an old man). Hence it means "an elder." It suggests that age and experience are necessary qualifications, among others, for eldership.

OF THE CHURCH (tes ekklesias); article and noun, feminine, genitive, from "ekkllesia," a compound from "ek" and "kaleo" (I call). Hence a called out company, an assembly.

AND (de).

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

THEY WERE COME (paregenonto); verb, aorist, from "paraginomai," a compound of "para" (beside or alongside) and "ginomai" (I become).

Literally, "to become alongside," that is, to have arrived, to be near.

TO (pros) preposition meaning "toward," here followed by accusative.

HIM (auton); personal pronoun, accusative, masculine, from "autos, -e, -o" (he, she, it).

HE SAID (eipen); verb, from "eipon," an aorist from an obsolete word, "to say or speak."

TO THEM (autois); personal pronoun, dative, plural, masculine, from "autos" (see above).

YE (humeis); personal pronoun, nominative, plural, of "su" (thou).

KNOW (epistasthe); verb, present tense, from "epistamai," strictly a middle form of ephistemi (lit., I make to stand upon). The middle form suggests a reflexive sense, so that the word comes to mean, "to fix one's mind upon." We say to *understand*" The word used by Paul rather suggests this, that is "to know how."

FROM (apo).

THE FIRST (protes); adjective, from "protos, -e, -on," meaning "first." Feminine, genitive, because qualifying "day." There is no article.

DAY (hemeras); noun, feminine, genitive, from "hemera" (a day).

THAT (aph' hes); preposition "apo," the "o" being omitted, and the "p" aspirated, because the next word begins with "h." It is followed by the feminine genitive of the relative pronoun, "hos, he, ho" (who or which). Thus, Paul doubly emphasizes that from his starting point he did not deviate from his purpose. The relative pronoun refers back to "day." The whole sentence is, "from the first day from which."

I CAME (epeben); verb, aorist, from "epibaino," a compound of "epi" (on or upon) and "baino" (I go). Hence, to "go upon," that is, "to set foot on."

INTO (eis).

ASIA (ten Asian); article and proper noun, from "Asia"; feminine, accusative.

AFTER WHAT MANNER (pos); adverb meaning "How." "in what way or manner."

I HAVE BEEN (egenomen); verb, aorist, from "ginomai." Render, "I became." Paul uses the same word in 1 Thess 1:5 and 2:7 ("were").

WITH YOU (meth' humon); preposition and personal pronoun, genitive, plural, "meta" (with) has the "a" omitted, and the "t" aspirated, because the next word begins with "h."

AT ALL SEASONS (ton panta chronon); article, adjective and noun, accusative, from "pas" (all) and "chronos" (time). May be rendered, "all the time" or "the whole time."

(If the Lord will, to be continued)

## "OUR HOUSE WHICH IS FROM HEAVEN"

(concluded)

Verse 4. *For we that are in this tabernacle do groan being burdened* (pressed down) as previously expressed in verse 2. How exemplified in the apostle's life, and the limitations of the natural body Godward are ever felt by the spiritual man. *Not for that we would be unclothed (bodiless) but clothed upon.* The disembodied state, although in one aspect is said to be at rest (Rev. 14:13), and to be present with the Lord (at home with the Lord) verse 6, yet is not the goal and perfection in the apostle's mind.

*That mortality might be swallowed up of life.* As 1 Corinthians 15. Death swallowed up in victory. (Also Isa. 25:8). He shall quicken our mortal bodies by His Spirit which dwelleth in us (Rom. 8:11).

Verse 5. *Now He that hath wrought (prepared) us for the selfsame thing (state) is God.* The good work begun by Him will be perfected in the day of Jesus Christ. *Who also gave unto us the earnest of the Spirit.* As also ch. 1:22. The earnest, the firstfruits, the pledge, of things not yet seen. Renewing the inward man day by day.

Verse 6. *Therefore, because of the hope revealed in the previous verse, we are always, at all times, confident (courageous) knowing that whilst we are at home in the body we are absent from the Lord.* That is, absent bodily.

Verse 7. *For we walk by faith not by sight.* The spiritual things as yet not seen. Eye hath not seen . . . but God hath revealed them unto us by His Spirit. The just shall live by faith. As exemplified in all saints since righteous Abel. Even as our sinnership is one, so also is our redemption and our justification, and so also will be our glorification when the Lord will present His people faultless before the presence of His glory with exceeding joy.

Verse 8. *We are confident (courageous) I say and willing (well pleased) to be absent from the body and to be present (at home) with the Lord.* To depart and to be with Christ, though as the context shows the apostle has the final issue before him, the redemption of the body at the resurrection unto life eternal.

Verse 9. *Wherefore we labour (we are ambitious, it is our aim and honour) that whether present (that is at home in the body), or absent (out of the body) we may be accepted (well pleasing, approved) of Him.*

Whether we live we live unto the Lord, and whether we die we die unto the Lord (Rom. 14:8).

As we are ambitious now in this present scene to serve the Lord, so in the life to come the same desires, purified and enlarged, shall possess our hearts, for is it not written, "His servants shall serve Him and they see His face" (Rev. 22)?

*Verse 10. For we must all appear (be made manifest) before the judgment seat of Christ. See also Romans 14:10, where we have the judgment seat of God (R.V.). The deity of our Lord Jesus Christ permeates all Scripture (John 5:22). That every one (each one. The judgment will be individual) may receive the things done in (through) the body according to that he hath done whether it be good or bad.*

Resurrection and judgment although distinct are linked. We must not intrude thoughts as to time required in human judgments. A thousand years would not suffice for examining the records of the lives of the saints in terms of an earthly tribunal. His reward will be *with* Him (Rev. 22:12). When Christ Who is our life shall be manifested, then shall we also be manifested with Him in glory. And manifestation with the Lord suggests that that which is contrary to Him has been dealt with. Reward and suffering loss are both before us in this connection, and connected with the everlasting Kingdom of our Lord and Saviour Jesus Christ.

The wording of this verse also suggests the finality of judgment as regards God's people at this time, not of continued suffering or needed purification for a season after death, or after the Lord has come. That which is perfect will have come, and we shall know even as we have been known.

The following verse, verse 11, "*Knowing therefore the terror (fear) of the Lord, we persuade men, but we are made manifest to God, and I hope that we are made manifest also in your consciences,*" expresses the earnest longing of the apostle for the Corinthian saints. His desire was to present every one perfect in Christ Jesus, that each one might receive a full reward in that Day.

They had misjudged the apostle, imputing wrong motives and insincerity. Some gloried in appearance only, and how solemn was this in view of the coming judgment. Knowing this He would seek to persuade men regarding his integrity and sincerity. He would know no man after the flesh. As to God there was no need to use this means for to God his heart was manifest, his integrity known, and he hoped also that it would be the same as regards their own consciences.

**HIS SERVANTS SHALL SERVE HIM AND  
THEY SHALL SEE HIS FACE AND HIS NAME  
SHALL BE IN THEIR FOREHEADS**

(Revelation 22 : 3, 4)

This is a precious promise for particular people—the *servants of God*, who are mentioned many times in Scripture, and in not a few places in the book of Revelation. Moses and John are both described as God's servant (Rev. 1 : 1, 15 : 3). The prophets bear the same designation (10.7).

The word is "doulos," literally, "a bondservant," such as Paul delighted to speak of himself—a bondservant of Jesus Christ. He would have said "Amen" to the words—

"I would not work my soul to save,  
For that my Lord has done.  
But I would work like any slave,  
For love of God's dear Son"

At one time those who now serve Him did not render service to God. Before salvation reached them, they were among those who "*serve not our Lord Jesus Christ, but . . .*" (Rom. 16 : 18). Many at one time, "*worshipped and served the creature more than the Creator*" (Rom. 1 : 25). They did *service* "*unto them which by nature are no gods*" (Gal. 4 : 8); but, when they heard the Gospel and received it in power of the Holy Spirit, they "*turned to God from idols to serve the living and true God*" (1 Thess. 1 : 9). Men by nature are "*servants of corruption,*" they *serve* "*divers lusts and pleasures.*" All which is summed up in the words, "*Whosoever committeth sin is the servant of sin,*" (John 8 : 34).

To have been rescued from such slavery is a reason for saying, "But God be thanked that ye *were* the *servants* of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then *made free* from sin, ye *became* the *servants* of righteousness" (Rom. 6 : 17-18). "God be thanked" indeed, for it is all of grace, and "through the *redemption* which is in Christ Jesus."

*Sonship precedes service.* In Malachi 3 : 17, God speaks thus of those who fear Him and think upon His Name—"And I will spare them as a man spareth his own *son that serveth* him." Service is not incompatible with relationship to the one served. The perfect example is Christ. In Isaiah 9 : 6. He is the Son Who is given, but as we read on He is revealed as the perfect Servant. Thus, on reaching chapter 53, we read, "By His knowledge shall my Righteous Servant justify many; for He shall bear their iniquities." Hence He Himself said, "Therefore doth My *Father* love

**Observations on the preceding article**

The concern which some believers felt nigh eighty years ago is like that which a few feel today. The evangelistic campaigns of recent years may produce many converts, but what has been done, or being done, to build them up? Surely, this is a call to prayer.

Me, because I lay down My life, that I may take it again . . . I have power to lay it down, and I have power to take it again. This *commandment* have I received *from My Father*." (John 10:17, 18). Since, therefore, the Son of God came to do the Father's will, and to be obedient, ought not the "sons" to do likewise? "The servant is not greater than his Lord." Thus Paul became an "imitator" of His Lord in gladly taking the bondsman's position. It was he, inspired by the Holy Spirit, who spoke of the Lord Jesus making "Himself of no reputation, taking upon Him the form of a *Servant*" (Phil. 2:6, 7). The Lord, by the same Holy Spirit, enable writer and readers, to become, in these respects, "imitators" of Christ (see 1 Cor. 11:1)

### *Service an evidence of Sonship*

Since true service to God can be rendered only by those who have been "born again," it may also be affirmed that "sonship" is proved by service. For a child of God is one redeemed by blood. "How much more shall the blood of Christ, Who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the Living God?" (Hebrews 9:14). It is sadly possible, however, to be busy in "service" of one's own choosing, and to be outside the sphere of the Lord's will. Solemn are Christ's words—"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father Which is in heaven. Many will say to Me in that day, Lord, Lord, have we not . . . in Thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7:22-23). The elder son boasted, "Lo, these many years do I serve thee," but he was not in harmony with the mind of his father (Luke 15:29). Moreover, there are "servants" who are slothful, and some even think they are doing God service by persecuting and killing the saints (John 16:2). Reverting to Malachi, we read, "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth Him not" (3:18). This, of course, refers to the coming day—"That Day" (v. 17)—but the parallelism must be noticed. "Serving God" is conjoined with "righteousness," and "not serving Him" with "wickedness." "By their fruits ye shall know them."

*Future Blessedness* is for those who have a *present* foretaste.

None who refuse to serve God here and now will be among those of whom it is said, "His servants shall serve Him" in glory. What pleasure could one, who has never known the joy of serving a gracious and loving Lord on earth, in serving Him in heaven? There the redeemed will serve without weariness, and the delights of obedience here will be manifold there. The Lord has rewards even on Earth when His people can say (*and act accordingly*), like their Master, "I delight to do Thy will, O my God." Such rewards as the loving appreciation of needy fellow-saints, when ministered unto, or when some portion of Scripture has been unfolded to the help and encouragement of God's troubled and doubting ones. The real test of faithfulness is the continuance of service, by grace, in the absence of encouragements. Did not the Lord Jesus say, as prophesied—"I have laboured in vain, I have spent My strength for nought, and in vain; yet surely My judgment is with the LORD, and My reward (margin) with My God" (Isa. 49:4). What encouragement to those who seek thus to follow Him!

Those who are destined to see His face in eternity, "now see through a glass, darkly," but they *do* see with "the eyes of their heart" (Eph. 1:18), for they are "the pure in heart" (Matt. 5:8). Jesus Christ is He, "Whom having not seen, ye love; in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory" (1 Pet. 1:7-8). The saints have received "the light of the knowledge of the glory of God in the Face of Jesus Christ" (2 Cor. 4:6). Such can say, "We see Jesus" (Heb. 2:9).

The beautiful Name of the Lord is called upon the saints (see James 2:7, lit.). Thus their responsibility is to bear it with dignity and honour. A good woman will do nothing to bring reproach upon her husband's name. Christian conduct is enjoined by the Lord Jesus, and summed up by Him in the words, "That ye may be the children of your Father Which is in heaven" (Matt. 5:45); that is, manifestly so. In other words, "BE what you ARE."

Thus it is plain that God's elect have on Earth foretastes of the blessings awaiting them in heaven. They are, so to speak, an earnest of those things they are to have in fulness, in perfection.

### *The Promise to be fulfilled*

The Servants of God, when they conclude their earthly pilgrimage will still "serve Him." The nature of that service is not revealed, but it is

certain that the *delights* of obedience on earth will be multiplied in the glory. "The glorious liberty of the sons of God" will be seen in the exquisite pleasure they will have in carrying out every wish of God and the Lamb, "running and returning," like the cherubim, "as the appearance of a flash of lightning" (Ezek. 1:14).

"They shall see His Face." In that Day, no longer shall they "see through a glass, darkly," but "face to face." There will be nothing of sin, or curse, or death; nothing between the saints and their Saviour. They will have entered into the experience foretold by the psalmist—"As for me, I will behold Thy face in righteousness: I shall be satisfied, when I awake, with Thy likeness" (Psalm 17:15). Such assurance as this is underlined by the apostle in 1 John 3:2—"Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." In anticipation of "That Day," let us realize "our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ."

"His Name shall be in their foreheads." Not now are there visible distinguishing marks on a believer, denoting Whose he is and Whom he serves. And yet there should be moral marks so distinct in a believer's character that all may see at once the difference between such an one and the men of the world around. Unless there is this moral superiority on the part of a believer, so manifest that he is more or less a marked man, what certainty has he that he will be counted worthy of having imprinted upon his forehead the Divine Name in that Day?

The gloriousness of the promise is not only an encouragement to the believer. It is a challenge, for as already mentioned, those only who have, by grace, a foretaste of this threefold blessing can look forward with joyous assurance to its consummation.

Let us lay bare our hearts to the eyes of our holy God, and seek to prove ourselves, whether we be in the faith.

## NOTES ON MEMORIZED VERSES

### MARK 5

43. "Something to eat," for she was now living. Such "commandment" we may apply to ourselves in seeking to help those newly come to the faith (Song 1:8).

### MARK 6

1. His disciples follow (see ch. 3:14). 2. He began, but how great the effect. 3. The effect perceived, but they were offended (scandalized, lit.). The same word is in *noun* form in 1 Cor. 1:23, translated "stumbling-

block." 4. The record of Jeremiah and others illustrate. 5. Not that He had not the power, but He withholds blessing where there is *no faith*. 6. Their unbelief did not deter Him in His mission. 7. This is why He called them (see ch. 3:13-15). 8. 9. Adventure of faith (but see Luke 22:35). 10. 11. God would provide, though some would reject. 12. 13. They did *exactly* what He commanded. 14. "Him" is in italics. Presumably the apostles' activities are what Herod heard, but the power he attributed to John. However, see John 10:41. The power actually was in "His Name," which was spread abroad. 15. Varying opinions, and, 16. Herod's opinion, of the Lord Jesus. 17. 18. Conscience seems to have smitten him. 19. The inward hatred of reproof (see Prov. 12:1). 20. Respect for a good man is no proof of a Divine work. 21. His birthday (cf. Gen. 40:20). 22. How much harm has been done through this form of entertainment. 23. Also, what folly, when men are intoxicated with pleasure! But we have been warned (1 John 2:15-17). 24. A wicked mother's evil counsel. 25. Wicked counsel greedily acted on, and swiftly, lest, perhaps the king should change his mind. 26. The fear of man. 27. "Immediately," to please an evil person. 28. Her mother, but what a mother! 29. His disciples "went and told Jesus" (Matt. 14:12). 30. The journey (v. 8) finished, they tell all to the Lord. How fitting! 31. The Lord gives work to His people, but He also wishes them to have times of retirement and refreshment, away from the "comings" and "goings". This is still His will for us. 32. 33. But it may not always be practicable. The question is, are we ready to have our rest disturbed because of other's needs? 34. Sheep need feeding. He "fed" with the Scriptures. 35. The disciples did not share the Lord's compassion. 36. "Send them away"—a natural attitude. 37. To His "give ye," a natural answer. 38. "Go and see" was His answer to their, "Shall we go and buy?" 39. 40. "He commanded." They obeyed. 41. Do we always ask a blessing on our food? He used His disciples in His service, and still does so. 42. "Filled," and compare Matt. 5:6, concerning spiritual food. 43. God always deals bountifully (Ps. 13:6, 142:7). 44. One loaf feeds a thousand. Is anything too hard for the Lord? 45. HE "sent away" (took leave of) the people. He did not entrust this to the disciples (cf. v. 36). 46. After service a time of prayer. 47. He alone on the land, they "in the midst of the sea," but, 48. "He saw them . . . He cometh to them. 49. 50. They saw Him, but were troubled. But He talked with them, and, 51, with His presence, the contrary wind ceased. 52. A hardened heart (see Heb. 3:13) 53. *With Him on board*, they reached the shore. 54. 55. They knew Him, they ran . . . where they heard He was. O that there were such a concern in this generation! 56. "Whithersoever" . . . "as many as." He met every need in every place.

### MARK 7

1. They came, not as those who needed healing. 2. The washing the disciples omitted, was merely ceremonial. 3. 4. Note the margin. "The tradition of the elders," not necessarily a *Scriptural* command.

### PSALM 119

Some readers, in their earlier years, learned this Psalm "by heart." It is therefore included again in the verses for memorizing, for their sakes, to refresh the memory; also in the hope that some others may be led to commit to memory this "little book about the Bible."

### SECTION "ALEPH"

1. O the happiness (blessed). Walking (a continuing);

a right condition, a right path. 2. "Keeping" His Word, seeking Himself. Compare what the Lord Jesus said—"Me and My words. 3. Negative, "no iniquity;" positive—"walk in His ways." It is not sufficient to have the one without the other. Spiritual balance is required. 4. A command. "If ye love Me, ye will keep My commandments." 5. A prayer. "My ways" should be in harmony with "His ways." 6. It is a sad possibility to be ashamed, if the Word is not respected, even now; but what of "that day?" (see Mark 8:38, 1 John 2:28). 7. Praising (or confessing) God *aright* (with upright heart) depends on true discipleship (learning). 8. "I will keep" a heart-response to the Divine command (see verse 4). The Divine presence earnestly desired.

SECTION "BETH"

9. A word to a young man. His way (cf. verse 1). It is sadly easy to become defiled. Through the senses can come temptation. Therefore let the Word be before the eyes and in the heart. 10. *All my heart*, (see Jer. 29:12, 13) "Let me not err"—the plea of one seeking to please God. 11. *In my heart*. An antidote to sin. 12. "Blessed." Christ is the Son of the Blessed (Mark 14:61). The One well-spoken-of. And Who

teacheth like Him? 13. Teaching, if resultful, leads to testimony. "I have declared *all*" (cf. Acts 20:20, 27). 14. Rejoicing not only in the testimonies, but in the way of them. It is easy to take mental pleasure in the Scriptures, but only a "born-again" one perceives the way of them, and walks in the way prescribed by them. 15. "I behold attentively Thy paths" (lit.). This attitude is the accompaniment of meditation, or *should be*. 16. Is the Scripture *our* delight (cf. Jer. 15:16). *If so we shall not forget its words.*

SECTION "GIMEL"

17. "Confer benefits" (lit.). "Thy servant"—a rightly humble attitude. "That I may live." The writer had life, but desired to express it. "To me to live is Christ," said Paul. And the object—to "keep Thy Word." What else is there for the believer to live for? 18. "The Law" was the earlier part of Scripture. The books of Moses probably were the Bible to him, for the most part. But its "wondrous things" could only be seen by "opened eye." Compare the Lord's exposition on the road to Emmaus. 19. A stranger or "sojourner." "Hide not" (cf. Open mine eyes). Such (cf. 1 Pet. 1:17, 2:11) need the "companionship" which Scripture affords.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—May, 1964

Day	READING		LEARNING	
	Psalms	Acts	Isaiah	Mark
1	72	21 20-40	65 6	5 43
2	73	22 1-16	7	6 1
3	74	17-30	8	2
4	75	23 1-17	9	3
5	76	18 35	10	4
6	77	24 1-13	11	5
7	78 1-17	14-27	12	6
8	18-35	25 1-12	13	7
9	36-52	12-27	14	8
10	53-72	26 1-18	15	9
11	79	19-32	16	10
12	80	27 1-13	17	11
13	81	14-32	18	12
14	82	33-44	19	13
15	83	28 1-15	20	14
16	84	16-31	21	15
17	85	Romans 1 1-15	22	16
18	86	16-32	23	17
19	87	2 1-12	24	18
20	88	13-29	25	19
21	89 1-26	3 1-18	66 1	20
22	27-52	19-31	2	21
23	90	4 1-25	3	22
24	91	5 1-21	4	23
25	92	6 1-23	5	24
26	93	7 1-25	6	25
27	94	8 1-13	7	26
28	95	14-25	8	27
29	96	26-39	9	28
30	97	9 1-16	10	29
31	98	17-33	11	30

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—June, 1964

Day	READING		LEARNING	
	Psalms	Romans	Isaiah	Mark
1	99	10 1-21	66 12	6 31
2	100	11 1-11	13	32
3	101	12-24	14	33
4	102	25-36	15	34
5	103	12 1-9	16	35
6	104 1-18	10-21	17	36
7	19-35	13 1-14	18	37
8	105 1-22	14 1-12	19	38
9	23-45	13-23	20	39
10	106 1-23	15 1-16	21	40
11	24-48	17-33	22	41
12	107 1-22	16 1-16	23	42
13	23-43	17-27	24	43
14	108	1Corinthians 1 1-18	Psalms 119 1	44
15	109	19-31	2	45
16	110	2 1-16	3	46
17	111	3 1-23	4	47
18	112	4 1-21	5	48
19	113	5 1-13	6	49
20	114	6 1-20	7	50
21	115	7 1-24	8	51
22	116 & 117	25-40	9	52
23	118	8 1-13	10	53
24	119 1-24	9 1-14	11	54
25	25-48	15-27	12	55
26	49-64	10 1-15	13	56
27	65-80	16-33	14	7 1
28	81-96	11 1-19	15	2
29	97-112	20-34	16	3
30	113-128	12 1-13	17	4

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Phone: Granzewood 4196. No telephoning on the Lord's Day.

Printed by Bushey Mead Press Ltd., 492 Kingston Road, Raynes Park, London, S.W.20.

# 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. 64, Nos. 5 & 6

MAY to JUNE 1964

FREE

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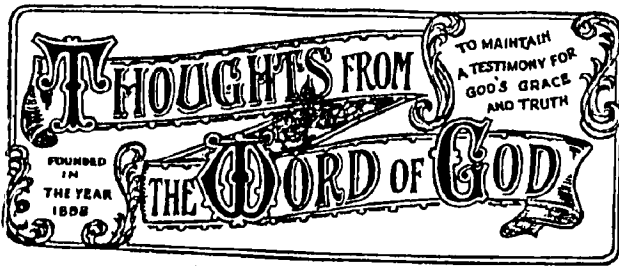
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"But let all those that put their trust  
in Thee rejoice: let them ever shout  
for joy, because Thou defendest them;  
let them also that love Thy Name be  
joyful in Thee."

Psalm 5 : 11.

## "THE COMING OF THE LORD DRAWETH NIGH"

And in His coming near?  
"Yea, I am coming quickly," hear His voice;  
Should not our hearts in this Blest Hope rejoice?  
O Saviour, Thou art dear  
To us, O soon appear  
To take to Thee the people of Thy choice,



### WORDS OF ENCOURAGEMENT

"HE knoweth . . .  
HE remembereth"

Psalm 103 : 14.

give good gifts unto your children, how much more shall your Father Which is in heaven give good things to them that ask Him?" (Matt. 7 : 11). Among His *unasked* gifts is to suffer for His sake (Phil. 1 : 29); and, since saved ones are His sons, the "gift" of chastening, for thus He dealth with them; they *are* His children. Sometimes, however, body and mind are afflicted without any apparent reason, and the child of God may feel inclined to ask, "Shew me wherefore Thou contendest with me," as Job. But not one trial comes to the family of faith without the Head thereof knowing and permitting. And however lengthy the trial, there is the consoling assurance that "HE knoweth . . . HE remembereth."

The psalmist was comforted by these words, but how much more significant are they to saints in a Gospel dispensation! For He Who is GOD became man; He partook of flesh and blood, because the "children" are partakers thereof (Heb. 2 : 14). He Who *in all things* was made like unto His brethren, "knew" physical strain, "strong crying and tears," and one time was "sore amazed and very heavy" (Mark 14 : 34). "My soul," He said, "is exceeding sorrowful unto death." Was there ever grief like His? Truly He "knoweth" our frame, for He has *experienced*, in a human body trials and pains. Truly, also, He "remembereth," for He had a "frame" capable of enduring pain and, finally, death. His exaltation has not caused *any change* in His thoughts of concern for His "brethren." He is "This Same Jesus," "The Same yesterday, and today, and for ever." "We have not an High Priest Which cannot be touched with the feeling of our infirmities." Are not these "comfortable words"?

"Like as a Father's," is the Lord's loving care for His children. "If ye, then, being evil, know how to

Poem to Help Christian Experience—No. 262.

There comes no goodness from the flesh;  
A'one the Spirit causeth fruit.  
Till I, by grace, was formed afresh,  
My very lips were mute.

'Often I uttered words of praise,  
But not in truth, my heart was wrong;  
Whilst walking still in nature's ways,  
Could I learn heav'n's new song?

Yet some will sing that holy song  
From judgment saved, to God made nigh  
In Christ's own blood; and to that throng  
Do I belong—yea, I?

Have I been lifted from the mire,  
And have my feet been set  
Upon the Rock? Do I aspire  
To greater blessings yet?

If so, let me regard as dead  
The fleshly nature—evil still—  
That would ho'd sway, and Spirit—led,  
Delight in all God's will.

Yea, let me walk at liberty,  
And ever seek His preents dear,  
Shall I serve Him eternally?  
Then let me serve Him here.

Until shall dawn that day of bliss,  
When at His coming, Christ shall give  
To me a body like to His,  
I to His praise would live.

To be with Him, the Lord I love  
My being shall be satisfied.  
And in the place prepared above  
I shall with Him abide.

### ANGELS

(continued)

#### The Birth of the Lord

Many times we find these heavenly and holy beings mentioned in connection with the Lord Jesus. The angel Gabriel announced His birth to His mother, telling her of His greatness, His throne, and His kingdom. "And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also That Holy Thing which shall be born of thee shall be called the Son of God" (Luke 1 : 35). To Gabriel was entrusted a momentous message, which God Himself had put into his mouth. As he said to Zacharias, "I am Gabriel, that stand in the presence of God, and I am sent." To Mary he was "sent from God," and to her he made known the Name by which He, the son of Mary, was to be called—JESUS. (see Ch. 2 : 21.) This making known of the Name (see a fulfilment of Isaiah's prophecy (ch. 49 : 1). Probably the angel of Matthew 2 : 19 was Gabriel also.

Next, we find "the angel of the Lord" bringing good tidings of Messiah's birth to shepherds, as they watched over their flocks by night. The darkness was dispelled by the glory of the Lord shining round about them. Wondrous was the evangel they proclaimed of a Saviour, and blessed was the confirmation by the multitude of the heavenly host—"Glory to GOD . . . goodwill toward men."

#### *In Times of Temptation*

Twice are angels mentioned as ministering to the Lord, and both in His times of temptation. The devil, defeated, left Him, "And, behold, angels came and ministered unto Him." (Matt. 4:11.) The adversary had suggested to Him that He could claim the promise of angelic support (verse 6), but He was not turned aside by this *seemingly* appropriate scripture being quoted. There is a lesson here for all the saints to heed. The fact that God sent His angels at this time suggests how sore were the testings following a prolonged period of fasting. The Lord trusted His Father, and so is to us an Example.

We are on very holy ground when we contemplate Gethsemane. There the Lord encountered Satan a second time. We cannot enter into the Lord's dread experience there, when, "being in an agony, He prayed more earnestly." "And there appeared an angel unto Him from heaven, strengthening Him" (Luke 22:43). What a privilege for that angel, and what a responsibility entrusted by God!

The Lord overcame, and went forth, knowing full well what awaited Him. A would-be defender who had used his sword was rebuked with these words, "Thinkest thou that I cannot now pray to My Father, and He shall presently give me more than twelve legions of angels?" Not for Him the invisible armies that God sent for Elisha's protection. No, "the Scriptures be fulfilled, that thus it must be" (Matt. 26:51-54). The cross was before Him, and "He endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:2).

#### *The Resurrection of the Lord*

As an angel announced His birth, ministered to Him in His temptations, and could have rescued Him from Judas and his throng had He desired, so angels announced His resurrection. "He is risen, as He said" (Matt. 28:6, Mark 16:6). "Remember how He spake unto you when He was yet in Galilee, saying, The Son of Man must be . . .

crucified, and the third day rise again" (Luke 24:6-7). How did the angels know what the Lord Jesus had said some time before? They are not omniscient, they are creatures, and therefore must have spoken as Divinely instructed. "His angels . . . do His commandments, hearkening unto the voice of His word" (Ps. 103:20).

#### *The Coming of the Lord*

He Himself has said, "For the Son of Man shall come in the glory of His Father with His angels: and then He shall reward every man according to his works." "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." "He shall come in His own glory, and in His Father's and of the holy angels" (Matt. 16:27, 25:31, Luke 9:26). "The Lord Jesus shall be revealed from heaven with His mighty angels" (2 Thess. 1:7).

#### *So Much Better Than Angels*

Holy and mighty beings as they are, and privileged to minister to, and accompany the Son of God, they are but creatures, and therefore inferior to Him (Hebrews 1). He created them, as also He created man, and yet He was, "in the days of His flesh," strengthened by angels, and despised and rejected by men. Not to an angel did God say, "Thou art My Son." "He hath by inheritance obtained a more excellent Name than they." "The Law . . . was ordained by angels in the hands of a mediator" (Gal. 3:19). But God, who has spoken "in a Son," has seen in Him perfect obedience to that law, by which has been made a righteousness, such as could not have been accomplished by an angel, sinless though he be. So it is written, "But we see Jesus, made a little lower than the angels for the suffering of death, crowned with glory and honour; that He, by the grace of God, should taste death for every man" (Heb. 2:9). Nor did He die for angels, "For verily He took not on angels, but He took on the seed of Abraham" (verse 16). Truly, we may praisefully echo the words, "So much better than the angels."

His authority over them was declared by His resurrection, for He "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him" (1 Pet. 3:22). "Let all the angels of God worship Him" (Heb. 1:6). And let His saints join in that adoration!

## YOUNG PEOPLE'S COLUMNS

### Some Servants in Scripture

Some of my young friends who read these pages are believers in the Lord Jesus. Their parents have taught them the truth of the Gospel, and they have received the Lord Jesus, trusting in Him alone for salvation. This is because they "were *born*, not of blood, nor of the will of the flesh, nor of the will of man, but OF GOD" (John 1:13). Though their father or their mother, or both, are Christians, they themselves were not born Christians. They needed to be "born again" (John 3:7). And how great and many are the blessings of those who have been saved by the grace of God. They are *redeemed* by the precious blood of Christ, which means they are set free from the bondage of sin. All their sins are *forgiven*, because the Lord Jesus bore them in His own body on the tree. They have *everlasting life*, for the Lord Jesus has said, "Because I live, ye shall live also." Moreover, there is, being prepared by the Lord for them, a place in God the Father's house in heaven. (1 Peter 1, Romans 6, 1 Peter 2, John 5, John 6, John 14)\*. It is a great *privilege* to be in the "family" of God, but there are also *commands* to be obeyed. A son or daughter of the Lord Almighty (2 Cor. 6:18) is also a servant—"Son, go work today in My vineyard." Let us therefore think of some "servants" mentioned in the Bible, remembering that the word sometimes means "young person or youth."

#### *A Servant who knew better than his Master*

Saul, who became King of Israel, was a humble "young man." His father sent for him, with a servant, to find some asses that were lost. They passed through much of the Country around, but did not find them. At last Saul said, "Come, and let us return; lest my father leave caring for the asses, and take thought for us." But the servant knew there was a "man of God" in the city where they were, and said to his master, "Let us go thither." Saul had nothing to give to Samuel, God's seer or prophet, but the servant had a piece of silver. Said Saul, "Thy word is good: come, let us go," and they found Samuel, who was able to tell them, "Thine asses . . . they are found." (1 Samuel 9). Everybody has heard the name of Saul, but nobody knows the name of his servant. And who is the greater in God's sight, the man who was to become king, and yet knew nothing about God's

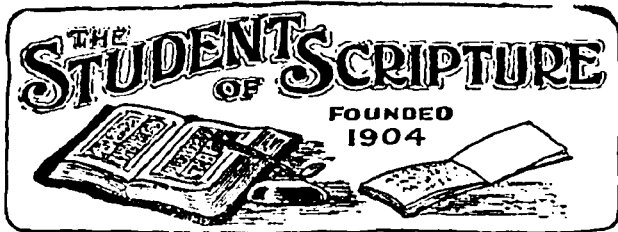
prophet, or the servant who *did* know, and thus could be a safe guide? Which of these two do we desire to be like, great and ignorant or humble and knowing God?

We may call to mind something like this in the New Testament (John 2). The Lord Jesus had changed water into wine at a wedding-feast. "When the ruler of the feast had tasted the water that was made wine, and knew not whence it was (*but the servants which drew the water knew*), the governor of the feast called the bridegroom." They knew because they had done exactly what they were told to do. (They filled them up to the brim). Had they not heard the words, "Whatsoever HE saith unto you, do it"? There is often reward even here for obedience to God's will, that is, to see His wondrous working in changing things, supplying needs, and other evidences of His grace and power.

#### *The Servant who would not leave his Master*

We must turn to Exodus, chapter 21, to see what God's will was in regard to a Hebrew who had sold himself to another Hebrew. Sometimes a man got into debt, and this was the only way in which he could get over his trouble. But a master was not allowed to hold him as a servant longer than seven years. Supposing his master had given him a wife and he had children, he could leave his service, but could not take his wife and children; they still belonged to the master. This would be a great strain upon his affections. How could he leave his loved ones? It might also be that the master was a kind and thoughtful person, whom the servant had come to love. And yet God's Law must stand. The seven years had come to an end, and he must make a decision. He makes up his mind to stay. "And if the servant shall plainly say, I love my master; my wife, and my children; I will not go out free. Then the master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an aul; and he shall serve him for ever." This is a picture of what a believer should be in regard to the Heavenly Master. The Hebrew servant clung to his master because he loved him, and loved those whom his master gave him. A child of God does not wish for freedom to do as he likes, but to be "a bond-servant of Jesus Christ," and all because he loves Him who bought him with His own precious blood. Those who serve such a Master now "shall serve Him for ever" (see Rev. 22:3-4).-

\* Our readers may search these chapters for the verses.



**"WHO WALKETH IN THE MIDST OF THE SEVEN GOLDEN LAMPSTANDS"**

Revelation 2:1

These precious words of Christ still ring out with their loving, yet humbling, message. We have become so *used* to the enjoyment of the language of privilege that often we miss its meaning, and fail to grasp the linked language that suggests love's deep responsibility to Him. True, our beloved Lord does not speak of "lampstands" as necessarily *continued* (Rev. 2:5). We accept the definite *interpretation*† of Revelation 1-3, as to literal assemblies, existing in the days of John. We acknowledge the subsequent further departure after departure from His truth. We *must* ever take a lowly place. But the words here are surely recorded for *our* learning, and *our* comfort, and *our* reproof, as to our own position under Christ's searchlight, and that we may see, and then seek, what still *delights* the heart of Him Whom we call Master and Lord. Moreover, we find here a remarkable unveiling of the *principles of His holy examination* at the nearing Judgment Seat for His redeemed (2 Cor. 5:10). Probably we have all thought far too little of that Judgment Seat,— *and thought too little of Him*. Salvation has been viewed selfishly, and *our own safety* has been larger than *His joy* and *His glory*. But we would not have it so, would we, beloved friends, if He is our All in All?

The Lord Jesus in Revelation 1 is seen in His GLORY in the midst of His people. His GLORY is ever emphasized, and ever to be emphasized. We cannot think too highly of Him. His majesty caused John to fall at His feet (1:17). Alas, that the Lord Jesus is glibly addressed, and children are even taught to speak to Him without any title. The grandeur of Him Who died for sinners awakens praise. Heaven has no example of familiarity, though it unveils the fullest nearness (e.g., Rev. 5:9, 12; 7:9, 10).

It is fully in accord with sovereign grace that we read of our beloved Lord as "in the midst of the seven lampstands" (Rev. 1:13), before the word

† Precious are the applications also, in the wisdom of Him Who caused Galatians 4:24 to be written.

"walketh" is introduced. In like manner there is the stress on His "having" and "holding" the seven stars (Rev. 1:16; 2:1), before the record of His investigation. It is mercy, indeed, that we are His. No one can receive the Father's chastisement till He has been blessed with the grace of sonship, nor will one stand for the examination at the Judgment Seat before the kingdom, unless grace has already translated him into the Kingdom of God's dear Son. But grace never suggests indifference to righteousness: if it is turned into lasciviousness there is an unholy "turning" by ungodly men. The grace of God ever teaches believers that we should live soberly, righteously and godly in this present age (Tit. 2:11, 12).

The Lord reveals Himself by various names to the various individuals, whose "work" He fully sees and faithfully describes; and they are all impressive. We *need different* realisations of His fullness at different times. Observe *perfect* knowledge of all our works: "I know thy works" is repeated. Revelation 22:12 is true, "Behold, I come quickly, and My reward is with Me, to give every man according as his work shall be." Everything is before Him. Nothing is hidden. And *every work must be brought into judgment* (Eccl. 12:14; 2 Cor. 5:10). It is a true comfort to see how spontaneously He mentions whatever He can commend. The angel at Ephesus laboured hard and was patient. His strict concern for truth and against error, deeper than mere "orthodoxy," was unquestioned. The Lord saw all this. But He Who loves so much had somewhat "against" His patient servant. There had not been growing up unto Christ *in all things* (Eph. 4:15). Severity against sin is well, but there had become a tendency to detect error *first*, rather than to enjoy personal nearness to the Lord. Love is *not* said to be absent altogether. Many misquote the verse. "Thou hast *lost thy (first) love*." Mature love, in its quiet obedience, is precious, but the "first" child-like love, which bubbles over, must *never* be "left." To leave it is to "*fall*," and to lose a privilege of service (verse 5). *Repentance* is twice urged in one verse: it is not enough to do better. *Repentance* must first be to the front. This Ephesian child of God seems to have become *partly unconscious* of a "gradual," and thus imperceptible, backsliding of heart: hence the tone of love, and also of plain speaking, "*Remember*." There is no hint of the loss of salvation, but real loss of the privilege of a sphere of service, unless . . . Yet, amid all, the Lord returns to mention another encouragement (6): as if He would wrap up His rebuke in commendation, and woo His beloved servant to

Himself the more. Nor is He changed to-day. But the love of Christ *does not overlook*, and will not grant the reward of a position of honour for Him, apart from love's obedience. And thus we see the holy *twofoldness* of the Judgment Seat of Christ. Beloved friends, are we living in the light of such scrutiny? (Jas. 2:12). Is His good pleasure, His joy, dear to us? Do we value His testing? "He walketh in the midst." He has a deep interest to-day. How does our activity appear to Him? What is His estimate of our loving labour? How much of self-esteem does He detect? How many of our motives, analysed by Him, are pure gold? He "walketh in the midst."

Two of the servants of God in Revelation 2 and 3 stand out for special commendation. Not merely because of "labours"; these may be many, and yet there may be deep failure (2:19). The Lord's words of special refreshment were to those who *suffered*. "I know thy tribulation"; "Fear none of those things which thou shalt suffer" (2:9, 10). "If we remain *under*, we shall also reign with Him" (2 Tim. 2:12). As it was at Smyrna, so at Philadelphia. "Because thou has kept the Word of My patience" (3:10). In these towns, the two dear children of God, before us, had the problem of caring for His work, near a Satanic counterfeit—a "synagogue" of Satan. Was their position easy? Nay, but their Lord saw. Yet He did not commend without a needed word of reproof. "Become faithful unto death" has precious tenderness in this connexion, and likewise, "Thou hast a little strength." We all realize the thought of "little faith," and so is it, in measure, with a little strength. *How the most earnest saints fall short.* But the Lord is not a taskmaster. He sees all, however small it is, and loves to strengthen. And the Holy Spirit loves to record this.

The other cases are all suggestive. Seven different temperaments and seven lives are given. Does "Thou *didst* not deny" of 2:13 imply an *after-weakening*? The contrasted "thee" and "them" of 2:16 are tender to the *believer*, but are they not searching? There is another definite contrast between the angel at Thyatira and "that woman Jezebel," yet how sadly we feel it is possible for a *believer* to mingle with those who thus oppose the truth, in some society and organisation. If the Lord wrote histories to-day, they would be full of sorrowful unveiling: and what if He wrote about us?

Chapter 3:1 leaves us in doubt—was this man saved or not? We think of Judas among the twelve. The personal note in 3:15, 16 is deeply affecting. But 3:19 seems to make clear that salvation was

here possessed, though the life had become *without any fragrance or refreshment* to the Lord's taste (note Song 5:1), through worldly settling down. Ah, beloved friends, shall we value Christ's personal warnings, and heed them in time, that we may repent *now*, and please Him *now*, and not have His disapproval at the Judgment Seat? It is so easily possible to become one who will suffer much loss then. Our Lord's eyes are still as a flame of fire (Rev. 2:18), nothing can escape or deceive Him: He discerns that which is natural and that which is spiritual (Rev. 2:12 with Heb. 4:12), in your life and in mine, and He will teach us, if we are willing to learn. Surely our hearts must be stirred to His glory to-day (1 Cor. 3:14, 15). If the Holy Spirit applies these words, how tender we shall become. P. W. HEWARD

## INSPIRED WORDS INSPECTED

(concluded)

SERVING (douleuo); verb, present participle, from "douleuo" (to be a servant or a slave, to serve). Paul delighted to call himself a bondsman of Jesus Christ. Participles, as here signify often character and continuance.

THE LORD (toi Kurioi); article and proper noun, from "Kurios." The dative case is used, suggesting the service is to the Lord.

WITH (meta).

ALL (pases); adjective, genitive, feminine, from "pas."

HUMILITY OF MIND (tapeinophrosunes); noun, feminine, genitive; a compound of "tapeinos" (lowly, humble, modest) and a derivative of "phren" (the mind). Hence, "humble-mindedness."

AND (kai).

TEARS (darkruon); noun, genitive, plural, from "dakruon" (a tear). The word "many" does not occur.

AND (kai).

TEMPTATIONS (peirasmon); noun, genitive, plural, masculine, from "peirasmos" (a trial, test, proof, or temptation).

WHICH BEFELL (ton sumbanton); article and participle, aorist; from "sumbaino," a compound of "sun" (with) and "baino" (I go); hence, "to go together with" "to happen, befall." Render, "temptations having befallen."

ME (moi); personal pronoun, dative, meaning "to me."

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

THE LYING IN WAIT (tais epiboulais); article and noun, feminine, dative, plural; from "epiboule," a compound of "epi" (upon) and "boule" (counsel); hence literally meaning, "counsel upon or against," that is, "plot" or "conspiracy." May be translated "plots."

OF THE JEWS (ton loudaion); article and proper noun, genitive, plural, from "Ioudaios" (a Jew).

AND (not in text).

HOW (hos).

I KEPT BACK (hupesteilamen); verb, aorist, middle voice; from "hupostello," a compound of "hupo" (under or by the agency of) and "stello" (I send); hence, "to send (or draw) under." The middle voice suggests, "drawing oneself back," under cover, out of sight. In Galatians 2:12, it is rendered, "withdrew." This was because of timidity and fear of man. But it is possible to draw back in regard to declaring the truth, and this Paul refused to do.

NOTHING (ouden); negative adjective, neuter, accusative, from "oudeis, -demia, -den." (not one).

THAT WAS PROFITABLE (ton sumpheronton); verb, participle form, and article, genitive, plural, from "sumphero," a compound of "sun" (together) and "phero" (I bring or bear); hence, "to bring together" by way of profit to a person or persons. It is rendered "expedient" (2 Cor. 8:10; 12:1; John 11:50; 16:7), "profitable" (Matt. 5:29, 30), "better" (Matt. 18:6). The word, "profitable" is suitable here, and the thought of "bringing together," is helpful in regard to an assembly of believers. "Of the things bringing together" would be a literal rendering.

*Here follow some words not translated in the Authorized and Revised Versions:*

OF THE (tou); article, genitive case.

NOT (me); negative, denying possibility.

TO ANNOUNCE (anageilai); aorist, infinitive verb, from "anaggello" (to announce, make known, declare, tell). May be rendered "to have announced."

TO YOU (humin); personal pronoun, plural, dative case. The last four words are rendered in Darby's translation, "so as not to announce (it) to you." The meaning of the whole sentence is that Paul did not "draw back" in such a way as not to announce the need of faith and repentance. Exactly the same words, "hupesteilamen tou me" occur in verse 27.

AND (kai).

HAVE TAUGHT (didaxai); verb, aorist, infinitive, from "didasko" (I teach). Render, "to have taught."

YOU (humas); personal pronoun, plural.

PUBLICLY (demosiai); adverb, derived from "demos" (people, whence "democracy"). The word signifies, "for the people." Hence, "publicly," a contrast with a "drawing back or under (see above).

AND (kai).

FROM HOUSE TO HOUSE (kat' oikous); preposition meaning "down, along, according to," and "oikous," noun, masculine, plural, accusative, from "oikos" (a house); the phrase is literally, "according to houses." Paul's methods were public proclamation and house meetings.

TESTIFYING (diamarturomenos); verb, participle form, present tense; from "diamarturomai," a compound of "dia" (through) and "martureo" (I bear witness or testify). The "dia" has a strengthening force, and the whole word means that Paul's witness was a continuing one and through—through and through.

BOTH TO . . . AND ALSO (te . . . kai), conjunctions, thus coming together, mean "both . . . and."

THE JEWS (Ioudaiois); proper noun, dative, plural. No article.

THE GREEKS (Hellesin); proper noun, dative, plural, from "Hellen" (Greek).

REPENTANCE (Metanoian); noun, feminine, accusative; from "metanoia," a compound of "meta" (in composition having the significance of motion or direction *after*) and a derivative of "noeo" (to perceive with the *mind*—"nous"); hence, "an after-mind," that is, a change of mind, such as is wrought by the Holy-Spirit.

TOWARD (eis); preposition meaning "into" or "unto."

GOD (Theon); proper noun, accusative. The accusative article, "ten," qualifying "repentance," precedes "eis." The phrase is, literally, "the unto-God repentance."

AND (kai).

FAITH (pistin); noun, feminine, accusative, from "pistis" (faith).

TOWARD (eis); see above.

OUR (hemon); personal pronoun, dative, plural; literally, "of us."

LORD (ton Kurion); article and proper noun, accusative, as following "eis." From Kurios (Lord).

JESUS (Iesoun); proper noun, accusative, from "Iesous" (Jesus).

CHRIST (Christon); proper noun, accusative, from "Christos" (Christ).

### BIBLE TRANSLATION

The above subject has been much before the public lately, and indeed many translations of the Bible or its parts\* have been published by various scholars or committees in recent years.

Some seem to have had their day or vogue, except for reference purposes. It may be asked why all this continuous labour and learned scholarship expended on the Bible? Why not on some other book? The continuous labours and research are in themselves a witness that the Bible is unique, different from all other books.

The casual reader, not giving much thought to the subject, may be perplexed because of the many translations available, though we need to remember that the true object of Bible translation is to express correctly from available manuscripts what was originally written by the inspired men of God, as prophets and apostles; just the opposite from a needed revision, say, of a scientific text book.

And need we wonder that men cannot leave alone these lively oracles of God, whether they be true men or otherwise. The promises of God are contained therein. The Bible unfolds the past, it reveals the future. It answers, "the reason why," of life, and is able to meet man's deepest yearnings, and wherever in this dark and uncertain world its truth is believed and its precepts obeyed it brings light and healing whether to man or nations.

But as to translation, in one sense every preacher or Bible-class teacher is a translator. The preacher reading, say, from the Authorised Version may refer to the Greek, and seek to substitute an alternative or fuller rendering. A child may ask the teacher the meaning of a certain word, and the teacher, according to the age and understanding of the child, supplies a simple or better known word or phrase. And thus of course with modern translations there can be words or expressions more easily understood than in the older versions. Words do sometimes change their meaning over the course of years and the way they are spelt may be altered.

Due to the issue of recent modern translations, especially since the issue of the N.E.B. New Testament the Authorised Version has come in for a good deal of needless, and sometimes childish, abuse with the cry that modern youth cannot understand its antiquated language. Somewhat strange this outcry when for the past, say, hundred years the words and expressions complained of

were just as archaic then as now, and the boast today is of superior education generally. We do well to remember that the Authorised version has been singularly blessed of God, and still the way-faring man like multitudes before him shall surely become wise unto salvation through faith which is in Christ Jesus, *if he read devoutly its sacred pages*. Passing slang or vulgarities which some seem to favour are no more likely to arrest the soul than dignified language which may well befit the words of God in His revelation to His fallen creature, man.

A free translation may have its appeal to those who do not consider deeply the words of God, but the value of a translation should not be judged from minor aspects. We need to delve deeper than the surface and to consider the rendering of fundamental texts which carry important doctrinal statements concerning our most holy faith. It is through these that the enemy seeks to undermine the faith once for all delivered to the saints, and to deny the Lord His glory. And it is through these that the true character of a translation is to be assessed, be it clothed in ever such flowing language.

This brief article does not pretend to touch upon the merits or demerits generally of the various modern versions which sometimes involves the need of high scholarship.

Neither does it question the need of critical study and revision since the Authorised version, due for instance to additional manuscripts being found. It simply endeavours to give a lead as to the true standpoint from which a version or translation should be regarded or assessed.

It could be also asked whether, in the endeavour to assess the "value" of the N.E.B. New Testament, it is right to speak in praise of the "translation" of the less important passages if the rendering of the more important proves to be subversive to God's holy gospel? Satan's deceptions can be clothed with light, and any versions which transgress in this way should, apart from reference purposes or critical study, be shunned for public use and its deceptions exposed, not glossed over.

R. L. WHEELER.

To name a few :

\* "Weymouth," "Moffat," "Ronald Knox," Phillips," "Williams," Basic English," "Revised Standard Version," "Berkelev," "Twentieth Century," "New English Bible," "J. N. Darby".

**"THE EVERLASTING GOD, THE LORD"**

From everlasting to everlasting GOD IS. The thought of eternity is overwhelming to the human mind. Future eternity—if we may use terms of time in relation thereto—may, in small measure, be apprehended by the intellect of man; but eternity past is utterly beyond him. His mind reels under the pressure of its immensity. How can a finite being apprehend that which is infinite?

But Scripture declares, "Even from everlasting to everlasting Thou art God" (Psalm 90:2). God has no beginning and will have no ending. The proud philosopher, claiming for his unproven theories the authority of science, speaks grandly and glibly of millions of years ago, when some forms of life were supposed to exist, but is scornful when the *fact* of an Eternal Divine Being is brought before him. Of course, being a natural man, he cannot receive the things of the Spirit of God, for they are foolishness to him. Yet even to a natural mind the eternal existence of a Creating and Controlling Mind in a Infinite God is a far more rational thought than the wild theorizings about millions of little first causes millions of years ago.

And this glorious GOD knows the end from the beginning. He knew, when He was about to create angels, that a host of them, led by Lucifer, would rebel, and leave their own habitation (Jude 6), and originate evil in the human race. Yet, because "He is in one mind," and is unchanging and unchangeable, He went on with His purposed plan. Likewise, when He said, "Let us make man in Our Image, after Our Likeness," He foresaw the fall; yet "So God created man in His Own Image, in the Image of God created He him." But He Who foresaw the ruin of man foreordained also the remedy.

Blessed are they who know such a God, who have been given eternal life in order that they might know Him. When He called them by His grace, He foreknew their failures, their frequent failings, and heart-backslidings, yet He did not change His mind and decide not to call them. God is faithful, His word is faithful, and we have proved Him to be "the LORD our God, He is God, the faithful God." And we are persuaded of this very thing, that He Who began a good work in us will perform it until the Day of Jesus Christ (see Phil. 1:6).

To Him be glory for ever and ever. Amen!

**"WE ARE JOURNEYING . . . COME THOU WITH US"****Some notes on Numbers 10**

"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 all these things happened unto them (Israel) for examples (types): and they are written for our admonition, upon whom the ends of the world (ages) are come" (1 Cor. 10:11). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works" (2 Tim. 3:16-17). In these three passages—and there are many others—the necessity and value of the earlier part of Scripture are stressed. They plainly rebuke those who belittle their value and importance. Moreover, this is the Bible in which the Lord Jesus meditated day and night, and which He lovingly expounded, opening the eyes and understanding of His hearers; and it is the Bible of the early church, and formed the basis of the apostles' doctrine. And since the epistles are, for all time, the heritage of the Church of Christ, and its doctrinal and practical standard, the word "our," relating to "learning" and "admonition," brings the importance of the Old Testament Scriptures to the notice of believers, even to the present day.

Further, the use of the word "types" leads to the expectation that he, who, in dependance upon the Holy Spirit, searches these Scriptures, will find the *history* of Israel full of analogies to the calling and pilgrimage of the people of God in this present dispensation.

With these pefactory remarks, may we seek to learn what God is teaching in the passage before us. First, there is the encouragement to—

**Assurance of Faith**

A year after the children of Israel had escaped the bondage of Egypt, having been redeemed by the blood of the Passover lamb, the Tabernacle of the Congregation had been reared up (Ex. 40:17-34). It was in grace the people were allowed this great privilege, for they had "sinned a great sin" under Mount Sinai. But now they were restored to God's favour, and their travel to the Land of Promise was about to begin. Between the "exodus" and the promised "going in," the LORD emphasized His purpose to be amongst them, and His command to worship Him. And this is equally

stressed today, for the Father seeketh such to worship Him as will worship Him in Spirit and in truth (John 4: 23-24). Also the Lord Jesus has said, "And, lo, I am with you alway (all the days) even unto the end of the age" (Matt. 28: 20).

"Thus were the journeyings of the children of Israel according to their armies, when they set forward." This began seven weeks after the setting up of the Tabernacle; and it was then that Moses said, "We are journeying unto the place of which the LORD said, I will give it you . . . for the LORD hath spoken good concerning Israel"; and, "What goodness the LORD shall do unto us." (Num. 10: 29-32). Moses had not seen the land, but he knew it was "a good land" (Deut. 8: 7-9), and he was certain that "the place" would be reached. Why was he so certain? True, God had spoken to him personally, but the promise had been made to Israel. He rested on the word of a Living God, One "Who cannot lie," Who "cannot deny Himself." And what more do we need, except the sealing to our hearts of that Word by the Holy Spirit? "Hath He said, and shall He not do it? Or hath He spoken, and shall He not make it good?" (Num. 23: 19).

We also have "a place" to which we are journeying, if our feet have been set in the way, for the Lord Jesus has said, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am, there ye may be also" (John 14: 2-3). Here is a firm foundation for faith.

Notice how Moses uses the word "we." Though he was the *Divinely appointed leader*, he thought of himself—for he was "very meek"—as just one of God's elect people. May those who have any sphere of service remember this; they are not to be as "lords over God's heritage, but being examples to the flock" (1 Pet. 5: 3); they need to remember the words of Paul to the elders of the church in Ephesus, "Take heed therefore unto yourselves, and to all the flock in (not over) the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood" (Acts 20: 28).

#### *Concern for one's relatives*

A believer cannot but be exercised in heart regarding relatives not in "the way," and doubtless Moses had a desire for the good of his brother-in-law. Hence his invitation, "Come thou with us, and we will do thee good"; and "what goodness the LORD shall do unto us, the same will we do unto thee" (Num. 10: 29-32). There is no promise that the LORD would do good to Hobab. All that

Moses could say was, "We will do . . . we will do." God had not spoken good concerning Midianites, for such was Hobab, but only "concerning Israel." Some "good" may accrue to a person in the company of an assembly of God, yet the saints cannot of themselves convey blessing to such; there must be the grace of the Holy Spirit convincing of sin, ere the "good" of salvation can be imparted, a "second-hand" blessing does not satisfy, or last. One would delight to have the experience of 1 Corinthians 14: 24-25, if the Lord were pleased to grant such.

#### *An Invitation Refused*

To Moses' gracious invitation there was a curt refusal—I will not go; but I will depart to mine own land, and to my kindred." Hobab symbolizes the "natural man." The goodness of the promised land had no attraction for him. He preferred "mine own land" and "my kindred." He used his "freewill" as all will use it, until grace "compels" a surrender. "I will not . . . I will," are the last words recorded as falling from his lips, and, although Moses pressed him to throw in his lot with Israel, there is no suggestion that he did as Moses desired.

#### *The Truest Saints are Imperfect*

"Leave us not, I pray thee"; said Moses, pursuing his request to Hobab, "forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." (Num. 10: 31). One needs to tread very cautiously when speaking of the apparent "failures" of a man of God. Of Moses God said, "My servant . . . is faithful in all My house . . . Wherefore then were ye not afraid to speak against My servant Moses?" (Num. 12: 8.) And yet how can we pass over the words, "Thou may be to us instead of eyes"? Had not their journeys been undertaken by the express guidance of God (Num. 9: 15-23). "So it was alway" (verse 16). By day and by night, God manifested His presence with His people, in the pillar of cloud and the pillar of fire. Why then rely on the eyes of a man? Did not God gently rebuke His servant by His sovereign working? "And they departed from the mount of the LORD three days' journey; and the ark of the covenant of the LORD went before them in the three days' journey to search out a resting-place for them." What need was there of the eyes of a man, when "the eyes of the LORD run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16: 9)?

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

## NOTES ON MEMORIZED VERSES

## PSALM 119

18. Uncover mine eyes (lit.). A prayer with a view to *perceiving* the truth. 19. A sojourner *here*, so I need Thy commandments. 20. Intense desire in the soul, not occasionally, but at all times. 21. The proud are erring, so are under a curse. Fearful is the sin of pride, deserving Divine rebuke. 22. Obedience to God brings reproach from man. 23. The antidote to gainsaying—meditation, not talking. 24. The *pleasures* of God's word, and its needed counsel. 25. A *felt* low condition. Dust connected with death (Ps. 22:15); hence a need of quickening (reviving) (See Eph. 5:14). 26. God is not displeased when saints recount their ways, but His teaching is ever needed. 27. Not only the precepts, but the *way* of them. The understanding one a one can talk of God's works. "Cause me," for it is all of grace. 28. My soul "droppeth." Contrast, "I lift up my soul." But affliction may cause depression. Hence the prayer for strengthening. 29. The way of lying. The writer recognizes this. He not only wishes to be truthful, but to be "turned aside" (lit.) from the way of falsehood. Compare "turn away" (verse 37). 30. But he has chosen the way of truth. Which of these ways is our choice? 31. Stuck, that is "glued," so to speak, to God's Truth. 32. An enlarged heart to receive the "exceeding broad" commandments (v. 96). "Run" suggests swift obedience and enthusiasm. 33. "Teach me," "Make me," "Give me." How dependent on grace. Note the frequency of, "the way of." Keep in the way "unto the end" (compare Matt. 24:13). 34. A "understanding"—a Divine gift—in order to keep. 35. A path marked out, yet grace *causes* me to tread (lit.) therein. 36. Romans 7 describes the natural *inclination*, from which the believer is not free. 37. A prayer much needed today. 38. "Thy servant" (see verses 17, 23, 49, 65, 84, 122, 124, 125, 135, 140, 176, and note verse 91). Do we take this position? 39. A natural "fear," not the "fear" of the preceding verse. 40. A longing; what do we know of such? And of prayer for reviving personally? 41. "And meet me doth Thy kindness." That is, the Lord's salvation (cf. Titus 3:4). 42. "And I answer" (see 1 Pet. 3:4). 43. Hence, the word of truth in the *mouth* (see Luke 21:14, 15). 44. "And I keep Thy Law continually, to the age and for ever" (lit.). This was true only of One, the Lord Jesus. 45. "At large" (margin). The narrow way is broad to him who walks therein. True liberty belongs to the true seekers of Truth. 46. Compare (Matt. 10:18). 47. 48. The commandments *loved*. Hence, "I will," three times, shewing purpose of heart. 49. "Upon which"—the resting place of hope, yet *caused* by grace. 50. One quickened by the word is comforted when afflicted. 51. Not declined—yet not free from derision (see 1 Pet. 4:14). 52. In verse 49, he asks God to remember, but he himself remembers the past judgments of God and (v. 55) His Name. 53. But spiritual comfort does not mean indifference or complacency as to the forsaking of God's Law. Do the saints feel as great distress on account of the apostasy? 54. "The house of my sojournings." The believer, though dwelling in a city, is yet a stranger and a pilgrim—"In Colosse," yet "in Christ." 55. The Lord's Name remembered, and His Law kept. 56. "This I had," because given by grace. 57. "My Portion"—"Thy words." Obedience leads to a realization of what God is to His *own*. 58. "Thy Face" (margin). "Favour me" (Lit.), but dependence on "Thy Word." 59. Self-examination is good if it leads to a right walk. 60. Prompt obedience.

What loss to the believer who delays, for example, baptism! 61. Material losses did not hinder his spiritual exercises (compare Hebrews 10:32-36). 62. At midnight (see Acts 16-25). 63. What companions do I delight in? 64. The *earth* is full of the Lord's kindness, yet He will teach an individual saint. 65. Thou *hast* dealt well. 66. And this emboldens him to ask for further teaching. 67. "Before . . . but now." Chastening had fulfilled the Divine purpose. 68. God's Being and acting—good. There is none good but One. So His law is good (see Rom. 7:12). 69. Misrepresentation by man but strengthens his will to obey God whole-heartedly. 70. A contrast. Insensate (lit.) hearts and a heart delighting in God's Law. 71. The value of affliction. It affords opportunity for reflection, and so to learn. 72. The Law of Thy mouth. Not only *written*, but the Holy Spirit *saith* (Heb. 3:7). 73. He Who created me can give me understanding. 74. The fearing ones and the hoping ones rejoice in one another. 75. I know. Compare, "We know" (Rom. 8:28). 76. He needed comfort from Divine kindness, but according to His Word. 77. "Meet me do Thy mercies, and I live" (lit.) 78. Meditation the answer to the perverseness of the proud. 79. He desired the companionship of the fearing and instructed ones.

## MARK 7

5. Why? These "religious" men asked questions not to get help, but to confuse. 6. The Lord spoke for His disciples, who were the objects of criticism. Who is entirely free from "lip" service? 7. Even believers needed warning on these lines (see Col. 2:21, 22). 8. Traditions *held* but God's commands *laid aside*. The sin of apostate Christendom. 9. Ye *displace* the commandment, *in order* that ye may keep *your own*. Self decides for self. 10. 11. Human religion can find excuses for putting that before appointed relationships. 12. 13. Such religion "cancels" the Word of God in its effect upon the life. *Any* human addition to Scripture denies the sole-sufficiency of God's written Word. 14. This message was for all. 15. How carefully a believer needs to guard his speech, which may defile himself and others (see Eph. 4:29, 5:4). 16. Speech is important, but so is a right use of the ears (see James 1:19). 17. 18. Even disciples were without understanding. 19. But what enters *our hearts*? 20. What He has told the people is necessary for disciples. 21. 22. 23. How we need to pray. "Incline my heart unto Thy testimonies, and not to covetousness" (Ps. 119:36). 24. The borders, but near enough for the Genti'e woman to find Him Who could not be hid. 25. At His feet. 26. She was *asking*, continued to do so. 27. The children (of Israel—Matt. 15:24). Not "dogs," but "puppies"—little dogs. 28. This *word* she took as an encouragement, and thus shewed *great faith* (Matt. 15:28). 29. 30. She *proved* the faithfulness of the Lord. 31. Galilee, His "home county." 32. *They* (concerned friends) bring, *they* beseech. O that each reader brought in prayer and supplication those who have no ear for truth, and so cannot speak thereof. 33. Alone with the Lord. 34. He sighed (lit., groaned). Why? First, here was an evidence of the fall. Secondly, how would this man use his restored faculties? 35. Yet there was complete healing. 36. He charged *them* (did this include the healed one?). But *they* did just what He told them not to do. 37. They testified rightly—"all things well," but this does not excuse their failure.

## MARK 8

1. "Nothing to eat." Today, millions are in this condition spiritually. He will use *disciples* to do His

will. 2. 3. I have compassion . . . they will faint by the way; He is still the Same. (Heb. 2:17; 4:15). 4. "Any one," "here," "in a desert." Seeming impossibility. 5. But not to Him, Who can use the slenderest resources. 6. 7. He gave thanks, He blessed. Do we? The Lord gave to the disciples, and they passed on to others. 8. He deals bountifully. (Eph. 3:20). 9. "Sent them away" —He took leave of them, not trusting the disciples to do this. 10. Dalmanutha, called also Magdala (Matt. 15:39), a place south of Gennesaret, near the water. 11. They question (see again ch. 7:5). 12. He sighed (groaned). His "Why?" "This generation" He calls "evil and adulterous" (Matt. 14:39). 13. He left them. Solemn words. 14. Only one loaf, yet the Lord used the circumstance to enforce a lesson. Who teacheth like Him? 15. "Take heed, beware." Both words are to do with *sight*. "Keep your eyes open" and your desires *from* (the lit. meaning of "of"). 16. Carnal reasoning.

Leaven meant doctrine (Matt. 16:12). There were two kinds; of the Pharisees, ritualism, of the Saducees and Herod, modernism. The same leaven is working in Christendom today. 17. The Lord knows the heart, which may become hardened (see Heb. 3:13). 18. Eyes, ears, minds, not in use. 19. 20. Past experiences of Divine power recalled. 21. Hence our Lord's sorrowful, "How?" Do we thus grieve Him? 22. Another instance of the care of friends (cf. ch. 7:32). 23. "Out of the town (cf. ch. 7:33). The Lord did not work miracles for show. 24. A first stage in the healing. 25. The final stage. "He saw . . . clearly." God is not confined to one method of working. He can give *spiritual* vision at once or by degrees. He is sovereign. 26. "To his house," where all witness should begin. 27. What do "men" say about Christ? 28. There were good men, men of God, but not Messiah. 29. Peter *instructed by God*, gave the right answer (see Matt. 16:17).

**SUGGESTED DAILY READINGS**

"IF THE LORD WILL"—JULY, 1964

**SUGGESTED DAILY READINGS**

"IF THE LORD WILL"—AUGUST, 1964

Day	READING		LEARNING		Day	READING		LEARNING	
	Psalm	1Corinthians	Psalm	Mark		Proverbs	Ephesians	Psalm	Mark
1	119 129-144	12 14-31	119 18	7 5	1	1 1-19	1 1-23	119 49	7 36
2	145-152	13 1-13	19	6	2	20-33	2 1-22	50	37
3	153-160	14 1-11	20	7	3	2 1-22	3 1-21	51	8 1
4	161-168	12-25	21	8	4	3 1-18	4 1-16	52	2
5	169-176	26-33	22	9	5	19-35	17-32	53	3
6	120	34-40	23	10	6	4 1-27	5 1-20	54	4
7	121	15 1-15	24	11	7	5 1-23	21-33	55	5
8	122	16-30	25	12	8	6 1-15	6 1-24	56	6
9	123 & 124	31-45	26	13	9	16-35	Philippians		
10	125 & 126	46-58	27	14	10	7 1-27	1 1-18	57	7
11	127 & 128	16 1-24	28	15	11	8 1-19	19-30	58	8
12	129	2Corinthians	29	16	12	20-36	2 1-16	59	9
13	130 & 131	1 1-24	30	17	13	9 1-18	17-30	60	10
14	132	2 1-17	31	18	14	10 1-16	3 1-21	61	11
15	133 & 134	3 1-18	31	18	15	17-32	4 1-11	62	12
16	135	4 1-18	32	19	16	11 1-15	12-23	63	13
17	136	5 1-21	33	20	17	16-31	Colossians		
18	137	6 1-18	34	21	18	12 1-28	1 1-18	64	14
19	138	7 1-16	35	22	19	13 1-25	19-29	65	15
20	139	8 1-24	36	23	20	14 1-18	2 1-12	66	16
21	140	9 1-15	37	24	21	19-35	13-23	67	17
22	141	10 1-18	38	25	22	15 1-17	3 1-14	68	18
23	142	11 1-15	39	26	23	18-33	15-25	69	19
24	143	12 1-15	40	27	24	16 1-18	4 1-18	70	20
25	144	13 1-14	41	28	25	19-33	1 Thess.		
26	145	Galatians	42	29	26	17 1-28	1 1-10	71	21
27	146	1 1-24	43	30	27	18 1-24	2 1-12	72	22
28	147	2 1-21	44	31	28	19 1-14	13-20	73	23
29	148	3 1-29	45	32	29	15-29	3 1-13	74	24
30	149	4 1-31	46	33	30	20 1-14	4 1-18	75	25
31	150	5 1-26	47	34	31	15-30	5 1-28	76	26
		6 1-18	48	35			2 Thess.		
							1 1-12	77	27
							2 1-17	78	28
							3 1-18	79	29

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Phone : Grangewood 4196. No telephoning on the Lord's Day.

Printed by Bushey Mead Press Ltd., 492 Kingston Road, Raynes Park, London, S.W.20.

# 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. 64, Nos. 7 & 8

JULY to AUGUST 1964

FREE

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**"Our soul waiteth for the LORD: HE is our Help and our Shield. For our heart shall rejoice in HIM, because we have trusted in HIS Holy Name."**

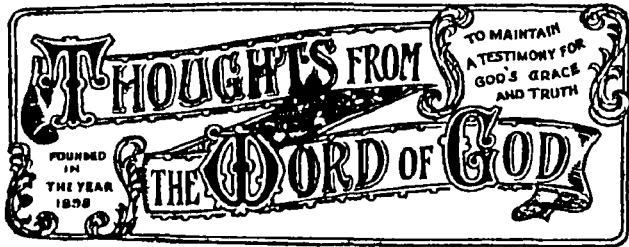
Psalm 33. 20:21

"I drew them with cords of a Man, with bands of love." (Hosea 11:4).

"Yea, I have loved thee," saith the LORD, "With everlasting love."

I, by His ever-living Word  
Begotten from above,  
Rejoice in those ne'er loosing bands  
Of Christ the Man above;

For, safe in His securing hands,  
I am, in changeless love.



### WORDS OF ENCOURAGEMENT

**"But when he was strong"** "Power belongeth unto God," and without Him, the saint can do nothing.

2 Chr. 26. 16

**"Then am I strong"**

2 Cor. 12:10

Uzziah "did that which was right in the sight of the LORD;" "he sought God . . . and as long as he sought the LORD, God made him to prosper;" "And God helped him against his enemies." Indeed, "he was marvellously helped" by God, "until he was strong." An ominous word, "until," for it indicated a cessation of Divine power on his behalf. "When he was strong," he became self-confident, he presumed to act in a sphere to which he had not been called. "His heart was lifted up." *His career came to an end.* What a warning! And is it not said of Samson, that he "wist not that the LORD was departed from him"?

How contrasted the attitude of Paul. God permitted a thorn in the flesh *lest his heart should be lifted up*, as was Uzziah's. But he, in grace, humbly accepted God's will for him. The Lord Himself encouraged him—"My grace is sufficient for thee: for My strength is made perfect in weakness." Hence, far from rebelling, as the unwise King, he was enabled to glory in his infirmities. God's will to him was "good and acceptable and perfect." What grace was granted to him, who could say, "When I am weak, then am I strong." Here is an encouragement, for Paul's service continued until he could say, "I have fought a good fight, I have finished my course, I have kept the faith." And Paul's Lord is ours, by infinite grace.

Poem to Help Christian Experience—No. 263.

"SO CHRIST" was once offered to bear the sins of many; and unto them that look for HIM shall HE appear the second time without sin unto salvation."

Hebrews 9:28.

Our Lord hath once appeared  
Our sins to put away;  
The judgment rightly feared  
Of His great solemn Day,  
By grace no longer is our dread;  
We are in Him, our living Head.

And now He doth appear,  
Our Advocate, above,  
Whilst we are living here;  
'Tis in His changeless love  
He liveth e'er to intercede  
For us, His precious blood to plead.

And He a second time  
From heaven shall appear  
In majesty sublime—  
The Day is very near—  
No more a Sacrifice to be,  
But then to rule from sea to sea.

Then may we ever serve  
In honour of His Name,  
Nor from His pathway swerve,  
Lest we be put to shame,  
And fail to hear a glad, "Well done,"  
Then from the lips of God's dear Son.

### THE CROOKED MADE STRAIGHT

"That which is crooked cannot be made straight: and that which is wanting cannot be numbered" (Eccl. 1:15). But the standpoint of this book is "under the sun," that is, in the earthly scene and circumstance of human weakness. But One Who came from *above the sun*, even "the Son of Man Who (even when here on earth) is in heaven" (John 3:13), was able to do what is impossible to man. This is illustrated in His miracle as recorded in Luke 13:10-17. Every such "sign" wrought by the Lord Jesus is fraught with deep theological truth, and this is no exception for it teaches in type, first:—

#### The Depravity and Helplessness of Man

Being "bowed-together," this woman could "in no wise" (not at all) lift up herself." "Could" means she had not the power. *There was nothing inherent upon which she could depend.* And this, despite what many religionists (and even some believers) assert, exactly describes the natural man. He is dead in trespasses and sins. Even his will is biassed to evil. He can *in no wise* lift up himself. The law of the inertia of matter is, by analogy, applicable to every member of the human race.

Moreover, this woman, although in the synagogue, the place of prayer and Bible-reading, and where the Lord Jesus was teaching, made no application to the Lord for healing. Had she become used to the sad and un-natural condition, ever looking downwards and never upward? So it is with most. There is utter apathy in regard to the dangerous state in which they are. They "neglect so great salvation." They do not "seek the Lord whilst He may be found" nor do they "call upon Him while He is near."

Secondly, we are reminded of

### The Power of Satan

This woman had not merely an "infirmity," but "a *spirit* of strengthlessness (asthenia)." The reason is unveiled by the Lord Who sees below the surface of things (see John 2:25)—"Whom Satan hath bound." She was his captive by means of the evil "spirit" (cf. Eph. 2:2). "The whole world lieth in the wicked one, who blinds the minds of them that believe not" (1 John 5:19, 2 Cor. 4:4). The period of time in which she was in Satan's power—eighteen years—*may* have some significance, for it is three times six, with which can be compared Revelation 13:18, the number of the man energized by the dragon. Thirdly: the doctrine of

### Electing Grace

This woman was "a daughter of Abraham." Not all of Israel were children, even though of the seed of Abraham (Rom. 9:6-8). Some who claimed to be such sought to kill Jesus, because, as He said, "My word hath no place in you" (John 8:37-40). The term "seed of Abraham," applies to those who have "the faith of Abraham," which is "the faith of God's elect." Significant are the words of Hebrews 2:16,—*"For verily He took not on angels, but He took on the seed of Abraham,"* who are also, in the context, called "His brethren." Significant also is it that the Lord spoke of the woman's relationship, in a sense, doubtless, beyond that which is natural (cf. Luke 19:9). Thus there is, underlying the Lord's words, the thought of "Particular (or covenant) Redemption." Moreover, this is emphasized in the words, "Ought not (*was it not necessary*), for there was *Divine purpose* manifested by this sign. Fourthly, something is revealed of:—

### The Nature of Sin

It is crookedness and results in crooked actions and words. The poor woman's body was warped or distorted, and what a picture is this of the ravages of sin. There is a constant earthward gaze, reminding of the man, in "Pilgrim's Progress," with a muck-rake, who never looked upward to see the crown above. The sinful nature of man can only produce sins, for he is "carnal, sold under sin." Fifthly,

### God takes the initiative in Man's Salvation

As mentioned, this woman did not ask to be healed of her infirmity. But the Lord Jesus SAW her, CALLED her, and SPOKE to her. All was of grace. All began with Him. In these three words may be summed up the doctrine of "Effectual Calling." It was because "God *looked upon* the children of Israel, and God had respect unto

them." (Ex. 2:25, 3:7), that He came down to deliver them (v. 8). So the Lord Jesus had compassion on the daughter of Abraham. He called, and she came, and heard His word of power and deliverance, and "immediately she *was made straight*." She had no hand in this; it is not even said that she had faith. But there was certainly the response of faith, for she "glorified God." The word of the Lord was, "Woman, thou *hast been loosed away from thine infirmity*." The perfect tense He used signified not only an immediate healing, but an *abiding* cure. She would *continue* straight and upright. The good work begun was to remain (see Phil 1:6). So, in addition to other parts of God's doctrine, we have that of, "Final Perseverance" (or Preservation).

### Division is often caused when God is working

The ruler of the synagogue had no sympathy with the needy woman. His formal religion was devoid of grace. And his inconsistency was exposed by the Lord, who shewed that this "religious" man had more concern for his ox or his ass than for a physically deformed woman of his own nation. And there were others of his way of thinking, for we read of "all His (the Lord's) adversaries." But they were "ashamed." On the other hand, "All the people rejoiced for all the glorious things that were done by Him." Thus it will ever be. Critics of a manifest work of God will never be wanting. Formal religion will always oppose the Spirit of God in His gracious operations. Yet, as the Lord said, when the saints shine with true light, even men "will glorify your Father Which is in heaven."

Doubtless, our readers will see more in this narrative than that set forth in the foregoing. But all glory be to God for His Divine teaching. And may we ever admire the wisdom which teaches doctrine in so gracious a way, using the simplest and humblest events for the purpose. "Who teacheth like HIM?"

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## SOME SERVANTS IN SCRIPTURE

(Continued from page 40)

exceeding sinful (Rom. 7:13). See what is said about that which lying will bring upon those who do so, in Revelation 21:27, 22:15. But there is forgiveness for those who repent and turn to God. May our dear readers be not only kept from being covetous, but be brought to know the Lord Jesus as personal Saviour.

## YOUNG PEOPLE'S COLUMNS

### Some Servants in Scripture

(continued)

A Servant is one who has a Master. Servants and masters were found in the same assemblies of God, in early days for God saves all kinds of people—He being “no respecter of persons.” But whether they be young or old, rich or poor, learned or ignorant, they must be saved in one way, through faith, by the blood and righteousness of the Lord Jesus. In those early meetings, there were more servants (that is slaves) than there were masters. Paul, when writing to the Ephesian and Colossian churches, had messages for both. Masters are to be kind and servants are to be faithful and obedient. Because there were more servants than masters, this did not entitle them to consider themselves the more important. So it should be today. Most of us have to serve, not to give orders. And if we are children of God, our service must be “unto Him” (see Eph. 6:5-8, Col. 3:22-25). The dignity of labour is forgotten today, and not all, young or older, take pleasure in their work. God’s Word, as we have already seen, speaks much of servants, and mentions some by name. “As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refresheth the soul of his masters.” Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.” (Prov. 25:13, 27:18). On the other hand, Job when he was very ill, and covered with sores, lost his friends, and even had to say, “I called my servant, and he gave me no answer; I entreated him with my mouth” (19:16). How unkind, for Job was not a hard master! All this is in the Bible for your instruction, and mine. How pleased was the Lord Jesus when He heard the words of the centurion—“I say to this man, Go, and he goeth; and to another, come, and he cometh; and to my servant, Do this, and he doeth it” (Matt. 8:9).

With these thoughts in our minds, let us see what the Bible has to say about some more servants, remembering that the word in Hebrew sometimes means, “a young person,” sometimes “a slave.”

#### Gideon’s Servant, Phurah

Gideon had a work to do, commanded by God. It was to fight against the Midianites, and rescue Israel from their hands. He was of a fearing nature, and tended to draw back, but God promised to be with him (Judges 6:16), and gave him signs to encourage him. When all was ready

to start (ch. 7:7-8), God gave him further encouragement. “And it came to pass the same night, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thy hand; but if thou fear to go down, go thou with Phurah thy servant down to the host . . . Then went he down with Phurah his servant.” This man’s name means, “Beauty,” and he seems to be worthy of his name, for a trusted servant’s fellowship, especially in times of danger, is indeed beautiful. It seems also that God trusted him to encourage his master. So he shared in hearing the soldier’s dream and what it meant. (Judges 7:9-14.) Many people have hard thoughts of their masters, and forget that they have the same feelings as themselves. But the average master *does* value a good servant, and sometimes treats him as a friend.

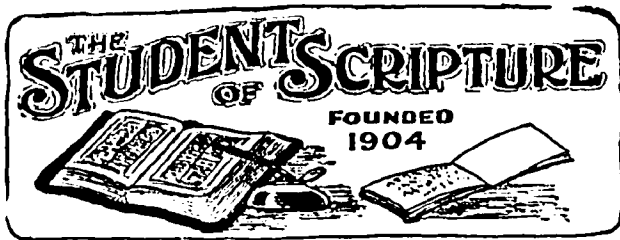
There is a further lesson we may learn, and that is, God has called His people to be “good soldiers of Jesus Christ.” He is the Captain of His army, and He will be victorious. But do we covet to be His bondservants, as Phurah, and go *with Him*, forth to battle? It is not that *He* needs our encouragement, but a faithful soldier and servant is a joy to Him. If my dear reader is one of His saved ones, hear what He says, “If any man serve Me, let him follow Me; and where I am, there shall also My servant be; if any man serve Me, him will My Father honour” (John 12:26).

#### Elisha’s Servant, Gehazi

This man is a contrast with Phurah, even in his name, which means “Denier” or “Diminisher.” When Elisha chose him to be his servant, he may have been trustworthy, but, when he was put to the test, he shewed what was in his heart.

God had, through Elisha, healed Naaman of his leprosy. This man was so grateful that he wished the prophet to take a gift, but Elisha refused, because he wished Naaman to give all the glory to God for *HIS free gift*. Gehazi, however, thought his master was too easy, so he made up his mind to have something for himself. He told one lie, Naaman believed him, and gave him clothes and money. When his master asked him where he had been, he told another lie; but Elisha knew, because God had told him, just exactly what he had done. He sinned like Eve (Gen. 3:6), like Achan (Joshua 7:20-21), and like Judas (John 12:6). He coveted what he saw, but how sad was his punishment. He became a leper, and all his descendants were to be the same. Read the account in 2 Kings 5:20-27. We may think the punishment was too severe, but that is because we do not realize that sin is

(Continued at foot of page 39)



### GOD IS NO RESPECTER OF PERSONS

A meditation on Luke 18:35; 19:10

With these words Peter opened his discourse to the company of seeking souls gathered in the house of Cornelius. He needed a special vision from God to impress upon him the fact. As a Jew, he regarded it an unlawful thing "to come unto one of another nation," but he was awakened to a consciousness that the Lord Jesus meant exactly what He said when He commanded them, "Go ye therefore and disciple all the nations." A gracious confirmation was given in the baptizing in the Spirit while the apostle was speaking.

The Lord Jesus manifested this Divine attribute during His earthly life. He made no account of social distinctions or religious profession, and, although He was "not sent but unto the lost sheep of the house of Israel," He answered the prayer of the "woman of Canaan." "Jesus Christ was a minister of the circumcision," yet He delighted to speak of God's blessing upon Naaman and the widow of Sarepta, though it angered the self-righteous people who heard Him (Luke 4). The position during this present age is that, "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Gal. 3:28).

How beautifully the truth of all this is illustrated in this passage in the Gospel according to Luke. Here are two men—one a beggar, one rich—but both blessed by the Lord Jesus. There are certain parallels in their experience worthy of notice; God's dealings with one seeking soul may not be identical with His ways toward another, yet there is an underlying similarity.

"Jesus of Nazareth *passeth* by," was told to the blind man. Instantly he cried to the Lord for mercy. Zacchaeus wanted "to see Him; for He was to *pass* that way." "Seek ye the Lord while He may be found. Call ye upon Him while He is near," are words that describe the earnestness of both. The blind man was conscious of his sad defect and longed for it to be remedied. Had he heard previously of "Jesus of Nazareth" and how "He went about doing good, healing"? Presumably

so, else his cry would hardly be accounted for. As to the rich man, he may have been conscious of a need which probably he could not explain, but it is recorded that he "Kept on seeking to see Jesus Who He was."

Further, both these men were hindered by crowds that surrounded Christ. Some of those "which went before rebuked" the blind man "that he should hold his peace." "But he cried so much the more," repeating his prayer, "Thou Son of David, have mercy on me." His plea prevailed, for "Jesus stood, and commanded him to be brought unto Him; and when he was come near, He asked him, saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight." Here was a simple prayer, direct in utterance, and asked in faith, which are the marks of all true prayer. The answer was just as simple and direct. "Receive thy sight: thy faith hath saved thee." How the Lord loved the exercise of faith; how he delighted to honour trust in Himself! And what joy it was for the once-blind man to "see Jesus," the first Person upon Whom his eyes looked!

If any unsaved person reads these words, and is conscious of a lack of spiritual sight, and has a desire to know the truth concerning himself, his dire need, and how God has made provision to meet that need; let him ask just as simply and directly.

Turning to Zacchaeus again, crowds hid the Lord Jesus from his sight, for he was too short to see over their heads. And how true it is that—the "crowd" conceals the view of Christ in a moral sense! The love of company, dislike of being alone, slavery to convention, a fear of being thought singular, are all hindrances to those "little of stature," morally, from facing up to eternal matters. But there is something more serious. Men are "*coming short* of the glory of God." They are "weighed in the balances and are found wanting."

The earnestness of this man, rich, but despised by his fellow-Jews, led him to lay aside all "dignity," and to "run," in order to get away from the crowd. Alone in the tree-top, he saw Him Whom he was seeking. Yes, it is when a man is alone with God, that he gets a sight of the Saviour. But how much more blessed is the realization that the Saviour looks on him with favour! "And when Jesus came to the place, He looked up and saw him." He asked no question, as of the blind man, but gave him a command, "Make haste, and come down; for today I must abide at thy house." And notice how *exactly* he

obeyed, for, "he made haste, and came down, and received Him joyfully." The Lord knew exactly where Zacchaeus was; and what was the desire of his heart, and how he would respond to His loving request. Yet what pleasure it must have been to Him to see such alacrity and joy of response.

"This day is *salvation* come to this house . . . for the Son of Man is come to seek and to save that which was lost." There is thus a threefold stress on salvation, but how did the beholders react to these gracious manifestations of the Lord's love and power? "All the people, when they saw the blind man made to see, gave praise unto God," reminding of the words, "And He hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord" (Ps. 40:3). Would that every saved sinner's testimony had such a happy sequel! Let every one who has had "the eyes of his heart" opened also "follow Him, glorifying God," that, through his daily witness others may be brought into the circle of those who "give praise to God."

Very differently did those behave, who heard the Lord requesting the hospitality of Zacchaeus, so gladly given. "And when they saw it, they all murmured, saying, That He was gone to be a Guest with a man that is a sinner." The world is very changeable. It may applaud an evident work of God at one time, as in the case of a physical blessing, apprehended by the natural sense. But in the case of spiritual blessing, such as the blind man also received, and which was the portion of Zacchaeus, the world will murmur, for it knows nothing of the ways of grace. The world then is the same world today. Man has not changed, but, blessed be GOD, *the Lord has not changed*. "This Man" still "receiveth sinners, and eateth with them." "For the Same Lord over all is rich unto all that call upon Him."

May the Lord not only use these words as an encouragement to His own, but, in His sovereign grace, cause some to seek His salvation, who as yet are without God, without Christ, in the world. And to Him be *all the glory!*

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### "WE ARE JOURNEYING"

*Concluded from page 34*

The prayerful help and advice of an experienced believer is indeed valuable, especially to one younger in the faith, but it is not good to put this in the place of a personal seeking for guidance of Him who bids His saints to be anxious for nothing,

but to bring everything to Him in prayer (see Phil. 4:6). "The meek will He guide in judgment" (Ps. 25:9). "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8). And when it is remembered how God led His people from Egypt to Canaan (Ps. 78:52), meeting every need as it arose, saints may gladly and believingly exclaim, "For this God is our God for ever and ever: He will be our Guide even unto death" (Ps. 48:14).

A further important lesson from Numbers 10:31. How unwise, not to say unspiritual, is dependence in an assembly of believers on any man because of certain "natural" gift and ability. It is not uncommon for "officers" in a "church" to be chosen because of business ability, mental clearness and acumen, and even the possession of wealth. All these—as all natural gifts—can be used to the glory of God, provided he who has them is a saved and sanctified person. Otherwise, such an one cannot be a help, and may even be a hindrance. The principle of 1 Corinthians 1:26-27 needs ever to be kept in mind—"Not many wise men after the flesh, not many mighty, not many noble, are called. But God hath chosen the foolish things . . . the weak things . . . base things and things which are despised . . . and things which are not . . . that no flesh should glory in His presence . . . He that glorieth, let him glory in the LORD."

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### INSPIRED WORDS INSPECTED

No. 78

**And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father Which is in heaven. And I say also unto thee, That thou art Peter, and upon this Rock I will build My church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."**

Matthew 16:16-19.

AND (de); conjunction meaning "but," for it contrasts with the answers given by others.

SIMON (Simon); proper noun. The Hebrew word means "hearing."

PETER (Petros); proper noun. This Greek word means "a stone."

ANSWERED (apokritheis); participle, aorist, from "apokrinomai" (to answer); translate, "having answered."

AND (not in text).

SAID (eipen); verb, aorist, from "eipon," derived from an obsolete form. Literally, the sentence is, "Simon Peter, having answered, said."

THOU (su); personal pronoun, second person.

ART (ei); verb, present tense, second person, from "eimi" (I am); hence, the "thou" is repeated, for it is also in the verb:—"Thou, thou art" is the literal meaning of the phrase.

THE CHRIST (ho Christos); article and proper noun, nominative case.

THE SON (ho huios); article and noun, masculine nominative, meaning, "the son."

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

THE LIVING (tou zontos); participle, present, genitive with article, used adjectivally. The fourfold use of the article is striking. "Thou art the Christ, the Son of the God, the living One."

AND (de).

JESUS (ho Iesous); article and proper noun, nominative.

ANSWERED AND SAID (see above).

BLESSED (makarios); adjective, nominative, masculine (other genders end in "a" and "on"); meaning "happy" or "blessed," as in Hebrew, where the word may often be rendered, "O the happinesses of."

ART THOU (ei); see above.

SIMON (see above).

BAR-JONA (Bar-Iona); meaning "Son of Jonah."

TO HIM (autoi); personal pronoun, masculine, dative, from "autos" (he); the word follows "said" (above).

FOR (hoti); conjunction, meaning "because."

FLESH (sarx); noun, feminine, nominative.

AND (kai).

BLOOD (haima); noun, neuter, nominative.

NOT (ouk); negative denying a fact. The word is "ou," but "k" is added, because the next word begins with a vowel, just as we add "n" to "a," and write "an."

HATH REVEALED (apekalupsen); verb, aorist, from "apokalupto" (to uncover, reveal, disclose). The sentence is literally, "did not reveal."

IT (not in text). The revelation was of a Person, not merely a fact about Him.

BUT (all'); strong adversative conjunction, having the force of "on the contrary." The word is "alla," but the final "a" is omitted, because the next word is a vowel.

THE FATHER (ho pater); article and noun,

nominative.

MY (mou); personal pronoun, genitive, meaning "of me." The phrase is literally, "The Father of Me."

WHICH IS IN (ho en); masculine article, and preposition meaning "in." The phrase is literally, "The One in."

HEAVEN (tois ouranois); article and noun, masculine, plural; dative, because following "en," translate "the heavens;" from "ho ouranos" (the heaven).

AND (de).

I ALSO (kago); compound word, from "kai" (and, also) and "ego" (I).

SAY (lego); verb, present tense.

TO THEE (soi); personal, pronoun, dative.

THAT (hoti); demonstrative conjunction, introducing a sentence, almost equivalent to our inverted commas.

THOU ART (suei); see above.

PETER (Petros); see above.

AND (kai).

UPON (epi); preposition meaning "on" or "upon."

THIS (tautei); demonstrative pronoun, feminine, dative, from "houtos" (this).

ROCK (tei petrai); article and noun, feminine, dative. The dative case is used, because "rest upon" is the thought to be conveyed. "This Rock," means, the Lord was referring to Himself. Compare, "This Temple" (John 2:19). Moreover, the word "Petra" is used in Matthew 7:24-25 as a Rock Which is a Foundation. See the same word applied to Christ in 1 Corinthians 10:4.

I WILL BUILD (oikodomeso); verb, future, from "oikodomeo," a compound of "oikos" (a house) and "demo" (to build); hence, "to build a house."

MY (mou); see above.

CHURCH (ten ekklesian); article and noun, feminine, accusative; from a compound word, made up from "ek" (out) and "kaleo" (to call); hence, "ekklesia" suggests a "called out company."

AND (kai).

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

**"And AS it is appointed unto men ONCE to die, but after this the judgment: SO Christ was ONCE offered to bear the sins of many; and unto them that look for HIM shall HE appear the second time without sin unto salvation."**

Hebrews 9:27-28.

The dear relative and friend, and (to some) "brother in Christ," whose mortal frame is to be "sown" today, had never a wish to be eulogized:

nor would he now, if he could express himself, desire the praise of men. "Not I, but Christ," and "no man, but Jesus only." Thus would he speak.

The word "sown" is used advisedly, for it is the Scriptural way of describing the burial of a believer. "It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body (1 Cor. 15:42-44). In reply to a question, "How are the dead raised up. And with what body do they come?" the apostle answers, "That which thou sowest, thou sowest not that body *that shall be*, but bare\* grain, it may chance of wheat, or of some other grain: but God giveth it a body *as it hath pleased Him*, and to every seed *his own body*" (verses 35-38). So there is relationship between that which is sown, and what springs from it, suggesting (a) that the believer's resurrection-body will have resemblance to his natural body, and (b) perhaps the idea of recognition by the saints of one another when thus glorified.

Returning to our text, it is to be noticed that the Gospel, from the first promise of redemption to the consummation thereof is contained in these few words. The universality of death, the certainty of judgment, the sacrificial and substitutionary death of Christ, the waiting attitude of the redeemed, and the second coming of the Lord, are here; in a word—Genesis to Revelation.

The words, "Once to die, and after this," stand out with great plainness and are a solemn warning. The first half of the phrase is universally accepted and attested, apart from the Biblical affirmation. *That* asserts, "It is appointed ("laid up in store," lit.) unto men," and is true of all, good and bad, believers and unbelievers. But why "appointed"? The Bible gives the answer. "Wherefore, as by one man sin entered into the world and DEATH by SIN; and so death passed upon all men, for that all hath sinned." This, of course, takes the mind back to Genesis, which so many reject, even though attested by Christ. Death is the result of sin, and is "laid up in store" for all, because "there is not a just man upon earth who doeth good and sinneth not."

The second half of this phrase, with what follows, "but after this the judgment," is not universally accepted. Man's attitude to death is largely, and sometimes entirely, conditioned by his ideas as to "an hereafter." Is there a state after death, that is, of existence? Some think cessation of life means total extinction. Some are anathetic, and do not give it a thought. Others are fatalistic. Indeed, the gross materialism of "this present evil

age" has stifled all thought of what is "after death." It is not surprising, therefore, that life is not revered, but too often, regarded cheaply. The days are like those of Noah, when "the earth was filled with violence."

And yet, with all the seeming indifference to these solemn things, men have a fear of death, feeling that after all, perhaps, death does not end the continuance of the person. Bunyan confessed that, in his awakened state, he was neither "willing" nor "able" for death and what follows. In his case, the grace of God was working, and, it may be in the hearts of some who read these words. If that be so, what encouragement is to be found in the "good news" of the Christ who died.

"So Christ was once offered." He died, having become a Man for that very purpose (Heb. 2:14-17). Thus He, the Sinless One, endured the judgment and penalty due to sinful men. *His* death is called an "offering"; for it was a sacrifice presented to God, as of a "Lamb without blemish and without spot." "For Christ also hath once suffered for sins, the JUST for the unjust, that He might bring us to God" (1 Pet. 3:18). "Christ was ONCE offered to bear the sins of many;" and, as it is written in another place—"Who His Own self bore our sins in His Own body on the tree" (1 Pet. 2:24).

In the sight of God there are but two classes in the world, despite its sub-divisions into nations, denominations, and social and religious distinctions. Most people are bearing their own sins, daring to live without God, caring nought for the future, near or remote. But there are some, apparently few in number compared with earth's millions, who are, by the grace of God, among the "many" whose sins were laid on a Substitute, the Christ who, by His one offering of Himself, has made an atonement for their sins.

Nor is this all. He is coming "the second time," "apart from sin (or sin-offering)." He will come in glory, no longer a Sufferer, for this He was once, and His atoning work, infinitely and eternally efficacious, is not to be repeated. Those who are resting on Him and His finished work are looking (welcoming out from) for Him, and to such He will "appear."

'Tis He indeed for whom our dear brother, taken from us "in presence, not in heart," is looking also. He, with all the saints in Paradise, and God's redeemed on earth, is "looking for the Saviour, the LORD JESUS CHRIST."

\* Literally, "naked." Compare Job 1:21 and 2 Cor. 5:1-4. The above is a gist of an address at Finchley preceding the "sowing" of the body of John Ephraim Hill, who fell asleep" on February 8, 1964, aged 93 years.

**"Behold the Lamb of God Which taketh away  
the Sin of the World."**

JOHN 1:29.

PERCY W. HEWARD

Every redeemed one should rejoice when such words sound in his ears, or meet his eyes. Wondrous, indeed, is the love which has abounded to poor, lost sinners. The work was not our work, the glory is not our glory: the Lord Jesus Christ has finished that which He came to do, and praise should overflow, joined with loving testimony concerning Himself, in Whom we are accepted, and in Whom we are complete.

And, as we give thanks to the Father, we shall do well to meditate on the words which the Holy Spirit has written. Acknowledging the verbal perfection of the inspired record, we feel sure that John was Divinely moved to use this name for the Lord Jesus, and to use here the word "sin" in the singular. Mental word-study can never take the place of heart-nourishment, but spiritual word-study is to God's glory, and contributes to the food of God's dear people.

We rightly ask, "Where is a sacrificial lamb *first* before us in Holy Scripture?" Genesis 4:2 refers to the flock, and we have thus, at the outset, in connexion with the *first* man whose faith is recorded, an emphasis on salvation by sacrifice. Indeed, the epistle to the Hebrews records this as the *first act* of faith in its encouraging list. But the Holy Spirit has not used the word "lamb" in Genesis 4. We must go on to chapter 22, and here, in a narrative of faith, Abraham's *first utterance* concerning God's gift contains the word "lamb." "My son, God will provide Himself a lamb for a burnt offering" (verse 8). But the exact rendering is more impressive, "God will see for Himself *the Lamb* for a burnt offering." The prayerful reader will see that four words are common to both passages, for "behold" is the usual verb "see." Thus we have in both the name of *God* and *seeing the Lamb*. In Genesis, God sees, in John redeemed ones are called to see; and love ever rejoices in that which rejoices His heart. The English omission of "the" in verse 8 is a great loss, for "a ram" in verse 13 was not "the lamb": hence the future is still found in verse 14 "The Lord will see," "it (rather, He) shall be seen." We notice thereby that the word "see" is prominent, and "Shall be seen" may imply the very thought that others shall behold Him Whom God has beheld with full approval.

And where is "the Lamb" next? A Concordance will help us, though our minds may already have turned toward Exodus 12. There is a striking emphasis on many lambs, yet the singular is preserved, "the whole assembly of the congregation of Israel shall kill it." "A lamb," "the lamb," "your lamb." Here we have a precious type, and then the Divine explanation is given, "The blood shall be to you for a token upon the houses where ye are, and when I see *the* blood I will pause (not, pass) over you" (verse 13). Again there is the "seeing" of "the Lord's Passover," and the delivered people have the joy of the token: they see what God has seen.

I have been thinking over some of the aspects of the precious work of Christ set forth by the pass-over and the day of atonement. Both are mentioned in Hebrews. Passover concerned the firstborn (Heb. 11:29), and was a question of life instead of death for *persons*. There is no primary reference to special sins, but to the fact that the persons were themselves members of a family under a death sentence, with sin imputed and inherent. Hence the reference to "birth," and the need of a work which deals with *all* the guilt, as well as the activities. The continued narrative in Exodus 13 enforces this, for there we find the redemption of the firstborn as a necessity, quite apart from their actions. The grateful believer, remembering Matthew 21:5, will feel the power of Exodus 13:13, "Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it then thou shalt break his neck: and all the firstborn of men *among thy children* shalt thou redeem." We see the solemn alternative—redemption or a broken neck. Thanks be unto God for redemption. And believing parents do well to claim the underlying thought of the words "among thy children," and to fulfil the commandment (with promise) of Proverbs 22:6. The "ass" emphasizes typically uncleanness of nature, by *birth*: the dog and the pig represent the choice of sin in daily life (Matt. 7:6; 2 Pet. 2:22), and are not associated with sacrifices.

And now we turn to Leviticus 16. The day of atonement lays special stress on consciousness of *sins*, and not primarily on sin. Its background was the evil *action* of Nadab and Abihu, and the Holy Spirit refers to the transgressions and sins of Israel (verses 16, 30, 34). There seems to be no mention of "sin" in the singular. True, "death" is before us, as in Exodus 12, but it is death linked with activity against God. And the Epistle to the Hebrews has the same message, "In those sacri-

fices there is a remembrance again made of sins every year: for it is not possible that the blood of bulls and of goats should take away sins" (10:3, 4). There is a wondrous wealth of teaching in all typical Scriptures, each passage exalting the Lord Jesus, and every aspect of His work is precious. We know but part. It may be added that passover deals with bringing out, atonement with bringing in: passover is associated with the wilderness walk to God's glory: atonement reminds us of acceptance and cleanness before God, and in His presence. At least, this seems God's relative emphasis, though there is no opposition, and each contains much of the teaching of the other, for the work of Christ is One, and how can we "walk" unless we abide in His presence? How can we enjoy our acceptance if we settle down in the Egypt-like world?

The passover and day of atonement alike were God's provision for a chosen earthly nation. The gospel reveals a Saviour for sinners from among all nations. Hence the emphasis at the end of Matthew on "all nations" (28:19), the end of Mark on "every creature" (16:15), and at the end of Luke on "all nations beginning at Jerusalem" (24:47). The testimony of the Holy Spirit through John is the same. The Antitype exceeds the type, and Gentiles are saved. The passover chapter mentions "the stranger," with a precious gospel hint (Ex. 12:48), yet the contrast with Egypt is evident. An *earthly* nation was marked out. But John's gospel places that very nation as part of "the world" (1:10), and grace is not national, an earthly temple is no longer the centre. The "tabernacle" of Exodus was for Israel, but "His own received Him not" is the sad message of John 1:11, followed by the "but" of a new creation, and the "as many as" are the "we" of one redeemed company who beheld Christ's "Shekinah" glory by living faith (1:14). This is the only place where John the Baptist speaks of "the world" (1:29) and the next mention by the Holy Spirit is 3:16, where we have the contrast with Nicodemus' nationalism. 'Tis God's grace to those who are redeemed out of every nation. Not universalism, but a bringing in of "sheep" not from Israel's fold (John 10:16): the Lord's fulfilment of chapter 6:37. Genesis 22 is helpful in this connexion. The lamb there was instead of one person, but the one person represented the *Jewish* race—all descended from him. But the Lamb of God is for believing Gentiles also: even all "given" to Christ as John's gospel again and again shows, to prevent theories of universal salvation. The type bore its preparatory message, for "In Isaac shall thy seed be called" is

joined with "In thy Seed shall *all the nations of the earth* be blessed" (Gen. 22:18), and thus that very chapter also at once leads on to remind of grace to Gentiles.

Now we can realize the force of John 1:29. John himself "beheld" (verse 34), and Christ came to be "manifested" then to Israel (31)\* but the salvation was to be wrought for sinners of all nations. As we have seen, the passover particularly deals with their persons, and the day of atonement with their sins. The two are always related. The redeemed people are forgiven all their sins, but the first aspect emphasizes electing grace to those of all kindreds (Rev. 5:9), the second unveils a personal sense of many iniquities, and a humbling before God.

This breadth of grace is wondrous, but we dare not pervert it to universalism. We have just seen "redemption" has its "out of" in Revelation 5:9, and in Hebrews 12:23 the "firstborn" of the Passover are those whose names "have been written in heaven." There is no suggestion that any for whom the lamb died were left in Egypt, and the Holy Spirit expressly shows that the wide type seen in Isaac by no means conflicts with election (Rom. 9:7). The contrast is with nationalism, not with the Divine choice and sovereign power, without which none would be quickened, and found among the called of Jesus Christ. All setting aside of election tends either to the exaltation of fallen man, or to a deadly universalism, but the Scriptures never set aside this sovereignty of grace to those who *would* never come to Christ otherwise. All Scripture harmonizes with all Scripture, and each individual of the great multitude has a personal Saviour. How blessed is a personal experience of Him. "Thanks be unto God for His unspeakable Gift."

\* In Hebrews 9:26 we find literally, "the ending of the ages," a difficult expression, but "the ending of the age" in Matthew 13 appears to refer to the last 3½ years of this dispensation. May not "the ending of the ages" speak of the transitional time between the manifestation of the Lord Jesus at Jordan and His death, about the *same* length of time, and which had characteristics of the new dispensation (e.g. baptism), though completing the old? The four days of Exodus 12:3-6 may be hinted, and the words "Looking upon Jesus as He *walked*" with the added reference to "the Lamb of God" (without the words of bearing sin) may help us. In His life He was the Lamb, but He did not bear sin till He became a curse. Appropriately Hebrews 9:26 mentions "the putting away of sin" as the goal of His manifestation here, and adds the bearing of sins, the day of atonement type in verse 28. All the pictures of the law are focussed upon our glorious Saviour.

## NOTES ON MEMORISED VERSES

## PSALM 119

80. An upright or perfect heart. Such in regard to God's word will not lead to shame (see 1 Jn 2:28). 81. What deep soul experience in regard to salvation, leading to sure hope. 82. "Fail" is the same word as "faint," and means "consumed." There is longing for Divine comfort. 83. The wine-skin blackened and shrivelled (see Job 7:5), but God's word remembered. 84. How many? When? The stress and strain are felt. 85. The pits or ditches are something opposed to truth. They are being "digged" today. 86. Faithfulness or falsehood. The word of God or the ways of men. 87. "Consumed" the same word as in verses 80 and 81. In the earth. Thus men treated Christ, but He ever obeyed God's word. 88. Reviving precedes obedience. "Thy mouth" (see Isa. 55:11). 89. The place—the heavens; the fixity—standing. 90. The earth abideth, or "hath stood." 91. Have stood today (lit.). Why? because of His faithfulness (v. 90) and because His laws are obeyed, as regards both the heavens and the earth. 92. So, the individual believer is preserved by his delight in, and therefore obedience to, His Law. 93. How can he forget that through which he was quickened (see 1 Pet. 1:23-25). 94. I am thine. Such assurance is only for those who seek God's word. 95. A consciousness of others' enmity, but consideration of God's word. This is the antidote to fear. 96. "Perfection" which is *seen* ends, but never the word of God (see Matt. 5:18). 97. A challenge. Do I so love the Word that *all the day* I think upon it? 98. Wisdom comes through Divine instruction, by the Word (James 1:5, 3:13-17). 99. Not only wiser than enemies, because of God's *teaching*, but understanding more than teachers, because of readiness to *learn*. 100. And even than old men, because "I keep Thy precepts." 101. Keeping out of the way of evil, so as to keep God's word. Parleving with sin will lead to neglect of Scripture. 102. The proof that one is God-taught is obedience to the word. 103. How does the Word *taste* to us? 104. Understanding, (see verses 99:100). "Therefore." A renewed mind will hate vain thoughts (v. 113), and false ways. Many professors lack "understanding" with lamentable results. e.g. ecumenism. 105. A lamp and a light. The word is a lamp, but is it illuminated to us by the Holy Spirit? 106. Oaths are not permitted to saints, but these words would be right if uttered by the Son of God during His life of obedience. But *saints need purpose of heart*. 107. Much affliction humbles, but the Scriptures, applied by God, enliven. 108. Of my mouth (see Ps. 19:14) and connect this with verse 103. Our prayers and praises only acceptable if His words are sweet to us. 109. The soul in the hand seems to hint the precariousness of life. David, and his greater Son, both passed through such experiences. Yet was not the Scripture forgotten. 110. A snare, but, keeping to God's precepts, he was not taken. 111. It is of grace that any are heirs of God's truth, but, being heirs of God (Rom. 8:17) saints inherit all things. 112. Inclined the *heart*, with a view to *do*, using the whole body in obedience. 113. Doubtful or doubting. Both hated, but there is also love—for God's word. 114. Thou . . . and Thy word. A protecting Lord, and preserving Word. 115. The presence of evil-doers is a hindrance. 116. My hope is "my waiting." Hence the need of being "held up." The Psalmist wished to "live," manifestly, so as not to be ultimately ashamed. 117. A re-iterated prayer—Uphold me. "I shall be saved." The result—looking continually in His Word. 118 "Err," "deceit," "falsehood," will be punished (Rev. 22:15). 119. "Dross" the wicked

of the earth, but the saints are "His special treasure" (Mal. 3:17). 120. Godly fear (cf. Hab. 3:16). 121. "I have done." Who can claim this but One, Who finished the work God gave Him to do? 122. "Be for surety" or "Make sure" . . . for good. 123. Mine eyes . . . consumed (lit., see verse 82). Salvation and Righteousness, twin words often found thus in Scripture. 124. Thy servant—he who wrote the Psalm, and perhaps speaking in the Name of God's Righteous servant. Mercy and teaching. The first leads on to the second. 125. Servant—that is an *obedient* one, desiring *understanding*, in order to *know*. (see John 7:17). 126. That "time" is recurring today, when lawlessness abounds (see Matt. 24:12). 127. "Therefore" I; he turns from the prevailing iniquity to the word of God. 128. "Therefore" I; he will be a contrast, as light in the midst of darkness, as living though in a scene of death. In their fulness, words true only of Christ. 129. Wonderful a name also belonging to the Incarnate Word (Isa. 9:6). 130. The opening (lit.) (see Luke 24:32). The need of simplicity—a single heart. 131. I panted. The words of God are as a refreshing air to the longing soul. 132. The Divine "manner" of dealing with all that love Him; that is, He *turns* to them and is gracious. (cf. John 14:21-23). 133. "Order" means "establish." Thus sin will not rule in the life. How we need the Word! 134. Oppression is sometimes permitted by God for our good, but sometimes seems almost to "break" one (see Isa. 19:20). 135. Communion with God, and listening to Him. 136. The Lord wept over Jerusa'em. We are indignant at the lawlessness, but does it bring us to tears? 137. God's Word is characteristic of Himself. 138. Righteousness and faithfulness (lit.) His word, and He is "faithful and just" (1 John 1:9). 139. My zeal (see John 2:17). 140. Pure because refined (Ps. 12:6). The love of Scripture is a mark of the servant.

## MARK 8

30. The time was not yet appointed for such witness. 31. He began. 32. He spake openly, but Peter rejected His word. 33. Even a believer can be a messenger of Satan. The cross is still a stumbling block, even though the glory follows. 34. 35. This the Lord here emphasizes to "the people". 36. 37. O the importance of the soul! The whole world is *nothing* to that. 38. "Me and My words" (John 14:23). The solemn consequence of being ashamed.

## MARK 9

1. Peter (2 Pet. 1:16-18) explains. 2. Three privileged men. "Upward" and "apart." So they saw the glory of their Lord. 3. A foreshewing of future glory, in which the redeemed shall share. 4. They talked of His "exodus" (see Luke 9:31). 5. 6. Peter "lowered" the Lord to the level of men. He spoke unthinkingly. 7. God spoke authoritatively, witnessing to His Own Son. "Hear Him" (see Heb. 1:2) *Jesus only*, but notice "with themselves." 9. (Compare ch. 8:30.) 10. The resurrection not understood, nor remembered (but see Luke 24:7, 8). 11. 12. A question answered, and more than answered. He speaks of Himself. 13. John the Baptist (Matt. 17:13) was "an Elias," for he was "in the spirit and power of Elias" (Luke 1:17). 14. There had to be a coming down. The mountain top experience is *necessary*, but there is the world's need. 15. Why "amazed"? Was there not something of His glory remaining? 16. The scribes were

questioning "among themselves" (margin). 17. 18. The whole case laid before Him. He can do what "they could not." 19. 20. "Bring him unto Me" . . . "they brought him unto Him." 21. The victim of the dumb spirit evidently a grown lad. 22. "If Thou canst do," answered by—23. "If thou canst believe. 24. An immediate response, yet "Help Thou." 25. The spirit not only "dumb," but "deaf," "foul" and "destructive," typical of the ravages of sin. 26. But subject to Christ's word of power. The demon's last effort seemingly to kill. 27. "But JESUS . . . he arose." 28. Why? (see Matt. 17:20 with Mark 9:23.) 29. But faith is helped by prayer and fasting. 30. He sought not publicity. 31. "He was teaching"—He *continued* to do so, but, 32. still they did not understand (see verse 10). 33. A loving, but pertinent question, with a view to obtaining a confession. 34. The silence of shame, which speaks louder than words. 35. He sat down, and *called* them. Did their sense of guilt make a *distance* from Him. 36. A child, though, *near*, "in His arms." 37. "In My Name," the motive alone which the Lord recognizes. 38. "In Thy Name."

We . . . us. 39. But Jesus said, not what they expected. (cf. Paul's spirit, as expressed in Phil. 1:18). 40. An encouraging word to the less instructed. 41. "In My Name," the true test (Col. 3:17). 42. "Cause to stumble." How solemn to hinder a young believer! 43-48. Hand, foot, or eye, may cause a saint to stumble. When this is realized, however, and *there is a willingness to part with these essential members*, the need to do so no longer exists, but Romans 6:13 applies. Failure to do so, on the other, means a solemn alternative—"hell." 49. Fire applied to leavened cakes stops the working of the leaven (see Lev. 23:17). Salt also is a preventive of corruption. 50. What is "good" may lose its "goodness," and no one will season saltless salt. "In" may also be rendered "among."

MARK 10

1. They "go together," "towards Him *again*," and He *was teaching* them again. He kept on doing so. 2. Pharisees knew what was the law, but their only wish was to entrap.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—SEPTEMBER, 1964

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—OCTOBER, 1964

Day	READING		LEARNING		Day	READING		LEARNING	
	Proverbs	1 Timothy	Psalms	Mark		Song of Songs	Hebrews	Psalms	Mark
1	21 1-16	1 1-20	119 80	8 30	1	1 1-17	10 1-13	119 110	9 22
2	17-31	2 1-15	81	31	2	2 1-7	14-25	111	23
3	22 1-15	3 1-16	82	32	3	8-17	26-39	112	24
4	16-29	4 1-16	83	33	4	3 1-11	11 1-13	113	25
5	23 1-16	5 1-10	84	34	5	4 1-7	14-27	114	26
6	17-35	11-25	85	35	6	8-16	28-40	115	27
7	24 1-16	6 1-21	86	36	7	5 1-16	12 1-13	116	28
8	17-34	2 Timothy	87	37	8	6 1-13	14-29	117	29
9	25 1-14	1 1-18	88	38	9	7 1-13	13 1-14	118	30
10	15-28	2 1-13	89	9 1	10	8 1-14	15-25	119	31
11	26 1-16	3 1-17	90	2	11	Isaiah	James		
12	17-28	4 1-22	91	3	12	1 1-31	1 1-15	120	32
13	27 1-27	Titus	92	4	13	2 1-22	16-27	121	33
14	28 1-14	1 1-9	93	5	14	3 1-26	2 1-13	122	34
15	15-28	2 1-8	94	6	15	4 1-6	14-26	123	35
16	29 1-27	10-16	95	7	16	5 1-19	3 1-18	124	36
17	30 1-17	2 1-8	96	8	17	20-30	4 1-17	125	37
18	18-33	9-15	97	9	18	6 1-13	5 1-20	126	38
19	31 1-31	3 1-8	98	10	19	1 Peter	1 1-12	127	39
20	Ecclesiastes	9-15	99	11	20	1 1-12	13-25	128	40
21	1 1-18	Philemon	100	12	21	2 1-12	13-25	129	41
22	2 1-26	Hebrews	101	13	22	10 1-19	3 1-22	130	42
23	3 1-22	1 1-14	102	14	23	20-34	4 1-19	131	43
24	4 1-16	2 1-18	103	15	24	11 1-16	5 1-14	132	44
25	5 1-20	3 1-19	104	16	25	12 1-6	2 Peter	133	45
26	6 1-12	4 1-16	105	17	26	13 1-22	1 1-14	134	46
27	7 1-29	5 1-14	106	18	27	14 1-15	15-21	135	47
28	8 1-17	6 1-20	107	19	28	16-32	2 1-6	136	48
29	9 1-18	7 1-10	108	20	29	15 1-9	7-16	137	49
30	10 1-20	8 1-13	109	21	30	16 1-14	17-22	138	50
	11 & 12	9 1-14			31	17 1-14	3 1-13	139	10 1
		15-28				18 1-7	14-18	140	2

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Phone: Grangewood 4196. No telephoning on the Lord's Day.

Printed by Bushey Mead Press Ltd., 492 Kingston Road, Raynes Park, London, S.W.20.

# 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. 64, Nos. 9 & 10

SEPTEMBER to OCTOBER 1964

FREE

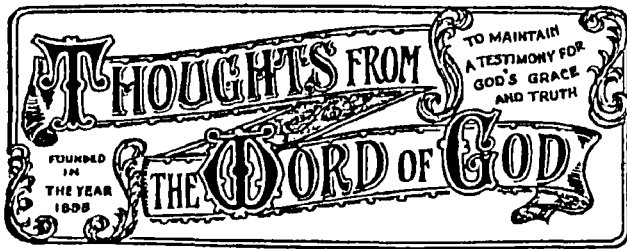
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"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown."

Rev. 3:11.

Lord, bless me with Thy blessings,  
Give grace to use Thy grace;  
I pray I may be prayerful,  
And ever seek Thy Face;  
That, strengthened by Thy Spirit  
Within the inner man,  
My life may all be ordered  
Within Thy perfect plan.  
Without Thee I can nothing do;  
O wilt Thou me with pow'r endue?



### WORDS OF ENCOURAGEMENT

**“Abide with us: for it is toward evening, and the day is fast spent.”**

Luke 24:29.

Of many who read these pages, it may be said concerning the earthly life, that it is “toward evening.” Our life-day is nearing its close, some of us may say with truth. Those two who walked from Jerusalem to Emmaus with their unrecognized Lord, retraced their steps, a distance of sixty furlongs. They were glad to do so, for had they not good news to tell of the risen Lord who had, by a characteristic action, revealed Himself to them?

We cannot retrace the steps of our pilgrimage. We sometimes think we might do better than we did, living more to the glory of God. We may utter a prayer—“Remember not the sins of my youth,” yes, and of middle age. But it is better to recognize, and rejoice in, the fact that we have passed out of death into life, that we have been saved by grace, and have been kept by His power, through faith, until this very day, yea, and shall be preserved unto His heavenly kingdom.

What of our remaining days, known, as to their extent, by God alone? We should pray, “Abide with us,” for we need the presence of our Lord in declining years, when physical and mental powers weaken. And if this is the *utterance of our heart*, shall it not be *our experience*—“And He went in to tarry with them”? *He hath said*, I will never leave thee, nor forsake thee,” but He will be “constrained” by our importunity.

Not only those well on in years need to utter this prayer but younger ones, too, “I need Thy presence every passing hour; what but Thy grace can foil the tempter’s power? It is also written, “The night is far spent, the Day is at hand,” for “now is our salvation nearer than when we believed.” Hence the need of constant prayer, “Abide with us.”

Poem to Help Christian Experience—No. 264.

If ought that I have done hath given pleasure  
O gracious God, to Thee,  
I know there cannot be the smallest measure  
Of merit unto me.

For there is One, and only One Oblation  
That fully satisfies  
Thee, Righteous God. I rest for my salvation  
Upon His Sacrifice.

Yea, on Thy Son, the Saviour’s full atonement  
I trust, and there abide.  
My heart delighteth in His high enthronement  
For ever at Thy side.

For there He liveth, there He intercedeth,  
Whose blood my ransom paid;  
And there my Lord effectually pleadeth  
The offering He made.

Therefore *by Him* let me be ever seeking  
The sacrifice of praise  
To give; His beauty let my life be speaking  
In all my earthly days.

Let me my talent faithfully be using  
For love of God’s dear Son  
To please my Lord continually be choosing  
And merit His “Well done.”

### THE BELIEVER AND GOVERNMENT A FEW THOUGHTS ON ROMANS 13

PERCY W. HEWARD

#### FOREWORD

The following words were written nigh on forty years ago, but they bear re-printing, because world-conditions, preparing for the Antichrist, and the coming election in this land, may cause concern in the hearts of some believers.

As the writer says, all governments fall short, but failure to deal definitely with lawlessness, and to punish crime, must inevitably weaken the authority of governments, and bring them into disrepute. Nevertheless, the believer’s behaviour is clearly marked out in Scripture, as the writer sets forth in his essay.

The reasoning is close, and cannot be followed without a Bible being close at hand. May there be help and blessing therefrom to the saints.

Ed.

Some beloved children of God appear to miss much of their Lord’s instruction for everyday life found here. Indeed, we *all* must own how we miss its *fulness*, but if any further help seems to be received, it is for the sake of fellow-believers. With this desire the following lines are written. May the Lord be pleased to use them, and may the principles of *humility*, and non-

assertiveness of self, which *underlie* His arrangements, be ours increasingly.

It is so needful that we should not *modify* Divine statements, even unintentionally. The position of children of God *outside* a share in earth's government is very definitely set forth. In Romans 12, we see their privilege *not* to avenge themselves: in Romans 13, however, we behold judgment Divinely *entrusted* to "the powers that be," that is in God's governmental providence. But the sphere of grace, and the kingdom of the heavens is *quite* distinct. If a believer *even exercises a vote* he breaks through this distinction: one may be a Christian, but his act is not a Christian act. And complete *non-resistance*, however unpopular, is appointed. But it may be asked, "What if an authority, as that of Rome, commands sin, for example worship of an idol?" The thought of many dear children of God is thus expressed, "Circumstances in which rulers overstep their authority, and in which it becomes necessary for servants of God to say, 'We must obey God rather than man,' are not in view in this passage." The *object* of this comment is right—obedience to the Lord alone. But a few thoughts in this crucial matter may help:—

(1) Do not *all earthly powers ever* fall very far short, and likewise "overstep," *again and again*? If a believer is permitted to "withstand" and "resist" on *such occasions*, in what way shall he do this? And *where* is the line to be drawn? If the ruler at any time ceases to be the minister of God to us, when he goes "his own way," since *all governmental powers* have totally failed, the lesson of Isaiah 10:5, 6 is set aside. The principle the Holy Spirit puts before us is illustrated, in *another sphere*, by 2 Corinthians 12:7. (Note also 2 Peter 2:10, 11 with Jude 9). Undoubtedly the child of God must humbly *omit, and even refuse, to obey* any command against the law of Christ, but this is *not* "resistance." To be *subject* for conscience sake and to *obey*—are *not* the same. Error in this has led to an *uncertain sound* regarding the Christian's appointed *refusal* to use force, and many young believers have been (mis)led to participate in warfare. They have been told that submission means obedience.

Government IS to be honoured under *any circumstances*. It remains a part of God's providence, *even if it be that of a Nero*. Though we praise God for many privileges given to conscience in this land, we do not acknowledge authority simply because of these privileges, BUT BECAUSE GOD AUTHORIZES IT. 'Tis the wide question of *His perfect overruling* (Daniel 4:17;

5:21). To deny this is sin. "Subjection" is "*arrangement under*." If we make it synonymous with obedience,\* we necessarily imply that a believer may sometimes be "insubordinate." The consequence is that God's *wide command* is narrowed, and there will be an unconscious weakening of the stress on verbal inspiration of difficult commands. Moreover, the door will be opened for a measure of *resistance* in certain cases. But this is NEVER entrusted to children of God in the present age. "He doth not resist you" (Jas. 5:6) is to be their *continual* attitude by grace. The usual word to *obey* is not used of Christian relation to authorities. Every command was to be weighed separately, and *obeyed* if according to the law of Christ. Any other position would be impossible under a government commanding idolatry. The verb in Titus 3:1 is not exactly "to obey," but to be persuaded and ruled by rulership: it is *not the usual term for obedience*. It occurs in Acts 27:21 as well as 5:29, and is forceful as to the meekness of saints, but the added statement in Titus 3:1 ("Every good work") prevents generalizing or indiscriminate carrying out of commands.† Hence the believer *abhors* revolution, *honours* even a persecuting government as God's minister to him, but can only *obey* in accord with the revealed will of God. And the Lord deigns to make His path clear. For instance, the most difficult point, namely, taxation is solved (Romans 13:7). The believer dare not plead the misuse of money, and claim passive resistance or "part payment!" He must readily pay *all in love to the LORD*. 'Tis *an act of service*. Ordinary actions are transformed, and made spiritual and precious (cf. Col. 3:24).

(2) Linked with the narrowing of the Divine command (through the identification of subjection and obedience) we find the suggestion as to verse 3 that "the Divine design of government is again here in view, and not the abuse of authority by tyrants" Would not this interpretation, unintentionally, invalidate the whole teaching? "The times of the Gentiles" have been marked by much

\*hupotassomai is "to BE arranged UNDER": hupakouoo, "to HEAR under": it is ACTIVE. The two attitudes may be *found together*: but this does not identify them. The threefold submission of Tit. 2:5, 9; 3:1 is suggestive.

†Moreover, the verb to obey is here used *without any direct object*. In Acts, the PERSON to be obeyed is stated. *Not so here*. Thus the *principle* of quiet obedience is shown, but conscience is protected, since the Lord is the decisive Ruler, whenever sin is commanded by a man.

(continued on page 59)

## YOUNG PEOPLE'S COLUMN

### Servants

The word, "servant," though disliked by so many today, is really a lovely word, since the Lord Jesus once said to His disciples, "I am among you as he that *serveth*." (Luke 22:27). No one who has not *served* faithfully will make a good master if promotion should come. Masters *may* be harsh and unreasonable, but a Christian servant is to obey, "not only to the good and gentle, but also to the froward" (1 Pet. 2:18): Let us think of one who had a good master, namely—

#### ELIEZER, ABRAHAM'S SERVANT

"The steward of my house," said Abraham when speaking to God, "is this Eliezer of Damascus," his name meaning "God is Help" (Gen. 15:2). We do not hear of him by name again, but we may be sure he was included among those mentioned in Genesis 17:13. He was a trusted servant, but even he was not allowed to wait on Abraham when he took Isaac to be offered as a Sacrifice to God. He may have heard later how Isaac was spared, for he had a deep respect both for Abraham and Isaac. Eliezer was the "eldest servant of his house, that ruled over all that he had," and was sent on an important duty, namely, to find a wife for Isaac.

#### HE DID EXACTLY AS HE WAS TOLD

He was commanded to go to Abraham's land and people for this purpose. He made all preparations for this long journey, which needed ten camels. He reached Mesopotamia, and the city where lived Abraham's relations. As he was not able to tell whom he was to meet, he prayed about it.

#### HIS PRAYER

He desired guidance for himself, but only in order that God would shew kindness to his *master* Abraham. He asked God to make known to him who was to be the wife of Isaac, and that God would cause her to act in the way he set out in his prayer. Before he had finished his prayer, it was answered exactly as he had said; which reminds us of the words, "Before they call, I will answer; and while they are yet speaking, I will hear" (Isa. 65:24). He spoke *in his heart*, and to the "LORD God of my master Abraham," and later testified to Abraham's relations that God heard and answered his prayer. "He bowed down his head, and worshipped the LORD."

#### HE SPOKE WELL OF HIS MASTER

Not all servants do this, but a Christian should never speak wrongly of his master. Eliezer, however, said, "I am Abraham's *servant*," and the LORD hath blessed *my master* greatly." He went

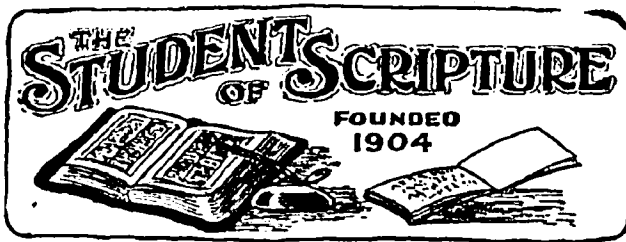
on to tell Abraham's relations how God answered his prayer, adding, "And I bowed down my head, and worshipped the LORD, and blessed the LORD God of *my master* Abraham, which had led me in the right way." We cannot be surprised that God blessed this faithful servant, and made his mission a success. How glad he must have been when he returned to Abraham's home, and brought Rebekah to Isaac.

Eliezer was all that a true servant should be. He was *faithfully obedient*, he *trusted God*, and *prayed for guidance*, he *worshipped God*, and *spoke well of his master*, but *never of himself*. Is he not an example to us? (Read about him in Genesis 24).

#### A SERVANT WHO RAN AWAY

This man's name was Onesimus, meaning "Profitable," but, unlike Eliezer, did not live up to his name. He was a servant to Philemon, but ran away from his master. It may be also that he had wronged his master and had even stolen from him (Philemon 18). He was indeed *unprofitable* (verse 11). But there came a change in his character. How was this? When he ran away from Colosse, where his master lived, he found his way to Rome, where God's servant Paul was in prison. In some way, we do not know how, he came in contact with Paul, who had taught him the way of salvation. But God, in His sovereign mercy, watched over Onesimus, and so led him to one who could tell him of the Saviour. "God moves in a mysterious way his wonders to perform." Onesimus was caused by God's Holy Spirit to see and feel his need of a Saviour, and so came to Him. He became a different man, so that Paul could say about him, when writing to his master, "Which in *time past* was to thee unprofitable, but *now* profitable to thee and to me" (verse 11). His conversion to the Lord Jesus was so real that Paul spoke of him very lovingly as "my son," and even "as myself" (verses 10 and 17) and would have liked to keep him, but he advised him to go back to Philemon, not as a slave, but as "a brother beloved;" Paul also wrote a letter called, "The Epistle of Paul to Philemon," and sent it by the hand of Onesimus. In it he said this, having asked him "for love's sake" (verse 9) to take back his servant—"I wrote unto thee, knowing that thou wilt also do more than I say" (verse 21).

What are we to learn from this lovely letter. First, that God, in His grace, orders the ways, of all whom he intends to save. Secondly, He is merciful to sinners. Thirdly, all who profess to be saved must prove it by a difference in the life.



## THE MAN OF SIN, THE CLIMAX OF APOSTASY

2 Thessalonians 2:1-12

### Introduction

The historical part of the New Testament is largely a record of fulfilled prophecy. The period of the first advent of the Lord Jesus is described as, "the fulness of the time" (Gal. 4:4) and "the ending of the ages" (Heb. 9:26). Not only the religious leaders were acquainted with the Scriptures which foretold that coming (for example, Matthew 2:5 and 22:41-46), but there was Simeon, "who waited for the *Consolation of Israel*," and Anna also, who "spake of Him to *all them that looked for Redemption in Israel*." (Luke 1:25, 38). Their attitude was one of expectancy and reverential service.

The period of time at which the world and the church has arrived is similar to that when "Christ Jesus came into the world to save sinners." The former would welcome (and will) a self-styled "deliverer" out of its present religious, political, and economic chaos. It is said that some eastern religions—or rather their devotees—are expecting such an one in the near future. The Church—the company of "born-again" ones—on the other hand, look for a Saviour, the Lord Jesus Christ. Should not these be as earnest as Simeon and Anna, studying the Scriptures, those that foretell the Second Coming of the Lord, and its preceding and associated events, and looking, expectantly and worshipfully, for Him, and "occupying till He come"? God's servant Paul did not think it unimportant to be acquainted with the details of unfulfilled prophecy. "Remember ye not," writes he to the Thessalonian believers, "that, when I was with you, I told (kept on telling) you these things?" (2 Thess. 2:5). The context tells us what "these things" are, and which are the subject of our present study.

There are not wanting those who decry the study of unfulfilled prophecies of Scripture, asserting it is more profitable and important to be engaged in "evangelism." But who was more zealous in preaching the Gospel than Paul? Similar objections have been raised against "the doctrines

of grace," it being wrongly assumed that the "Calvinist," who delights in these parts of Divine Truth, is hindered from proclaiming the free invitations contained in the Gospel of God's free and full salvation. On the contrary, a right understanding and gracious reception of the revealed principles of grace enables a confident declaration of "the Gospel of the glory of Christ." So with regard to that which Scripture sets forth as to the Coming of the Lord. Both these parts of Truth are essential to the full and faithful preaching of the Gospel. And what a solemn warning is contained in the words—"Who may abide the Day of His Coming? And who shall stand when He appeareth?" (Matt. 3:2).

### THE HOPE OF THE BELIEVER

This is described in a threefold way, namely—

- (a) "The Day of the LORD."
- (b) "The Coming (parousia) of our Lord Jesus Christ."
- (c) "Our gathering together unto Him."

There is a day yet to be, called often "That Day" in the Old Testament Scriptures, notably in Isaiah (2:11, 17, 20, for example). The Lord Jesus and His apostles spoke thereof (Matt. 7:22, 24, 36; 2 Tim. 1:12, 13; 4:8). The Lord also called it, "The Last Day" (John 6:39, 40, 44, 54, and elsewhere). Paul also spoke of it as, "The Day of Christ" or, "The Day of Jesus Christ" (Phil 1:6, 2:16, for example).

The word, "Parousia" (literally, "being beside" or "presence") characterizes That Day, for it will be marked by the personal and manifest presence of the LORD Himself. That is why the prayer of the saints is—"Even so, come, Lord Jesus," for it will be the consummation of their heart-longing, namely, their "*gathering together unto Him*." For then, "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be *with the Lord*. Wherefore comfort one another with these words (1 Thess. 4:17, 18).

This, then, is the "Blessed Hope" of the redeemed. But does this imply that there is nothing to precede this "momentous event"? Those who believe in a secret coming of the Lord say that, that is the *next* event, and so it is to the waiting heart, morally; but Paul and Peter knew each that *their death would come first*. There were some, however, in Paul's day who were misled by the teaching that the Day of the Lord was "at hand," and he draws the attention of the believers to—

### THE MEANS AND EFFECT OF FALSE TEACHING

Some had come into the assembly at Thessalonica who had used Paul's name to disseminate unsound doctrine, some by "a spirit" (a lying spirit speaking through a professor), some by "a word" (probably spoken in the course of so-called ministry), and some even by "an epistle." The purport of all was that the Day of the Lord "had stood in" (literally), that is, it was "present."\* Similar teaching overthrew, at a later date, the faith of some, when Hymenaeus and Philetus said, "that the resurrection is past already" (2 Tim 2:18). The Thessalonian believers, likewise, were in danger of being "shaken in mind" or "troubled." Hence the apostle's warning, "Let no man deceive you by any means;" an exhortation much needed in this day, for there are still many dear saints who hold that the return of the Lord Jesus is to be "secret" and "at any moment." Hence, also, the apostle's re-iteration of the truth concerning the prophecies,—“Remember ye not that, when I was yet with you, I told (Kept on telling) you these things” (v. 5).

#### THE FALLING AWAY

This, we are told, is to be *first*. There is to be an "apostasy," for such is the word, meaning, "a standing away from," a *departure*. "Now the Spirit speaketh expressly, that in the latter times some shall *depart* from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy, having their conscience seared with a hot iron" (1 Tim. 4:1, 2). Those times are described as "perilous" (2 Tim. 3:1), and the climax characteristic is—"having a form of godliness, but denying the power thereof."

Such words as these might have been written by our contemporaries, so exactly do they delineate the world-state at the present time. The stress, however, is on apostasy from "the faith," by which we understand, "the whole doctrine of God." The past hundred years have witnessed a general weakening in doctrinal teaching, the abandonment of truth concerning God as a gloriously holy and righteous Being, a real and blessedly Infinite and Eternal One. Instead, some religious leaders teach man to see deity in himself and his experience. Parts of Truth held dear by Christians are either questioned or absolutely denied, such as the Deity of Christ, His virgin birth, His physical resurrection. The Bible is no longer regarded as the sole standard or court of appeal. This is the state of mind of very many in the "World Council of Churches." And even where the leading doctrines are professedly held,

\*The word is translated "shall come" (2 Tim. 3:1) and "present" (Rom. 8:38; 1 Cor. 3:22; 7:26; Gal. 1:4).

as by the Greek Orthodox body now in membership of this "council," they are so overlaid by tradition and idolatry that the Truth is scarcely seen. Some years ago, a minister of the Gospel expressed the view that the "light" which souls in these hierarchical systems had, could be compared with that which a man has from the bottom of a deep well.

The parable spoken by the Lord Jesus in Matthew 13:33 is prophetic and relevant to our theme. The pure meal represents "the faith," the doctrine of God. The leaven, which, though not evil in and of itself, is always *symbolic* of evil, represents false and humanistic teaching. It is inserted by a "woman," evidently a *symbol* of the professing church; and, since there is no mention of "fire," it does not become food fit to eat, but "the whole is leavened." Consequently, it becomes a mass of sour dough. This is exactly what has taken place. Christendom is largely sacerdotal and hierarchical. She has added traditions, idolatry, unscriptural dogmas, while professedly retaining fundamental truth, such as The Trinity of God, The Deity, virgin birth, and resurrection of Christ. She subscribes to the three commonly-received creeds, but interprets them according to her own dogmas and councils. Thus error is mixed with truth, and spiritual food is not ministered. The non-mention of "fire"\* in the parable suggests that the Holy Spirit is absent from Christendom's ways and doctrines. Allusion will be made to this prophetic parable later in this paper. There is, of course, that form of Apostasy, known today as "Modernism," which questions, and oft' denies, truth which "Christendom" professedly believes, and which has made alarming progress during this century, and has grown apace in very recent times.

#### EVENTS TO PRECEDE THE LORD'S COMING

The Apostasy toward which all this is tending, must come *first* (verse 3). Next, there is to be the "coming" (*parousia*, verse 9) and "revelation" (unveiling, verses 3, 6, 8) of "The Man of Sin" (Lawlessness), "The Son of Perdition" (Destruction), "That wicked" (Lawless One). This person is variously described in Scripture. Confining ourselves to the New Testament, he is called "Antichrist" (1 John 2:11). "The (wild) Beast" (Rev. 13) and "One who comes in his own name" (John 5:43). He will be one who opposes (sets himself "against" and "instead of"—for so the prefix "anti" of this word signifies) and exalts

\*The two cakes *baken* with leaven, waved before God on the day of Pentecost (Lev. 23) and fulfilled (Acts 2:3) is a contrast to the *unbaken* leavened meal.

himself. He will make "a clean sweep" of all religion—all things called god or object of worship. Not that he will act thus at the outset of his career, but will probably patronize all religions. The "world council of churches," and the movement which brings all "faiths" (so-called) together, and which, on June 19, 1955, held its "convention" in America, will make things easy for the Man of Sin." His culminating decree will be a defiance of the Most High God. He will repeat the sin of Satan, who said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High" (Isaiah 14:13, 14). Compare with these words, those spoken by God through Ezekiel—"Son of man, say unto the prince of Tyrus, Thus saith the LORD God; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as the heart of God . . . because thou hast set thine heart as the heart of God" (Ezek. 28:1-6). It was Satan who tempted Eve with the lying promise, "*Ye shall be as God,*" thus revealing his own heart and plans for his own advancement.

Such scriptures as these were probably present in the mind of Paul when he wrote this second chapter of the second Epistle to the Thessalonians,—"That Man of Sin . . . who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, shewing himself that he is God." These words were penned centuries before the events which await fulfilment; yet even then, "the mystery of iniquity (lawlessness) doth *already* work" (verse 7), just as, some years later, John wrote, "*Even now* are there many antichrists," and, "This is that spirit of Antichrist, whereof ye have heard that it shall come, and *even now already* is it in the world" (1 John 2:18, 4:3). Why then the "delay" in his manifestation? Because there is—

#### A HINDERER AND A HINDRANCE

"And now ye know what withholdeth (the thing holding down) that he might be revealed in his time (appointed season, verse 6). What was it they knew? Turning to Zechariah 5, we read of "an ephah that goeth forth." This measure is equivalent to the "three measures" of Matthew 13:33. But, instead of there being leavened meal, the woman (*outside* in Matt. 13) is seen *inside* the ephah. Her name is "wickedness" (lawlessness).

The vision of the prophet is a connecting link between the initial operation of the woman in the parable and the final and doomed satanic manifestations described in 2 Thessalonians 2; for the woman has insinuated herself and displaced the meal entirely, which is exactly what the false church is doing. At the time of the prophet's vision, "Lawlessness," the woman—a system—is about to leap forth, apparently, but is forced back by the angel, and the "talent of lead," lifted up to permit the prophet a momentary view, is replaced. The *appointed season* (2 Thess. 2:6) of revelation was not yet. The *system* of "Lawlessness," symbolized by the woman, will head up in "*The Man of Sin*" (Lawlessness). Hence the words, "taken out of the way," which are literally, "Out of the midst he shall have become" (2 Thess. 7:7). If our exegesis is correct, and the course of Christendom, as we know it historically, seems to be delineated by these three passages of Scripture, we may expect a corrupt and corrupting "world-church" to become "The Great Harlot," supported by "the Beast," another description of "The Man of Sin" (see Rev. 17). Since that woman is called "Babylon," our minds revert to the vision of Zechariah 5, in which the Ephah is seen to be carried toward "her own base," that is, in "the land of Shinar," wherein Babylon the City was situate. The title of our subject, "The Man of Sin, the Climax of Apostasy," it is suggested, fittingly summarizes the contents of Zechariah 5:5-11, Matthew 13:33, and 2 Thessalonians 2.

We have noticed that there is not only some *thing* that holds down, but "Some One." The former may be the "Talent of Lead" (or weight of lead), whatever that may signify, but it is "the angel that talked with me," said Zechariah, who "cast it (lawlessness) into the *midst* (note 2 Thess. 2:7) of the Ephah; and he cast the weight of lead upon the mouth thereof" (Zech. 5:8). The angel was *sent from God*. Hence, when we read of "One holding down" (2 Thess. 2:7 lit.), we are probably right in thinking of God, in His sovereignty, ordaining events to be fulfilled in their "appointed season." Such a thought, to a believer, is truly comforting, enabling him to stay his mind on the fact that God has not loosened His control of all men and things, and never will. "He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou?" (Dan. 4:35).

#### THE ROOT OF THE BITTER FRUIT OF ANTICHRISTIAN DESPOTISM

— This is "the corruption of man's heart," which

is not only "deceitful" (Jer. 17:9), but "deceivable," an universal human condition from which one can be saved only by the sovereign grace of God. *The Truth* and *The Lie* are both set before men, but they "changed the truth of God into a lie" (Rom. 1:25). By nature, they believe not the Truth (2 Thess. 2:12), they receive not the love of the Truth (verse 10). This is the negative side—solemn enough—of the "natural man," who "receiveth not the things of the Spirit of God: for they are foolishness unto him, neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). But there is a fearful positive side to the condition of the natural man, unless he be restrained by the controlling hand of God. 'Tis an irremediable state when God gives up individuals or communities (Rom. 1:24, 26, 28) because of presumption and high-handed iniquity. Such an attitude will be prevalent in the latter days, for "having pleasure in unrighteousness," and readiness to "believe THE LIE" (2 Thess. 2:11, 12), they will be sent from God "a strong delusion."

It is sadly noticeable that, whereas in days gone by, public persons were not ashamed to mention the Name of God, with a sense of reverence and dependence, it is more rare today. On the contrary, men in high positions, political and ecclesiastical, often shew little interest, in public speech, in the truth of Scripture. The Name of God is seldom on their lips. Some, by their silence, and even by word, condone the gross immoralities and infidelity of these days. Thus they render themselves "deceivable," and the people also, in increasing measure; and, having little or no respect for Divine Truth, will "believe THE LIE" (verse 11), a name well befitting Antichrist, the great opponent of Christ THE TRUTH. They have believed the lie of "evolution." Hence they will accept, even welcome anyone or anything that appeals to their depraved tastes and heart's desires. Being thus "deceivable" the "all power and signs and lying wonders" wrought by "the working of Satan" (verse 9) will captivate their minds and lead "the whole world" (Rev. 13:3), to pay homage to "the Man of Sin." Such are doomed to "perish," to be "damned," and not to be "saved" (verses 10 and 12, and compare Rev. 14:9-11). How awful is the danger to which the unbeliever exposes himself! Oh that many may be brought to repentance ere that "strong delusion" is sent by God! Pharaoh sealed his heart against the warnings that God's servants gave him, and that heart was hardened. In due time he came to his end, and so will Antichrist, whose doom,

and that of the generation of truth-haters and pleasure-lovers, is sealed.

#### DESTRUCTION WITH THE BRIGHTNESS OF CHRIST'S COMING

"The triumphing of the Wicked is short." Seven years will be the extent of his Satan-inspired despotic rule. "All the world will wonder after him and worship him, and only those whose names are in the Book of Life will be preserved from such awful sin. Many will pass through "The Great Tribulation," for it will be given to "The Beast" to "make war with the saints, and to overcome them" (Rev. 14:7). But he will come to his end, for it is he "whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness (epiphany) of His Coming (parousia, verse 8).

Happy are they of whom the succeeding verses are true (2 Thess. 2:13-17), being the objects of God's electing love, and subjects of the Holy Spirit's call and sanctification. They have "everlasting consolation and good hope through grace," for their calling is "to the obtaining of the glory of our Lord Jesus Christ."

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#### INSPIRED WORDS INSPECTED

No. 78 (concluded)

AND (kai).

THE GATES (pulai); noun, feminine, plural, from "pule" (a door gate). It is used of the temple-entrance (Acts 3:10), of a prison-gate (Acts 12:10), and of a city (Luke 7:12, Acts 9:24, Heb. 13:12). Here it is used of the entrance to Hades (or Sheol, in Hebrew). We read of "the gates of death" (Job 38:17, Psalm 9:13); and in Isaiah 38:10, we have the same phrase as in Matthew 16:18—"Gates of Hades." Apparently, the thought is not only of an entrance into "death" and "sheol," but that which shuts and holds those who enter. But it was not possible for our Lord to "be holden" of the pains, God having "loosed." (Acts 2:24).

OF HELL (haidou); noun, masculine, genitive, from "haides" (Hades or Sheol (Heb.), meaning what (is in darkness). It is the place where the souls of the departed went, including saints (see Luke 16:23), and to which the Lord Jesus went after His death (Acts 2:27), and wherein the souls of the unsaved await a resurrection to final judgment (Rev. 20:13-14). Departed saints go to Paradise, which is upward (see 2 Cor. 12:3-4), for the Lord Jesus promised the dying thief a place with Him there. Apparently, when Christ ascended, He "delivered" (moved from one place

to another) the old-time saints (see Heb. 2:14-15); that is, He transferred them from Sheol or Hades to Paradise.

NOT (ou).

SHALL PREVAIL AGAINST (katischusousin); verb, future tense, from a compound of "kata" (down) and "ischuo" (to be strong); hence, "katischuo" signifies "power to hold down" or "to be strong against."

IT (autes); personal pronoun, feminine, genitive. Translate "her," for "church" is feminine.

AND (kai).

I WILL GIVE (de so); verb, future, from "didomi" (to give).

UNTO THEE (soi).

THE KEYS (tas kleidas); article and noun, feminine, accusative, plural, from "kleis" (a key).

OF THE KINGDOM (tes basileias); noun, feminine, genitive, from "basileia" (kingdom).

OF HEAVEN (ton ouranon); noun, genitive; literally, "of the heavens." This is a phrase used more than once by Matthew.

AND (kai).

WHATSOEVER (ho an); relative pronoun, and particle (an) implying some condition, expressed by "soever."

THOU SHALT BIND (deseis); verb, second person, singular, aorist, subjunctive; from "deo" (to bind); may be rendered, "Thou shalt have bound."

ON (epi); preposition meaning "on" or "upon"; may be followed by genitive, dative, or accusative cases. When followed by genitive, it signifies "place where."

THE EARTH (tes ges); article and noun, feminine, genitive, from "ge" (earth or land). It is the "ge" of "geography" and "geology."

SHALL BE (estai); verb, future, from "eimi" (I am).

HAVING BEEN BOUND (dedemenon); participle, perfect tense, passive voice, neuter or masculine. Here it is the former, because the "ho" of "whatsoever" is neuter. "Shall be bound" (as in English) is literally, "shall be having been bound."

IN (en).

HEAVEN (tois ouranois); article and noun, masculine, plural; dative because following "en." Render, "in the heavens." Matthew uses the plural often (see above), and compare his phrase, "the kingdom of the heavens."

AND (kai).

WHATSOEVER (ho an).

THOU SHALT LOOSE (luses); verb, second person, singular, aorist, subjunctive; from "luo" (to loose); may be rendered, "thou shalt have loosed."

SHALL BE (estai).

HAVING BEEN LOOSED (lelumenon); participle, perfect tense, passive voice, neuter. "Shall be loosed" is literally, "shall be having been loosed."

IN HEAVEN (en tois ouranois).

## LIBERTY OR LICENCE

### In connection with the worship and the service of God

This brief message concerns practical issues mainly in connection with the worship and the service of God. God once asked of Israel, "If I be a father where is Mine honour, and if I be a master where is My fear?" (Mal. 1:6).

And how pertinent is this question for all who profess the Lord's Name when under guise of liberty, self-expression and fashion decide behaviour, and authority is often looked upon as frustration. And this question is important wherever God has delegated authority, whether in the home, with God's stress on headship, and on subjection and filial piety (1 Cor. 11:3; 1 Tim. 5:4), or in that which professes to be a house of God. As the apostle writes, "That thou mayest know how thou oughtest to behave thyself in a house of God" (1 Tim. 3:15).

But what is the essential difference between liberty and licence? How shall we discriminate between them?

It is that liberty, the liberty which we have in the Lord, will always have respect for authority, for that which God has caused to be written for our obedience. Licence on the other hand seeks to override or belittle the commandments of the Lord to justify its own self-choosing.

Thus, for instance, when women professing godliness come into the congregation of the Lord for His worship without a head covering, it is licence, an abuse of freedom, even though they may wist it not, for God has spoken concerning this very thing, and what He has enjoined carries with it a solemnity before men and before angels (1 Cor. 11:1-16; 1 Pet. 3:1-7).

And what shall be said of shorn hair, and the adopting of male attire? Can we reconcile the scanty attire, the unclothing of today amongst many who call themselves Christians, with the apostle's use of such words as modest apparel with shamefacedness and sobriety, chaste behaviour, gravity, so that the word of God be not

blasphemed, that is, evilly spoken against (1 Tim. 2:8-15; Titus 2:1-8).

A right heart condition will have the sensitiveness of love, and true liberty is experienced in seeking out and gladly fulfilling the expressed will of the Lord. "I will walk at liberty, said the Psalmist, for I seek Thy precepts." Herein lies our true freedom and highest dignity (Psa. 119:45).

These words are not a plea for oddity, but rather that the outward may correspond with the inward even the meek and quiet spirit, which God also enjoins, and which in His sight is of great price.

R.L.W.

### FOREWORD

The following poem was written during the last World War, but is relevant today. The selfish ambition of men in high positions is causing unrest and even war. The peace men desire is still far off, as a world-achievement. Truth is trodden down, the "evolution" fable is credulously accepted, and the inevitable lowering of the moral standard alarms even those who are not even professing Christians. Truly descriptive of Man are the words of Jeremiah 17:9—"The heart is deceitful above all things, and desperately wicked: who can know it?"

#### "THIS PRESENT EVIL AGE"

O sad unwisdom, to deny the Fall!  
How do the follies of the mind appal!  
Yet chiefly is the human heart at fault,  
For that is even as a darksome vault,  
Wherein is death and all that is unclean.  
Though outwardly but whiteness can be seen;  
Ah! 'tis the whiteness of a tended grave.  
Not holiness doth man, by nature, crave;  
But they who know God know the pow'r of sin,  
Defiling flesh, befouling all within.  
"Behold, we all are as an unclean thing."  
"Who from an unclean shall a clean thing bring?"  
Thus speaketh, and remaineth, Holy Writ.  
Who then should speak of that which is most fit  
Surviving in the struggle and the strife?  
Who dare explain the wondrous fact of "life"?  
Yet man presumes its mystery to solve—  
"From lower life the higher doth evolve"—  
Thus he declares—"Man hath an upward trend,  
And by his pow'r inherent shall ascend  
To be 'as God.'" O vile, Satanic lie,  
Believed by men who pass the Scriptures by!  
Their minds delight on sugared lies to feed;  
How credulous the sceptic is indeed!  
Ye who deny the Fall, look now around,  
See how iniquity and sin abound,  
The earth with horrid violence is filled,  
War's strident voice refuses to be stilled,  
Destructive engines rage and cities fall,  
And homeless millions from all quarters call  
For help and pity. Many millions die,  
And thousands in disease and sickness lie.  
They who for God and man have not a care  
Command that death be rained from the air;  
The lives of some who love and reverence God

Await the despot's pleasure, at whose nod  
They die, or else in prison they decline;  
'Gainst God and Christ their enemies combine.

Deniers of the Fall, ye do but mock,  
Whilst powers totter and dominions rock,  
Ye long for peace, yet peace is not in sight;  
Ye mourn the seeming fact that, "Might is right."  
Yet can ye hope for peace upon the earth,  
Whilst ye esteem God's words of little worth?

Ah! mad infatuation! Many think  
Whilst yet they, dreaming, sleep on judgment's brink,  
All heedless of the overhanging curse,  
Whilst evil men are waxing worse and worse,  
That soon shall be a brighter, fairer world,  
When man by his own power shall have hurled  
The tyrants from their proud pre-eminence,  
And earth be ruled by men of nobler sense.  
It is a sign of this fast-closing age,  
That Satan doth his subtle conflict wage—  
A silent war within the soul of man;  
His purpose evil, his malignant plan  
Is hidden 'neath his promises so fair;  
Yet are they "Dead Sea fruit," all dust and air.  
O that the eyes of men might be unsealed,  
O that the Living Truth might be revealed,  
And many rescued from the awful doom—  
A sad eternity of pain and gloom—  
To look believingly on Him Who died,  
Who rose, Who liveth at the Father's side!

And ye, who fain would hear your dead ones speak,  
And to the house of witchcraft vainly seek,  
Take heed, beware, the Scriptures this forbid;  
'Twas this the disobedient ruler did,  
Who perished for his hardihood. His end  
Is still a warning. Ah! let none pretend  
With their departed to communicate,  
For that abomination God doth hate;  
The dead converse not with the living here,  
But evil spirits from their dwellings drear  
Impersonate the dead. Do ye beware,  
And shun their presence, signs, and speeches fair!

And, O professors of the Sacred Name,  
Who love your ease and shrink from suffering shame  
For His sake, Who in love endured the cross,  
Nor count, as Paul, all things for Him but loss;  
Awaken from your slumber, yea, repent;  
The day is near, the night is almost spent;  
Trim now your lamps, if ye would ready be  
When Christ returns with that bright company—  
The countless angels of His glorious might—  
To take His Kingdom and assert His right.

But ye who wait for your returning Lord,  
By Whom alone earth's peace shall be restored,  
Who pray, "Lord Jesus, come," in simple trust,  
Know ye that He, the Holy One and Just  
Shall surely come, yea, even as a shower  
Refreshing parchéd land; know that His power  
And rule shall then extend from sea to sea,  
And desert lands shall yield abundantly.  
The fruitful hills with waving corn shall shake  
As Lebanon. The whole earth shall awake  
And in its fertile joyousness shall sing  
The praise of her Redeemer and her King.  
How bright your hope, though tribulation may

Be your appointed portion ere "that Day!"  
 Count it a worthy thing, for His dear sake,  
 To stand for Him, e'en though the mountains shake,  
 To undergo for Him, yea, with Him bear  
 The fiery trial and His sorrow share,  
 "Just now" indeed; 'tis but "a little while"  
 "If need there be"; and then to see His smile,  
 And hear His voice, and feel His dear embrace,  
 And joy of joys, to look upon His face!  
 "For a little while, just now, if need be, ye are grieved  
 in varied temptations" (1 Pet. 1:6).

E.K.

## THE BELIEVER AND GOVERNMENT

(continued from page 51)

"abuse." But the believer is ever to *submit*, and to see God's hand in all He *allows*. But it may be said, "Do that which is good, and thou shalt have praise of the same" will not fit in with *any other* interpretation. Rather, will it fit in with the suggestion just quoted? Surely not: truly constituted authority, in its higher examples, has *often* disappointed that which is good. The human heart ever illustrates John 3:19. Shall we withhold recognition of government unless and until it praises good works? We should be attacking God's providence; and in an impossible predicament. The Holy Spirit's principle is as clear as in Hebrews 12:1-11. If a governor persecutes a saint, it is *because* God sees something in that saint which needs the fire. 'Tis *His* refining, just as when Satan was *permitted* to attack Job. We must look beyond all men and circumstances, to God. Hence, we return to the unlimited interpretation, that is, as God never excuses sin, He commands *complete* obedience to Himself, and, if we rendered this, He would not *unnecessarily* chasten.\* Thus an *unlimited* acceptance of the words of Romans 14:3, as they stand, would lead to *heart-exercise*, and a conscientious concern before our Father to see His gracious reproof by every circumstance.

(3) This subject has a further bearing. The limiting of Romans 14:3 leads to the inference that "the injunctions here laid down in Romans 13 could not apply" under Antichrist. It is said by a reverent writer, "The government of the Man of Sin hereafter will be an entirely different order.

\*We know it may be said, "Then the full realization is never reached." So is it with Prov. 16:7. But is this remarkable? Promises, as well as commands, may be given to show our need (Rom. 3:20; Gal. 3:21; Ezek. 18:31). Many promises await a Millennial fulfilment (e.g., Eph. 6:3), but their principles have a *sanctifying* power to-day, and lead to the experience of Phil 3:14.

*If the Lord will, to be concluded*)

## NOTES ON MEMORIZED VERSES

### PSALM 119

141. Small and despised. Thus was the Lord regarded, and so will be His followers, *but they have His words*. 142. God's righteousness and truth eternally unchanging. 143. Trials are softened by the delights of the Word. 144. An echo of verse 142. "Cause me to understand." How dependent on grace. 145. A whole heart, the word obeyed, necessary to a Divine answer. 146. The Saved one ever needs saving, so that he may obey. 147. He got up early to pray. The word also read. 148. Mine eye. He read in order to meditate. 149. Prayer connected with revival (quicken). 150. *Nigh* the believer with evil intent, but *far* from God. But such once were we (Eph. 2:13). 151. Near—"The Lord is at hand" (Phil. 4:5). 152. "Founded," as an impregnable rock. 153. In affliction, is God's word in mind? 154. "Plead," the Lord is our Advocate. He is also Deliverer (redeemer). Life is through the Word. 155. Lack of interest in the Word an evidence that one is not saved. 156. *Many* are Thy mercies, but, 157. *Many* are the persecutors. He thinks of mercies *first*. 158. *Today*, our eyes and ears see and hear lawlessness. Does it grieve us? And is it because God's word is ignored? 159. *Love* of the truth must precede prayer for reviving. 160. *The beginning* of Thy word is *Truth*, despite what the critics say about Genesis. 161. Not awed by princes or their persecution, but only by the words of God. 162. What words! How significant in this materialistic age! 163. Hate and love, but for what? 164. Seven times, but he also says, "all the day" (see Ps. 71:15). 165. Abundant peace, that is, all-pervading (see 2 Thess. 3:16). 166. I have hoped (*waited*) and have *done*. "Occupy," saith our Lord, "till I come." 167. Exceeding love cannot but be obedient (see John 14:15). 168. "I have kept"—a good conscience—but God knows "all my ways." 169. "Give me understanding" (see verses 27, 144)—a constant prayer, because of continuing need. 170. Prayer and the word ever linked. 171. The effect of Divine teaching—praising lips. 172. My tongue doth sing (lit), for he had a worthy theme. 173. The help of God's hand (1 Chr. 4:10) for those who make a definite choice of God's words. 174. Longing and delight. Salvation linked with obedience. 175. Only the living can praise God (see Isa. 38:19). 176. As a lost sheep, but he was still a sheep, for God's words were in his mind. Yet he depends on the seeking Shepherd still.

### MARK 10

3. The wisdom of the Lord. He directed them to Moses, whom they professed to revere. 4. Moses *permitted* . . . to put away. 5. Hardness of heart—a sad indictment. 6. But the Lord takes the mind back to the beginning (Gen. 1:27). 7. 8. Cleave (i.e. glued toward); no more "two" but "one." 9. Man has no right to "undo" God's work. That is lawlessness, and its effects are manifest in "civilized" lands. 10.—12. Disciples are instructed likewise. Divorce is not countenanced by Christ. 13. Should not parents bring their children to Him (in prayer), desiring His "touch." 14. The disciples were out of touch with the Lord's mind. 14. Simplicity, *not childishness*, marks the true seeker for the Kingdom. 16. Enfolded, blessed them (thoroughly) and "touched" (cf. Isa. 40:11). 17. Luke (ch. 18) tells us this was "a certain ruler." Running would seem to shew earnestness. Yet he would have "life" as a reward. 18. The Lord is good. He is GOD. Many today think of Christ only as a good and wise

THOUGHTS FROM THE WORD OF GOD

man. 19. Perfect obedience to the commandments would merit "life." But only One has done this. 20. Outwardly, possibly, like Paul (Phil. 3:6, but see Romans 7). 21. 22. He had not kept the last "word"—"Thou shalt not desire." 23. 24. To trust in riches, or even to have them, makes the way to God difficult. (hardly, hard). 25. For a camel to go through a needle's eye, it would have to become "nothing at all". So the sinner must realize his nothingness if he would enter the kingdom of God. Grace alone can bring him to such a mind. 26. Even the disciples did not understand. 27. To be "saved" is of God's power alone. 28. What he said was true, but with what thought? 29. 30. Renunciation of rights and privileges may be accompanied by persecutions. 31. A gentle rebuke to Peter. 32. The way up to where He should suffer. "Amazed" and "afraid." Had they forebodings? 33. 34. "We"—but when these words were being fulfilled, they all forsook Him and fled. 35. They had not taken in the sayings of the Lord. 36. A patient question. 37. They had a carnal view of the Kingdom which persisted (see Acts 1:6). 38. "Can ye?" 39. "We can." 40. How wise an

answer. The Lord never encouraged curiosity. 41. Was jealousy the root of their displeasure? 42. "The powers that be" recognized by Christ. 43. But they are not a model for the saints. 44. 45. The Son of Man, God's Servant, the only perfect Example for the servants. The way to Jerusalem led through Jericho, where was one in need. 47. "Son of David." Who had enlightened him? 48. The "many" could not silence him. 49. Commanded to be called. They call. "He calleth thee." Do we thus call? 50. Nothing to impede. 51. A simple and encouraging question, and a plain answer. Did not this please the Lord? "Go thy way." He followed Jesus in the way."

MARK 11

1. He sendeth forth two. The Lord encouraged fellowship. 2. 3. Divine Knowledge—"ye shall find." Divine authority—"The LORD hath need." 4. They proved the truth of His word. 5. 6. They proved the power of His word. 7. They brought what He needed. 8. Welcomed as a King (see Zech. 9:9). 9. 10. "He that cometh" "the Kingdom of our father David that cometh." 11. The house of His Father ever His concern.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—NOVEMBER, 1964

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—DECEMBER, 1964

Day	READING	LEARNING	Day	READING	LEARNING
1	Isaiah 19 1-25	1 John 1 1-10	1	Isaiah 46 1-13	Revelation 19 11-21
2	20 1-6	2 1-17	2	47 1-15	20 1-15
3	21 1-17	18-29	3	48 1-22	21 1-14
4	22 1-25	3 1-12	4	49 1-17	15-27
5	23 1-18	13-24	5	18-26	22 1-21
6	24 1-23	4 1-21	6		Matthew
7	25 1-12	5 1-21	7		Lamentations
8	26 1-21	2 John 148	8	50 1-11	3 1
9	27 1-13	3 John 149	9	51 1-23	2 2
10	28 1-29	Jude 150	10	52 1-15	3 3
11	29 1-24	Revelation 1 1-20	11	53 1-12	4 4
12	30 1-17	2 1-29	12	54 1-17	5 5
13	18-33	3 1-22	13	55 1-13	17-32
14	31 1-9	4 1-11	14	56 1-12	33-48
15	32 1-20	5 1-14	15	57 1-21	6 1-18
16	33 1-24	6 1-17	16	58 1-14	19-34
17	34 1-17	7 1-17	17	59 1-21	7 1-14
18	35 1-10	8 1-13	18	60 1-12	15-29
19	36 1-22	9 1-21	19	61 1-11	8 1-17
20	37 1-20	10 1-11	20	62 1-12	18-34
21	21-38	11 1-19	21	63 1-9	9 1-19
22	38 1-22	12 1-17	22	64 1-12	20-38
23	39 1-8	13 1-18	23	65 1-10	10 1-15
24	40 1-17	14 1-20	24	66 1-14	16-31
25	18-31	15 1-8	25	15-24	32-42
26	41 1-29	16 1-21	26		11 1-15
27	42 1-25	17 1-18	27	Jeremiah 1 1-19	16-30
28	43 1-28	18 1-14	28	2 1-17	12 1-13
29	44 1-28	15-24	29	3 1-25	22
30	45 1-25	19 1-10	30	4 1-18	23
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Correspondence from any Believers and Enquirers :—61 Upton Lane, Forest Gate, E.7.  
 Phone: Grangewood 4196. No telephoning on the Lord's Day.  
 Printed by Bushey Mead Press Ltd., 492 Kingston Road, Raynes Park, London, S.W.20.

# 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. 64, Nos. 11 & 12

NOVEMBER to DECEMBER 1964

FREE

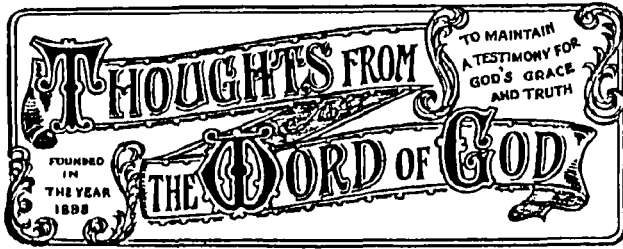
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“But the hour cometh, and now is, when the true worshippers shall worship the FATHER in spirit and in truth; for the FATHER seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth.”

John 4:23, 24.

O Thou the Living Fountain,  
My soul doth thirst for Thee;  
For ne'er the broken cisterns  
Of dry humanity  
Can satisfy my longings;  
But Thou, the Well of Love,  
Art rich in such refreshing  
As lifts my soul above.



### WORDS OF ENCOURAGEMENT

**"A light that shineth in a dark place."**

2 Pet. 1:19.

**"Shine ye as lights in the world."**

Phil. 2:15.

sent into it (John 17:18), and, at times, it seems the "darkness may be felt." Like one of old, a child of God is inclined to cry, "Horror hath taken hold upon me because of the wicked that forsake Thy Law" (Ps. 119:53). "But the Word of our God shall stand for ever" (Isa. 40:8, and see 2 Pet. 1:23-25). It has foretold the coming of these dark days, for it is a "sure word of prophecy . . . a light that shineth in a dark place, until the day dawn." It is the only light we have, but, blessed be God, it will continue until "That Day," and although "men love darkness rather than light," they cannot extinguish it. This is our encouragement, for we see events shaping as foretold, and, although the outlook is bleak and forbidding, we shall take courage as we take heed "in our hearts" to the prophetic Word.

Furthermore, we are not only bidden to take heed to this holy light, but we are ourselves to witness thereby and thereto. "That ye may be blameless and harmless, the sons of God, in the midst of a crooked and perverse nation, among whom shine ye (margin) as lightbearers (lit.) in the world" (Phil. 2:15), yes, in the world which is already a murky place, and tends to become even more squalid. What a privilege—it may be a painful one—to be witnesses in "this present evil age." The Lord encourage by His Spirit and His Word!

Poem to Help Christian Experience—No. 265.

Almighty Most merciful God,  
The Father of Jesus our Lord,  
Who once made the way by His blood  
To Thee, Who didst waken the sword  
Against Thine Elect, The Delight of Thy soul;  
We praise Thee for Him; by His wounds we are whole.

But *who* the report hath believed,  
To whom hath Thine arm been revealed;  
Who hath the glad tidings received,  
And who at Thy calling will yield  
To Thee, Who hast given Thine all in Thy Son?  
What more couldst Thou do that Thy love has not done?  
By grace have we trusted Thy Name,  
A present salvation have known;  
Redeemed, have been freed from all blame,  
Made meet to draw near to Thy throne.  
For nothing we plead but Thy Son's precious blood,  
Enrobed, too, in righteousness—Thine, O our God.

### SPECIAL NOTICE

With this issue, the Editor will have completed, by the grace of God, sixteen years in this capacity.

Latterly, however, there has been concern as regards the financial aspect of the work. Many who helped in time past have "fallen asleep," and prices increased.

Prayer is therefore desired that God may shew some "tokens for good," and make known His will as to the continuance of this magazine.

### THE BELIEVER AND GOVERNMENT

(concluded)

It will consist solely of abuse of authority, inasmuch as it will be energized by Satan. This distinction is made clear in 2 Thessalonians 2, and again in Revelation 13." It would seem that, in the marked *absence* of any Scripture to postpone the tribulation till after the near Coming of our beloved Lord Jesus, this is almost the strongest *inferential* argument. And it should be prayerfully met. Those who earnestly maintain it will surely realize that the testimony of these pages is with a desire for God's glory. It has been said, that 1 Timothy 2:1, 2 could not apply then. Why not? Let us seek to have Scripture rather than mere feelings. We own the terrible nature of that government. But Revelation 13:5 rather makes clear that even this is not excepted from God's providential overruling. Its length is most definitely *determined*. And, concerning its climax, the statement is most remarkable, "God hath put in their hearts to fulfil His will, and to give their kingdom unto the beast, until the words of God shall be fulfilled" (Rev. 17:17).—Any other aspect would be calamitous beyond measure. If God's control were to be withdrawn *then*, the unveiling of all His authority would be obscured. As the Assyrian was the rod of His anger (Isaiah 10:5), and Nebuchadnezzar His servant (Jeremiah 25:9),

so will it be then. Indeed the strongest terms are used to show that the seasons are appointed by God—the 1260 days, the 42 months, and the time, times and a half, are under His definite providential working. Revelation 11:2 illustrates: the court is *given* to the Gentiles. Do the two passages suggested above (2 Thessalonians 2 and Revelation 13) contain a word against this? No particular verse is instanced. Rather, on the contrary, Revelation 13 emphasizes the word “given” in two relations (verses 5, 7, 14, 15a as well as 2, 4, 15b, 16—ten times in all). The Lord does *not* forsake the earth: He does not abrogate His power, throughout the times of the Gentiles. Daniel 2 affords evidence of this till the very end.\*

But it may be said, “How could we pray for Antichrist and Anti-christian governments, as 1 Timothy 2:1, 2 appoints?” Is not this question based on an omission of the *added* words, “*That we may lead a quiet and peaceable life, in all godliness and honesty*”? Here is the *purpose* of the prayer, and of the praying. “The salvation of those in government is *not* mentioned, though in many cases we include the thought that our Father may save such. But, as we know that “*Not many mighty*” are called (1 Corinthians 1:26), the objection, raised above, answers itself. ‘Tis prayer for a specific purpose *in our experience*, and the godly *silence* implied by the word “*peaceable*” (*eesuchios*) will need *as much illustration* in the days of Antichrist as at any time (1 Peter 2:23). In full foreknowledge, the Holy Spirit has excluded any words of request for salvation, which would be unsuitable when those who have the unalterable “*mark of the beast*” are in power. Is not this with a purpose? And the language, “*a quiet and peaceable life*” does not suggest necessarily a comfortable life. As the second word is “*silent*” (note in the same chapter verses 11 and 12), so the first denotes *stillness*. The *English* may be misunderstood. The stress on absence of complaining (Isaiah 53:7), and on absence of “*a voice in government*,” is for our admonition. It is rather suggestive that a word from the root “*quiet*” (the word *itself* is not elsewhere in the New Testament), is used when Ezra sat *astounded* (9:3, 4), in the Greek translation. It is *this* quietness we are to seek, not a merely physical “*advantage*.” Nor must the further *added* explanation be overlooked, “*in all godliness and solemnity*.” It is a believer’s desire that God may overrule *all* to His glory, in the *godly manner* of His people before the world. Christ’s attitude, before those judging Him, affords

the example we ever need. Hence both Romans 13 and 1 Timothy 2 have ever a message for believers, calling to spiritual separation from an earthly status, that the Lord’s pilgrims may be KNOWN by their heavenliness, while they wait expectantly for Him from heaven.

---

**“NEVERTHELESS WHEN IT SHALL TURN TO THE LORD THE VEIL SHALL BE TAKEN AWAY”**

2 Cor. 3:16

To whom or to what, does the apostle refer in the above words and context?

He refers to the nation of Israel, when they, as a nation shall turn to the Lord, and the veil shall be taken away.

And what is this veil to which the apostle alludes? The veil is their spiritual blindness, that in the reading of the Old Testament Scriptures they perceive not the One, greater than Moses, of Whom their prophets so abundantly foretold; namely, the One Whom God had sent into their midst with words of grace and truth, and with works of healing and mercy. As the apostle continues in explanation, “*which veil is done away in Christ*.”

Thus the divine oracles in which the nation boasted, with its holy law, and priesthood, and attendant divine service, became to them a ministration of death instead of a ministration of life.

But the apostle does not end his discourse on this solemn note of Israel’s rejection of the Lord and the kingdom. He continues, “*nevertheless when it shall turn to the Lord the veil shall be taken away*.”

And do other Scriptures likewise foretell of Israel’s future enlightenment, of their preservation to this end, their hardness of heart being taken away? Yes, indeed, for the Lord Himself at the ending of His ministry and witness to the nation spoke of their seeing Him again and saying, “*Blessed is He that cometh in the Name of the Lord*” (Matt. 23:39). The apostle likewise, writing to the saints in Rome, speaks of the nation of

(continued on page 66)

\*Matt. 22:7 is instructive. Some have said that the destruction of Jerusalem was the fulfilment of Christ’s prophecy concerning His Coming. Nay, the King, *not* the King’s Son, acts here. The King’s Son sits waiting (Ps. 110:1). Cf. the coming of the Lord of the vineyard, *not* His Son, in Matt. 21:40, 41.

## YOUNG PEOPLE'S COLUMNS

### The Lamb and the Lion

It used to be said about the month of March that "it came in like a *lion* and went out like a *lamb*;" for the winds were strong at the beginning, but the weather was milder at the end. How very different are these two creatures; the *lion* is strong and fierce, for it is a wild beast. The *lamb* is gentle and needs the care and protection of a shepherd. When David was a young man, not much more than a boy, he kept his father's sheep. One day, when the people of Israel were faced by a strong foe, with a giant, Goliath, at its head, his father sent him to the battle-field with food for his brothers in the army. When he arrived there, he saw the giant, and told Saul, the king of Israel that he would fight the giant. Saul said, "Thou art not able to go against this Philistine to fight with him: for thou art but a youth, and he a man of war from his youth." And David said, "Thy servant kept his father's sheep, and there came a *lion* and a bear and took a *lamb* out of the flock: And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him. Thy servant slew both the *lion* and the bear" (1 Sam. 17).

David was a good shepherd. He risked his life to save a lamb, but the Lord Jesus is THE GOOD SHEPHERD. He laid down His life to save His *lambs* and sheep, and deliver them from the hand of Satan, who "goeth about as a roaring *lion*, seeking whom he may devour." (1 Pet. 5).

### THE LAMB OF GOD

But the Lord Jesus is also called the *Lamb* of God. Why? Because He has died to save His people from their sins (Matt. 1). When God would bring His people out from Egypt, their firstborn sons were saved from death, because a *lamb* was killed, and its blood was put on the doors of their houses. And it is because the Lord Jesus died, that sinners are saved by the blood that He gave. So we are told concerning Him, "Behold the *Lamb* of God, Which taketh away the sin of the world" (John 1)

### THE LION OF THE TRIBE OF JUDAH

Some of you know that the Lord Jesus is also called, "The *Lion* of the tribe of Judah," and that in the same place where He is called "a *Lamb* as It had been slain" (see Revelation, chapter 5). This, no doubt, refers back to a prophecy in Genesis 49. He who was so meek as to be like a lamb, to be killed in the place of sinners, is

also strong as a *lion*, and we read of "the *wrath* of the *Lamb*" (Rev. 6).

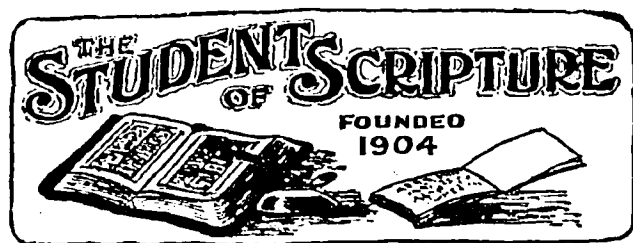
I wonder how many of our readers have, by God's mercy, obeyed the command, "Behold the *Lamb* of God." Happy indeed are you if you can say, with many others, "Thou wast slain, and hast redeemed us to God by Thy blood" (Rev. 5). You will then have no fear of death, for you will be ready to meet Him whenever He calls you. But if you are not in this happy state, you are in danger of meeting Him as "The *Lion*." O that many of our dear readers may "seek the Lord while He may be found, and call upon Him while He is near" (Isaiah 55).

### THE COMING DAY OF CHRIST

There are two comings of Christ spoken of in the Bible. He has come once to put away sin by the sacrifice of Himself. But He is coming again, not to suffer or die, for "Christ being raised from the dead dieth no more . . . He liveth, He liveth unto God" (Rom. 6). When He comes again—and it may be soon—it will be to take His great power and reign (Rev. 11). But He will first raise up from their graves those who believed in Him and trusted in His salvation, and, at the same time, change the bodies of each of His saved ones into a new body like His own. Then, if they have been faithful during their life on earth, they will reign with Him over the earth (Rev. 5). He will also restore His earthly people Israel, for they will be brought to believe in Him, and Christ will be King over them in Jerusalem (Isa. 24).

But *the whole world* will benefit by the righteous rule of the Lord Jesus Christ. The earth will be very fruitful (Psalms 67 and 72) and there will be peace among the nations (Isaiah 2). Even the wild beasts will become tame. What a wonderful picture of that time is drawn in Isaiah, chapter 11. "The wolf also shall dwell with the *lamb*, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the *lion* shall eat straw like an ox." And why shall there be such a change, seeing the world is in such a sad and quarrelsome state today? Because "the *earth* shall be full of the *knowledge of the LORD*, as the waters cover the sea."

Oh that many *hearts* may be changed today, through a knowledge of the Lord and Saviour Jesus Christ, so that *new lives* may be lived to His glory, lives that are *lamb-like* instead of being *lion-like*.



### FOR THEIR SAKES

"And for their sakes I sanctify Myself, that they also might be sanctified through the truth" (John 17:19). The words, "I sanctify Myself," shew us how Christ was setting Himself apart for death as the sacrificial Lamb. While the words convey to us a present meaning, that is, actual at that time, there is a larger sense belonging to them which takes us into the realm of eternal things, for in Hebrews 9:14, we read, "How much more shall the blood of Christ, Who through the eternal Spirit offered Himself without spot to God . . ." We often think of sanctification in relation to ourselves as believers, as a specific step in our experience, and no doubt many look back to some definite act which, for them, marks the point of time when sanctification was really entered into. But for the Lord Jesus Christ, sanctification was a heart attitude of love and filial obedience to the Father which goes back beyond the markings of time. Nevertheless, His death was pre-determined to take place at a specific point in time in order that He might fulfil the type of the Passover Lamb. With what sure and undaunted steps He approached the crisis "hour," which for Him was so clearly portrayed in the prophetic Scriptures! Then what shall we do to the words, "For their sakes," for this takes in you and me, believing brother and sister? Surely only the Holy Spirit can shew us what our response should be to our glorious Saviour, as we ponder the grace and love in those words, "For their sakes." And what is it that is intended for us in this setting apart of Christ as the sacrificial Lamb? The following words shew us the blessing which accrues to us, and it is that *we might be sanctified through the Truth*. We could not be set apart to die for the sins of others as the Lamb of God, for Christ alone had the qualifications necessary for such an offering. Even such a sanctified servant of God as Moses was not accepted when he petitioned the LORD to be blotted out of His book because of the sin of the people (Ex. 32:32). However, the truth of God's Word describes for us the pathway we are to walk as followers of the Lord Jesus Christ, and this is a pathway of sanctification. In Hebrews 10:10, we read, "By the which

will we are sanctified through the offering of the body of Jesus Christ once . . .," from which we can understand that every true believer is sanctified by virtue of his or her identification with the crucified Christ. Practical evidence of this sanctification must ensue, and we are to give earnest heed to the words of Hebrews 12:14 — "*Follow . . . holiness, without which no man shall see the LORD.*" If we truly love the Lord Jesus Christ, we shall only be happy in that "set apart" position which *He* had, and which means separation from sin and the world. We read of Him that He was "separate from sinners" (Heb. 7:26), and we are to be the same in the sense that we can have no fellowship with them in their sins. This is not a mere negative separation but, rightly apprehended, is a very practical one, leading the sanctified one to an earnest concern for the souls of men in pointing them to Christ, and doing good to all (Gal. 6:10). It is only from the Scripturally separated standpoint that we can be effective witnesses for the Lord Jesus Christ, and that is why we are told to "go forth therefore unto Him without the camp, bearing His reproach . . ." (Heb. 13:12). If the work of salvation of souls is pressed to the exclusion of needed teaching as to separation, there is a danger that such a work may degenerate into mere proselytism. Israel were called to come out of Egypt, not because that was an end in itself, but because the LORD wanted them to be shut up with Him, that He might make them a holy people and a light to the Gentiles. In the same way, the Lord Jesus called the apostles that they might first of all be *with Him* (Mark 3:14), and this meant separation from politics, the social life, and other distractions of the world. Yet what abundant fruit was there in the salvation of souls when this separation unto Christ was an established fact in their lives in the power of the Holy Spirit. So may we love the Truth as we see it in the Person of our Lord Jesus Christ and in His words which are the words of the Living God. In so doing we shall shew ourselves to be among "them that are sanctified in Christ Jesus, called . . . saints" (1 Cor. 1:2) and the fruit of His sanctification for our sakes.

Stanley J. Duce.

Israel once again being grafted into the olive tree, which figures the testimony and the service of God in the earth (Rom. 11).

And what shall be said of Israel's thrice recorded repentance and contrition of heart when the Lord returns in manifested glory (Matt. 24:30; Rev. 1:7; Zech. 12:9-14; 13:1); of God's quickening work by His Spirit, of their becoming one nation (Isa. 66:5-10; Ezek. 37:1-28); a nation redeemed, keeping truth and righteousness, and when many peoples and strong nations, casting away their idols and vanities shall come to see the Lord of Hosts in Jerusalem, and to pray before the Lord (Isa. 2:1-4; 26:1, 2; Jer. 16:19; Zech. 8:20-23)? Although history has many vicissitudes, one could ask, is there nothing in the fact that Israel, though still in the spirit of slumber, are once again in their land in statehood? (Rom. 11:8). But whatever the present outcome, or upheavals yet to be, faith is grounded on the promises of God.

Can we break God's covenant of the day, or of the night? Are we able to number the host of heaven? With such references God confirms the immutability of His promise that He will turn ungodliness from Jacob (Jer. 33:14-26; Rom. 11:26).

The historical outline of this "church" or "gospel" age, given in Romans chapter eleven, carries with it warnings against "highmindedness," and of being "wise in our own conceits," wise beyond what is written. "I speak to you Gentiles," writes the apostle, and the teaching, so prominent today, that the veil upon Israel's heart will not be taken away, comes under this censure, unconscious though it may be, for it is in the receiving of Israel, as life from the dead, that the apostle's discourse culminates.

R. L. Wheeler.

## INSPIRED WORDS INSPECTED

No. 79

**And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites which make a farthing. And He called unto Him His disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.**

Mark 12:41-44.

AND (kai); conjunction.

JESUS (not in text, but understood).

SAT (kathisas); participle, aorist, masculine, from kathizo (to sit); may be rendered, "having sat."

OVER AGAINST (apenanti); adverb, compounded of apo (from and enanti (over against); hence meaning "from over against." The Lord was seated in a position from which He could view the givers.

THE TREASURY (tou gazophulakiou); article and noun; compound of gaza (treasury, see Acts 8:27) and phulake (guard); hence a place for the guarding of the temple offerings.

AND (not in text).

BEHELD (etheorei); verb imperfect, from theoreo (to behold, to look at with regard); render, "He was looking at."

HOW (pos); adverb.

THE PEOPLE (ho ochlos); article and noun, nominative, meaning "the crowd or throng."

CAST (ballei); verb, present tense (are casting) used vividly, from ballo (I cast or throw).

MONEY (chalkon); noun, masculine, accusative, from chalkos (metals of any kind, and of various forms, such as money).

INTO (eis); preposition, followed by accusative case.

THE TREASURY (article and noun, neuter, see above).

AND (kai).

MANY (polloi); adjective, nominative, plural, masculine; from polus.

THAT WERE RICH (plousioi); adjective, nominative, plural, masculine; from plousios, -a, -on (rich); render, "rich ones."

CAST IN (eballon); verb, imperfect; render "were casting, or kept on casting."

MUCH (polla); accusative, plural, neuter, of polus.

AND (kai).

THERE CAME (elthousa); verb, participle, aorist, feminine, from erchomai (to come); render, "having come."

A CERTAIN (mia); numeral adjective, feminine, from heis, mia, hen (one). Render "one." Contrasted therefore with the many.

WIDOW (chera); noun, feminine, nominative; actually the feminine form of an adjective meaning "bereaved."

POOR (ptoche); adjective, feminine, nominative, from ptochos, derived from the verb ptocho (to cower); hence signifying a state of destitution and need. The phrase is—"one widow, a poor (one)."

AND (not in text).

SHE CAST IN (ebalen); verb, aorist, from ballo.

TWO (duo); numeral adjective.

MITES (lepta); noun, neuter, accusative, plural, from lepton, the name of the smallest Jewish coin.

WHICH (ho); relative pronoun.

MAKE (estin); verb, meaning "is," from eimi.

A FARTHING (kodrantes); noun, masculine, nominative, being the name of the smallest Roman copper coin.

AND (kai).

HE CALLED UNTO HIM (proskalesamenos); verb, participle, aorist, from proskaleomai, meaning "to call toward." Render, "having called toward" (him).

THE DISCIPLES (tous mathetas); article and noun, plural, accusative, from mathetes, derived from manthano (to learn); hence, literally, "learners."

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

HE SAITH (eipen); verb, aorist, from eipon, derived from an obsolete verb form.

UNTO THEM (autois); personal pronoun, masculine, dative, plural, from "autos."

VERILY (amen); an adjective, derived from the Hebrew, and meaning truly, certainly, and surely.

I SAY (lego); verb, present tense.

TO YOU (humin); personal pronoun, plural dative, from humeis (you).

THAT (hoti); conjunction, introducing a sentence; almost equivalent to our inverted commas.

THIS POOR WIDOW (he chera aute he ptoche); literally, "this widow the poor one."

HATH CAST IN (ebalen), see above.

MORE (pleion); adjective, neuter, from pleion, a comparative of polus (much).

THAN ALL (panton); adjective, genitive, plural, from pas (all). Lit., "of all." In English we have the phrase, "most of all," but the Greek uses "of" in the comparative form.

THEY WHICH HAVE CAST (ton ballonton); present participle and noun, genitive, plural, from ballo (see above). Lit., "the ones casting."

INTO (eis).

THE TREASURY (see above).

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

ALL (pantes); adjective, masculine, nominative, plural, from pas (all).

THEY DID CAST IN (ebalon); verb, aorist, plural, third person, from ballo.

OF (ek); preposition, meaning, "out of," always

followed by genitive case.

THE ABUNDANCE (tou perisseuontos); article and participle, from perisseuo (to be over and above, exceed, overflow).

THEIR (autois); personal pronoun, dative, plural; lit., "to them." Hence, the phrase conveys the thought of what is overflowing to them, a superfluity.

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

SHE (aute); personal pronoun, feminine, nominative.

OF (ek); see above.

HER (autes); personal pronoun, feminine genitive.

WANT (tes hustereseos; article and noun, feminine, genitive; from husteresis, derived from hustereo (to be last, behind, to lack). Hence the phrase means "the poverty which was hers."

DID CAST IN (ebalen).

ALL THAT (panta hosa); adjective, neuter, plural, accusative, meaning "all things, and relative pronoun, neuter, plural, meaning, "as much as."

SHE HAD (eichen); verb, imperfect, from echo, (to have). Lit., "she was having."

EVEN (not in text).

ALL (holon); adjective, accusative, meaning "whole," from holos, -e, -on.

HER (autes).

LIVING (ton bion); article and noun, accusative, from bios (life), and, inferentially, the means of sustaining natural life, that is, livelihood. The phrase signifies, "her whole livelihood."

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### ASPECTS OF THE DEATH OF THE LORD JESUS CHRIST

The gospel preached by God's servant Paul, and, indeed, by all faithful ministers, is "that Christ died for our sins, according to the scriptures, and that He was buried, and that He rose again the third day according to the Scriptures" (1 Cor. 15:3, 4). A gospel different from this is not another *gospel* (Gal. 1:6-7), yet many hold views, and teach them, which differ from what is stated in the words before us.

The fact that Christ died is both glorious and solemn, both encouraging and humbling. The love that led Him to offer Himself a sacrifice in the stead of His elect people is the measure of His love to them. The love of the Father in giving His Son—His only Son—to die in the place of criminals, rebels, and leprous persons, naturally unclean and unfit for God's presence, is beyond all telling in human language; in that love, however, the conscious sinner rests, his faith is in the

finished work of His Substitute, Surety, and Saviour.

There are, however, very imperfect views held by many persons in regard to the meaning and purpose of Christ's precious death. Some say that it was a surpassing manifestation of the love of God to the human race and a pledge of what He will do for men who trust Him. Others say that He died as a martyr for a cause which has made headway amongst men on that account; yet others—that His death was a supreme example of suffering, in the sense of encouragement to the human race in the midst of their various trials;\* and some would say that, in His suffering even to death, Christ in some manner associated Himself with mankind in the way of sympathy, and as a representative Man.

Now, whatever morsels of truth may be found in any of these opinions, it is clear that they fall entirely short of what is stated in the Scriptures. They can, therefore, not meet the need of the burdened sinner, conscious of his guilt and merited judgment from the hand of an offended Creator. Nay, so inadequate is the help they afford that they present insurmountable barriers to such a person.

Consider, for instance, the Lord Jesus suffering as an example, or as the Great Sympathiser. When is it that the suffering person has most need of a consciousness of the nearness of God, that is, the one who suffers for righteousness' sake. Is it not in his darkest hour, when "other helpers fail and comforts flee?" Yet it was in such an hour that our Lord was deprived of this comfort. Then it was He cried, "My God, My God, why hast Thou forsaken Me." Is this an encouragement to a burdened soul, to be unable to count on God in the hour of dire need?

From all these human gropings we may turn with confidence to Holy Scripture, and first we will consider that Christ's death was—(1) "*A Death for sinners.*"

He is not said to have suffered *with* sinners but *for them*. Three words are used, "huper" that is, "on behalf of," "anti," that is, "over against," "instead of," "peri," that is, "concerning." Three texts, using these words, each translated "for," may be quoted.

John 10:11, 15, 18. "I lay down my life for the sheep."

Matt. 2:28. "The Son of man came . . . to give His life a ransom *for many.*"

1 Thess. 5:9-10. "Our Lord Jesus Christ, who died *for us.*"

Many more examples could be adduced, but these will suffice for the moment, for the purpose of our study. One thought is common to all, namely, that what Christ did was for certain *persons*, described as "the sheep," "many", and the personal, "us;" that His suffering was *on their behalf*, that it was "instead of" them, that it was "about" or "concerning" them.

Regarding the word "anti," the idea of an exact equivalent appears in its use, as for example, "An eye for an eye." One who had lost an eye through the violence of another could demand, *under law*, the exactly similar loss on the part of his adversary. The offender must receive in his own person exactly that corresponding to what he had given. But, *in grace*, the Offended bears in His own Person exactly that which had been wickedly rendered against Him. In a word, having been smitten on the one cheek, He turned to His enemies the other, but, in so doing, He bore also the righteous judgment of God in their place.

Further, the death of Christ was—

#### (2) *A Suffering for sin*

For "He was wounded for our transgressions. He was bruised for our iniquities." "For the transgression of My people was He smitten" (Isa. 53). Coming to the New Testament Scriptures, we again find the words, "on behalf of" and "Concerning" employed by the Holy Spirit, as well as the word "dia"—(because of).

1 Cor. 15:3. "He died for our sins" (huper).

1 Pet. 3:18 (lit.) "For Christ also once *concerning* sins died, a Righteous One on behalf of unrighteous ones."

Rom. 4:25. "Delivered *because of* our offences."

Therefore, we conclude that the sinner and his sins are dealt with, in and by the work of the Lord Jesus. This double aspect is before us in 1 Peter 3:18, already mentioned. At the institution of the Lord's Supper (Matt. 26:28) He said, "For this is My blood of the Covenant which concerning *many* is being poured out with a view to remission of *sins.*" So again there is the mention of the guilty persons and that of which they are guilty. Christ died to save persons and at the same time to bear their sins, so that these might be removed from them "as far as the east is from the west" (Psalm 103:12).

(If the Lord will, to be continued)

\*The present moral condition of England, so favoured with light in past centuries refutes this.

NOTES ON MEMORIZED VERSES

MARK 11

12. Hungry. The real humanity of Christ. 13. Afar off, but He came to see for Himself (cf. Gen. 18:21). 14. A curse, for the tree was not healthy, and might be a menace to neighbouring trees. Do we bear fruit or is Song 4:16 (b) true of us? 15. 16. The temple still regarded as God's House (v. 17). The Lord's love for that shewn by His zeal. 17. "Ye have made it;" may the *living* temple be *holy*! 18. But the religious ones had not such love. In this they were below the people. 19. He left Jerusalem. 20, and returned toward Bethany, for they saw the effect of the curse. 21. Peter remembered. 22. But the Lord taught a twofold lesson—"Have faith of God..." meaning that which is the operation of God, and, by a Hebraism, "great faith." 23. Faith unmingled with doubt. 24. Prayer believably, proves a promise, unfailingly.—"Whatsoever." 25. 26. But there are conditions. *Fatherly* forgiveness can only be experienced when there is *brotherly* forgiveness. 27. Religious ones again; they come, but in a critical mood. 28. By what and from Whom? (cf. Gal. 1:1, 11, 12). 29. The wisdom of Christ. 30. A crucial question. 31. 32. Human reasoning and sophistry. 33. Their

lying words, "We cannot." His faithful word, "I do not." Contrast the words "If . . . he shall" (John 7:17).

MARK 12

1. The vineyard (see Isa. 5). 2. The master's right to the fruit *at the season*. Nothing unreasonable. 3—5. Thus the Lord's prophets were treated by Israel. (cf. Acts 7:52). 6. One Son—The Son of His love, the Only-begotten. 7. Did the Pharisees know that Jesus was the Messiah? 8. The Lord suffered "without the gate" (Heb. 13:12, and see John 11:50, 51). 9. The destruction in A.D. 70 fulfilled these words. 10. 11. But there was a more ancient prophecy (Ps. 118). 12. Conviction, but no repentance. "They left Him, and went their way." 13. Enemies unite in a common antagonism to Christ. So may it be with "catholics" and "liberals" in the near future. 14. A perennial question, regarding attitude to "the powers that be"; *sometimes* sincere, but not so here. 15. 16. The knowledge and wisdom of Christ, encouragement and example to us. 17. The only answer that stands good, even today, *whoever* "Caesar" may be (see Rom. 13). 18. What they say (but see Jer. 8:9). 19-23. A question, hypothetical, frivolous, and manifesting the flippancy often associated with bold unbelief. 24. A twofold ignorance—of Scripture, and of Divine power. There are Sadducees today. 25. "They

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JANUARY, 1965

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—FEBRUARY, 1965

Day	READING		LEARNING		Day	READING		LEARNING	
	Jeremiah	Matthew	Lam.	Mark		Jeremiah	Matthew	Lam.	Mark
1	4 19-31	13 44-58	3 27	11 12	1	26 1-11	26 1-25	3 58, 59	12 10
2	5 1-18	14 1-14	28	13	2	12-24	26-56	60, 61	11
3	19-31	15-36	29	14	3	27 1-22	57-75	62	12
4	6 1-14	15 1-20	30	15	4	28 1-17	27 1-38	63	13
5	15-30	21-39	31	16	5	29 1-19	39-66	64	14
6	7 1-16	16 1-12	32	17	6	20-32	28 1-20	65, 66	15
7	17-34	13-28	33	18	7	30 1-24	Mark 1 1-15	Jeremiah 17 1	16
8	8 1-22	17 1-13	34	19	8	31 1-20	16-29	2	17
9	9 1-11	14-27	35	20	9	21-40	30-45	3	18
10	12-26	18 1-18	36	21	10	32 1-25	2 1-13	4	19
12	11 1-23	19 1-15	38	23	11	26-44	14-28	5	20
11	10 1-25	19-35	37	22	12	33 1-14	3 1-19	6	21
13	12 1-17	16-30	39	24	13	15-26	20-35	7	22
14	13 1-14	20 1-16	40	25	14	34 1-22	4 1-25	8	23
15	15-27	17-34	41	26	15	35 1-19	26-41	9	24
16	14 1-22	21 1-16	42	27	16	36 1-19	5 1-20	10	25
17	15 1-21	17-32	43	28	17	20-32	21-43	11	26
18	16 1-21	33-46	44	29	18	37 1-21	6 1-14	12	27
19	17 1-14	22 1-14	45	30	19	38 1-13	15-29	13	28
20	15-27	15-33	46	31	20	14-28	30-44	14	29
21	18 1-23	34-46	47	32	21	39 1-18	45-56	18 1	30
22	19 1-15	23 1-12	48	33	22	40 1-16	7 1-23	2	31
23	20 1-18	13-26	49	12 1	23	41 1-18	24-37	3	32
24	21 1-14	27-39	50	2	24	42 1-22	8 1-13	4	33
25	22 1-19	24 1-14	51	3	25	43 1-13	14-26	5	34
26	20-30	15-28	52	4	26	44 1-19	27-38	6	35
27	23 1-20	29-41	53	5	27	20-30	9 1-13	23 5	36
28	21-40	42-51	54	6	28	45 1-5	14-32	6	37
29	24 1-10	25 1-13	55	7					
30	25 1-14	14-30	56	8					
31	15-38	31-46	57	9					

shall rise." No room for doubt. 26. So, "the dead . . . they rise." Appeal to Scripture. 27. A Living God is the God of living ones. Living stones are built upon The Living Foundation (1 Pet. 2). 28. Even the scribes recognized the wisdom of the Lord's answer. 29. The Lord again answers from the Bible, quoting, as when He was tempted, from Deutonomy. 30. 31. The question answered, with a reminder of the second commandment. Love to God, and love to one's neighbour are of a like character (see 1 John 5:1). 32. A wise answer, evidencing a thoughtful character. 33. The words, "with," are literally "out of," reminding of a needed "wholeness"—(the whole heart, etc.) whence alone can proceed true love to God and man. 34. "Discreetly" means "having understanding," that is in a way that shews a right mind. 35. The Lord's answer was by means of another question. 36. Whom the scribes acknowledge to be the Son of David is said in the Psalm (110) to be Lord. 37. The "wise" ones could not answer, but the "masses" were hearing gladly.

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Printed by Bushey Mead Press Ltd., 492 Kingston Road, Raynes Park, London, S.W.20.

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