

THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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FREE

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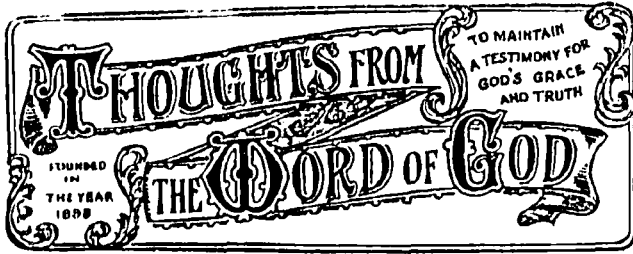
"Be ye also patient; stablish your hearts: for the Coming of the LORD draweth nigh."

James 5 : 8.

"Unto Thee, O God, do we give thanks . . .
. . . for that Thy Name is Near."

To Thee I would give thanks
Because Thy Name is Near.
"I will not leave thee nor forsake,"
This is the word I hear
From Thee, O God of grace.
It is a faithful word
Of Thine, O Thou Unchanging One.
The ever faithful Lord.

"I am the LORD, I change not."



WORDS OF ENCOURAGEMENT

"He oft refreshed me." The servant of God who wrote these words, "laboured

more abundantly" than **"Refreshed by thee, brother."** others. He was "in deaths oft," and in "perils" of all

Philemon 7. kinds. At the time he wrote these epistles, he was in prison, "a prisoner of the Lord." It needs little imagination to have some appreciation of his feelings in such conditions. Onesiphorus *sought* him out very diligently and *found* him; he ministered in many things, and, like the Hebrew believers, was willing to become a companion of those ill-used for Christ's sake (Heb. 10:33, 34). He was not ashamed of Paul's chain. We may not have the privilege of "refreshing" children of God in similar circumstances, but there are always to be found, if we seek them, who appreciate such ministry. "He oft refreshed me" is a loving testimony. It was not an occasional visit, and Paul speaks of it as a refreshing or cool breeze. It is the same thought as expressed in Acts 3:19—, "times of refreshing from the presence of the Lord."

Philemon was a "brother" indeed, for the saints were refreshed by him. Here the word signifies "to give rest again," and may even suggest that which is "from above." Hence, this ability to "refresh" is obtained and put into practice by such as walk with God and themselves experience "times of refreshing from the presence of the Lord."

Too often, dear fellow-believers, we are barren, dry, and profitless, and lose the privilege of ministry to the saints. Let us confess our failure, and seek the enabling of the Holy Spirit to be such as Paul spoke of,—*"They have refreshed my spirit and yours."* (1 Cor. 16:18); *"His spirit was refreshed by you all."* (2 Cor. 7:13.)

Poem to Help Christian Experience—No. 271

"Enoch walked with God"

"He had this testimony, that he pleased God"

Lord, once I walked but contrary to Thee,
And even now how oft I turn aside.
O'er this I mourn, yet yearning now to be
Within Thy will, and in Thy will abide.

Men of like passions were Thy saints of old
As I, yet never didst Thou say them nay
To their desires Thy glory to behold,
To walk with Thee within the upward way.

Can two together walk until they meet,
Till they agree? Ah, no, it cannot be.
'Tis Thine to set, in grace, the wand'ring feet
Upon the way, to walk in light with Thee.

"He walked with God," such is the witness borne
E'en by Thyself. He pleased Thee well, his Lord—
Thy servant Enoch—in a world of scorn,
With all Thy will in happy blest accord.

'Tis my desire to journey e'en as they,
Since Thou hast set my feet upon the road
That leadeth onward, upward, till "That Day,"
Wherein, with purer eyes I shall see God.

O keep me near Thee. In the narrow way
May I go on. The path of righteous ones
Is as the shining light, until the Day
When shall be manifested all Thy sons.

"If we walk in the light, as
HE is in the light, we have fellowship
one with another."

"Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His Name."

Mal. 3:16.

A wonderful message and encouragement to God's dear people. This true fear of the Lord is not tormenting (1 John 4:18). Far otherwise, it is linked with close relationship (Mal. 1:6), and is the beginning of knowledge and wisdom (Prov. 1:7, 9:10). The believer who trembles to grieve his Father, will seek like-minded ones. Such will speak often one to another: there will be a fellow feeling. It is important to value true Christian *fellowship*, and not to forsake it (Heb. 10:25): but a "mixture," and companionship with those who do not reverence Him, or His Word, cannot be helpful. "A man to his friend" is the literal Hebrew, and John 15:14 reminds us of godly care as to friendship. James 4:4 shows the sad, sad opposite.

The opening word, "Then" is striking and emphatic. It shows faith amid trying circumstances. But not only so, mark verse 15. "Now we call the proud happy" was the attitude of many—and is still. The "now" people are unwilling for a strain (2 Tim. 3:12): the "then" people already

look back on the present, and regard it as "then," with faith's simple confidence, and enjoyment of "that Day." In like manner, Moses named his son "Gershom," a stranger *there* (Ex. 2:22): for faith wished a name to suit the deliverance, rather than the burden, and not to become *out of date* when the Lord led onward. So strong was a living hope. And this principle applies still. Is the Lord's Coming more *real* to us than today's trials? *They* are passing. Have we already the joy of promises seen afar off (Heb. 11:13)? Observe a similar gladness of heart in John 8:56 ("your father Abraham rejoiced"). How often we stand in the way of our own true peace, and walk mournfully before the Lord of hosts, as if our "giving up" were greater than *His* love, *His* faithfulness, *His* compensation. Do we almost call the proud "happy," and envy men of this age their empty pleasures? Have our feet well nigh slipped (Ps. 73)? It is well to speak one to another, and to speak *often*, that there may be mutual help. We become cold *more quickly* than we realize. Hebrews 3:15 is very suggestive to the heart, "But exhort one another *daily*, while it is called today: lest any of you be *hardened* through the deceitfulness of sin." We are no stronger than we think, but weaker; but God is stronger than we think, and He deigns to use the means of a like-minded "*one another*," and "*so much the more* as ye see the day approaching." Do not become weary of this, or let "other things" become a habit to hinder.

The "ordinary" conversation of unworldly believers is *well pleasing* to the Lord, a pleasure to Him! "The Lord hearkened and heard." Things are before Him, but He *listens* with joy to His people's spiritual talk. He did not hear in the same way the words of verse 15. His deep interest is shown by the *repetition*, and then we read of "a book of remembrance." NOT for sermons, not for speeches, NOT for public meetings but for conversation. Infinitely better than a Persian king's "book of the chronicles" was God's record of humble talking "together." So small it *seems*,—but not so to Him. This book concerned "them that feared the Lord." *It belonged to them*, as it were:—"for them." They were a people who walked in a way pleasing to Him, and they *thought* upon His Name. And, thanks be unto God, there are STILL SUCH, and this book—*His book*—concerns them today,—TODAY! God hears in love. Words express the heart, and the *thoughts* (Matt. 12:34). Hence the value of this added description. If His Name is not precious to

us, if it is not often in our minds, we shall try in vain to give a right tone to our words. Oh that in the power of the Holy Spirit we may have an all-round life, in contrast with that of those who "now" call the proud happy, and who value things from the standpoint of earth's vain joys. His pleasure is more than the idol of human happiness, and, if He is more sought, He will give that which includes His people's peace. When Israel's priests remembered *Him*, did *He* forget their food? And He is Faithful today!

P.W.H.

THE TENT AND THE CITY

Some thoughts on Genesis 18 : 1 and 19 : 1

These two words present to the mind decided contrasts. The one conveys the thought of *temporary* duration, the other of *permanency*, that is, so far as is possible for an earthly city since "here have we no continuing city." Cain, significantly, was the first to build a city, then Nimrod, and afterwards the people in the land of Shinar, where they chose a plain, a contrast with Jerusalem set on the hill of Zion. Ur of the Chaldees was a great city also, as excavations have revealed, but God led Abraham out from thence into the land of promise. Therein he was "dwelling in tents with Isaac and Jacob;" and although he was (or is) to receive it for an inheritance," he was but a sojourner there "as in a strange country." Thus he was a clear type of believers today, for those who are Christ's are "Abraham's seed, and heirs according to the promise" (Gal. 3:29). Like him, they have believed God, and it is accounted to them for righteousness (Rom. 4:3). Moreover, they prove this spiritual descent by walking in the steps of the faith of their father Abraham (verse 12). Now, *his* walk began by leaving "the city," and becoming a stranger and a pilgrim on the earth (Heb. 11:13). "He looked for a city which hath the foundations (cf. Rev. 21:19, 20), whose Builder and Maker is God." (Heb. 11:10). In the land of promise, he possessed not an inch of ground except a place where he could bury his dead. Wherever he was, "he pitched his tent" and "builded an altar unto the LORD" (Gen. 12:7, 8). Thus he went on to the end of his pilgrimage. He never returned to the "city," nor would he countenance his son's return (Gen. 24:6). So, at a critical moment in his life, he is

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YOUNG PEOPLE'S COLUMNS

Babes

We were all babies once, but those who read these words will understand what Paul meant when he said, "When I was a baby, I spoke as a baby, I understood as a baby, I thought as a baby; but when I became a man, I put away babyish things" (1 Cor. 13:11). The word, "child" really means, "one without full power of speech." There are some who seem never to grow up. This may be, sad to say, because they have been born with weak minds. There are some who have lazy minds, and do not trouble to learn. Their bodies may grow, but their minds remain childish. Timothy, we read in the Bible, was one who had a wise and godly mother, whose name was Eunice, and a grandmother, of the same character, whose name was Lois. They had *real* faith, and brought up Timothy to read and love the Bible, as they had it in those days, that is, before the New Testament was written. "From a *babe* thou hast known the holy Scriptures" (see 2 Timothy 1:5 and 3:15). He learned when very young, it would seem, the letters of the Hebrew Bible. With what result? They made him "wise unto salvation through *faith* which is in Christ Jesus." The faith he had was "unfeigned," that is, it was real, without hypocrisy. What a happy family it must have been where the Bible had such a place in the home. We are not surprised therefore that, when Timothy *grew up* he was called into God's service; for, when quite a *young man*, he was a very useful companion to Paul, and in time became a leader in the church at Ephesus:

Moses

But there is one of whom we read quite early in the Bible, who comes first before us as a *babe*. When he was born, his parents saw that he was "a goodly child," "exceeding fair," a "proper child" (Exodus 2, Acts 7, Hebrews 11). He was born at a particular time, when everything was against the Hebrew people to which he belonged. The king of Egypt hated those people, and made a law that every Hebrew boy was to be thrown into the river, though the girls were to live. The mother of Moses obeyed the king's law by putting him into the river, but saved him from death by means of the "ark of bulrushes." When the king's daughter saw him, we are told, "the *babe* wept." She must have had a kind and gentle heart; her tender feelings for the helpless little one caused her to save him and bring him up as her own son. In all this we can see the hand of God working, for he who was so near to death as a *baby*, grew

up to be "mighty in words and deeds"; but it was not until he was eighty years old that he was called by God to lead the people of Israel out of the land of Egypt.

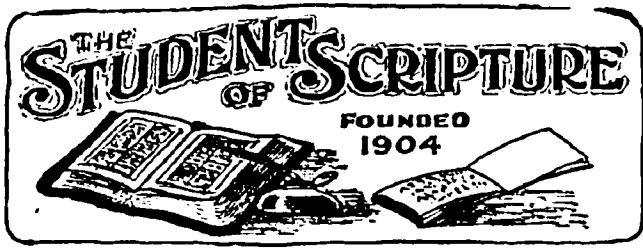
We might ask why it was that Moses had a love for his own people in the midst of all the comforts of a royal house, being treated as the son of a princess. The answer is that the mother of Moses nursed and trained him until he became a lad. His father belonged to the priestly tribe, and we may be quite sure that the parents would teach him all they knew of the history of their nation, and of God's purpose for them. So it was that, when he came to the king of Egypt to ask him to let Israel go, he spoke of them as the people of God. Thus, by the teaching in his father's home, he was prepared for the great work God purposed for him. Like Timothy, he was taught from *babyhood*. It is the greatest privilege a child can have, to be brought up by godly parents.

A Child Born, a Son Given

As the coming into the world of a helpless *babe* like Moses meant that a great work of freedom for a nation from slavery was to be accomplished, so a far greater work was to be wrought through Christ Who came into the world to save sinners. He Who is the Son of God became "a child born" (Isa. 9). How many times in Matthew 2 He is called "the young Child." But it is in Luke's Gospel, he is again and again spoken of as "The Babe." He, like Moses, was hated by a king, who sought to kill Him, but no man, however great, can hinder the purpose of God.

Have you ever thought how wonderful it is that the Son of God, Who is the Word, and the Word is GOD, should become a Babe, and "increase in wisdom and stature, and in favour with God and man"? Jesus had no earthly father. He was born of the Holy Spirit, and was without the least taint of sin. That is why He is called the Seed of the woman. Yet He was a baby as you and I were. He grew up as you and I do. Of Him it was said to the shepherds, "Ye shall find the *Babe* wrapped in swaddling clothes, lying in a manger." "And they came with haste and found . . . the *Babe* lying in a manger" (Luke 2). Of Him also it is said, "And the *Child* grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon Him." But why was it that He Who is God should become Man? First, because God's purpose was to have One in the world Who would love Him and obey Him perfectly. Secondly, that That One should render up His holy life as a

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INSPIRED WORDS INSPECTED

No. 86

“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him Which should come after him, that is, On Christ Jesus. When they heard this, they were baptized in the Name of the Lord Jesus.”

Acts 19 : 1-5.

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

IT CAME TO PASS (egeneto); verb, aorist, from ginomai (to become). Lit., “it became.”

THAT (not in sentence).

WHILE APOLLOS WAS (en toi ton Apollo eina); preposition governing dative article, accusative article and proper noun (from (Apollos), and infinitive verb (from eimi, to be). Lit., “In the, the Apollos to be.” This is an instance of an accusative case taking as predicate an infinitive verb. The whole phrase “the Apollos to be” is regarded as dative, because of the “en toi,” “en” always being followed by dative case.

IN (see above).

CORINTH (Korinthoi); proper noun, dative case, from “Korinthos” (Corinth).

PAUL (Paulon); proper noun, accusative case, from “Paulos” (Paul).

HAVING PASSED THROUGH (dielthonta); participle, aorist, accusative, from a compound dia (through) and erchomai (to come); lit., “having come through.”

THE UPPER (ta anoterika); article and adjective, neuter, plural, from anoterikos, -e, -on (upper, higher); derived from ano (above); accusative.

COASTS (mere); noun, neuter, plural, from meros, (a part or portion); accusative case.

CAME (elthein); verb, infinitive, from erchomai; lit., “to have come.” Another instance of accusative case having an infinitive verb as predicate. Here the whole phrase, “Paulon . . . mere” is in this case.

TO (eis); preposition meaning “into,” governing accusative case.

EPHESUS (Epheson); proper noun, accusative, from Ephesos (Ephesus).

AND (kai).

FINDING (heurin); verb, infinitive, aorist, from heurisko (to find).

CERTAIN (tinas); indefinite pronoun, masculine, plural, from tis (a certain).

DISCIPLES (mathetas); noun, masculine, plural, accusative. Similar construction to above. The noun, mathetes, is derived from manthano (to learn). Hence our word means, “learners.” They had been taught.

AND (te); second word in sentence.

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

TO (pros); preposition, meaning “toward.”

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

HAVE YE RECEIVED (ei . . . elabete); verb, aorist, from lambano (to receive). Ei means “if.” The sentence is, “If . . . ye received.”

THE HOLY GHOST (pneuma hagion); noun followed by adjective, accusative singular, neuter. From pneuma (spirit) and hagios, -a, -on (holy). See Luke 11 : 13 for a similar form, that is, without the article.

SINCE YE BELIEVED (pisteusantes); participle, aorist, plural, nominative; from pisteuo (to believe). Render, “having believed.”

AND (de).

THEY (hoi); definite article, nominative, plural.

SAID (not in text).

TO (pros).

HIM (auton); personal pronoun, accusative.

BUT (all’); strong adversative conjunction, alla, the “a” being omitted, because the next word begins with a vowel. The word suggests rather, “on the contrary.”

NOT SO MUCH (oude); a strengthened form of ou (not), meaning “not even.”

WE HAVE HEARD (ekousamen); verb, aorist, first person, plural, from akouo (to hear). Render, “did we hear.” The whole sentence is, “we did not even hear if Holy Spirits IS.”

WHETHER (ei); see above.

THERE BE (estin); verb, present tense from eimi (to be). Lit., “there is.”

ANY HOLY SPIRIT (pneuma hagion); there is no word for “any.”

AND HE SAID (eipen te); see above.

UNTO (eis); preposition meaning “into,” sometimes having the idea, “with a view to.”

WHAT (ti); interrogative pronoun, neuter, accusative.

THEN (oun); conjunction meaning “therefore.”

WERE YE BAPTIZED (ebaptisthete); verb, aorist, passive; from baptizo (to immerse).

If the Lord will, to be continued.

THE TENT AND THE CITY

(continued from page 3)

seen, at the age of ninety-nine, sitting in the tent door in the heat of the day (Gen. 18:1). The LORD and two angels were entertained by him. There was a holy alacrity, despite his years, in this service—"he ran to meet them," "he hastened into the tent unto Sarah," "he ran unto the herd and fetched a calf," "his young man hastened to dress it." Here is an example and a challenge to us who are old in years, that we too might "bring forth fruit in old age." Later, when Abraham stood before the LORD, HE communed with him, and heard his pleadings for the doomed city, where dwelt his nephew Lot.

Lot commenced pilgrimage at the same time as his uncle, but we are not told the LORD appeared unto him. He was doubtless influenced by Abraham; yet he is called "*just Lot*," "that *righteous man*," who daily "vexed his *righteous soul*" by the vileness he saw and heard in Sodom. But though righteous, he is not included among those in Hebrews 11, to whom the Holy Spirit bears witness as to their faith. Sight rather than faith seems to have motivated him. "Lot lifted up his eyes . . . Lot chose him all the plain of Jordan . . . Lot dwelled in the cities of the plain, and pitched his tent toward Sodom." He still, outwardly at least, professed a pilgrim life, but the path of separation became less defined, until we find him not only in the city of Sodom, but actually *sitting in its gate*. "This one came into sojourn, and he will needs be a *judge*," was the ill-natured remark of the men of the city. Yet it was true. Doubtless, his natural integrity and wealth marked him out as one suitable for municipal office and as a magistrate. But it was at the expense of his spiritual life and witness. When he told his sons-in-law of impending judgment, his words had no effect upon them. The LORD Who had communed with Abraham did not so with Lot, but declared His purpose through the two angels. Failure to maintain a life of separation, walking by sight rather than by faith, entangling himself with the affairs of this life, preferring the "city" to the "tent," robbed him of that close communion with God such as was Abraham's experience. His spiritual loss was followed by material loss. He was "saved, yet so as by fire." Finally, he lost his purity, his moral character.

It is sometimes urged that more believers should stand for parliament, or take part in local government. True, it may be, in God's over-ruling, that Christians could exert a restraining influence in such spheres, yet, in company with those not believers and in the majority, they may be involved in decisions and legislation not to the glory of God. "Evil communications corrupt good manners," and a believer in such self-chosen environment *may*, and in most cases, *will* tend to deteriorate spiritually. Someone has said, "The Lord did not institute His church to do house-cleaning for the world." The believer has been taken out of the world, by grace he has been translated into the Kingdom of God's dear Son. His citizenship is in heaven (Phil. 3:20), but he has been sent into the world (John 17:18) to be a witness to the Truth. He may be born a citizen in the nation to which he belongs by nature, but he does not fight for his "rights," nor boast of earthly citizenship.

The bride (Song 3) rose from her bed to seek "Him Whom her soul loveth." "I will rise now, and go about the city in the streets, and in the broad ways I will seek Him Whom my soul loveth; I sought Him, but I found Him not." "The watchmen that go about the city" could not help her in her search for Him. They did not know Him. The affairs of the city were their sole concern, and "it was but a little" that *she passed from them* and found Him. Later, the custodians of the city, now indifferent to the spiritual concerns of a seeking soul, become positively hostile. "The watchmen that go about the city found me, they smote me, they wounded me; the keepers of the walls took away my veil from me," that is, she was put to shame (Song 5:7). Earth's citizens are apathetic in regard to "the things of the Spirit of God. Some time in the future—perhaps the near future—this will develop into fierce opposition. In the ending of the age, "that great city," Babylon, will captivate the affections of "them that dwell on the earth." The harlot-system, of which it will be the centre, is already leavening all that is of the world, whether religious or political. It behoves the people of God to search their hearts, to know whether they are of "the tent" or of the "city"; children of Abraham in experience and testimony, or imitators of Lot; strangers and pilgrims, or loving the comforts and amenities of the city. "Jesus . . . suffered without the gate. Let us go forth therefore unto HIM without the camp, bearing His reproach. For here have we no continuing city, but we seek one to come" (Heb. 13:12-14). "Our citizenship is in heaven." (Phil. 3:20.)

THE GLORY AND DIGNITY OF SONSHIP
"Thou art My beloved Son in Thee I am well pleased."

Mark 1:11.

R. L. WHEELER

The glory and dignity of sonship is apprehended or expressed in voluntary obedience and filial service to the father. Sonship and service are indissolubly linked. There is no higher dignity for a son than that he serve and honour his father. The father ever remains greater than the son. Thus the Lord in His Manhood could say, "My Father is greater than I." And the object of the Lord's life on earth was fulfilled in the words, "I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do." (John 14:28; 17:4.)

In pondering this aspect of truth we cannot but call to mind the precious intimate unveiling regarding the Lord's filial obedience in holy childhood to His earthly parents until He was about thirty years of age. As it is written of Him, "He went down with them, and came to Nazareth and was subject to them." (Luke 2:51.)

But at His baptism filial subjection to His parents was laid aside, for the Lord was called to prophetic office, that He might become manifest to Israel as God's Son and Servant, and in solemn attestation of this divine call there came the voice out of heaven saying, "Thou art My beloved Son; in Thee am I well pleased." As also in former prophetic utterance, "Behold My Servant, Whom I uphold; Mine Elect, in Whom My soul delighteth." And as if in response to this divine call the words of God's righteous Servant were, "Lo I come . . . I delight to do Thy will, O My God; yea, Thy law is within My heart." (Mark 1:11; Isa. 42:1; Psa. 40:7, 8.)

A servant possesses nothing of his own in relation to his master's service. The eye of the servant looks to the beckoning hand of his master to discern his wants and desires, and if a servant loves his master in this his joy is fulfilled.

The Lord came from heaven to do the will of Him that sent Him. He was sent into the world by His Father. "I am not come from Myself." He, being a servant His words were not His own. "My doctrine is not Mine, but His that sent Me." Again, "I speak not from Myself; but the Father which sent Me, He gave Me a commandment what I should say, and what I should speak." He Whom God sent spoke the words of God, and what He heard of His Father, that made He known. "All things that I have heard from My Father I have made known unto you." Nothing was kept back. As a servant the Lord confessed that He could

do nothing from Himself, and that His works were those that the Father had *given* Him to do. (John 5:19, 30, 36; 7:16, 28; 8:26, 28.)

Even at the end of His life, when the Lord is about to depart out of the world to go to His Father, He still addresses His Father in filial piety. In that most intimate of all passages of Scripture, namely, John, chapter seventeen, the Lord refers to the work which had been *given* Him to do, and to the words *given* Him to say. Also to the glory *given* to Him, the glory and dignity it would seem pertaining to sonship and service which His redeemed share with Him in their calling as sons, and as they, like their Master, suffer afflictions for the truth of the gospel; the Spirit of glory and of God thereby resting upon them. (1 Pet. 4:14.)

The Lord also refers to the authority *given* to Him over all flesh, that He should give eternal life to as many as the Father had *given* Him out of the world. "Thine they were and Thou *gavest* them Me." And as elsewhere, "Behold I and the children which God has *given* Me." Fruit and reward of the travail of His soul, and of His obedience unto death, even the death of the cross. (Phil. 2:8; Heb. 2:13.)

Thus did the Lord fulfil all righteousness, keeping His Father's commandments and abiding in His love. Herein lies the glory and dignity of sonship. Sonship is bestowed on God's elect with this supreme object, that in filial love and devotion such sons might mediate, make known, and carry out the Father's counsels.

This honour have all His saints. And may we all be helped and humbled as we contemplate this aspect of the life of Him Who did all God's pleasure. To Whom also we should hearken, that we may fulfil our calling as sons in bond-service to God our Father, giving diligence to make our calling and election sure until the temporal issues in the eternal, when faith will give place to sight, and in heavenly scenes, without alloy, it shall be fulfilled. "His servants shall serve Him, and they shall see His face." (Rev. 22:3, 4; 2 Pet. 1:10.)

BABES

(continued from page 3)

Sacrifice and that in the place of sinners. The Lord Jesus knew that He was to die for people like you and me, but it was His Father's will, and He delighted in that will. Who would have thought that "the Babe lying in a manger" would, thirty-three years later, be a *Man*, dying on a cross? But what, dear reader, does this mean to you?

**"CASTING A NET"
"MENDING A NET"**
Matthew 4 : 18, 21.

A Word to Young Believers

There is nothing necessarily unspiritual in ordinary daily work. Certainly we all fail to glorify God in ALL actions, and therefore each believer should be humbled. But THIS applies to praying and preaching quite as much as to common earthly toil. The Lord Jesus SANCTIFIED very usual duties (Mark 6:5), and the Holy Spirit has told us that even eating and drinking may be to the glory of God (1 Cor. 10:31). Some have a mistaken idea that the Lord's work means only preaching and kindred activities, and they look down on the "trivial" details of the home. Scripture knows nothing of this evil doctrine. Many years ago, people were regarded as "spiritual" when they took up certain official positions, nor is this theory dead. But spirituality may be found in the workshop, the office and the kitchen: and a spirituality that will not stand the test of these ordinary things is not worthy of the name. It is not in the power of the Holy Spirit.

"I should like to—"—How many have some wish for a more prominent sphere. They feel they would be much more godly with certain longed for circumstances. But they are ignoring God's interest in "today," and in the sphere where He has at present placed them. His people should never chafe under trials: He knows what is best. It is so easy to look to a "change" for blessing instead of looking to the Lord. HE is to be trusted, not environment.

The four apostles mentioned in Matthew 4 were in very ordinary work when Christ called them. Undoubtedly He does call SOME to leave such duties, but we cannot find so many in the New Testament as you may imagine. And it is important to see that Peter and the others were at work WHEN He called them. They were not idly waiting a call. They kept on ordinary duties TILL He spoke. There is no sign that they wished to get out of their position. Such were the men whom the Lord called and used.

In one case we have casting a net, in the other, mending. There is more attraction in casting. No fish are caught in the mending. There may seem little to show for such work, but the blessedness of pleasing God in little things is real. And unless we are willing to do tiny actions in the home, we may well doubt if the Lord will grant larger ones.

The principle of faithfulness in that which is least is important (Luke 16:10). Many, alas, like that which can be seen, and shirk or scamp over that which is not seen. I wonder if every young believer is truthfully careful in the hidden work for an earthly employer. The principle of Ephesians 6:6 is important. There are more ways of stealing than direct taking. How precious it is to have a good report of them which are without (1 Tim. 3:7), because of faithfulness that adorns God's doctrine "in all things" (Tit. 2:9, 10, cf. Tim. 3:11).

P.W.H.

"THEN SAID I"

(concluded)

"Then said I, Here am I, send me." In these words, uttered only *after God had spoken*, the prophet presented himself to God, in dedication to His service. But what kind of service? The words are often used in a context of urgent appeal for missionary service, but Isaiah's commanded message was one of judgment. Israel was a people having polluted lips, for they sacrificed to "stocks and stones," and prayed to the idols they worshipped. Isaiah was warned that his testimony would be rejected, and the nation would be hardened in its sin and unbelief. Realizing this, the prophet cries,—"*Then said I, Lord, how long?*" Solemn was the answer of God—wasting, desolation, forsaking, was the burden thereof (cf. Ezek. 2:10), a burden relieved only by the promise of a returning remnant, and the prophecy of a "holy seed" yet to inhabit the land (verse 13).

Has this ancient record, given by inspiration of God, any significance for this present age? Indeed it has, for *all scripture is profitable* (2 Tim. 3:16). It is God's prerogative to choose His servants (Acts 9:15). Of some He solemnly declared, "I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied" (Jer. 23:21). There are professed preachers today, of whom such a declaration is true. They have no humbling of heart before God, they have not heard His voice, and they prophesy smooth things. They are builders using "hay and stubble" (1 Cor. 3:12). These were components of Babel's and Egypt's bricks, and picture a human work, utterly contrasted with the building up of God's house by *living stones*, laid upon the One Rock Foundation, the Lord Jesus Christ (1 Cor. 3:11, 1 Pet. 2:4, 5).

Such false teachers have no reverence for the sovereignty of God, but are such as Peter, inspired by the Holy Spirit, prophesied would arise in the latter days (2 Pet. 2:1-3).

O that men having a definite encounter with the Lord, as Isaiah and Paul, were raised up in these apostate times, that there might be a revival of true Gospel preaching, for the glory of His Name in the calling out of many for That Name!

NOTES ON MEMORIZED VERSES

ROMANS 8

3. Flesh weak (see Matt. 26:41) and sinful (see Rom. 7:18). Yet in its *likeness* Christ came, that is, voluntarily subject to physical, but not moral, infirmities. 4. The saved are reckoned righteous, that is, as if they had fulfilled Law, because of the perfect obedience of Christ. 5. Flesh and spirit (cf. John 3:6). 6. *Peace* is not the portion of those in death. 7. On the contrary it is *enmity*. 8. An impossibility. 9. Ye . . . in the Spirit . . . the Spirit . . . you. 10. Dead because of sin. *Life*—a new creation. Why? Because righteousness merits life. Christ was raised, and because He lives, His people live a.s.o. 11. *His* resurrection the pattern of theirs. 12. A *contrast* is to be seen. It is what we owe. 13. *About* to die. Though mercy may prevent. 14. Being led, a continuous present. 15. Bondage—servitude (cf. Heb. 2:15). 16. The written word confirmed by the Spirit. 17. All the children are heirs of God, but those who *suffer* with Christ are joint-heirs with Him. 18. Sufferings *precede* glory, as they did with Christ (1 Pet. 1:11). 19. The creation (as it is here and in the next three verses). Waiting. The expectation will be realised when the saints are manifested (see Col. 3:4, 2 Thess. 1:10). 20. The creation was involved in the fall of man, the words, "in (upon) hope" may be intended to follow the *end* of the previous verse. 21. The creation affected by the fall will be affected by the promised, and certain, coming "liberty" (cf. Isa. 11:1-9). 22. We know. And is it not plainly to be seen? 23. First fruits of the Spirit, sealing our redemption, but the body of our humiliation (Phil. 3:21) is *to be* redeemed. 24. 25. Hope associated with patience, Wait means, as in verse 19, to "welcome out from." Not "it," but surely Christ, Who is our Hope. 26. 27. Is this what is meant by "praying in the Holy Ghost" (Jude 20)? "Helpeth" is, literally, "to take, over against, together with." 28. "We know" certainty. "Cal'ed"—God's sovereignty. "Love" the inwrought response to His love (1 John 4:19). 29. 30. The Divine purpose and fulfilment—likeness to Christ and being glorified. 31. If GOD . . . who? 32. All things, including sufferings (v. 37) but "with Him." What are things *without* Him? 33. Who? God that justifieth? 34. Who? Christ that died? 35. 36. Who? The external trials from Satan and the world? 37. The answer to all these "Who's" is "Nay." There is One that loved us, in Whom we "over-come." 38. 39. The things here mentioned are also found in 1 Cor. 3: 21-23, as the believer's possessions. He is Christ's, from Whose love he cannot be separated.

ROMANS 9

1. Paul's conscience was pure, it was in accord with the Holy Spirit. 2. Unceasing sorrow. How little experience have saints of such concern for Israel? 3. "I was wishing" or "I used to wish," Paul recognizes his own

one-time sad condition of heart (cf. Acts 26:9). 4. 5. How great were the privileges of the elect nation! Even therefrom came the Messiah. 6. Not as though . . . but some *had* believed the Word (see ch. 11:5). 7. Ishmael was a son of Abraham, but the Seed was not of him. 8. Abraham's seed is the church (see Gal. 3:25). Natural "flesh" is set aside (see John 1:11, 12). 9. A promise that was kept (ch. 4:21). 10. 11. The purpose of God not subject to human plans. His election and calling are sovereign. 12. 13. Natural priorities are set aside by a sovereign God. 14. Some would question the righteousness of Divine actings. 15. A fourfold, "I will." 16. Mercy excludes both *human* willing and *human* effort, but graciously causes a will to be saved. 17. Pharaoh's hard heart became still *more* hardened by hearing God's voice through Moses. 18. Whom He will. 19. Hence human objections,

based on finite knowledge and innate rebelliousness. 20. "O man" (cf. ch. 2:1). What is man? He has his "Why's" and "What's" (cf. Malachi), not in humble enquiry. 21. The potter can do what he will with the clay (see Jer. 18:1-16). 22. God's longsuffering (cf. 1 Peter 3:20). 23. Vessels of mercy "*afore* prepared" by the Divine Worker unto (with a view to) glory (cf. ch. 8: 29, 30). 24. Jews not excluded, for some are elect, even now (ch. 11:5). 25. 26. Cf. also 1 Pet. 2:10, quoting the same passage in Hosea. Gentiles were not naturally or nationally God's people (cf. Eph. 2:11-12). Jews forfeited this relationship because of sin. But Hosea speaks of their restoration. Gentiles, however, have already been brought into such relationship. 27. A remnant (see again ch. 11:5). 28. A short work, implying that there is no slackness with God. Who will settle accounts quickly (see Isa. 10:25).

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—MARCH, 1966

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—APRIL, 1966

Day	READING		LEARNING		Day	READING		LEARNING	
1	Leviticus 17 1-16	2 John 1-13	Psalms 83 1	Romans 8 3	1	Numbers 7 1-29	Matthew 1 1-25	Psalms 98 9	Romans 8 34
2	18 1-30	3 John 1-14	18	4	2	30-59	2 1-23	99 1	35
3	19 1-18	Jude 1-8	84 1	5	3	60-89	3 1-17	9	9 1
4	19-37	9-15	12	6	4	8 1-13	4 1-25	100 1	2
5	20 1-27	16-25	85 1	7	5	14-26	5 1-24	5	3
6	21 1-24	Revelation 1 1-20	13	8	6	9 1-23	25-48	101 1	4
7	22 1-16	2 1-17	86 1	9	7	10 1-17	6 1-18	102 1	5
8	17-33	18-29	17	10	8	18-36	19-34	102 1	6
9	23 1-14	3 1-22	87 1	11	9	11 1-15	7 1-14	28	7
10	15-25	4 1-11	7	12	10	16-35	15-29	103 1	8
11	26-44	5 1-14	88 1	13	11	12 1-16	8 1-17	22	9
12	24 1-23	6 1-17	18	14	12	13 1-20	18-34	104 1	10
13	25 1-17	7 1-17	89 1	15	13	21-33	9 1-17	35	11
14	18-38	8 1-13	52	16	14	14 1-25	18-38	105 1	12
15	39-55	9 1-21	90 1	17	15	26-45	10 1-15	45	13
16	26 1-25	10 1-11	17	18	16	15 1-21	16-23	106 1	14
17	26-35	11 1-10	91 1	19	17	22-41	24-42	48	15
18	36-46	11-19	16	20	18	16 1-15	11 1-15	107 1	16
19	27 1-34	12 1-17	92 1	21	19	16-30	16-30	43	17
20	Numbers 1 1-41	13 1-18	15	22	20	31-50	12 1-21	108 1	18
21	42-54	14 1-20	93 1	23	21	17 1-13	22-37	13	19
22	2 1-17	15 1-8	5	24	22	18 1-14	38-50	109 1	20
23	18-34	16 1-21	94 1	25	23	15-32	13 1-23	31	21
24	3 1-16	17 1-18	23	26	24	19 1-22	24-46	110 1	22
25	17-37	18 1-14	95 1	27	25	20 1-13	47-58	7	23
26	38-51	15-24	11	28	26	14-29	14 1-21	111 1	24
27	4 1-20	19 1-20	96 1	29	27	21 1-20	22-36	10	25
28	21-33	20 1-15	13	30	28	21-35	15 1-20	112 1	26
29	34-49	21 1-15	97 1	31	29	22 1-21	21-39	10	27
30	5 1-31	16-27	12	32	30	22-41	16 1-12	113 1	28
31	6 1-27	22 1-21	98 1	33					

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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FREE

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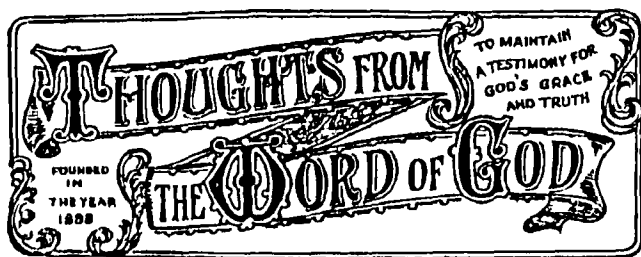
"Know therefore that the LORD thy God, He is God, the faithful God, Which keepeth covenant and mercy with them that love Him, and keep His commandments."

Deuteronomy 7:9.

"Trust . . . in the living God, Who giveth us richly all things to enjoy."

I trust in Thee, O living God;
For whom have I but Thee,
Who dost Thy living children load
With benefits so free?
Thou dealest with a bounteous hand
Thy comforts boundless as the sand.

"In the multitude of my thoughts within me,
Thy comforts delight my soul."



WORDS OF ENCOURAGEMENT

"Thy God hath commanded thy strength: strengthen, O God, that which Thou hast wrought for us."

Psalm 68.28.

These words are addressed to Israel, reminding them of what the LORD had done for them (verse 7) in days gone by. "What hath God wrought!" But how fitting are they for the people of God today, the children of Abraham by faith in Christ

Jesus. Here is a statement of fact, followed by a prayer. What encouragement from past mercies should we have, as an incentive to prayer! If Divine strengthening has been our experience—and it surely has—it is because *our* God hath commanded it; and when He commands, He is obeyed, for He is sovereign, and free grace is the spring of all His dealings with His own. And not only so, He says to His tired children, "My strength is made perfect in weakness." Therefore the prayer is put into our lips,—*"Strengthen, O God, that which thou hast wrought for us."* Surely, what God has made needs no strengthening of itself; but, as experience, and for encouragement, our hearts have that need, for our apprehension is weak and enjoyment of truth fluctuates. "My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever." "THE LORD is my strength and song, and is become my Salvation."

Let us make this our prayer, and our God will hear, as He did the psalmist,—*"In the day when I cried, thou heardest me, and strengthenedst me with strength in my soul."*

Poem to Help Christian Experience—No. 272.

"Because it is given unto you to know the mysteries of the kingdom of heaven."

God's kingdom is a heavenly thing
That earthly eyes can never see,
And, as its everlasting King,
Invisible to man must be.
None can appreciate its worth
Who have not known a heavenly birth.

Blest are the favoured eyes, unsealed
"The kingdom of the heav'ns to see,"
And blest the man to whom revealed
That holy, heavenly, mystery.
And such have hearts that dwell in peace
Though evil seemeth to increase.

This kingdom is not meat and drink,
But righteousness and peace and joy
In God's Own Spirit. Yet men think,
By methods vainly they employ,
To set the kingdom up on earth;
Such human thoughts how little worth!

Believers seek that kingdom first,
Their Father then in love will add
All that they need, and ne'er they durst
To doubt His care or e'er be sad.
Before they ask, He knows their need,
And their petitions He will heed.

Though but a little flock they are,
It is His pleasure them to give
The kingdom; though it seem afar,
In view thereof their lives they live.
Theirs is a blessed hope, to see
The King in glorious majesty.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

THE PROVIDENCES OF GOD

God is not silent in every way, though, as to judgment, He waits (Ps. 50.3). Men urge that He should speak; they little realize the terrors this would mean to those who know Him not. In His goodness, which leadeth to repentance (Rom. 2.4), He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust (Matt. 5.45). Day unto day uttereth speech (Ps. 19.2), and His tender mercies are over all His works (Ps. 145.9). Yet men assume these are a matter of nature, and then, having stolen them from God's authority, profanely speak against Him if they are withheld, as if physical and material blessings were a matter of course. His beloved people rejoice that He has spoken to them—"I will hear what God the LORD will speak: for He will speak peace unto His people, and to His saints . . ." (Ps. 85.8). They have learnt of Him as their Father (John 6.45), and been drawn to His beloved Son, whose voice they have heard (John 5.25). Hence they *recognize* when He speaks in mercy, and likewise in warning—"Hear ye the rod, and Who hath appointed it" (Micah 6.9). The deafening cries of men, boasting in men, and trusting in men, hide from the majority the wondrous providences of God, but they are very real, and many have experienced them so often that

it is strange they cannot see. Yet not strange in one sense, for Satan would even blind the minds of them that believe *not* to the working of God's hand in history, even as to the glorious Gospel of Christ (2 Cor. 4:4).

Hence, not a few speak of "luck" and "chance" and "fate" when their lives are preserved amid the solemn occurrences which enter into the paths of many, especially in these days of peril. How marvellous to see God's *restraining* hand when one is within a few feet of death. A hairbreadth escape speaks loudly, and how many at the front, and even in this city,* know what this means. Alas many are flippant after their deliverance, and if the mind is directed to ponder the unexploded bombs, and those which fall in streets and gardens, and the *comparatively* small, though deeply sad, loss of life in this "terror of night," many would ask, "Why do any die?" In other words, if God is *providentially* holding back *some* troubles, men who forget Him in prosperity ask, "Why does He not hold back *all*?" Will not the multitude, when the third part is several times affected (when Revelation 8 is being fulfilled), omit, or fail, to realize the *mercy* that two parts are still spared before the Day of the Lord starts? We are all apt to forget that a sad individual death (and our hearts would be full of *true* sympathy), is not, in the present time, because of *special* individual sin (see Luke 13:2-4), but that all our natural lives are forfeited, and that God's prolonging of life, and bringing His Truth before any, is a wondrous privilege, if rightly appreciated. Moreover, it is comforting to know that those who die in infancy are redeemed with the precious blood of Christ (see Jeremiah 31:15-17 with Matthew 2:17,18), and that God's foreknowledge and power prevents the cutting off of one in his sins, who would subsequently have sought the Lord Jesus and His salvation.

The mystery of God's dealings may be a real one; we expect such mysteries with Him. But enough of His ways is seen to cause a sense of providential care. "O that men would praise the LORD for His goodness, and for His wonderful works to the children of men" (Ps. 107:8, 15, 21, 31). This repeated verse needs repeated emphasis, and though part of the psalm deals with God's ways in *saving* love, aptly following Psalms 105 and 106, there are also definite hints of His *providential* mercy, on behalf of mariners for instance, appropriately referring back to Psalm 104. If only

* London during the first world war (the war to end war!), but the words are applicable to certain places on the earth's surface today.

men looked at God's hand in history aright, they would not be stumbled by the confusion around, but marvel that everything is not in a worse state when He has been so forgotten; and they would admire His tender patience, and compassion, which restrain many, many troubles, the seeds of which human disregard of Him has long been diligently sowing. The work of God in "little" things for individuals, should be seen as His witness against all thoughts of "chance" and all ingratitude. As Israel's history sets forth the *Reality* of GOD, so the personal history and experience of many is a clear evidence of God's warnings, alas, very often unheeded. Surely, those who have been brought to know His quickening in their lives, should feel a deep concern for others who are yet without hope. O what a mercy it is to have one's eyes opened to see beauty in Christ!

PERCY W. HEWARD

A FEW THOUGHTS ON PSALM 133

STANLEY J. DUCE

This delightful little psalm of only three verses has much instruction in it for our blessing. The first verse is sung by Israelis as a chorus. It begins with the arresting word, "Behold," which shews us that here is something to be well considered and taken notice of. We are reminded of the words, "Behold, what manner of love the Father hath bestowed upon us . . ." (1 John 3:1). There are spiritual spectacles and vistas which repay taking time to behold, but we must have eyes to see them. The spectacle of brethren dwelling together in unity is indeed a marvellous one to behold. It would hardly be descriptive of the sessions of the United Nations or political conventions or the board meetings of big business. Even if there is a measure of unity attained in such circles, they lack the all-important title of "brethren" as it applies to the Lord's redeemed people.

But we who, by grace, can be called "brethren," are not to take our essential unity in Christ for granted. We are to endeavour (give diligence, be in earnest) to *keep* the unity of the Spirit (Eph. 4:3) and this does not admit of laxity or carelessness in such effort. A manifestation of spiritual unity among the Lord's people is such a powerful testimony to His Name that Satan will make every attempt to destroy it. Balaam saw the outward order of Israel when he said, "How goodly

continued on page 19

YOUNG PEOPLE'S COLUMNS

THEY LEFT HIM

"They heard, they marvelled, they left Him, and went their way" Matthew 22.22.

Who were they? Who was it to whom they had listened? *They* were the "*religious*" men who taught the people the Holy Scripture. Sad to say, they added their own ideas, and so hid the truth of God. Moreover, their own lives were not according to what they taught. Again, they cared too much for earthly things. For example, they did not like paying rates and taxes to the Roman Emperor, the ruler in those days over many lands. So they pretended to be good men and spoke fair words to the Lord Jesus, asking Him if He thought it right to pay these taxes. If He had said simply, "Yes" or "No", they would have accused Him either to the people or to the Roman Emperor. How wise was His answer when they shewed Him a coin, which had the emperor's portrait upon it,—"Render therefore unto Caesar the things that are Caesar's; and unto God the things that are God's."

THEY HEARD

Yes, they heard the words of the Son of God. In those days the common people heard Him gladly. They wondered at His teaching, because it was so fresh, so unlike the dry and lifeless preaching of the scribes. It is no wonder that great crowds came together to hear Christ. Not that they all believed on Him for as Isaiah said, "Lord, who hath believed our report?" The leaders of the Jews, indeed, *refused* His words, and at last *rejected* Himself and put Him to death. How dangerous it is to hear the words of God, and not to trust oneself to Him.

THEY MARVELLED

This is what many do when they hear God's words spoken in power. Sometimes, after a stirring gospel address, people will say, "How wonderful! How interesting!" But it goes no further. James says, "If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (Ch.1. 23.24). God's servant Ezekiel spoke very plainly to the people, but God said to him, "They hear thy words, *but they will not do them* . . . and, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, *but they do them not*" (Ch. 33. 31.32). The Jewish leaders heard Christ's words, and wondered, but—

They turned their backs upon the one Lord and Saviour. They were dumb. These were not the only people who acted in this way. The Lord Jesus, on the day after He had fed the five thousand, had a large company of the Jews listening to His preaching. Among them were many of His disciples, as well as His twelve chosen ones. His preaching was very heart-searching. It was not understood, and some of His words were strongly resented. Indeed, we read that after He had told them they would not come to Him unless, as He said, "it were given unto him of My Father," *many of His disciples went back and walked no more with Him*" (John 6. 65.66). Sad it is to take offence at God's words. Sadder still if, after having professed to follow Christ, one should "go back to the things behind."

THEY WENT THEIR WAY

O how solemn are these words! Do they not describe the path of many? To prefer one's own way to the way of God can only lead to final judgment. "There is a way that seemeth right unto a man, but the end thereof are the ways of death." "Wide is the gate, and broad is the way, that leadeth to destruction." (Matt. 7.13). The Lord Jesus said, "I am the Way . . . no man cometh unto the Father, but by Me" (John 14). Did any of these "religious" men who "went their way" ever come back to the Lord? We do not know. But we all ought to know where we each stand in regard to the Lord Jesus. What is He to you, dear reader? Are you just interested in His words? Do you like to hear sermons or addresses about Him? Are you fond of singing hymns about Him? None of these can save you, and you *need to be saved*. But perhaps you know the Lord Jesus as your Saviour. Then you will want to hear Him speak to you in the words of the Bible, and never to go away from Him, but walk with Him (see John 6. 67.68).

"What think you of Christ? is the test
To try both your state and your scheme;
You cannot be right in the rest
Unless you think rightly of Him.
As JESUS appears in your view,
As He is beloved or not,
So God is disposed to you,
And mercy or wrath is your lot."



THE DAY OF PENTECOST

The richness of typology is not fully appreciated by the average Christian, neither is it understood by many. To some "Leviticus" is a sealed book, so is passed over. Indeed there are professing believers who find no spiritual help in the earlier books of Scripture. And yet, on that memorable walk to Emmaus, the Lord Jesus, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24. 27-44). We may well suppose that Leviticus 23 was not excluded from His exposition. In this chapter we read of—

THE OFFERING OF FIRSTFRUITS

"When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the *firstfruits* of your harvest unto the priest, and he shall wave the sheaf before the LORD, to be accepted for you: *on the morrow after the Sabbath* the priest shall wave it" (verses 10.11). There are certain points to be noted here namely:—

- (a) The time. It was fifty days before Pentecost (verses 15, 16).
- (b) The sheaf is called "firstfruits."
- (c) This was the fruit of a corn of wheat which had fallen into the ground and had died.
- (d) It was waved on the morrow after the Sabbath, that is, *the first day of the week*.
- (e) It was shortly preceded by the feast of Passover.

It should need little understanding to perceive that here we have a type of Christ. When He had become "our Passover," and died in the stead of sinners, as "the Corn of Wheat" (John 12) He was buried. But He was raised—"The Firstfruits" (1 Cor. 15. 20.23), on the first Lord's Day, "the morrow after the Sabbath." Until the sheaf had been waved before the LORD, the people were to "eat neither bread, nor parched corn, nor green ears" (verse 14). So the resurrection of the Lord Jesus means much to God's people. There is no food for their souls but as they realize there is a *Living Lord* in the glory, One who has procured their salvation by His own blood, and who is the Food of their regenerate lives (John 6.57).

THE DAY OF PENTECOST

From this "morrow after the Sabbath" were to be counted fifty days (verse 16). Seven sabbaths were to pass, so that the fiftieth day would be a *first day of the week*. On that day, said the LORD, "Ye shall bring out of your habitations two wave loaves of two tenth deals; they shall be of fine flour; they shall be *baken with leaven*; they are the *first fruits* unto the LORD . . . and the priest shall *wave* them (the sacrifices and offerings—verses 18 and 19) *with the bread of the firstfruits* for a wave offering before the LORD, with the two lambs; they shall be holy to the LORD for the priest" (verses 15-21).

Now, we read in Acts 2.1, that, "the Day of Pentecost was fully come (lit., fulfilled)." Hence, our enquiry must be; "How?" As before, certain points must be noted, as:—

- (a) The "fulfilment" is exact as to time, fifty days after the resurrection of Christ.
- (b) The loaves were "baken with *leaven*" (a contrast with verse 6).
- (c) They are called "firstfruits."
- (d) They are two in number.
- (e) They are *not offered* on the altar, but "waved."
- (f) Burnt offerings, meal offerings, drink offerings, and sin-offerings were offered with the bread" (verse 18).

Plainly, the loaves were *not a type of Christ*, for they were leavened, and leaven is symbolic of evil. In Christ was no sin. The "meat offerings" (Lev. 2) typified Him (see ch. 2:11—"no leaven"). Then whom do the wave loaves represent? Surely, *the redeemed*, since the leaven in them had ceased its working by the action of fire—they were "baken." Significantly, then, on the Day of Pentecost, the Holy Spirit came down on the assembled believers and appeared as "cloven tongues of fire." The saints are not sinless, but, in sovereign grace, sin is not imputed to them (Rom. 4:8). They are justified by faith. Moreover, they are sanctified, for they are, by the Holy Spirit's indwelling and energizing, enabled to live holily, according to the command, "Be ye holy, for I am holy" (1 Pet. 15:16).

Further, the many sacrifices accompanying this waving of the loaves emphasizes the need and the fact of atonement. The loaves could not be offered on the altar (see again ch. 2:11) but the blemishless lambs could be, and were, accepted by the LORD for the nation. "So Christ was once offered to bear the sins of many," for "none can by any means redeem his brother, nor give to God a ransom for him" (Ps. 49:7).

The loaves are called "firstfruits," and does not that word befit those who were so blessed on the day—a first day—when Pentecost was "fulfilled"? True, there were two loaves, probably reminding us of "the Jew first and also the Greek."

The Lord Jesus is indeed "the Bread of God" and the Food of His people (see John 6), but the loaves do not symbolize Him. Yet they were palatable and fit for food, and to be waved before the LORD. Can it be said that you and I, dear fellow-believers, are well-pleasing to Him? We are "accepted in the Beloved" (Eph. 1:6) but are we daily acceptable to Him? (Rom. 12:2, 2 Cor. 5:9—lit., "acceptable.")

Thus we see again that, "All Scripture is God-breathed, 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"

INSPIRED WORDS INSPECTED

(No. 86 concluded)

AND THEY (hoi de).

SAID (e'pan); verb, plural, from eipen (see above).

UNTO (eis); see above.

JOHN'S (Ioanou); proper noun, genitive; from Ioannes (John).

BAPTISM (baptisma); noun, neuter, singular, accusative.

"Into (or with a view to) what were ye baptized?" "Into (or with a view to) John's baptism." This was a singularly inadequate, and not very intelligent answer, but these men has been taught by Apollos, who himself needed to be taught the way of God more perfectly. (Acts 18:26.) Paul's answer shews the real purpose of baptism, even though practised by John. It was to do with faith in (into) Christ.

THEN SAID (eipen de).

PAUL (Paulos). Lit., "but Paul said."

JOHN (Ioanes).

VERILY (not in text).

BAPTIZED (ebaptisen); verb, aorist, from baptizo.

WITH THE BAPTISM (baptisma): no article and no preposition. "He baptized a baptism" (Lit.) Perhaps a Hebraism such as, "he feared a fear."

OF REPENTANCE (metanoias); noun, feminine, genitive; from metanoia, a compound of meta (with or after) and a derivative of noeo (to see with the eyes of the mind); hence, an "after-mind," a mental movement from one mind to a

fresh mind, hence a complete change of mind, which is the character of repentance. The genitive is here used, because it is "of," or "belonging to," or "resulting from" repentance that a true baptism is requested. It is the request of a good conscience (1 Peter 3:21). Baptism as an act does not of itself produce spiritual results.

SAYING (legon); participle, present, from lego (to say or speak); logos (a word) is derived therefrom.

TO THE PEOPLE (toi laoi); article and noun, masculine, singular, dative; from laos (people).

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

THEY SHOULD BELIEVE (pisteusosin); verb, subjunctive mood, aorist; from pisteuo (to believe). John so spoke in his preaching "in order that" his hearers "should believe into" Christ.

ON (eis); preposition meaning "into." God-given faith leads one "into Christ."

HIM WHICH SHOULD COME (ton erchomenon); article and participle, present tense; accusative because coming after eis. This phrase is used of Christ in Revelation 1:4, 8(ho Erchomenos).

AFTER (meta); preposition (with or after); when followed, as here, by the accusative, it signifies motion after or behind.

HIM (auton); personal pronoun, accusative.

THAT IS (toutestin); a compound of touto (this) and esti (is).

ON (eis); meaning "into."

CHRIST JESUS (ton Iesou); article and proper noun, accusative; from Iesous (Jesus). "Christ" is not in the text. "The Jesus," the Saviour of Whom John was "fore-runner." "After me" (see John 1).

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

WHEN THEY HEARD THIS (akousantes); participle, aorist, nominative, plural; from akouo (to hear); render, "but having heard." "This" not in text.

THEY WERE BAPTIZED (ebaptisthesan); verb, aorist, passive; from baptizo.

IN (eis).

THE NAME (to onoma); article and noun, neuter, accusative.

OF THE LORD JESUS (tou Kuriou Iesou); article and two nouns, genitive, singular. Kurios means "Lord," and sometimes translates, from the O.T. Scriptures, "Jehovah." This last clause appears to be a continuation of Paul's address to the twelve men at Ephesus. That is to say, those "having heard" and who "were baptized" were in John's audience. It is generally assumed that the twelve

men were re-baptized, but the text does not *prove* this. Moreover, "baptism into the Name of the Lord Jesus" is how the "ordinance" is described in the "Acts" (see ch. 2—Jesus Christ, ch. 8.16, 10:48).

A FEW THOUGHTS ON PSALM 133

(continued)

are thy tents, O Jacob, and thy tabernacles, O Israel" (Num. 24:5); but his words of praise were quickly followed by his wicked teaching to corrupt the blessed unity of God's people (Rev. 2:14).

The thought of brethren dwelling together goes beyond the bounds of regular meetings for worship; it takes in the whole scope of our fellowship in Christ, and is to be expressive of the common life we have in Him. When the world around us sees this in its reality, they will be forced to confess that it is something far higher than anything they know. Let us desire the "goodness" and "pleasantness" of this condition for our own spiritual enjoyment, but above all that it may give joy to our blessed Lord, Who is glorified when we manifest unity in Him.

In verse 2 this "togetherness" is likened to the precious ointment running down from Aaron's head to the extremities of his garments. The word "ointment" is more correctly "oil," and refers to the anointing oil whereby Aaron was consecrated for his ministry as high priest (Ex. 29:7). Christ is *our* High Priest, and God anointed Him with the Holy Spirit and power (Acts 10:38). The oil of this anointing extends to all the members of His body, and without it there is no evidence of belonging to Him (Rom. 8:9b). The figure of "the dew" in verse 3 shews us the quiet falling and settling of the Spirit on the ground where the Lord has put His Name. Man's work is accompanied by much clamour and noise—and this applies to religious activity as much as in other fields—but, in Deuteronomy 32:2, we read that the teaching of the Lord is thus spoken of,—“My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.” As we quietly and prayerfully meditate in the words of Scripture, the teaching of the Lord infiltrates and penetrates our souls, so that the words of Isaiah 58:11 become our experience,—“And the LORD shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.”

The word "there" of verse 3 points us to the Lord's dwelling place, which is in and among His redeemed ones. He has *commanded* blessing for us, and the blessing is defined as eternal life, and nothing can frustrate His purpose regarding His own. The Lord's intention to bless His people should not be lost sight of, and it should influence our attitudes to, and relations with, one another. It is easy, when a little knowledge is acquired, to assume that everyone needs to be straightened out and that "I am the man to do it," and that "I have to do it in the minimum of time." It is right that we should correct one another where needed, and also that we should learn to take correction. With this, however, we need to be careful that our *motive* is always to be a blessing to our brethren, and not merely that we may establish our own orthodoxy. 1 Corinthians 13 shews us the possibility of one attaining a great degree of (a) prophetic ability, (b) understanding, (c) knowledge, (d) faith, (e) poverty, (f) self-denial, yet still lack the love which from the heart desires the blessing of others. We are to learn to sow in (the spirit of) blessing, which is the thought of 2 Corinthians 9:6 (Greek). Darby (New Translation) has an interesting footnote on these words, which is worth repeating here,—“The sense is plain, though the word is unusual. In verse 6 it is the spirit in which a man gives; *as God gives, freely to bless, so ought we*; those who so give shall so reap from Him.” We as believers are called to inherit a blessing (1 Pet. 3:9); let us seek in the spirit of the love of Christ to contribute to one another's blessing, and thus will praise and thanksgiving to our Father in heaven be stimulated (2 Cor. 9:12-15). So the Psalm (133) terminates on this note of blessing in God's commandment as to eternal life which we find reiterated in Paul's words to Titus (ch. 1:2, 3).—“In hope of eternal life, which God, That cannot lie, promised before the world began . . . according to the *commandment* of God our Saviour.”

“Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light.”

Ephesians 5 : 14.

These solemn words are not addressed to men of the world, but to people in an assembly of God, “to the saints . . . and to the faithful in Christ Jesus” (ch. 1:1). They are chosen in Him, predestinated to sonship, redeemed by His blood, their sins being forgiven. Not only so, they are

sealed with the Holy Spirit of promise (ch. 1). Once they were "dead in trespasses and sins," but have been made alive and partakers of a spiritual resurrection, being made to sit together in the heavenlies in Christ. Once far off, they are made nigh by the blood of Christ, in Whom they have access by one Spirit unto the Father. All this is of the riches of His grace, their own works having no merit to recommend them to God (ch. 2).

But there are foreordained works in which they are to walk (ch. 2:10). All this is *positive*, yet there are exhortations which imply they are to prove the reality of their faith by walking worthy of the vocation wherewith they were called (ch. 4:1). And these include warnings against things to which they are to have a *negative* attitude. They are to be no more children, tossed to and fro, and carried about by every wind of doctrine. And how real is the temptation, especially to young believers, those in schools and colleges, for example, where "the sleight of men" and "the wiles (methods) of the devil" are lying in wait to deceive, by introducing new teachings which fascinate by their very novelty. The believers at Ephesus were exposed to these "winds of doctrine," really the "doctrines of demons" and "the commandments of men." There is actually nothing new about modern "isms," despite what is claimed for them.

Notice, too, they are to control their speech, putting away lying, "speaking the truth," and not permitting anything corrupting to escape their lips, or evil speaking. Foolish talking and jesting, and particularly unclean speech or converse about immoral conduct are sins to be avoided, "for it is a shame even to speak of those things which are done of them in secret." "Be not drunk with wine, wherein is excess," was evidently a needed warning" (compare Luke 21:34). And what shall we say to such words, spoken, like all that which has preceded, to a company of saints, as,—“Let him that stole steal no more.” Surely, with all the heavenly teaching they had received, such a reproving word was not needed. But it was! The writer remembers reading the chapter—Ephesians 4—in which these words occurred, at a meeting where the majority were believers, prior to an address he gave. Some, a few, were known to him, but a brother told him that one, a professing Christian present, *had been guilty of stealing* which had not been confessed. In all probability, this sin, in its various forms, such, for example, as wasting an employer's time, is not unknown on the part of believers. Is there surprise, or resentment, at such words as Paul, by the Spirit, was led to write?

All this, however, prepares for meditation on the words at the head of this paper. Literally, they read,—“Because of which, He saith, Wake up, O sleeping one, and rise up out from among dead ones, and the Christ shall shine upon thee.” They remind of those which the distressed sailors said to Jonah,—“What meanest thou, O sleeper? Arise, call upon thy God.” Jonah's was a physical sleep, and observable, and so could be disturbed by human voices. But a saint fast asleep in a spiritual sense, may not thus be discerned by fellow-saints, and cannot thus be awakened. Jonah had fled from God's presence, he had disobeyed God's call, disregarding the right of God to direct the steps of His servant. In short, he was outside the will of God. And yet, he was able to go fast asleep. What a numbing effect upon his soul had this wilful disobedience, and into what peril he brought himself, and others on whom he was at the time dependent. May this not illustrate the background of Paul's word to the believers at Ephesus. We have seen how these privileged ones were exhorted to recognize their responsibilities. Neglect of any of them could tend toward a "deadness." A growing believer mourns over his feeling lifelessness and lack of conscious communion with his Lord, yet he is aware of it and confesses it, and by grace, is aroused and revived. But the condition mentioned in our text is something more serious. It is comparable with the state of Samson, shorn of his locks,—“He wist not that the Lord was departed from him”; and like Ephraim,—“Strangers have devoured his strength, and *he knoweth it not*: yea, gray hairs are here and there upon him, yet *he knoweth not*.” (Hosea 7:9.) It is not that the apostle declares such an one to be unsaved, but that he appears *as an unsaved one*, for he is “among the dead ones,” giving no evidence of spiritual life. Did not Paul say to the Corinthians, “Are ye not carnal, and walk *as men*? (1 Cor. 3:3). It is possible for a saint to get into a “snare of the devil,” being “taken *alive* by him,” as a result of *opposing truth* (2 Tim. 2:25, 26). It is indeed an alarming state in which a believer can become, namely, to be “fast asleep,” unconscious of his actual condition. Nothing can arouse him but the voice of God,—“Wherefore HE *saith*.” Jonah had a terrifying experience, but it brought him back to obedience. Oh that we all, dear readers, may be preserved from such backsliding as will bring chastisement. There is grace sufficient and power available in Christ. When passing through the enchanted ground, where Bunyan's pilgrims found the air caused drowsiness, they overcame by engaging in spiritual converse. And this is a true

antidote to the "spirit of the age" which becomes more and more soporific. "Then they that feared the Lord spake often one to another." "Exhort one another daily while it is called Today, lest any of you be hardened through the deceitfulness of sin."

Paul was well aware of the danger to saints and their testimony. They were to "have no fellowship with the unfruitful works of darkness, but rather reprove them . . . but all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light" (Eph. 5:11-13). How then can this be if those who are "now light in the Lord" fail to "walk as children of light"? (verse 8); "for the fruit of the light (lit.) is in all goodness and righteousness and truth" (verse 9). "Let your light so shine"; "Shine ye as light bearers in the world" (Phil. 2:15).

Hear further the Divine warnings,—“Let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night, but let us who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation” (1 Thess. 5:6-8). Then it is a *fight*. The Lord give us the victory!

Doubtless, the words of our text have an individual application,—*thou* that sleepest . . . give *thee* light.” But the church as a whole is in this lifeless and slumbering state. Needful is the prayer,—“Wilt Thou not revive us again, that *Thy people* may rejoice in Thee?” There will be a reviving as the parable of the ten virgins makes plain. They *all* went to meet the Bridegroom. They *all* slumbered and slept, wise as well as foolish. The danger is real. “Knowing the time, that NOW it is high time to awake out of sleep; for NOW is our salvation nearer than when we believed. The night is far spent. THE DAY IS AT HAND (Rom. 13:11, 12).

He reprove thee, and thou be found a liar” (Prov. 30:6). In loving condescension, God has caused His words to be *written*, and “every word of God is pure” (Prov. 30:5, and see Ps. 12:6). Did not the Lord Jesus affirm, “It *hath been written*” (Matt. 4:4, for example)?

The record from which the apostle quotes (Rom. 4:3) had been written centuries before, and relates to Abraham who “believed God, and it was counted unto him *for righteousness*,” not “*as righteousness*,” for it was a *God-given* faith through which he was *reckoned* righteous. This is “the righteousness of God” (Rom. 3:22-24), and is in no way depending upon any human merit, for even faith is of the operation of God (Col. 2:12).

“Now it was not written for his sake alone, that it was imputed, *but for us also*.” Who is comprehended in that word “us”? Paul, though writing to believers among the Gentiles, includes himself; “for there is no respect of persons with God” (Rom. 2:11). “For there is no difference between the Jew and the Greek” (Rom. 10:12). “In Christ” there is neither Jew nor Greek (Gal. 3:28). Paul and the whole elect of God are covered by that word “us,” for they are Abraham’s seed (Gal. 3:29), to whom righteousness “shall be imputed, if we believe on Him Who raised up Jesus our Lord from the dead.”

Thus God’s dealings with Abraham are a pattern for “us” in this day, even “us” of Romans 5:8,—“But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” The family of faith is one, in whatever age, and in whatever land, they have lived, and they are such as “walk in the steps of that faith of our father Abraham” (Rom. 4:12).

“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).

“BUT FOR US ALSO”

Romans 4:25

And what is this? It is something *written*, and that by the inspiration of God, for all Scripture is “God-breathed.” It is not tradition, that is, something passed on from mouth to mouth, and handed down, and put into writing at some time or other. Such would be an unreliable guide, as well as an unsafe foundation. Rome puts tradition on a level with Scripture, and professes adherence to the writings of the “fathers.” But very plain is the injunction, “Add thou not unto His words, lest

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THE SWORD and THE PROPAGATION OF THE GOSPEL

*"He that hath no sword let him sell his garment
and buy one."*

"Lord, behold, here are two swords."

*"All they that take the sword shall perish by the
sword."*

Notes on Luke 22:35-38; with Matthew 26:51-54.
R. L. WHEELER

The divine commission to the disciples to preach the gospel in all the world is found, as we know, in Matthew 28:18-20, and in the above verses the Lord, just before He suffered, gave His disciples some important preliminary instruction regarding their future missionary journeys and labours, when He would no longer be personally present with them.

The Lord refers first to their previous missionary journeys, when He sent them forth two by two, throughout the cities of Israel, for a witness to the nation of His divine Presence in their midst; and when in preaching of the Kingdom of God, and in keeping with the dignity and beneficence of their royal Master, they were commissioned to heal the sick, to give sight to the blind, to cleanse the lepers, to cast out demons, and to raise the dead. Freely they had received and freely they were to give.

The Lord then asks them if during these journeys they lacked anything, although they took with them neither gold nor silver in their purses, neither scrip, nor bread for their journeys. The disciples answered the Lord that they had lacked nothing. Truly they went not at their own charges, but as ambassadors for their King.

The Lord then warns them that in future all this would be changed. In the days that lay ahead of them they would need their purse, their scrip, two coats for their journey and, *"he that hath no sword let him sell his garment and buy one."* Not indeed to fight their enemies as the disciples thought, or to propagate their teaching, but, it would seem, for protection from the perils of the way, for provision and sustenance on their

journeys, even as these things have been necessary down the ages.

Thus the Lord would prepare His disciples for the altered circumstances. They were not to expect former conditions when all was provided for them, and when nothing was by any means allowed to hurt them, even though they were as sheep in the midst of wolves. In future they would meet with persecutions, and would be hated of all nations for His Name's sake.

As the Lord ended His instruction the disciples said unto Him, *"Lord, behold here are two swords."* Alas they failed, as so often previously, to perceive His meaning, to understand His teaching.

NOTES ON MEMORIZED VERSES

ROMANS 8.

30. Sovereign grace designed the whole sequence of the plan of salvation from effectual calling to glorification. 31. Grace must prevail. 32. All things including suffering, but "with Him." 33. Justification frees from every legal claim. 34. The work of Christ finished and accepted, frees from condemnation. 35. 36. The love of Christ unites and secures. 37. In all these things, we over-overcome. The promise is to those who suffer. 38. Compare I Corinthians 3:21-23 for a similar list of moral forces. 39. No separation closes the passage which begins with "no condemnation."

ROMANS 9.

1. The apostle's subjection to the Holy Spirit. 2. Great sorrow and unceasing pain. The latter word, is found in I Timothy 6:10 (sorrows) and the verb in Luke 2:48 (sorrowing) and 16:24 (tormented). 3. Not "I could wish," but "I was wishing" or "used to wish." This sentence is in parenthesis. The deep feelings of verse 2 were for his "brethren," who rejected Christ. 4. 5. Yet great were their privileges, and Christ was an Israelite according to the flesh (see ch. 1:3). 6. 7. Only on the spiritual seed has the Word of God effect. 8. Natural birth obtains no promise of God. 9. Not Ishmael, but Isaac, is the promised seed. Moslems think otherwise. 10. 11. 12. Jacob and Esau were born after Isaac had prayed to God (Gen. 25:21). Their destiny was fixed ere they were born. 13. The word of Genesis 25:23 confirmed by Malachi (see ch. 1:2, 3). 14. "God forbid" is literally, "May it not have become." 15. The will of God decisive in shewing grace. 16. Neither human will nor human effort have place, but Divine mercy alone. 17. Pharaoh but an instrument to fulfil the Divine purpose. 18. The hot sun shining on wax and on clay produces two different results. 19. Man ever reasons thus, today as then. 20. There is no argument, but man is reminded of his creature-ship. 21. God is sovereign, and can do what He will. 22. 23. Vessels of wrath and vessels of mercy, and the latter are still earthen vessels (2 Cor. 4:7). 24. "Us" (see chs. 4:24, 5:8). 25. 26.

The prophecy of Hosea 2:23 is being fulfilled today in the calling of Jews and Gentiles (see also 1 Pet. 2:10). It will have a final fulfilment when Israel as a nation is restored, as promised in, 27, through Isaiah the prophet. 28. A short work (compare Matt. 24:22). 29. Israel deserved judgment—a blotting out as Sodom and Gomorrhah—but there is now a remnant according to the election of grace (ch. 11:5) and a third part will, in the future, be brought through the fire (Zech. 13:8). 30. The nations have heard the Gospel, and many have been justified by faith. 31. The Law says, "This DO," but men do not reach the goal. 32. It is by faith that righteousness is imputed (see the argument in chapter 4). 33. The stumblingstone to the Jew is a once-crucified Messiah (see 1 Cor. 1:23), but believers are not put to shame.

ROMANS 10.

1. Desire and prayer. 2. Zeal is empty apart from knowledge of the Truth. 3. Their own righteousness seeking to make to stand. Hence unwillingness to submit.

This is pride. 4. Christ the End. The Law was given with a view to Him. He only kept it. He finished His work, and faith appropriates. 5. "The Man" is Christ Himself, for no other man was entitled to life as a reward for obedience. 6. 7. This is quoted from Deuteronomy 30:11-14, where the stress is on "DO." Here the emphasis is on Christ, Who has DONE (Ps. 22:31). 8. 9. The mouth and the heart. Confession and faith. Note, "saved" and "salvation." 10. 11. A saved one is not put to shame (ch. 9:33), but he must not be ashamed to own his Lord. 12. 13. The same Lord for Jew and Gentile. He is rich (in mercy) and He saves all who call (in faith) upon Him. 14. "How," "How" "How." The triple emphasis is, or ought to be, heart-searching. 15. Yet a true preacher is one sent. The quotation is from Isaiah 52, and relates to the future blessing of Israel, but there is a pre-fulfilment today, as of other prophesies concerning the future. 16. The obedience of faith (ch 1:5, 16:26) does not characterize the nation today. 17. Hearing the spoken word of God leads to faith.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—MAY, 1966

Day	READING		LEARNING	
	Numbers	Matthew	Psalms	Romans
1	23 1-13	16 13-28	113 9	8 29
2	14-30	17 1-13	114 1	30
3	24 1-25	14-27	8	31
4	25 1-18	18 1-18	115 1	32
5	26 1-34	19-35	18	33
6	35-65	19 1-15	116 1	34
7	27 1-23	16-30	19	35
8	28 1-31	20 1-19	117 1	36
9	29 1-16	20-34	2	37
10	17-40	21 1-16	118 1	38
11	30 1-16	17-32	29	39
12	31 1-20	33-46	119 1	9 1
13	21-35	22 1-14	176	2
14	36-54	15-32	120 1	3
15	32 1-27	33-46	7	4
16	28-42	23 1-22	121 1	5
17	33 1-37	23-39	8	6
18	38-56	24 1-25	122 1	7
19	34 1-29	26-51	9	8
20	35 1-34	25 1-30	123 1	9
21	36 1-13	31-46	4	10
22	Deut. 1 1-30	26 1-30	124 1	11
23	31-46	31-50	8	12
24	2 1-23	51-75	125 1	13
25	24-37	27 1-23	5	14
26	3 1-17	24-44	126 1	15
27	18-29	45-66	6	16
28	4 1-13	28 1-20	127 1	17
29	14-31	Mark 1 1-20	5	18
30	32-49	21-31	128 1	19
31	5 1-21	32-45	6	20

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JUNE, 1966

Day	READING		LEARNING	
	Deut.	Mark	Psalms	Romans
1	5 22-33	2 1-13	129 1	9 21
2	6 1-15	14-28	8	22
3	16-25	3 1-19	130 1	23
4	7 1-11	20-35	8	24
5	12-26	4 1-20	131 1	25
6	8 1-20	21-41	3	26
7	9 1-17	5 1-20	132 1	27
8	18-29	21-43	18	28
9	10 1-22	6 1-13	133 1	29
10	11 1-17	14-29	3	30
11	18-32	30-44	134 1	31
12	12 1-16	45-56	3	32
13	17-32	7 1-23	135 1	33
14	13 1-18	24-37	21	10 1
15	14 1-20	8 1-21	136 1	2
16	21-29	22-38	26	3
17	15 1-23	9 1-13	137 1	4
18	16 1-22	14-32	9	5
19	17 1-20	33-50	138 1	6
20	18 1-22	10 1-22	8	7
21	19 1-21	23-34	139 1	8
22	20 1-20	35-52	24	9
23	21 1-23	11 1-19	140 1	10
24	22 1-12	20-33	13	11
25	13-30	12 1-17	141 1	12
26	23 1-25	18-44	10	13
27	24 1-22	13 1-13	142 1	14
28	25 1-19	14-23	7	15
29	26 1-19	24-37	143 1	16
30	27 1-10	14 1-16	12	17

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

Vol. 66, Nos. 5 & 6

MAY to JUNE 1966

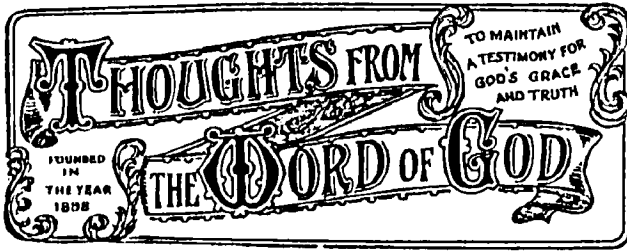
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"For the word of the LORD is right;
and all HIS works are done in truth.
HE loveth righteousness and judg-
ment."
Psalm 33:4-5.

"That the power of Christ may rest upon me."
He saith unto me,
My grace is for thee
Sufficient. So when I am weak,
I am strong in His power,
For He is my high tower.
No strength in myself let me seek.



WORDS OF ENCOURAGEMENT

"I was" He who wrote this psalm
 "I am" is plainly "a man of like
 "Thou hast" passions as we are. He had
 "Thou shalt" the same problems, the
 Psalm 73:22-24. same discouragements, the
 same temptations.

But he had also what we, too, may have,—Divine enlightenment and instruction as we enter the Sanctuary.

He had come to realize his ignorance and foolishness, and how, even as a beast, he had been guided by instinct rather than by *spiritual* reasoning and heavenly teaching. Thus he was. It was a *past* experience, yet he could say, with confidence, "*Nevertheless, I am continually with Thee.*" We thank God for that word, reminding us of Hebrews 12:11,—Now no chastening for the present seemeth to be joyous, but grievous; *nevertheless* afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Such the Psalmist came to experience. And why? Because all the time God preserved him. "Thou hast holden me by my right hand." So, in this age, the people of God are those "who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1:5).

And this "love in time past" encouraged this old time saint to expect a continuance of God's kindness. He considers the immediate future, the time of his earthly sojourning.—"Thou shalt guide me with Thy counsel." He found this in the Scriptures.—"Thy testimonies are my delight, and the men of my counsel" (Ps. 119:24, margin).

He considers the remote future, when he shall have finished his course here. "Thou shalt . . . afterward receive me to glory." Like Abraham, he looked for the city which hath the foundations, and like others of similar faith, desired a better country, that is, an heavenly (Heb. 11).

The family of God is one, whenever and wherever they live. This is a refreshing thought, particularly in these difficult days. The saints of old were just like ourselves. *They triumphed by*

faith, and so may we, in the enabling of the Holy Spirit, as we "live . . . looking for That Blessed Hope" (Titus 2).

Poem to Help Christian Experience—No. 273.

A Hymn of Praise for Believers

'Tis Thee, O God, we praise,
 Thou glorious Creator,
 Righteous in all Thy ways,
 Beyond all beings greater.
 Proud nations Thee ignore,
 Thy holy laws despise,
 Though Thou dost blessings pour,
 On them Thy sun doth rise.

And we ourselves were dead,
 In evil were we lying,
 By sin and Satan led.
 Yet ne'er in sorrow sighing,
 Deep down within the mire
 Of sin we wished to be,
 With ne'er a faint desire
 From bondage to be free.

Thou our Deliverer art;
 'Tis by regeneration
 We are renewed in heart,
 And know Thy great Salvation.
 We may approach Thy throne
 Clad in Thy righteousness,
 By sovereign grace alone;
 This humbly we confess.

We praise with ransomed powers
 Thee, O our great Creator,
 For blessings that are ours
 In Christ the Mediator,
 The Son of Thy dear love,
 Who soon will come again,
 Descending from above,
 To take His power and reign.

THE LEADING OF THE HOLY SPIRIT

"As many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14). There is, possibly, no expression more misused than, "I was led to do this." It is more commonly used in the *first* person than in any other. The thought of most is an impulse that is honestly felt to be God's guidance as to some *special* action. But very often the particular action is not in accord with the revealed will of God. It is so easy to misunderstand, and to think that our own strong feelings are God's answers to prayers. Some, indeed, do not expect the leading of the Holy Spirit *directly*: but others, when they pray, feel they have swiftly a definite guidance "Yes" or "No," or a conviction in the heart, often with words, which they regard as God's own gracious response. We dare not limit Him. Undoubtedly we should be childlike and humble, and thus enjoy the fulfilment of His promise, "The meek

will He guide in judgement: and the meek will He teach His way" (Ps. 25:9). But how "near" we need to walk that we may distinguish God's will from that which is the answer of our own wish and emotion. Are we willing to *test* each guidance by *the written words* of the Holy Spirit? If we are not willing, there is something wrong. If we find that on *some* occasions pride has come in, or that we have done that which we see afterwards to be against the Scripture, we have the greater need for humble testing and quietness. So many quickly say, "I was led" when they can find no Scriptural warrant for certain actions, and they readily satisfy themselves that all is well. This may be unconscious self-confidence, however honest, and may, moreover, be laziness. It is not so easy to *wait* on God, and to remember the men of our "counsel" (Ps. 119:24, marg.) in the various Scriptures which the Holy Spirit applies. It is enjoyable to "feel led," but what if we are not led by the Lord? A wrong claim dishonours Him.

Do not misunderstand me. We dare not make a hurried generalization that whatever we do not approve is "of the devil." The gracious fact that the devil cannot touch our life, hid with Christ in God, is precious. But we must not misstate the protecting power of the Holy Spirit. He has all-power, but, if we *grieve Him*, we cannot experience the fulness of His withholding and His uplifting. It was in a letter to *believers* that the apostle was inspired to write, "Satan himself is transformed into an angel of light" (2 Cor. 11:14). It was with regard to *believers* he said, "I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ" (2 Cor. 11:3, cf. 2:11, 1 Thess. 3:5). We need a constant walk with God, lest we too become beguiled (observe 1 Chron. 21:1).

And so we reach the important fact that Romans 8:14 does not speak of "leading" as to *this action* or *that*, but of the continual docility of a *person*, whose *condition* is one of being led. This means much more than expecting guidance as to occasional larger actions. It indicates a *character* of responsiveness to God's *revealed* will, for the Holy Spirit uses Scripture (John 14:26), and takes of the things of Christ (John 16:14). It is not, "I was led as to that step," when you kindly suggest there might have been an error of judgment. Rather is it the unboasted, unmentioned mark of yieldingness to the truth, so that the *life* is not "according to the flesh." The link ("for") with verse 13 shows this. Judgment of the

self-life *at all times* is the evidence of "being led." This is quite different from the almost glib wording, "I was led to do this or that," or even, "I felt led." When Moses face shone, he knew it not. The attitude God seeks is love's glad abiding, not one of giving way to compulsion, but a state of being "drawn" not "dragged," that all the members may be increasingly devoted to the Lord. Then there is the evidence of sonship. Then it is clear to Whose family we belong. O that this may be our joy, and, beyond that, His joy.

PERCY W. HEWARD

ROMANS 7 AND ROMANS 8

The earlier chapter has perplexed many. Some have suggested it describes the unregenerate man: but though there may often be a keen wish to be "better" in the "goodliness of the flesh," there is much beyond that in the Scripture before us. Others have felt Romans 7 portrays the believer in an early "bondage-experience" from which he finds glad deliverance in the experience of a second crisis. Hence they have spoken of coming out of the seventh chapter into the eighth. At first there seems much to favour this interpretation, and God does graciously grant joyous crises in the Christian life, with real spiritual blessing, and we should seek and value these, though they can never take the place of "abiding" in Christ. But is there another chapter with so many PRESENT tenses, and the apostle's definite use of the *personal* "I"?

Is another key to be found? I would suggest that there is. Chapter 8 is not without its consciousness of the need for mortification (verse 13), nor without its groaning (verse 23). Is the flesh regenerated and sanctified, or judged? Humble believers, instructed by the Holy Spirit, will not hesitate to answer, "judged." Hence it is plain that "in me (that is, in my flesh,) dwelleth no good thing," and growth in grace does not change this fact, nor eradicate the flesh in this life. Chapter 8 does not say that we *have* not the flesh, but that we are not to walk or live *after* the flesh (verse 4). Verse 13 implies that the flesh is in us, *but condemned*. This is clear in Colossians 3:1-4, followed by the searching words of verse 5. Now we can understand more of the standpoint. Romans designedly omits any reference to the Holy Spirit in the unique "present tense" passage of verses 14-25. It is a *background* for chapter 8. We do not go out of chapter 7 into chapter 8, but are

(continued on page 28)

YOUNG PEOPLE'S COLUMNS

Joseph's Clothing

We have all read about the coat of many colours that his father made for Joseph, but there are four other places in the book of Genesis where we are told about his clothing, and all have an interest for us, and teach us some lessons.

A coat stained by blood

The coat of many colours was made by Jacob as a mark of love for his son Joseph. In one sense, although Reuben was the firstborn in time, Joseph was this, for he was the son of Rachel, his father's first love. And as Joseph was in many ways a picture of the Lord Jesus, we are reminded that the Lord was the "Firstborn" of God the Father (Col. 1:15-18). Many servants were in the world speaking God's Word, but at last God spoke by His Son (Heb. 1). The love of Jacob for Joseph was deep and tender, but nothing to be compared with the love of God the Father for His eternal Son. So also the robe of the Lord Jesus is that which *He Himself made*. It is called a "robe of righteousness," because wrought by His perfect obedience.

Joseph was hated and rejected by his brothers. It was in their hearts to kill him, but they stripped him of his coat and stained it with blood of an animal, so that when Jacob saw it, he mourned and wept, thinking his son was dead. But the Lord Jesus actually died at the hands of His brethren, the Jews, who cried, "His blood be on us and on our children." Jesus died *because He gave Himself*, not only because cruel men nailed Him to the cross.

So the blood-stained coat of Joseph may remind us that the Lord Jesus made a robe, not of many pieces, but of one perfect righteousness, which covers all those who are redeemed by His blood.

A Coat left in the hand of a temptress

Joseph was a slave in the house of Potiphar, an Egyptian army officer, who found him so trustworthy that he left everything in his servant's care. But the master's wife was very wicked, and tempted him to do wrong, but he told her, "How then can I do this great wickedness, and sin against God?" What a noble answer! But the temptation did not cease, but continued day by day, until one day this bad woman caught him by his coat, but he got away, leaving his coat in her hand. She told her husband a lie, and he believed her, and put Joseph in prison. Many of God's people have suffered like this down the ages. Did not the Lord Jesus say, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake"? Yes, Joseph would rather lose his coat than

lose his purity. And may our readers, in this sad and evil age, be ready to lose anything than give way to temptation, and sin against God (see 1 Cor. 10:12-14).

Prison Garments

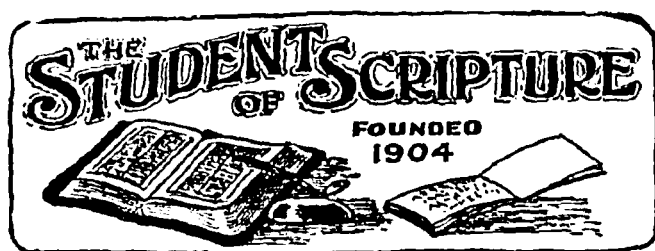
From a slave to a prisoner. It seemed that things went from bad to worse with Joseph, but the LORD was with him (Gen. 39:2, 21), and though so badly treated, he never fretted, but did everything, even in the prison to the glory of God. The time had not yet come for him to see that God meant all he was going through "for good" (see Gen. 50:20). He was patient, and God worked for him in His own time and way. Surely, here is a lesson for us (Rom. 8:28).

(If the Lord will, to be continued.)

ROMANS 7 and 8 (continued from page 27)

to learn the present experience of the latter as soon as we are brought down to lowly consciousness that our only hope is in His work. Chapter 7 shuts us up to Him. It is so natural to seek victory in our activities, but self cannot conquer self. We must have the hollow of our thigh out of joint, as it were, that we may cling and not wrestle. "We are not sufficient of ourselves to think anything as of ourselves." We need to learn the "hardest lesson—"no confidence in the flesh." O how much failure exists, with division among believers, because we spare the best of Amalek, the best of the flesh. We can "do" much in Bible study and Christian service, and there is much gold as well as much shining dross. But if only self as a whole were judged in me and in you, we should be led together by the gracious and blessed Holy Spirit of God into wondrous and felt unity. The "self" life in its "better" manifestations is the greatest hindrance. The apostle is not speaking of outward sins in chapter 7, but of his perception of the very root as it were, and of the *tiniest* sprouts, that there may be an utter humbling and room for the Holy Spirit. Though it is not "out of Romans 7 into Romans 8," it is not God's will that we should dwell on Romans 7 alone. There is only one Romans 7. The next chapter is designedly longer, and a climax. If we are in the two chapters together, chapter 8, with the stress on the personal indwelling Holy Spirit, is to be paramount and the more fully emphasized and evidenced, that we may become more and more like our beloved Lord, representing Him in holy contrast with the world. Our "characteristic" should be the leading of the Holy Spirit. Is it so?

PERCY W. HEWARD



INSPIRED WORDS INSPECTED

No. 87

"Behold, the third time I am ready to come to you; and I will not be burdensome to you; for I seek not yours, but you; for the children ought not to lay up for the parents, but the parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." 2 Cor. 12:14-15.

BEHOLD (idou); particle of exclamation, derived from "eidomen," from "horao" (to see). It occurs often, and is really a Hebraism, and meant call particular attention.

THE THIRD TIME (triton touto); numeral adjective, neuter, for "tritros, -e, -on" (third—"time" being understood, see ch. 13:1). Also the neuter form of "houtos" (this), for Paul had his intention *present* in his mind, though the fulfillment was future.

I AM READY (etoimos echo); adverb meaning "readily," and present tense of verb, (to have or hold). An idiom meaning, "to be ready." We speak of "holding oneself 'in readiness'." The same phrase occurs in (Acts 21:13 and 1 Peter 4:5).

TO COME (elthein); verb, aorist, infinitive, from "erchomai." May be rendered, "to have come."

TO (pros); preposition meaning "toward." With the accusative case, as here, it signifies a moving towards. The whole context indicates that Paul's affections were ever toward his absent "children."

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

AND (kai).

NOT (ou); negative, denying a *fact*, though the verb is *future*. It seems to denote Paul's fixity of purpose (cf. Ch. 1:17, 18).

I WILL BE BURDENSOME (katanarkeso); verb, future, from a compound of "kata" (down or against) and "narkao" (to become torpid or sluggish); hence, "to be torpid against anyone to his detriment." The apostle was not an idler who imposed himself on anyone. He supported himself (and others) by working with his hands (see ch. 11:9, and 12:13).

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

NOT (ou).

I SEEK (zeto); verb, present tense.

YOURS (ta humon); neuter article, plural, accusative, personal pronoun, plural, genitive. Lit., "the things of, or belonging to, you."

BUT (alla); strong adversative conjunction; really "on the contrary." Paul is emphatic.

YOU (humas); they were his "children."

FOR (gar).

NOT (ou).

OUGHT (opheilei); verb, present tense, third person, singular, from "opheilo" (to owe).

THE CHILDREN (ta tekna); article and noun, neuter, plural, from "teknon" (a child); derived from "tikto" (to bear or bring forth); hence a child as one born. It is thus the apostle regards those who were saved through his ministry (see 1 Cor. 4:14, 15). Another idiom is here, a neuter plural takes a singular verb.

TO LAY UP (thesaurizein); verb, infinitive, from thesaurizo (to treasure up).

FOR THE PARENTS (tois goneusin); article and noun, masculine, dative, plural, from "goneus." In the plural means "parents."

BUT (alla).

THE PARENTS (hoi goneis); article and noun, nominative, plural.

FOR THE CHILDREN (tois teknois); article and noun, neuter, plural, dative.

AND (de); conjunction, meaning "but."

I (ego); personal pronoun, first person; from this is our word "egoist," one who lays stress on himself and his own opinions. The personal pronoun is already in the word, "I will spend," but Paul adds "ego" for emphasis, perhaps to remind his readers of what he had been to them (see vv. 11, 12).

VERY GLADLY (hedista); from "hedus" an adjective meaning "sweet," the superlative form being "hedistos" (most sweet). The form "hedista" is really an accusative, neuter, plural thereof, and is used as a superlative adjective, meaning "most sweetly" (with intense relish, as in the enjoyment of food.) Paul could say that not only the Lord was his Portion, but that the very infirmities the Lord, in His wisdom, permitted, were also a sweet portion. Very few saints have attained to this (see verse 9, where this word also occurs).

I WILL SPEND (dapaneso); verb, future, from "dapanao" (to spend, to be at expense); it is derived from "dapto" (to devour). Very significant is the word he uses, especially in its next occurrence, "be spent," with its prefix "ek."

AND (kai).

BE SPENT (ekdapanethesomai); verb, passive, future, from "ekdapanao" (to spend out). The prefix "ek" (out) signifies in composition as here, completion, in full. So the apostle set no limits to the length he would go, in loving service on their behalf.

FOR (huper); preposition meaning "over," here followed by genitive case. Render, "on behalf of."

YOU (ton psuchon humon); article, noun, and personal pronoun, all in genitive, plural. Lit., "of the souls of you." "psuche" means "soul."

THOUGH (ei); conditional conjunction, meaning "if."

THE MORE ABUNDANTLY (perissoteros); adverb of comparative degree. Paul uses it in chs. 1:12, 2:4, 7:15, 11:23 (twice).

YOU (humas).

I LOVE YOU (agopon); present participle meaning "loving," from agapao (to love). The present participle suggests characteristic and continuance.

THE LESS (hesson); comparative adverb, meaning "worse, inferior, weaker." Paul uses it in 1 Corinthians 11:17. Note also the verb "hessothete" in v. 13.

I BE LOVED (agapomai); verb, present, passive. Render, "I am being loved."

he was to be blamed (Gal. 2:11). He warned Titus of "many unruly and vain talkers and deceivers, . . . whose mouths must be stopped, who subvert whole houses" (Tit. 1:10, 11). But the heavenly principle that governed himself, and which he enjoined on his readers was, "Speaking the truth in love" (Eph. 4:5).

Ecumenism—Its Meaning

The word is derived from "oikoumene," a word found in the Greek New Testament, for instance, in Luke 2:1,—"the world." At that time, it denoted that part of the earth's surface over which Cæsar ruled, sometimes called "the Roman earth." Today, its meaning has been enlarged. It embraces the whole wide world. Hence, "ecumenism" is a *world-wide* conception. Locally, its principle is often adopted by a "District Council of Churches." Nationally, it is expressed by "The British Council of Churches," and internationally by "The World Council of Churches." In these last two, "sacerdotalism," on the one hand and "liberalism" (religious rationalism) on the other, are strongly influential.* The ultimate aim is "one world church." Side by side with this "ideal," is that of a "one world state," with an universal parliament. All this *seems* desirable and attractive. Denominational sectarianism *is*, indeed, quite different from the state of things in the early church, but it must never be forgotten that what are called "sects" came into being because of error having crept in, and because of failure to deal with it. The ritualistic "churches" of Christendom hold to false doctrine and idolatrous practice. They are the real schismatics, because their systems have caused the schism. The Reformation cleansed, but not completely, "the Church of England," for even in its evangelical prayer-book, the doctrine of "baptismal regeneration" is taught.* The folder issued by the W.C.C. for the January week of prayer for "unity," this year in no less than three or four places, emphasizes this doctrine, which is a most deadly weapon in the hand of the great enemy of souls. A federation of "churches" under the presidency of the Pope, such as an English Primate recently professed to approve, would mean the embracing of this "doctrine of men," and the "unity" which is sought would mean the "sinking of differences," as it is euphemistically put, but, which would be in reality, the casting overboard of vital parts of Truth. Would not this be the dread sin of

*Sometimes also in regional councils of churches.

*Doubtless, this will be disputed, but the words are there, both in the "christening" service and in the Catechism.

ECUMENICALISM

Its Meaning and Menace

A reader some time ago asked what could be done in a local church in which there were persons who wished to further the cause of this movement, by many hailed as the greatest work of the Holy Spirit for centuries. The purpose of *this magazine*, from its inception, however, has been to expound the Holy Scriptures, and to encourage all real believers to regulate their lives, and to bear their daily witness, in accordance with the teaching therein. In the words of the psalmist, they are exhorted to pray,—*"Order my steps in Thy Word; and let not any iniquity have dominion over me"* (Ps. 119:133). Hence, although the question is an urgent one, the space required to deal with the subject the writer would rather employ in the study of Scripture. Controversy, and particularly if it is for its own sake (and there are some who appear to love polemics), is a fruitless exercise, often resulting in estrangement and bitterness. But there are occasions when a stand must be taken for "the cause of God and of Truth." Paul withstood Peter to the face because

apostasy? Indeed, the momentum that ecumenism has received in the past few years would seem to indicate that THE APOSTASY, as prophesied in 2 Thessalonians, chapter 2, is very near, and will usher in the coming of "The Man of Sin."

The Menace of Ecumenism

The threat to spiritual liberty, locally, nationally, and internationally, is by no means a figment. It is very real. Even the denominational unions, by means of district "superintendents," can exercise an unscriptural authority over the local church. There is, however, nothing whatever in the New Testament to warrant the setting up of national, regional, or district, bodies to organize, direct, or control, the affairs of a local assembly of God's people. There is no such thing in the New Testament as "episcopal ordination," that is the "laying on of hands" by someone in "apostolic succession." A term such as, "The United Church of Canada," for instance, has no Scriptural warrant. The term "church" is used as of a local assembly IN (not of) a city.

In apostolic days, a church came into being through the preaching of Christ crucified, risen, and ascended at God's right hand. This Paul has described as "laying the foundation." Not that he could do this, for the "Foundation IS laid, Which is Jesus Christ." But his ministry, in the power of the Holy Spirit, presented Christ as the Great Rock Foundation, so that what is objectively real became subjectively real in the experience of his hearers, through teaching of the Holy Spirit. Thus a local church was formed—living stones built up upon THE LIVING STONE, Jesus Christ; and this is *the only pattern* for our guidance this day, and ever since the days of the apostles, and which is followed by those who are *Divinely* called to minister in lands overseas. That denominationalism has invaded this sphere is sadly true. But this is no excuse for departing from principles laid down in the New Testament Scriptures.*

It is therefore clear, at least to the mind of the writer, that ecumenism is a menace to the practice of those principles outlined above. It becomes, therefore, the duty of an evangelical local church to dissociate itself from a regional "council of churches" which includes modernist or ritualistic "churches" in its membership. Emphatically is such action essential where the district council recommends members of such "churches" to attend Mass in the local Roman Catholic building, which has been done. Nor should any sacerdotalist, of any communion whatever, be allowed to

*See appendix at end of this paper.

occupy an Evangelical pulpit. It ought not to be necessary to call attention to such matters, but there is much apathy and so-called "charity" amongst professed evangelicals that ecumenically-minded persons have been allowed freedom to introduce and to forward the practise of this false "unity." And once it has got a footing, it becomes increasingly difficult to control or eradicate. Much depends on the faithfulness of local churches. If they fail, the danger is that the Lord's displeasure will be incurred, and the testimony of the local church quenched. The parallel to this, *in the early days*, was the Lord's warning that the "candlestick" would be "removed out of its place." (Rev. 2:5).

Ecumenism and Apostasy

As far as it is possible for human eyes to see, the time is drawing near when these two words will denote one and the same thing; for not only is it the aim of the W.C.C., to bring into being a vast world-wide organizational union of "churches," but there are some who wish to include other "faiths," such as the best of Judaism, Islam, Buddhism, and Brahmanism, and other systems. And this will surely lead on to the coming of the Antichrist. Indeed, it will hasten that awful climax. "Transgressors are to come to the full," "Lawlessness is to abound" (Dan. 8:23, Matt. 24:12). The Lord Jesus said, "When the Son of Man cometh, shall He find faith on the earth?" (Luke 18:8). The outlook seems dark and foreboding, yet the believer is not to be depressed, but to be watchful, and strengthen the things that remain (Rev. 3:2). He is to obey the word of the Lord in 2 Corinthians 6:14-18 and Hebrews 13:13, and, denying ungodliness and worldly lusts . . . live soberly, righteously, and godly, in this present age; looking for That Blessed Hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:12, 13).

Appendix

In the days of the apostles, although there was uniformity of doctrine and practice in all the local churches, this was not maintained by means of a "headquarters," or a central controlling authority over the churches or assemblies. They all "continued in the apostles doctrine, and in the fellowship, and in the breaking of the bread, and in the prayers." There was fellowship and inter-communion. Whilst the apostles lived—and this is particularly true of Paul—oversight was exercised by means of oral and written ministry. Upon him came "all the care of the churches" (2 Cor. 11:28). Paul and Barnabas ordained elders in every church."

(Acts 14:23). He called the elders and exhorted them (Acts 20). We read such words as, "As I teach everywhere in every church," "And so ordain I in all the churches," "the things that I write unto you are the commandments of the Lord," "As I have given order to the churches of Galatia," (1 Cor. 4:17, 7:17, 14:37, 16:1). Although there are now no apostles, their doctrine and practice are clearly delineated in the New Testament. Thus the "unity of the Spirit," manifest in apostolic days, should have continued. Manifestly, it has not. The "one body" character (Eph. 4:4) of the whole church was also that, in miniature, of each local assembly—"Now ye are body of Christ, and members in particular" (1 Cor. 12:27). Rome claims to be this, in "apostolic succession," and its "unity" (rather uniformity) seems to lend colour to her claim, since she asserts that she is "one," and has no fellowship with external bodies. But, of course, the real test—Acts 2:42—is not true of her, except in travesty.

The apostles, except John, had departed to be with Christ when he was given "the Revelation of Jesus Christ." Then the local churches, each having its "angel" or messenger responsible to maintain the position of "a church of a living God, a pillar and ground of the Truth" (1 Tim. 3:15), were "one," though locally autonomous. But this was because the *One Head*, the Lord Jesus, was in the midst of the seven golden lampstands. (Rev. 1). Can it be said that this is the state of the "churches" today? And are we to expect a revival of these conditions? Some answer in the affirmative, others even claim to be *the church of God in a locality*, overlooking the fact that saints (those born again) are to be found in all the sects. The coming of the Lord draweth nigh. Ought not there to be a desire for a manifest unity ere His return? "Wilt Thou not revive US again that *Thy people* may rejoice in Thee."

QUESTION AND ANSWER

No. 6

Please explain Jude 9

The verse reads, "Yet Michael the archangel when, contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the LORD rebuke thee."

This is an instance of Divine revelation, as is also the passage concerning Enoch, for there is nothing in the earlier part of Scripture about either. In Deuteronomy 34, the death of Moses is recorded,—“So Moses the servant of the LORD died there in the land of Moab, according to the

word of the LORD. And HE buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.” Though “an hundred and twenty years old,” he was in the full vigour of health. He died because God decreed it, and that the way might be open for Joshua to lead Israel into Canaan (see Josh. 1:2)

Since the LORD buried him, and kept secret from man the site of his tomb, it might be inferred, and perhaps rightly, that God would not allow pilgrimages thereto. But did the devil know or seek to know, and if so, why? Hebrews 2:14 tells of “him that had the power of death, that is, the devil.” Through him one man sinned, and death came by sin (Rom. 5:12). The sentence pronounced upon him by God was,—“Dust shalt thou eat all the days of thy life.” (Gen. 3:14.) This is confirmed in Isaiah 65:25—“dust shall be the serpent’s meat (bread)” and Micah 7:17,—“They shall lick (up) the dust like a serpent.” To Adam God said, “Dust thou art and unto dust thou shalt return.” That is death. Hence we read of “the dust of death” (Ps. 22:15). Since then, dust is the serpent’s bread, the inference is that *Satan feeds on death*. It is solemn reading in 1 Corinthians 5:5,—“To deliver such an one unto Satan for the destruction of the flesh.”

Do these Scriptures lead to the thought that Satan wanted to disintegrate the body of Moses? There are two persons—Enoch and Elijah—who were taken upward without dying. On the Mount of Transfiguration, Moses appeared, with Elijah. He had died, but, apparently, God had preserved his body to that end, and had commissioned “Michael . . . the great prince which standeth for the children of thy people” (Dan. 12:1 see also 10:21 and Rev. 12:7) to pronounce the Divine sentence on Satan,—“The LORD rebuke thee.”

That Satan has “the might (kratos) of death” is plainly declared, and how often, as recorded in the Gospels, he sought to bring about the death of Christ before the arrival of the “hour” (Luke 22:53), when were fulfilled the word of God to the tempter,—“Thou shalt bruise His heel” (Gen. 3:15).

The foregoing is not to be taken as dogmatic statements, but as suggestions for readers’ consideration.

WATCHFULNESS

In a prophetic context dealing with His Coming, the Lord Jesus uses the word “Watch” four times (Mark 13:33-37); and, lest we think that the expression, “and commanded the porter to

watch," would limit the obligation to a few in the church, the Lord emphasizes in the closing verse, "And what I say unto you I say unto *all*, watch." While some may be equipped more than others to watch, by God's grace, it is nevertheless a responsibility to us all to do this. To watch in the prophetic sense is to be scanning the spiritual horizon and to have an alertness to anything which is related to the coming of the Lord Jesus Christ. It calls for the attaining of a spiritual viewpoint from which the happenings around us can be rightly assessed in the light of the Scriptures. In the *realm of the world* we see people very watchful in various fields. Notice how carefully some scrutinize the fluctuations of prices on the Stock Exchange; and how others are informed up to the minute on the form of ball game players; see how vigilantly military powers keep watch of the skies. Are we, as the people of the Lord, exercising the vigilance we should in the *spiritual* realm?

The figure of the watchman and the watchtower was a familiar one to Israel. Evidently more than one was conscripted for this service, since one man alone could not maintain a continual day and night watch. But whoever was up there in the watchtower was *expected to keep awake*; he was to be an intelligent observer in the interests of his people. Especially at night was he to be alert and ready to give a report on conditions if asked (Isaiah 21:11-12). Even so in spiritual things are, we as believers to keep awake, and see to it that we are viewing things from the right vantage point. If we are viewing things from the world's standpoint, our findings will be coloured and distorted, and there will be confusion and uncertainty as to our line of action.

There are plenty of worldly agencies which are anxious to do our observing and thinking for us, but we must both discern and refuse them if we are to have clear spiritual vision according to God's Word. A worldly agency can view an event right close up, and yet be absolutely blind to its spiritual import. A careful spiritual observer can view the event from afar, and rightly evaluate its significance in the light of the Scriptures. Ezekiel was 500 miles away from Jerusalem, but the LORD shewed him, in the Spirit, what was going on there and what it all meant (Ezek. 8:3-6).

At the time of Christ's birth as a little babe, there were some individuals and companies to whom God was able to reveal tidings concerning the coming of His beloved Son into the world. Among these were the shepherds, the wise men, Simeon, Anna the prophetess, and these, although

having different backgrounds, were all Divinely instructed concerning that One Who was to be the Saviour. In these we have a picture of the remnant of the Lord's people in a revived condition at the close of this age, receptive to His instruction concerning the appearing of the Lord Jesus, and watching with all earnestness from a well separated position. If we accept this figure, we shall find it profitable to notice a few characteristics of these mentioned above. The shepherds were carrying out their usual occupation and watching by night; the wise men were looking upward; Simeon was maintaining a good testimony as being "just and devout;" and Anna was serving God with fastings and prayers night and day. It is interesting to observe that, with three out of four of these, their activity at night is prominent. There is always a tendency, because of weariness of the body, to take things more easily at night-time, but we need to be spiritually awake at night as well as during the day. Shall we not bend all our energies in these solemn and evil days to the holy task of watching, and we shall surely be rewarded with spiritual blessing in this present time, and the unspeakable joy of the realization of the Blessed Hope when the Lord appears in His glory.

S. J. DUCE

"THAT THEY DIE NOT"

The frequent occurrence of these words or others similar is a solemn reminder of—

- (a) The awe-ful holiness of God.
- (b) The stringency of The Law, which itself is "holy and just and good."

For in these dark and still darkening days it is increasingly incumbent on believers to seek "grace, whereby we may serve God acceptably with *reverence and godly fear*; for our God is a consuming fire" (Heb. 12:28, 29). It will be notice that, in the context of these verses, there is mention of the giving of the Law at Sinai, "Take heed to yourselves, that ye got not up into the mount, or touch the border of it; whosoever toucheth the mount *shall be surely put to death*" (Ex. 19:12). "And so terrible was the sight, that Moses said, I exceedingly fear and quake" (Heb. 12:21).

Indeed, "the Law was given by Moses, but grace and truth came by Jesus Christ." Yet, although through Him we have access, in One Spirit, unto the Father, holiness becometh His house, Whose house are we. "Become ye holy, for I am holy."

The strict rules of the Law relating to the approach by priests and Levites to the Tabernacle

and all connected with therewith may help believers today, not only to render humble gratitude for their far greater privileges, but to remind themselves that the God of Israel is *their* God, "glorious in holiness." True, they have "boldness to enter into the Holiest by the blood of JESUS," yet, in drawing near, it is to be with "hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:19-22, and see 2 Cor. 7:1).

A RIGHT APPROACH TO GOD

When Aaron and his sons were set apart for their priestly service, they were washed with water, and clothed,—Aaron with garments "for glory and for beauty" (Ex. 28:2), and likewise his sons (verse 40). Upon the hem of the blue "robe of the ephod" were fastened golden bells, alternating with pomegranates of blue, purple, and scarlet. Not only was there that which symbolized fruitfulness, but there were to be sounds pleasant to the ear of God. Moreover Aaron dared not go in or come out of the holy place, except in the Divinely appointed garments, the golden sounds being evidence that he was thus attired. And this was in order that "that he die not." Do we, so much more highly privileged, thus draw near to our gracious God, having on a robe of righteousness, and with the golden accents of worship, praise, and prayer? Can our gracious God say to us, "Let Me hear thy voice for sweet is thy voice" (Song 2:14)?

When Aaron and his sons were consecrated, they were commanded, "abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the LORD, *that ye die not*" (Lev. 8:35). This may have been a considerable strain on the body, for it was a continual vigil. Yet they "did all things which the LORD commanded." How much more should the present-day holy priesthood (1 Pet. 2) be ready to obey exactly, *out of love*, whatsoever our Lord commands us!

Acceptable Service

Aaron and his sons might be properly attired and equipped for priestly service, but they could not go into the Holy Place, or offer any sacrifice without first washing hands and feet. Therefore the Laver was provided, filled with water, from which they obtained a supply for such washing. We read of a "washing of water by the word (a spoken word)," and of "the washing of regeneration" (Eph. 5:26, Titus 3:5). None can come near to a Holy God who know nothing of this in ex-

perience. Such is *once for all*, but, as the Lord Jesus said to Peter, "He that is washed (hath been bathed) needeth not save to wash his feet" (John 13:10). Being "clean every whit," the believer is brought nigh, and made "accepted" before God: but in his day by day experience, he needs to cleanse hands and feet, to confess failure in his behaviour and his walk. The people to whom James wrote needed such an exhortation as,— "Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners, and purify your hearts, ye double-minded" (James 4:8, and context). Let us heed this exhortation, for some Christians are in friendship with the world, and in course of "leaving the first love" (Rev. 2:4).

The words, "that he die not," belong to the Law, yet such an example as Ananias and Sapphira, and the words of 1 Corinthians 11:20 are recorded in the New Testament Scriptures. Therefore, "Let us search and try our ways, and turn again unto the LORD. Let us lift up our heart with our hands unto God in the heavens" (Lam. 3:40, 41).

Some further thoughts along this line may be expressed later. In the meantime, let it be remembered that saints are "a holy priesthood" (1 Peter 2:5) and that "holiness becometh God's house for ever" (Ps. 93:5).

THE SWORD and THE PROPAGATION OF THE GOSPEL

(concluded)

In answer to their observation the Lord simply says, "It is enough." He would not continue the discourse, or enlighten them further at that time. When He, the Spirit of Truth should come, He would bring all things to their remembrance, and guide them into all truth. But now the one who was to betray Him was at hand. He was about to be delivered into the hands of wicked men, and to be crucified and slain.

But why this great change? Why could they not go forth as formerly? Even because, as the Lord explained, the things concerning Him had an end. No longer was He presenting Himself to the nation as their King and Messiah. The nation had rejected Him. They had numbered Him with transgressors, and His earthly ministry to the nation was at an end. And although a further witness with signs and wonders wrought by the apostles was to be given to the nation, and space for repentance, yet

their continued rejection was foreknown, as also the persecutions His followers would endure.

Peter shortly afterwards, when in Gethsemane, still misunderstanding the Lord's teaching, takes a sword and uses it to defend his Master. But the Lord forbade him saying, "*Put up again thy sword into its place; for all they that take the sword shall perish with the sword.*"

The Lord did not desire or need (verse 53) His servants to fight for Him. If they had done so, He would only be perpetuating the existing order as among the nations of the world, where the sword decides and is the final arbitrator.

His kingdom however, was not of this world (John 18:36), not from hence. It was heavenly and spiritual in character, and was to be established in a way contrasted with the kingdoms of this world, namely, through the Lord's redemptive work on the cross, and by His redeeming love operating by His Spirit in the hearts and lives of those who believed and confessed His Name. (Matt. 26:54; John 18:11.)

"WITH IT"

From time to time, slogans and catch words or phrases are coined by persons unknown, and become popular. Many are inane, and some cynical and callous. How heartless is the phrase, "I couldn't care less." Yet it has been used when reminding a person that death is certain and does not end all. "After death the judgment."

Another phrase, much in use today, is "With It." Who invented it, and who can define exactly what it means? What is "It?" People are told these words if they venture to disapprove of anything that is not "straight" or that is unseemly. "It," apparently, is something that "everybody does," and those who do not join in are said to be "square," that is, presumably, because they do not fit the nicely-rounded holes others prepare for them. Yet at one time, this word had a good meaning. A "square deal" meant something scrupulously honest. "Standing four-square" denoted firmness and stability. How debased can even words become.

But there is something sinister about "With It," particularly in regard to "It." The Bible speaks of a "spirit" that works in the children of disobedience, and of one who is called "the god of this age." The phrase, "The Spirit of this age" may well be the "It." "with" which many are, and therefore in a kind of slavery, for the spirit of

the age is an evil spirit, the Devil.

It is then very serious to be "with it" in that sense. It means that you are drifting with the stream of evil instead of swimming against it. It means you are friendly with Satan, although not realizing how fearful is your state. You are not free, and if you continue being "with it," your fetters will become stronger, and your slavery perhaps unchangeable. Are you conscious of your danger? Do you wish to be free? You cannot free yourself, and Satan will not release you easily. Only One is stronger than he. It is the Lord Jesus Christ, who is mighty to save.

Is He willing to set you free? He is certainly able, but are you willing to trust Him? He has said, "If the Son (of God) shall make you free, ye shall be free indeed." The Bible speaks, too, of "the glorious liberty of the children of God," but "whosoever commits sin is the slave of sin." May God give you a desire for true freedom, so that you may no longer be "with it," but "with HIM," who gave Himself to the death of the cross, in order to make a Ransom for many, thus paying the price of their redemption.

NOTES ON MEMORIZED VERSES

ROMANS 10

18. These words apply to Israel. 19. They *heard*, but did not know. Jealousy (see also ch. 11:11-14). 20. The sovereignty of grace. 21. The accountability of man.

ROMANS 11

1. Paul was saved, a proof that Israel has not been finished with. 2, 3, even though Elijah interceded against them. 4. A further proof, a reserved remnant, 5, even as there is today. 6. All of grace see Ch. 4, 1-4). 7. Unrewarded seeking, but grace leads to "obtaining" by those *not* seeking (cf. Ch. 10:20). *Electing* grace; some blinded (hardened, 2 Cor. 3:14). 8. Israel's sad state, as in the past (Isa. 6:9-10). 9, 10. "Always" does not mean, "for ever," but "continually." 11. Their "fall" is not the "goal," but a means used in the Divine sovereignty for salvation to come to the nations. 12. Riches of which we Gentiles *now* partake; then how much greater such riches when Israel is restored. 13. Paul's mission (cf. Gal. 2:7-8). 14. But his "brethren" (Ch. 9:1-3) ever on his heart. 15. They—the nation—*shall* be received. 16. What is holy begets what is holy. 17. "Some," not "all." The olive tree has not been destroyed, but wild olive branches (Gentiles) have been grafted in among *them*." 18. so there is no room for boasting. The "root" remains. 19, 20. The "natural" branches (some, not all) broken off because of *unbelief*. The "grafted-in" branches are there *by faith*. 21. But faith must be accompanied by "fear" (cf. Heb. 4:1). 22. Solemn words—"lest He also spare not thee," and "thou also shalt be cut off." A call to make *our* calling and election sure. (2 Pet. 1:10). 23. God is *able*, and, 24, *will* graft in again the natural branches, for they, in God's time, will cease to "abide in unbelief." Note,—"contrary to nature," for *natural*

grafting is of a good "scion" into a wild tree. God's ways are not man's ways. 25. "In part," and that only "until." 26. "All Israel" means the nation. This is confirmed by the use of the name, "Jacob." 27. The covenant (see Jer. 31:31-34). 28. Their enmity over-ruled for our blessing. The election (verses 5 and 7) because of God's love. 29. No change of mind on God's part. 30. Past disobedience, yet mercy shewn. 31. Your mercy a pledge of future mercy to them. 32. God has "shut them up" in unbelief—"all." But "all" shall have mercy. Yet the context teaches this will *only be by faith*. 33. God's wisdom, knowledge, judgments, ways, are beyond us, for 34, no one can know His mind, whose understanding is infinite. 35. Initiative is all and always in and with God. 36. "Out from," "through," and "with a view to" Himself. Man and his boasting is excluded. *All the glory is God's.* To this every true child of God says, "Amen."

ROMANS 12

1. Sacrifice; the word means what is *killed*, yet here it is *living*. Is there any connection with Ch. 8:36? 2. "This *age*" has its *fashion*. The believer has to have a

new form; the word signifies, "metamorphosis." 3. How the saint should be watchful over his thinking. 4, 5. For this affects the harmony between the members of the "one body." 6. The "gifts" must not lead to high-mindedness (v. 3) but he used to build up the body. 7, 8. It is not enough to possess "gift." How are we using it? 9. It is significant that "love" is next mentioned cf. 1 Cor. 13:1, 2, 8). Also there is a right hatred. 10. Kindly affectioned" means to love warmly, as of one's kindred. The saints are a family. 11. Not idleness, but enthusiasm, literally "boiling." The saint is the Lord's bond slave. 12. All the *verbs* used here indicate character and continuance. 13. So also here. Fellowship and the *pursuit* of hospitality. 14. An echo of the Lord's words (Matt. 5:44). 15. A test of character. 16. What are we "minding." High things or humble things? 17. Another echo of the Lord's words (Matt. 5:38-39). 18. "If possible;" the saint is not to make it impossible. 19. The Lord Jesus is our Example (1 Pet. 2:21-23). 20. A quotation (Prov. 25:21-22). "Coals of fire" to consume, not him, but his enmity. 21. The saint is to overcome, not be overcome.

SUGGESTED DAILY READINGS
"IF THE LORD WILL"—JULY, 1966

SUGGESTED DAILY READINGS
"IF THE LORD WILL"—AUGUST, 1966

Day	READING		LEARNING		Day	READING		LEARNING	
	Deut.	Mark	Psalm	Romans		Joshua	Luke	Eccles.	Romans
1	27 11-26	14 17-31	144 1	10 18	1	13 1-14	8 41-56	1 16	11 28
2	28 1-14	32-45	15	19	2	15-33	9 1-17	17	29
3	15-30	46-52	145 1	20	3	14 1-15	18-36	18	30
4	31-47	53-72	21	21	4	15 1-20	37-48	3 1	31
5	48-68	15 1-13	146 1	11 1-	5	21-63	49-62	2	32
6	29 1-15	14-25	10	2	6	16 1-10	10 1-22	3	33
7	16-29	26-38	147 1	3	7	17 1-18	23-42	4	34
8	30 1-10	39-47	20	4	8	18 1-14	11 1-20	5	35
9	11-20	16 1-20	148 1	5	9	15-28	21-36	6	36
10	31 1-15	Luke 1 1-25	14	6	10	19 1-16	37-54	7	12 1
11	16-30	26-40	149 1	7	11	17-34	12 1-12	8	2
12	32 1-18	41-64	9	8	12	35-51	13-30	4 9	3
13	19-34	65-80	150 1	9	13	20 1-9	31-44	10	4
14	35-52	2 1-17	6	10	14	21 1-26	45-59	11	5
15	33 1-29	18-35	—	11	15	27-45	13 1-17	12	6
16	34 1-12	36-52	—	12	16	22 1-20	18-35	5 9	7
17	Joshua 1 1-18	3 1-22	Eccles. 1 1	13	17	21-34	14 1-14	10	8
18	2 1-24	23-38	2	14	18	23 1-16	15-35	11	9
19	3 1-17	4 1-22	3	15	19	24 1-16	15 1-10	12	10
20	4 1-24	23-44	4	16	20	17-33	11-32	7 5	11 12
21	5 1-15	5 1-17	5	17	21	Judges 1 1-20	16 1-18	6	13
22	6 1-16	18-26	6	18	22	21-36	19-31	19	14
23	17-27	27-39	7	19	23	2 1-13	17 1-19	20	15
24	7 1-26	6 1-16	8	20	24	14-23	20-37	29	16
25	8 1-17	17-36	9	21	25	3 1-11	18 1-14	8 1	17
26	18-35	37-49	10	22	26	12-31	15-28	5	18
27	9 1-27	7 1-18	11	23	27	4 1-24	29-43	8	19
28	10 1-21	19-35	12	24	28	5 1-15	19 1-27	11	20
29	22-43	36-50	13	25	29	16-31	28-48	12	21
30	11 1-23	8 1-21	14	26	30	6 1-18	20 1-18	9 13	13 1
31	12 1-24	22-40	15	27	31	19-40	19-26	14	2

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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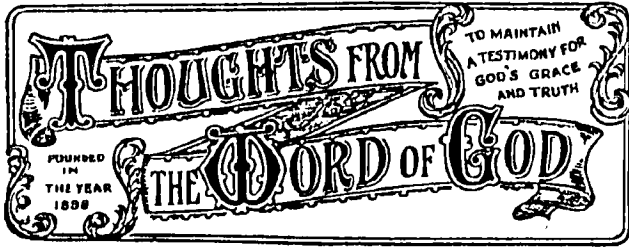
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"Our Lord Jesus Christ, Which in His times He shall shew, Who is the Blessed and Only Potentate, the King of kings, and Lord of lords."

I Tim. 6:14-15

The saints through everlasting ages shall
A new song sing
Of Moses and the Lamb,
Before the One "I am";
In holy courts above,
Of everlasting love
To God and to the Lamb their song shall swell,
Praising the King.



WORDS OF ENCOURAGEMENT

"The Hope which is laid up for you in the heavens."

Col. 1:5.

The believer has not a "forlorn hope," or the half-doubting expectations of the earthly-minded. Nor should he dishonour the Lord by unworthy fears for the future. It is a Blessed (happy) hope for which he looks; it is a Living Hope to which he has been begotten, by the resurrection of Jesus Christ from the dead (1 Pet. 1:3). All is centred in HIM, for He IS . . . our Hope (1 Tim. 1:1).

Beyond human understanding are the things prepared by God for them that wait for Him, for them that love Him (Isa. 64:4, 1 Cor. 2:9). Beyond the "things," moreover, is the Holy One in Whom we are blessed with all spiritual blessings in the heavenlies (Eph. 1:3). We look for a Saviour, now at God's right hand, for "when Christ, Who is our Life, shall appear, then shall we also appear with Him in glory." (Col. 3:4). The Colossians were "in Christ." They had a hope laid up for them in the heavens, yet they were "in Colosse." As the Father had sent His Son into the world, so the Son sent His people into the world (John 17:18). Their world was much as the world today, with its encroachments on the church, with its "philosophy and vain deceit," its "tradition of men," its "will worship," and carnal religion. Man is essentially unchanged, but "Jesus Christ is the Same yesterday, and today, and for ever." Men's hearts will be "failing them for fear, and for looking for those things that are coming on the earth." It is then the words of the Lord will be precious,—*"And when these things begin to come to pass, then LOOK UP, and LIFT UP your heads, for your Redemption draweth nigh, because of the Hope which is laid up for you in the heavens."*

Poem to Help Christian Experience—No. 274

Our God, Thou didst choose us
All blessings to give,
Nor dost Thou refuse us—
'Tis by Thee we live.
Not for our behaviour,
But all of Thy grace,
We see in our Saviour
The Light of Thy Face.

We yield Thee thanksgiving,
Our souls we uplift
To Thee everliving.
How great is the Gift
Unspeakable, gracious,
The Son of Thy love,
Whose work efficacious
Now pleadeth above.

For He Who atonement
Hath made by His blood,
Now knoweth enthronement
By Thee, O our God.
How can we cease praising
For Thy belov'd Son,
For love so amazing,
The work He hath done!

Thy Son all victorious
O'er sin and the grave,
Soon cometh, all glorious,
His chosen to save.
Then sighing creation
Shall cease from its groan;
Then shall ev'ry nation
Submit to His throne.

THE HOLDING FAST OF TRUTH

"Holding fast the faithful Word, as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Tit. 1:9). It is not enough to have a general knowledge of truth. We need to grasp, and delight in, the words of GOD. If, in mercy, we are His, we may expect many temptations to let go part of His instruction. But truth is *one* whole, and *any* surrender weakens the *whole* testimony. Men may call us fanatical and narrow-minded. Our responsibility is not to them, but unto GOD. Let there be no misunderstanding; our speech should be no proud dogmatism, but it is impossible to compromise for one hour to the glory of God (Gal. 2:5). Our trusteeship is not a matter of convenience, but of responsibility. If we betray our trust in order that our path may be easier or more popular, how grievously we dishonour the LORD'S Name. And have we not often done this?

The man marked out for useful service is one who *holds fast*. And such a believer will GOD use to exhort and convince. But if we do not know what we believe, or why we believe, if we say "Yes" to sound doctrine, and "Yes" to its opposite, there is no power, we mislead, and are sinning against GOD.

We should also recollect the words of Revelation 3:11,—“Hold that fast which thou hast, that no man take thy crown.” If we value the LORD'S promise of reward, let us be concerned to “continue in the things which we have learned and have been assured of”; let us remember that Satan can be disguised as an angel of light, and that error does not proclaim itself as such. In two other passages in those wonderful seven epistles (Rev. 2 and 3), the Lord Jesus lays emphasis on holding fast (2:13, 25), and the same word is used of His firm grasp of His own (2:1), as indeed of the sad contrast with sound doctrine, in chapter 2:14, 15.

Let us not conform to the world's plea for “uncertainty” as to truth. Many will tell us that all have a right to their own opinions, and that we must not be too firm. Undoubtedly there are verses of Scripture as to which we must speak cautiously (for example, we may not know when the 2,300 days of Daniel 8:14 will start), but as to our soul's salvation by the blood of the Lord Jesus, and so much of precious truth, surely our hearts can testify that we have been brought from all uncertainty by the Holy Spirit's inworking, and that we can speak with godly convictions, to deny which would be to ignore the work of GOD in our hearts.

May we have grace to act wisely, and thus serve and praise our glorious LORD. So shall we enter into the precious twofold encouragement and test of Hebrews 3:6,—“Christ as a Son over His Own house, Whose house are we, if we HOLD FAST the confidence and rejoicing of the hope firm unto the end”: and “we are made partakers of Christ, if we HOLD the beginning of our confidence STEDFAST unto the end.” (Heb. 3:14). The “holding” does not save, but it shews that salvation is possessed, even as the tests applied to a diamond do not make it, but only prove it real. Salvation is a gift, but fruit is an expected result. If there is *no grasp of truth*, where is our life? And let us remember that we hold the truth because the One Who is the Truth (John 14:6) holds us. Thus all pride is laid low. Let us glorify His Name.

PERCY W. HEWARD.

“TO WALK AND TO PLEASE GOD”

(1Thess. 4:1)

The believer has been brought into an entirely new sphere (Rom. 10:4). In that sphere it is a constant *privilege* to do the will of God (Rom. 12:2). New capacities have been granted, and it is appointed to him to use his new life, and to appropriate the many blessings which God has made so freely available. The natural man only produces natural actions. The child of God is one who has been *born* of the Spirit, and from him spiritual activities are expected, in the power of the Holy Spirit Himself (see Ephesians 2:10).

This is not a *theory* of salvation, nor of sanctification. It sets forth a wondrous *fact*, an amazing change that has actually taken place, an unexampled privilege and opportunity. If we are among the “called of Jesus Christ,” let us lay these things to heart, and seek His glory.

The apostle *beseches* and exhorts children of God, but yet he uses the solemn word, “ought.” It is a holy *duty* for *saved* ones to act correspondingly. Love does not remove, it intensifies the word, “ought.” And the plural, “you,” is significant, for believers are encouraged *together*, to walk *together*, to please God *together*. God saves individually, but He does not save us that we may remain merely units. Many Scripture commands of the present dispensation are definitely in the plural, and one saint alone cannot fulfil such, though *this* is no excuse for remaining in disobedience. Rather it condemns the two extremes—one of sinful fellowship, the other of sinful isolation unto oneself. CHRIST must be the Centre whether of few or many; else there is confusion.

Returning to our text, “To walk”; it is not enough to talk. “The talk of the lips tendeth only to penury” (Prov. 14:33). God has ever appointed and approved a right walking. We call to mind the words,—“I am the Almighty God: walk before Me, and be thou perfect” (Gen. 17:1), and,—“The churches . . . walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied” (Acts 9:31); passages dealing with different dispensations, people, and circumstances. True walking implies, (a) the manifestation of life, (b) uprightness, (c) firmness, (d) possession of an object in view, (e) right energy in progressing toward it. Here we have the opposite of backsliding, and also remember the words of the Holy Spirit in the Epistle to the Ephesians, in which saints are bidden to walk circumspectly, to walk in love, as Christ hath loved, and so forth.

continued on page 47

Note on the foregoing.

The above is an extract from a book by Dr. J. I. Packer, and published by The Inter-Varsity Fellowship, entitled, "Fundamentalism and The Word of God," which the editor has read with interest and profit.

YOUNG PEOPLE'S COLUMNS

Joseph's Clothing

(Concluded)

Prison Garments

When Joseph was stripped of the coat his father made for him, he little knew all that he would go through during the next thirteen years. Did he think of his dreams, and look forward to the time when, in God's purpose, a great change would come to him?

We saw him last in prison, and prison garments are not something to be proud of. And yet there are people today in a prison of their own making. Through giving way to bad habits again and again, a time comes when they cannot be free. Sometimes a person, maybe a child, pities himself, thinking no one cares for him, and brooding over his *fancied* trials, clothes himself, so to speak, with prison garments. Strange to say, people in such prisons seem to like to be there, and prefer their prison garments to the lovely "robe of righteousness" which covers those who have put their trust in the Lord Jesus as their Saviour. May our readers all be such as are saved by the grace of God.

But Joseph's prison garments had to be worn until God brought him out. How was this? We are told how in Genesis, chapter 40. The king had put his chief butler and his chief baker into prison because they had offended him. Joseph was put in charge of them. One day they were very sad because they each had a dream, and no one was able to tell them the meaning. But Joseph trusted God, and God entrusted him with being able to explain dreams. "Do not interpretations belong to God?" he asked. And then he told the meanings of both. They came true, just as Joseph said. The chief baker was hanged, and the chief butler was set free, and served the king as before. Yet, although Joseph asked him to remember, the butler forgot all about him, until the king had two dreams two years later. He, too, could find no one to tell their meaning. Then the butler remembered Joseph. So "Pharaoh sent and called Joseph, and they made him run out of the dungeon, and he shaved himself, and changed his raiment, and came in unto Pharaoh" (Gen. 41:14). For who would dare to come to the king dressed

in prison garments? We may stay a few moments to think of the King of kings, and to remind ourselves that we may not draw near to Him in filthy prison garments. "All our righteousnesses are as filthy rags." Some people are quite satisfied with their fancied "goodness," and hug their "prison garments" close to themselves, but, as we have said, we must be properly dressed if we approach God. That dress is the righteousness of Christ which He made by His lovely life of obedience. How many of our readers are thus dressed?

Joseph stood before the king, and again gave all the glory to God, by his words,—"It is not in me. GOD shall give Pharaoh an answer of peace." He not only told the meaning of the dreams, but advised the king to "look out a man discreet and wise," who would gather into storehouses all the corn which would be reaped during the seven years of plenty, so that the people would not starve in the seven years of famine. "And Pharaoh said unto his servants, Can we find such a one as this is, a man in whom the Spirit of God is." So Joseph was the "man discreet and wise," and was appointed to prepare food for the coming lean years.

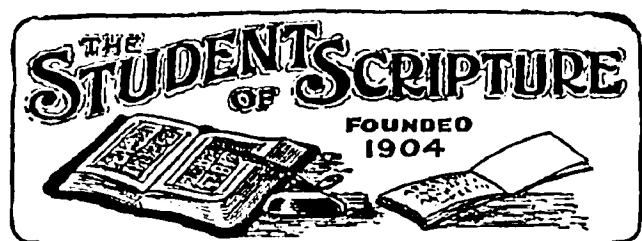
Vestures of Fine Silk

Joseph never went back to the prison, but he was made next to the king, who said, "See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine silk, and put a gold chain about his neck, and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee." Thus we see a faint picture of the Lord Jesus, Who humbled Himself, and became obedient unto death, even the death of the cross. And in the Name of Jesus *every knee shall bow* (Phil. 2). And just as Joseph was the same person, with the same humbleness as before, so the Lord Jesus is "the Same, yesterday, and today, and for ever."

Changes of Raiment for the Brethren

After a time of great anxiety and conviction of sin, the brothers of Joseph were brought to friendship with him. When he made himself known to them, "he kissed all his brethren," thus shewing he forgave them, and that there was no more enmity between them. "After that his brethren *talked with him.*" But he wanted them to *be with him*, and called them and his father and all the family into Egypt. When he sent them to their father, with wagons full of good things, he gave to each brother *changes of raiment*. And again we are reminded that the Lord Jesus has not only reconciled His people to Himself, "having made

peace by the blood of His cross" (Col. 1:20), but He is not ashamed to call them brethren (Heb. 2). Also He has *changed their clothing*, taking away their filthy garments, and putting on them His robe of righteousness. How many of our readers thus know the Saviour?



THE LONG-SUFFERING OF GOD

"The God of Patience." These remarkable words are found in Scripture, (Rom. 15:5) as also the words, "long-suffering" and "forbearance." Indeed, as to these two last, they are more frequently used of God than of man, and the reason is not far to seek. Man is naturally impatient, as to himself, his fellowmen, and in regard to God. He chafes under any check to his plans and schemes, whether it be in the nature of sickness, hindrance or opposition from without, or his own misjudgment. He is irritated by the failure of those around him—or what he conceives to be failure—and, if in a position of authority, tends to become severe and even ruthless. The despotic rulers of past and present ages exhibit this trait of character. But when man shews himself impatient as to God and His ways, he is both sinful and foolish; sinful, because he dares to criticise the Almighty and All-wise God; foolish, because he cannot know all events and all circumstances, and therefore cannot appreciate God's "silence" (Psalm 50:21) amid the outrageous behaviour of men as individuals, companies, and nations.

Strength of character, however, is often accompanied by steadfast patience and magnanimity. Thus, in some small degree, the unparalleled long-suffering of God can be appreciated. God is majestic in His forbearance, glorious in His patience.

The word in the Hebrew, "forbear," is MASHAK, meaning "to draw out or stretch out" (Nehemiah 9:30), and suggests an extension of a time of waiting and giving opportunity to repent. The word in Greek so translated is ANOCHE, signifying "a holding back" (Matthew 17:17, Romans 2:4, 3:25). Again, this is with a view to affording men space to repent. "Long-suffering" in Hebrew is EREK APH, and signifies the long with-holding

of anger, and is found in Exodus 34:6, Numbers 14:18, Psalm 86:15, Jeremiah 15:15. The Greek word, MAKROTHUMIA,* approaches this in meaning, though it may also suggest a "lengthening out of the desire." (See Luke 18:7, Rom. 2:4, 9:22, 1 Tim. 1:16, 1 Pet. 3:20, 2 Pet. 3:9, 15.) The words "patient" and "patiently" each occur once in the Old Testament Scriptures, but are not used of God, and in the New Testament, these and the word "patience" are mostly used of the saints (Col. 1:11, Heb. 6:12).

Considering "long-suffering" and its kindred virtues as attributes of God, we may think of them as manifested in His dealings with mankind:—

- (a) Before the Flood.
- (b) Since the Flood, particularly in relation to Israel.
- (c) Until the first Coming of Christ.
- (d) In the present age.
- (e) With regard to those redeemed by Christ.

(a) *Before the Flood.*

Not only did God shew gracious forbearance when the first man transgressed against Him, but He endured with long-suffering the increasing wickedness of Adam's descendants. The seed of Cain and that of Seth grew together, but at last so great was man's sinfulness that it was said by God, "It repenteth Me that I have made them" (Gen. 6:7). Yet still "His long-suffering waited in the days of Noah, while the ark was a preparing" (1 Pet. 3:20) and at last, man being still unrepentant, though they had Noah in their midst, "a preacher of righteousness" (2 Pet. 2:5), the flood was brought upon a world of ungodly ones.

(b) *After the Flood.*

There was failure in the spared family after the flood had been removed (Gen. 8:21 may illustrate), and man shewed his evil heart as generation succeeded generation. The condition of Sodom and Gomorrah was indeed fearful, and received judgment from God, but not without warnings beforehand, such as the defeat in battle (Gen. 14). Moreover, they had "Just Lot" in their midst, and although his witness was marred by his being in that wicked place, yet still he was God's child, and in His over-ruling, a warning to them. Abraham was told by God in a vision that, "the iniquity of the Amorites was not yet full" in his day. But, at the appointed time, God intervened, rescued Israel from Egypt and, after forty years, the chosen nation became the executors of God's wrath against the appalling wickedness of the Canaanites and those who inhabited Palestine.

* MAKRO=far or long. THUMOS=soul or anger.

Toward Israel, too, as Nehemiah 9 records, the long-suffering of God was particularly shewn. They provoked Him constantly, yet He never gave up the nation, though He chastened them with severity. Such an historical psalm as the seventy-eighth beautifully illustrates.

(c) *Until the first Coming of Christ.*

Very few were ready to welcome the advent of the Messiah when He came first into the world. This shews how much failure and corruption had crept into Judaism. When Christ came to His own things, His own people received Him not. Many, indeed, hung upon His words and followed Him about, yet many hated Him without a cause, went about to stone Him, and finally crucified Him. Yet how gracious He was in the midst of such rejection! He endured (was patient under) the Cross. And the Holy Spirit speaks of the "Patience of Christ" (2 Thess. 3:5 margin).

(d) *The Present Age.*

This has had centuries of Christian* witness and has been marked by immense strides in increase of knowledge, yet man by his wisdom knows not God. Rather, he uses his attainment partly to prepare for war, and partly to make the world as comfortable a place as possible to dwell within. He does not look upward. Heaven and Hell are not real to him. Yet God is full of mercy and long-suffering. He warns, He chastens, He occasionally shews His power, as when He permits an earthquake, but man is unresponsive. His own nation of old—Israel—still rejects Christ (except a remnant according to the election of grace) and has suffered and is suffering. Never can it be contended that the state of the world, with its poverty, its oppression, mistrust, suspicion, materialism, self seeking, and violence, is satisfactory to God. Yet His long-suffering waits, but how long?

(e) *Toward His people.*

It cannot be said that the disunity amongst those who own His Name, as well as the low spiritual state often manifested, glorifies God. It is clearly against His plan for His redeemed. Individually they humbly acknowledge that, "It is of the Lord's mercies we are not consumed" (Lam. 3:22). Each child of God has cause for deep thankfulness on account of His long-suffering. Collectively they shall be brought to repentance and oneness of mind and God Himself awaits the approach of that Day with glad anticipation. He is long-suffering to usward (i.e., toward Christians) not willing that any should perish but that all should come to repentance (2 Pet. 3:9, 15). See also Luke 18:7. Truly the believer may give grati-

tude to God for His gracious forbearance toward those whom He has sealed with His Holy Spirit until the day of redemption.

* It is well, however, to distinguish between true "Christian" witness, in separation from the world, of God's "little flock" during the ages, and that of "Christendom." The latter, although embracing many true children of God, has been a hindrance to the witness, which He has ordained for His people, by its worldliness and political ambition.

SOME THOUGHTS ON PSALM 119

Foreword

From time to time it has been suggested that readers learn this psalm, and, as it is placed under the heading, "Learning," on the last page of this issue, and some readers may wish to refresh the memory, having learned it "by heart" some time ago, it is thought the following remarks by one who contributes to this magazine may be helpful.

Ed.

The words of this long alphabetical psalm may seem to some far removed from the language and requirements of the present day. Yet with all the boasted advance and requirements of this "civilized" day and age, many there are who do not have the joy and blessing to which the writer of this remarkable psalm gives voice. It well repays thoughtful meditation, with the prayerful desire to understand more of the deep underlying principles which are interwoven in its 176 verses. The reading of these will surely be a guide and stimulant to prayer, for there are at least forty-two distinct prayer requests to be found therein. It is not the intention of the writer of this paper to go into a detailed study of the Psalm, but to give a little information in a general way which will help any reader who so desires to have a fuller understanding of the structure and import of this gem among the jewels in the Book of Psalms. The Lord will richly bless us when we seek to learn from Him in all our reading and pondering of the Scriptures, and always to the end expressed in verse 171,—"My lips shall utter praise, when Thou hast taught me Thy statutes."

The name of the writer is not disclosed. It seems from indications in certain verses that he was young (9, 99, 100), knew something of riches (14), had suffered for righteousness' sake (23), had a tender heart (136), was a man of prayer (145 to 149), and had served as a soldier (162). What shines out particularly is his deep attachment to the Word of God and his continual contemplation of the ways by which God spoke to, and

dealt with, men. In this he was abundantly rewarded in the goodness of God; and this is equally true today for all who seek to do like wise. If anyone should say that, because conditions today are different, it is not possible to do as this psalm writer, just a brief glance at what he wrote will shew that he was often hard pressed and in a difficult environment. But he was an overcomer by faith, and we who believe in the Lord Jesus Christ are called to be and do likewise.

The Psalm is divided into twenty-two sections, each section having eight verses, and headed by a letter of the Hebrew alphabet. This means that every verse in each section begins with the particular letter by which that section is headed. For example, in the first section each verse begins with the letter "aleph," which is the first in the Hebrew alphabet. Doubtless, this greatly facilitated memory work, and it also reflects on the orderly mind of the Psalmist which was inspired by the Holy Spirit.

The Psalm is built on ten particular words, which are, in the order of their appearing, as follow,—“way” (two distinct words), “law,” “testimonies,” “precepts,” “statutes,” “commandments,” “judgments,” “word” (two distinct words). These occur in almost every one of the 176 verses, and this repetition is meant to impress our hearts. It may help us to consider their import more fully; so, with this end in view, a list of amplified meanings suggested by the original Hebrew is given below. A Young’s or Strong’s Concordance will shew the different uses of the two words each for “way” and “word.”

WAY. (Heb. “derek”), from a root meaning “to tread.” It is used in Joshua 1:3, and suggests the pathway of victory for the believer.

WAY. (Heb. “orach”), from a root meaning “to appoint,” giving the idea of an appointed path and way of living to please God.

LAW has the basic sense of, “to shew,” “to teach,” a pointing out of the way.

TESTIMONY is suggestive of witness. God does not leave Himself without a witness, and the emphasis on this in the Gospel of John (5:31, 32, 36) and his first epistle (5:9, 10) should be noticed.

PRECEPT is from a root meaning, “to visit,” “to inspect.” This brings to mind shepherd care and pastoral oversight; the precepts of the Lord are to have this loving control over our lives.

STATUTE is something which is indelibly fixed. It is from a Hebrew word meaning “to engrave,” and we think of the writing on the tables of stone by the finger of God which

Moses brought down from the mount. The unchangeable character of God’s Word is before us in this term.

COMMANDMENT has the thought of constitution with authority. God’s rights (so often ignored and contemptuously spurned in these days) are implied in His commandments which are essentially for our good.

JUDGMENT means not only punishment of wrong doing, but righteous administration such as will characterize the reign of Christ in the Millennium.

WORD (Hebrew, “davar”); this has a primary meaning of “setting in order.” It answers to the Greek word “logos,” and is revealed as a Name of Christ in the New Testament Scriptures. Truly He is the only One Who can bring order out of the confusion in this world.

WORD (Hebrew, “imrah”) answers to the Greek word “rhema,” and connotes a spoken word, that which comes forth from the mouth, and especially in reference to the Word of God.

How comprehensively these words cover the ground of God’s ways of speaking to, and dealing with, men; it was this knowledge that the Psalmist desired to attain to. What he knew in part, the Lord Jesus knew in perfection, and this Psalm was part of the Old Testament Scriptures which were His continual meditation (Ps. 1:2). Conversely, all these words, when viewed in the light of the New Testament revelation, point to and glorify Him.

STANLEY J. DUCE.

INSPIRED WORDS INSPECTED

No. 88

Giving thanks unto the Father, Which has made us meet to be partakers of the inheritance of the saints in light; Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son; in Whom we have redemption through His blood, even the forgiveness of sins.

Col. 1:12-14.

GIVING THANKS (*eucharistoutentes*); present participle, plural, from “*eucharisteo*,” a compound of “*eu*” (adverb meaning well or good) and “*charizomai*” (to act in grace—“*charis*,” to do what is grateful and pleasing to any one). Hence our word means to do this well; and the use of the present participle implies “characteristically” and “continually.” What a high standard set before the saints! No wonder we read of Divine strength in the previous verse.

UNTO THE FATHER (toi patri); article and noun, masculine, dative, from "pater" (father); hence our word "paternal."

WHICH HATH MADE MEET (toi hikanosanti); article and participle (aorist), dative; in apposition with preceding words. From "hikanoo" (to make sufficient, to render competent or worthy). See 2 Corinthians 3:6.

US (hemas); personal pronoun, accusative, plural.

TO BE PARTAKERS (eis ten merida); preposition meaning "into," "unto," "with a view to"; article and noun, feminine, accusative, from "meris," (a part, a portion, a share, implying participation and fellowship). Render, "with a view to the participation."

OF THE INHERITANCE (tou klerou); article and noun, masculine, genitive; from "kleros" (a lot, a portion; hence, an inheritance). The word occurs in Acts 8:21, from which, with verse 20, we imply the "lot" is not bought but given.

OF THE SAINTS (ton hagion); article and adjective, genitive, plural, from "hagios, -a, -on" (holy). Often rendered "saint" (see verse 2), but in Hebrews 10:19, "ton hagion" is rendered, "Holiest of all." Hence we may here translate, "the most holy" place.

IN LIGHT (en toi photi); preposition meaning "in," and article and noun, neuter, dative, singular; from phos (light). So believers are meet to participate in the inheritance of the most holy place in the light. This is all of the grace of the Father.

WHO (hos); relative pronoun referring back to The Father.

HATH DELIVERED (erusato); verb, aorist, from "rhuomai" (to draw or snatch to oneself, to snatch from danger, to rescue). Render, "rescued."

US (hemas).

FROM (ek); preposition meaning "out."

THE POWER (tes exousias); article and noun, genitive, feminine; from "exousia" (authority).

OF DARKNESS (tou skotous); article and noun, masculine, genitive; from "skotos" (darkness). This phrase occurs in Luke 22:53. It is significant that "rescue" is not mentioned *there*. The Lord Jesus was not "delivered," so that we might be "delivered," and called out of darkness into His marvellous light (1 Pet. 2:9).

AND (kai).

HATH TRANSLATED (metestesēn); verb, aorist, from "methistemi," a compound of "meta" (with, amid, but in composition signifying "after," and "change"—metanoia, repentance, is an "aftermind" or change of mind). "Histemi" means, "to

make to stand." Hence, our word signifies a change of standing. "Transferred" might be preferred as a rendering.

US (not in text).

INTO (eis); So there is in Christian experience an "out of" and an "into."

THE KINGDOM (ten basileian); article and noun feminine; accusative because preceded by preposition, "eis."

OF THE SON (tou huiou); article and noun, genitive, from "huios" (son).

OF THE LOVE (tes agapes); article and noun, genitive, feminine, from "agape" (love).

OF HIM (autou); personal pronoun, genitive. The whole sentence is "into the kingdom of the Son of His love."

IN (en).

WHOM (hoi); relative pronoun; dative because preceded by preposition "en." Referring back to "Son."

WE HAVE (echomen); verb, present tense, first person, plural, from "echo," (to have).

REDEMPTION (ten apolutrosin); article and noun, feminine, accusative; from "apolutrosis," (a compound of "apo" (from, away from) and "lutrosis"—derived from "lutroo" (to let go free for a price paid). The word signifies a "setting free away from," and that by means of a ransom.

THROUGH HIS BLOOD (not in text), but note it is, "The redemption."

EVEN (not in text).

THE FORGIVENESS (ten aphesin) article and noun, feminine, accusative; from "aphesis," derived from "aphiemi" (to send forth or away from); hence, "the sending away from."

OF SINS (ton hamartion); article and noun, feminine, genitive, plural; from "hamartia." The word signifies the missing of a mark, and so is "sin," because man has not, and never will, by nature, reach the goal of righteousness and acceptance with God. Notice "away from" in both words and compare Psalm 103:12.

CITY OF GOD, HOW FAIR

"Glorious things of thee are spoken, O city of God." Psa. 87:3.

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Heb. 12:22.

The City of God, the heavenly Jerusalem, the place that the Lord has gone to prepare for His redeemed people is described in some detail in Revelation chapter 21.

Its form is delineated, the length and breadth and height are said to be equal, reminding us of the most holy place of the tabernacle, the place of God's presence. Its foundations are numbered and named, and garnished with all manner of precious stones. Its wall is of Jasper, and its twelve gates are of pearl and are also named, the names indicating the unity of the redeemed in Christ of all ages. No temple is seen within its precincts, for the Lord God Almighty and the Lamb are the Temple thereof, and the whole City is irradiant with the glory of God. The measurements of the City are also given in terms relative to the measurements of a man, as taken by the angel.

Though the description of the City is transcendent we must not mythologise the City, seeing that we do not as yet comprehend heavenly realities. The brief glimpses we have of heavenly conditions such as that pertaining to the Lord's resurrection body, of angelic visitation to this earth, and the apostle's confession as to his being caught away to Paradise and hearing unspeakable words not lawful for man to utter, should lead to a reservation in our minds. Strange it is when scientists come out with expressions which convey no sense to the mind, such as a fourth dimension, or space-time continuum, of space curving back on itself, of an expanding universe, or of perpetual self-evolving creation, which latter expression revives pagan Greek philosophy; the world gives credence, and wonders with great admiration. Yet when God lifts the veil to give glimpses of heavenly realities they are taken by many as myths or as hallucinations of the mind.

The City of God is also called the Bride, the Lamb's wife, for a city can be described not only in terms of its buildings or architecture, but also as to its inhabitants, as a community of citizens having its polity and government and interest beyond its own boundaries, so that it comprehends a kingdom or fatherland.

But how shall we prepare ourselves for so august an habitation? What is the underlying principle of Christian life from which actions and service are to be weighed by the Lord, so that according to the ability and gifts possessed, whether great or small, we may receive His "Well done," a full reward, an abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

Did not the Lord more than once seek to impress this underlying principle upon His disciples when they asked Him who should be greatest in the Kingdom of heaven, when He took a little

child and set him in the midst of them, saying that whosoever desired to be great was to humble himself as this little child.

Also, just before the Lord suffered on the cross, and in order to leave His disciples a lasting remembrance. He took a towel and girded Himself and washed His disciples' feet, saying to them that they were happy, blessed, if they understood the import of what He had done to them, and if they did likewise one to another (John 13).

Meekness, gentleness, is an attribute of Deity and the fragrance and true greatness of life spring from this virtue, so perfectly expressed in the Lord's life on earth, Who was meek and lowly in heart, and Who was among men as one Who served (Ps. 45:4; Matt. 11).

It is this aspect of character, lowliness of mind, to which the apostle refers when he says, "let this mind be in you which was also in Christ Jesus" (Phil. 2:5).

Greatness in the Kingdom of God, or the City of God, depends upon the possession or manifestation of this grace, for it is this that gives value to all else in our Christian life and service.

We rightly have respect unto the recompense of the reward, and to the race set before us. As the apostle exhorts, "So run, that ye may obtain." But the paradox remains: as the Lord repeatedly warned His disciples, "If anyone desired to be first, then the same must be last of all and servant of all." (Mark 9:35-37.)

R. L. WHEELER.

THE DEATH OF AARON

Some observations on Numbers 20:22-29

There would seem to have been no "natural" need for Israel's high priest to die at this particular time. True, it is not said of him, as of his brother, "His eye was not dim, nor his natural force abated"; yet he did not shew, as far as is recorded, any signs of physical or mental decay. Why, then, was his life taken at that period of time?

First, we are reminded of *the sovereignty of God*, in Whose hand is the breath of all creatures (Dan. 5:23 b) "There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death" (Eccl. 8:8). The attitude of a believer is aptly summed in the words of Job,—"All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee; Thou wilt have a desire to the work of Thine hands" (Job. 14:14, 15).

Secondly, *the failures of His saints are not over-*

looked by a Holy God. Aaron was a saint (Ps. 106:10), yet solemn are the Divine words, "Aaron shall be gathered unto his people: for he shall not enter into the land . . . because ye rebelled against My Word at the water of Meribah." Had they not used the very word "rebel" when the spirit was provoked—"Must WE fetch you water out of this rock?" These things are written for our admonition, for "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be *good or bad*" (2 Cor. 5:10). There is a direct connection between the premature (?) death of Aaron and his failure, but this gives no warrant for any to assume that an early death of a believer is because of sin (see 1 John 5:16).

Thirdly, *the grace of God continues to operate* on behalf of His people. The high priest *dies*, but not before his priestly attire is put upon his *living* successor. Israel may mourn thirty days for Aaron, but they are not bereft of a mediator. In Eleazar his son the work goes on, and the yearly day of atonement and all the feasts and fasts of the Lord continue. "Where sin abounded, grace did much more abound."

Typical Teaching

Is there such to be found in this narrative? We have here true history; is it symbolically prophetic?

First, it was necessary that Aaron should die ere the promised land was entered. *Such was God's decree.** Are we not reminded that the death of a Greater High Priest was necessary ere a single person could enter into the holiest of all? There is another place (Numbers 35:25) in which the death of a high priest is mentioned. The manslayer could not leave the city of refuge until that event had taken place. Thus, combining the records of these two chapters in "Numbers," we find the death of the high priest meant:—

- (a) The way into the promised land was to be opened.
- (b) Liberty to the one *safe, but not free*, was assured.

But our Great High Priest, by His substitutionary death, has procured *liberty*—redemption by His blood—and *access*, by One Spirit, unto the Father.

Secondly, HE has an *unchangeable* Priesthood (Heb. 7:24). Aaron died, but the priesthood continued in his son, who was arrayed in "the garments for glory and beauty" just before his father died. Here is a faint picture of Him Who "continueth ever," and "is able to save them to the uttermost that come unto God by Him, seeing

He ever liveth to make intercession for them (Heb. 7:24, 25) "We HAVE *such* an High Priest" (Heb. 8:1).

* So it was in regard to Moses' death. The Lawgiver failed and could not bring into the promised land, neither could a high priest who was imperfect. He died and *did not rise again*. How contrasted with our great High Priest, Jesus Christ.

THE WORD OF GOD AND THE RIGHTEOUSNESS OF GOD

Then . . . even when it stops short of destroying Christianity altogether, Subjectivism perverts the nature of it as a religion of grace. It is one aspect of a twofold movement which has created conflict in the Church since its beginning. The basic cause of this conflict is that sinful man would like to change the character of Christianity. Christianity is a religion of Divine grace—one, that is, which declares that it is God's sovereign prerogative to give, and that man's part is only to receive. Salvation, with all that it involves, comes to man by faith; and faith is no more than an activity of reception, contributing nothing to that which it receives. Nor is there need for man to contribute to the saving gifts of God; for they are perfect in themselves, and are all that man requires. But to admit the truth of this is humbling, for it leaves man nothing to do for which he can claim credit; and sinners are proud. Hence professed Christians are tempted to pander to their pride by trying to find a way in which, after all, they can contribute something to their own salvation. These attempts are made along two main avenues; that of works, for securing acceptance with God, and that of ideas, for explicating and qualifying God's revealed truth. Both tendencies were manifested in New Testament times; Paul wrote his Epistle to the Galatians against a Judaizing Christianity which was a form of the first, and that to the Colossians against a Gnostic Christianity which was a form of the second.

The Reformers, confronted by the first tendency, as it appeared in the mediaeval system of meritorious works and priestly sacrifices, saw how to combat it; they condemned the system because it obscured the unique glory of Christ's perfect priesthood and sacrifice, and set men to do for themselves what Christ had done for them already. Today, the heirs of the Reformers must oppose the second tendency, as it appears in the liberal approach to revelation, on precisely similar grounds. Liberalism, as we saw, sets us the task of sorting out the Divine utterances from the total

mass of Scripture by the exercise of our own wits, guided in part by extra-biblical principles of judgment. But in this, again, we are being told to do for ourselves what Christ has done for us already. Christ located the utterance of God for us once and for all; it is Scripture, as such. That being so, it is not for us to pick and choose within Scripture, or to bring speculative principles to bear on Scripture, any more than we should go about to establish our own righteousness; instead, we should bow before God's written revelation without more ado, just as we should submit forthwith to the righteousness of God in the Gospel. Our part is simply to receive what God graciously gives—a perfect righteousness in the one case, a perfect revelation in the other. Liberalism, like all Subjectivism, discounts the perfection and truth of Scripture in order to make room for man to contribute his own ideas to his knowledge of God, just as mediaevalism discounted the perfection of Christ's merits in order to make room for man to contribute his own merits to his acceptance with God. But Christ's merits do not need to be augmented by human works; and God's revealed truth does not need to be edited, cut, corrected and improved by the cleverness of man. To attempt either task is to insult God (by denying the perfection of His gifts) and to flatter ourselves (by supposing that we can improve on them). The only right attitude for us is to confess that our works are vile and our wisdom foolishness, and to receive with thankfulness the flawless righteousness and the perfect Scriptures which God in mercy gives us. Anything else is a conceited affront to Divine grace. And evangelical theology is bound to oppose the attitude which undervalues the gift of Scripture and presumes to correct the inerrant Word of God, just as it will oppose all misguided endeavours to supplement by human merit the perfect righteousness of Christ.

The word thus commonly translated signifies, "to walk around," and this implies a *centre*. We know Who has become the Centre of His own. Everything went wrong with Adam and Eve when a new and false centre was acknowledged. How important that the people of the Lord Jesus should walk around HIM, Who still loves them so well, and Who holds them by His mighty grasp; yea, Who is still in the midst, where saved ones are rightly gathered and rightly walking.

The next word, "to please" is equally pregnant in meaning. The word does not stand alone. We want to know *Who* is the One to be pleased, and

thus we have a stress on pleasing GOD. Selfishness is laid low. We are *not* to please ourselves, nor men; we are to *fit in with* (this is the underlying thought of the root of the word,—we are to fit in with the holy will of God. It is not that believers are to seek to persuade Him, as if *He* could rightly alter. It is *our* privilege to confess our mistakes and to alter, and to be harmonized with His holy purposes. How precious and exalted is this position! How wondrous that we can please God, though He is so great and glorious! We think of the words,—"They that are in the flesh cannot please God" (Romans 8:8); and, "He had this testimony, that he pleased God. But without faith it is impossible to please Him" (Heb. 11:5, 6), and are deeply grateful for the change which God, in grace, has wrought within us. We are preserved from having a *multitude* of objects. We are not to satisfy *this* man, or to conciliate *that* man, but simply to please GOD, and to leave the rest with Him. But *is* this our aim and *one* object in life? If not, we are failing, and He is being dishonoured. O that there may be a gracious reviving to His glory. Let this be in front of us, by the power of the Holy Spirit.

PERCY W. HEWARD.

NOTES ON MEMORIZED VERSES

ROMANS 13

3. There is a right fear of governmental authority. Do good, for, 4. He is God's minister for good. What is neglected today, however, is failure on the part of authority to punish the evil doer. 5. The believer has a purer motive for subjection. 6. Paying taxes is obeying God. 7. There is something due (*owing*) to all classes, and the believer "pays." 8. For he is not to be in debt. Love is never *fully* paid. 9. Love comprehends the whole law (see Mark 12:28-33). 10. Love is law's fulness (lit.). 11. And *this . . . now*. Something is present and definite to the mind of the apostle. 12. The day is *at hand* (has drawn near). Because of the Law inculcating love, and because of the nearing day, the believer must be arrayed aright. 13. He must walk decorously (lit., in good fashion, comely). 14. Put on (cf. verse 12). This implies purpose of heart.

ROMANS 14

1. There are weak ones in assemblies, and are to be given gracious consideration. Receiving such is not with a view to scrutinizing matters that are subject to dispute, 2. such as what may, or may not, be eaten. 3. There is need for gracious forbearance on the part of those who differ hereon. 4. Who art *thou*? For God has received (3) and God is able to make to stand. 5. So in regard to "days." What one "judges" may differ from another's "judgment." But hesitation or wavering (in mind) is not healthy. 6. Important thought,—Is it to *the Lord*? 7. I am one in an assembly, whether I live or die. 8. Important thought again.—Is it to *the Lord*? 9. The risen Christ is *the Lord*. 10. Our judgment must be suspended in view of the Bema of Christ (Cf. 2 Cor. 5:10). 11. 12. Every knee, every tongue, every one. None can be exempt. 13. Cease judging others, but

rather judge ourselves in view of our brother's weakness. 14. I may know, but my brother may not yet have reached this confidence. 15. Hence I must not grieve my brother by asserting my right. 16. For what I think "good" may not be so in the view of others, and so may be wrongly assessed. 17. Not material, but spiritual. 18. "In the Holy Ghost" (v. 17), "serving Christ," "well-pleasing to God" (the Father). And even men will approve. 19. What we are to follow (pursue). Peace and up-building. 20. God's work is more important than meat, and may be hindered by an evil disregard of others' consciences. 21. Saying "no" to self for my brother's sake. 22. Faith does not permit of *self-approval* in regard to one's actions. 23. "Has been judged" (lit.) *Either* faith or sin.

ROMANS 15

1. 2. This sums up the argument of the previous chapter. 3. A supreme reason,—Christ is our Example. 4. The Scriptures, together with patience, are our comfort. Psalm 69 has just been quoted. 5. The "patience" and "comfort" (consolation)—same word as in verse 4—are of God, as He *has* these attributes. "May give to you to mind the same thing in, or among, one another." 6. Such unity of mind to lead to oneness of speech to the glorifying of God. 7. Receive—the same word as in ch. 14:1. What Christ did our Example. 8. The Lord

said He was not sent but unto the lost sheep of the house of *Israel* (Matt. 15:24). 9. But He has other sheep not of that fold (John 10:16). The prophecies concerning Him, include promise of blessing to Gentiles, nations. 10. 11. 12. Contain quotations from Psalm 18:49, Deuteronomy 32:43, Psalm 117:1, Isaiah 11:10, to confirm. 13. The God of patience and comfort is also the God of hope. See ch. 14:17, for another emphasis on the work of the Holy Spirit. Note the words, "fill," "all," "abound." 14. "Full" and "filled," prerequisite to ability to serve. 15. The grace of God given to Paul to enable him to write as he did. 16. "Minister," (service to God), "ministering" (service in regard to the temple), "offering up" (offering to God) are all words relating to priestly work, used by the Holy Spirit to set forth the holy nature of what was committed to Paul (cf. 1 Pet. 2:5). 17. Of this only would he boast. 18. Christ used others beside him. 19. Fully preached, but only by the power of the Spirit of God. 20. 21. Faithful, yet conscientious, so that men shall hear the Gospel. 22. Hindered by his many labours. 23. A desire ultimately fulfilled, but not in the way he then had in mind (see later chapters in Acts). 24. His longing to see them, first to be filled with them (see margin). 25. 26. But Jerusalem must be visited, because he has a gift from other churches for poor saints there.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—SEPTEMBER, 1966

Day	READING	LEARNING		
	Judges	Luke	Psalm	Romans
1	7 1-25	20 27-47	119 1	13 3
2	8 1-21	21 1-24	2	4
3	22-35	25-38	3	5
4	9 1-21	22 1-23	4	6
5	22-40	24-38	5	7
6	41-57	39-53	6	8
7	10 1-18	54-71	7	9
8	11 1-22	23 1-12	8	10
9	23-40	13-26	9	11
10	12 1-15	27-38	10	12
11	13 1-25	39-56	11	13
12	14 1-20	24 1-9	12	14
13	15 1-20	10-18	13	14 1
14	16 1-14	19-27	14	2
15	15-31	28-35	15	3
16	17 1-13	36-44	16	4
17	18 1-13	45-53	17	5
18	14-31	John 1 1-18	18	6
19	19 1-15	19-34	19	7
20	16-30	35-51	20	8
21	20 1-17	2 1-25	21	9
22	18-35	3 1-21	22	10
23	36-48	22-36	23	11
24	21 1-25	4 1-26	24	12
25	Ruth 1 1-22	27-54	25	13
26	2 1-17	5 1-16	26	14
27	18-23	17-31	27	15
28	3 1-17	32-47	28	16
29	4 1-12	6 1-21	29	17
30	13-22	22-36	30	18

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—OCTOBER, 1966

Day	READING		LEARNING	
1	1 Samuel 1 1-28	John 6 37-51	Psalm 119 31	Romans 14 19
2	2 1-19	52-71	32	20
3	20-36	7 1-18	33	21
4	3 1-21	19-31	34	22
5	4 1-22	32-53	35	23
6	5 1-12	8 1-20	36	15 1
7	6 1-21	21-39	37	2
8	7 1-17	40-59	38	3
9	8 1-22	9 1-25	39	4
10	9 1-14	26-41	40	5
11	15-27	10 1-21	41	6
12	10 1-13	22-42	42	7
13	14-27	11 1-19	43	8
14	11 1-15	20-37	44	9
15	12 1-25	38-57	45	10
16	13 1-23	12 1-22	46	11
17	14 1-18	23-36	47	12
18	19-35	37-50	48	13
19	36-52	13 1-17	49	14
20	15 1-15	18-38	50	15
21	16-35	14 1-14	51	16
22	16 1-23	15-31	52	17
23	17 1-19	15 1-27	53	18
24	20-37	16 1-18	54	19
25	38-58	19-33	55	20
26	18 1-16	17 1-26	56	21
27	17-30	18 1-14	57	22
28	19 1-24	15-27	58	23
29	20 1-17	28-40	59	24
30	18-42	19 1-27	60	25
31	21 1-15	28-42	61	26

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THOUGHTS FROM

TO
MAINTAIN
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FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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FREE

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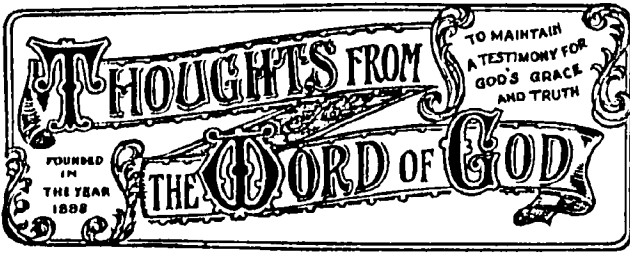
"For Thou, LORD, wilt bless the
righteous; with favour wilt Thou com-
pass him as with a shield."

Psalm 5:12.

Dost Thou, the Father, seek
The contrite ones and meek
In Spirit and in truth now to
adore Thee?

O may He in me move,
Shedding abroad Thy love
Within my heart, made humble
now before Thee.

"And hope maketh not ashamed;
because the love of God is shed
abroad in our hearts by the
Holy Ghost which is given unto us"



Yet have I been justified
 By my Saviour, sanctified
 By His body and His blood,
 Offered without spot to God.
 Here is then my resting place.
 'Tis in free and sovereign grace,
 Let me then consider HIM,
 Him my hope, my joy, my theme.

WORDS OF ENCOURAGEMENT

"A living sacrifice." These words are paradoxical, for a sacrifice is that which is killed. The offerings of old time Romans 12:1. were slain at the altar and the blood of the victims was poured out to make an atonement (Lev. 17:11). And yet believers are exhorted to present their bodies thus to God, a *living sacrifice*. Did Paul have this thought in mind when he said, "I have been crucified with Christ, nevertheless I live"? Or when he uttered those words, "Always bearing about in the body the dying of the Lord Jesus . . . for we which live are always delivered unto death for Jesus' sake." And why? "That the life also of Jesus might be made manifest in our mortal flesh." (Gal. 2:20, 2 Cor. 4, 10, 11). This was the experience of Paul, and his desire for the saints was a like experience. Hence, his "I beseech you brethren." It is sometimes in hymns that the phrase, "laying all on the altar" is expressed, but God *does* call His children to magnify Christ in their bodies, and that *must* be in life, and *may* be by death (Phil. 1:20). Should we not make this a daily Presentation, morning by morning? It is our "reasonable service," and is to be *holy* and *well-pleasing* to God. It is a high standard, but God will enable (1 Thess. 5:23, 24).

Poem to Help Christian Experience—No.275

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

"Holy brethren"; can it be
 This is true of even me,
 Conscious of a sad unfitness,
 Failing in my daily witness,
 In the warfare often faint?
 Do I merit that word, "Saint"?
 In me, in my flesh, abide
 No good things; I oft backslide.

When I would do good, then ill
 Makes incursions in my will.
 My heart knows its bitterness
 And to pride oft I confess.

"Holy brethren," yes, I see
 Some, O God, who walk with Thee,
 In the power of Thy Spirit;
 Such this calling surely merit.

LAWLESSNESS IN "CHRISTIANITY"

What the Law failed to accomplish in drawing forth a loving obedience to the LORD from the people of Israel, grace is able to do in those redeemed by the blood of Christ, *at this present time*. Grace supplies what the Law could not because of the weakness of the flesh, and that is the incentive, the desire, the knowledge, and the power to obey the Lord for His glory. If there have been failures under grace, as we all have to confess there have been, it is because of our insufficient apprehension of the wonder of the grace of our Lord Jesus Christ and the corresponding call to obey Him in the response of love and in the enabling power of the Holy Spirit.

The words of the New Testament Scriptures make clear along what lines obedience is to be rendered. There is no suggestion that they are vague in marking out a course of action for the believer in Christ *at this present time*. Indeed we should be in a poor way if we did not have such a course of action prescribed for us. The Lord Jesus is the Truth and the Life, and He is also the Way. To follow a way calls for instructions in order that we may not get side-tracked and so lose the enjoyment of salvation. When we hear such appalling statements as, "God is dead" from men who are called Christian theologians, it is clear that these men have lost the way somehow. Such do not regard the Word of God as both a Person and a teaching to be subject to. It is significant to notice the use of the word "way" as applying to the Christian faith in the later chapters of "Acts" (18:25; 19:9, 23; 22:4; 25:14, 22). It was a way of life governed by a well-defined teaching which called for a conscientious practice in those who subscribed to it. In many circles today this is no longer the case, for Christianity as interpreted by those in such circles is not a way of life, but a mere adherence to a so-called Christian denomination or organization for material gain. For a true believer in such circles to take a stand of doing certain actions and refraining from others because he desires to be conformed to the Word of God would be regarded as strange and even

reprehensible. What teaching he finds there is confined to the realm of the intellect and theory, and it makes no appeal to the conscience. Consequently, it is devoid of spiritual power, and makes no effort to shew the hearers a way of life, for the teachers themselves are already committed to another way of life which is the way of the world. How well Paul realized that blessing and power from God were communicated by His grace to the believer via the medium of *obedience to His words*; and he longed for this to be the continual experience of those whom he instructed. Paul himself was able to say, by God's grace, "I was not disobedient to the heavenly vision," and this vision was made known to him in clear, unmistakable words (Acts 26:16-19). Supposing Paul had taken the attitude that, now he believed on Christ and was sure of salvation, it did not matter much whether he took the Lord's instructions as to his course of action seriously or not. He would certainly have been set aside as to service, whatever else might have happened to him. But, praise be to God, Paul saw the pathway of obedience to the revealed instructions his Lord clearly outlined for him, and he gladly embraced that way to his eternal blessing. He was in the happy position of being clear in his mind as to what the Lord spoke. He did not shelve issues by saying, "Gamaliel says one thing, Stephen another, and so forth; therefore I had better make money at my tent-making business until I know what to believe." We, too, have our revealed instructions set down in the Scriptures, and the Holy Spirit will make them clear to us as we listen to Him. If we speak highly of Paul,—and we certainly have good cause to—we should seek like him to hear what the Lord speaks and emulate his spirit of joyful obedience, which he confidently shewed as an example (1 Cor. 11:1).

The Lord expects obedience from His people as the expression of their love to Him. To assume that He is indifferent to our reaction to His clear instructions is to place a low estimate on His character and glory as Lord. It will also tend to cheapen His words and rob them of their intended power for our blessing. This is actually what is going on in Christendom, and it is a subtle undermining of constituted authority which derives from God. "For there is no authority (lit, exousia) but of God" (Rom. 13:1), and ". . . the head of everyman is Christ . . . and the head of Christ is God" (1 Cor. 11:13). Headship of necessity entails

authority; authority is demonstrated in directing; and directing is made clear by words. Any resistance to such direction should be carefully observed and checked by believers if they value the Lord's blessing. The Lord desires to bless us in ways which are greater than our highest estimate or comprehension; He has given us His perfect instruction in the Scriptures so that we may be in line to receive and experience the blessing (1 Pet. 3:9b). How it must grieve the Lord when one whom He desires to bless goes contrary to His revealed instructions, and the more so if such contrariness spreads to others! On the other hand, what joy it gives Him to confirm the blessing to those who seek carefully to know His will and put His teaching into practice (Zeph. 3:17). To such the promise,—“If any man will to do His will, he shall know of the doctrine (teaching), whether it be of God . . .”—is sure.

S. J. Duce.

YOUNG PEOPLE'S COLUMNS

Knowing God

When we take a watch in our hands, and look carefully at the tiny springs and wheels within its case, we say at once, the person who made this had a wise head and skilful hands. We may never know the maker, but we would not be as foolish as to say that, because I have never seen the man, I do not believe there is such a person. Yet, strange to say, there are people who do not believe there is a God because they have not seen Him, although they look around and see the lovely things, such as trees and flowers and birds, and eat and drink of the fruits of the earth, and that without a thought of a Maker. Others think that all things to be seen in earth and sea and air came into being of their own accord, and use a long word,—evolution—to express their meaning. Now God has said, "That which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse" (Rom. 1:19, 20). That is to say, though God is not to be *seen* (John 1:18. 1 Tim. 6:16), He is to be *known* by His works. Also, those who refuse such knowledge will be held guilty before Him.

KNOWLEDGE OF OR ABOUT GOD

Such knowledge of God, though, is rather *about* Him. I may know a fair amount about a person without *really* knowing him. Part of my life was lived during the reign of King George V, whom I saw once or twice, but never to speak to. In a sense I knew him, but such knowledge was quite different from that of members of the Royal Family. A few favoured persons were permitted to come to this king and hear kind words, and receive a Bible from him, but they had this privilege once, and once only. But *can* anyone know GOD and speak to Him? Yes, indeed, for His servant Paul said, "I know Whom I have believed" (2 Tim. 1:12) Why? Because, on the road to Damascus, he met the Lord Jesus, and said, "Who art Thou, Lord"? And the Lord said, "I am JESUS." The Lord Jesus is God, and He said to His followers, "If ye had *known* Me, ye should have *known* My Father also," and "He that hath *seen* Me hath *seen* the Father" (John 14). These men had a great privilege, for they saw and heard and touched the Lord Jesus (1 John 1). This blessing was indeed great, but let us remember His words,

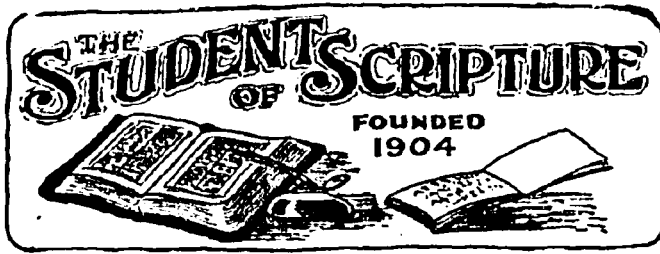
"Blessed are they that have *not seen* and yet have believed" (John 20:29). What did Thomas believe? That Jesus was "his Lord and his God." Can all our readers say to Him, "My Lord and my God"?

TWO CLASSES OF PEOPLE

Of all persons, young and old, it is true that they do not know God. In the first book of Samuel, in chapter 2, we read of two men of whom it is said; "They *knew not* the 'LORD'. But they were priests and were appointed to offer sacrifices at God's altar. Yet they thought first of themselves and what they would have to eat of the animals that were killed, and did everything in the wrong order. "Wherefore the sin of the young men was very great before the LORD: for men abhorred the offering of the Lord." Their father rebuked them,—*"Why do ye such things? For I hear of your evil dealings by all this people. —Ye make the Lord's people to transgress."* All their personal sins and their religious sins were the fruit of their *not knowing* the LORD. Being Levites, they had God's Word, so they ought to have known what His will was for them. Perhaps the words of 1 Samuel 3:1 may help us to understand how things were in Israel at this time. It seems that God's Word was neglected. The end of these two young men was sad indeed, for they were killed in battle, and the ark of God, which was in their charge, was taken by the enemy. Their father died on receiving the news, and the wife of one of the sons died also. Such was the fruit of not knowing God.

But it is said also of young Samuel (ch.3:7) that he "did not yet know the LORD, neither was the Word of the LORD yet revealed unto him." It was not that he shut his ears and his heart to the truth of God. He had a praying mother and her prayers were answered, for God called him by name, "Samuel, Samuel." He did not know that it was the voice of God he heard, but he answered, and, although he was so young, God made *known* His Word to him, and thus made Himself known to the lad. Twice it is said, that revelation was by "the word of the LORD." First, it was through God's call and Samuel's response, "Speak, for Thy servant heareth." *God awakened him*, and, although the voice was strange to him, he came to know God Himself. Further we read, "And Samuel grew, and the LORD was with him." His growth was not in body only, but in his heart, and the Lord called him into his service. But, best of all, "The LORD revealed Himself to Samuel in Shiloh by the word of the LORD" (1 Sam. 3:19-21).

continued on page 59



THE REVELATION OF GOD IN EXPERIENCE

The Necessity of such Revelation

Valuable as is every revelation of God, in whatever sphere He condescendingly pleases to shew to man "parts of His ways," it is essential to a knowledge of eternal salvation that He be revealed in the *experience* (Matt. 11:27). It is necessary, however, to guard against false experiences and counterfeit "revelations" which are often accompanied by "emotion" and setting aside Scripture. The work of the Holy Spirit of God will ever be in accord with the Word of God. A true experience is the work of grace, for Scripture makes clear that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned" (1 Cor. 2:14). The birth from above is needed (John 3:3.—note the word "cannot"), for man's wisdom is unable to apprehend the wisdom of God (1 Cor. 1:18-31).

Has God, then, revealed Himself to any in their personal experience? We turn to Scripture, and find that such revelation is—

A Fact

To Abraham the God of glory appeared (Gen. 12:1; 15:1; 18:1; etc.. Acts 7:2). Nothing can be plainer than that God was very real in the experience of that man of faith. He spoke to God and heard God speaking to him, and the fruit of such experience was a life of pilgrimage and dependence upon God, coupled with an expectation of a fuller experience in the City for which he looked. (Heb. 11:10). Again, the experience of Moses at "the bush" (Ex. 3) was so definite that the whole of his after life was affected. From the revelation of energy, untiring and changeless, characteristic of the Glorious God, Moses set forth at the Divine Command and was the instrument in God's hand of delivering his brethren, the Children of Israel. Samuel's experience as a young child is interesting and encouraging (1 Sam 3), since it shews that God is able as well as willing, to reveal Himself to the child-mind (compare the words of the Lord Jesus

Christ in Matt. 11:25).

Coming to the later part of Scripture, Peter's experience was a supernatural one, the revelation of the Person of Christ being of the Father, not of "flesh and blood" (Matt. 16:17 and compare Matt. 11:27). Paul's experience on the road to Damascus was an unveiling of Jesus as Lord (Acts 9 and see 1 Cor. 9:1) so that in relating that experience, he said, "It pleased God . . . to reveal His Son *in me*" (Gal 1:16). Notice again that "flesh and blood" are set aside when there is such an inward revelation. The whole life of this "bond-slave of Jesus Christ" is a clear witness of the reality of his experience. Compare the expression "In me" in (Gal. 1:22; 2:8, 20). The result of such experience was that, he was able to say "I know." The word he uses is derived from the Greek word "to see," so that actually his language signifies, "I have come to see," that is, to inwardly perceive. Hebrews 11 is full of records of those who had experience of God's gracious dealings with them, but that is a subject by itself.

The Subjects of such revelation, are not "the wise and prudent" but "babes" (Matt. 11:27 and 1 Cor. 1:26-29); neither the "natural" man, (1 Cor. 2:14) for the creation of a "new man" is God's way of an inward revelation. To the "burdened," Christ revealed Himself as the "Rest-Giver" and to "them that fear." God's covenant is shown (Ps. 25:14) see also Isa. 57:15 and 66:2.

The Evidential value of such revelation

The experience of all the saints, in past and present history, of God's personal dealings with them, is so real and, in its broad outlines so similar (both as to the inward experimental knowledge and its outward manifestation in the life and the words) that it affords a very clear evidence of the Being of God, and of the Gracious One as being righteous and loving. It is the Father's delight to reveal the Son, and the Son's joy to reveal the Father, whilst the Holy Spirit is sent forth to take that which is Christ's and to shew to His own.

The Psalms, to name only one part of Scripture, are so full of expressions flowing from an experience of God's presence that believers in all ages have discovered therein a spiritual kinship between themselves and the inspired writers; also a touchstone for their own experience in varying circumstances.

Every believer's life should be a constant witness to the inward experience of God's revelation, for such a life is that which glorifies God, and that which is a plain evidence to men of the Divine

Existence and Power; moreover, a consciousness of God's dealings in grace in one's own life, and the ability to trace them, causes a personal realisation of the fact that God is."

INSPIRED WORDS INSPECTED

No. 89

"Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the faults of your righteousness; being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God."

2 Corinthians 9:10-12.

These words are preceded by a quotation from Psalm 112, and are in a context dealing with the grace of living.

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

HE THAT MINISTERETH (ho epichoregon) article and present participle, nominative; from "epichoregeo, a compound of "epi" (on or upon) and "choregeo", itself a compound of "choros" (chorus or dancing with music, Luke 15:25) and "egeomai" (to lead); hence "to lead a chorus," from which the word became used for defraying the cost of the entertainment, then "to supply or furnish." With "epi" (upon or on) prefixed, it signifies, "to supply further, to superadd." It is God Who is thus so bountiful. Translate, "The One supplying," that is, characteristically and continually.

SEED (sporon); noun, masculine, accusative, from "sporos," from "speiro" (to sow); hence something sown, that is, "seed."

TO THE SOWER (toi speronti;) article and participle, dative, from "speiro". The one sowing."

AND (kai); with "kai" further on, render "both—and."

BREAD (arton); noun, masculine, accusative, from "artos" (bread).

FOR (eis); preposition, meaning "into," sometimes meaning "unto" or "with a view to."

YOUR (not in text).

FOOD (brosin); noun, feminine, accusative because following "eis"; from "brosis" (an eating; hence food). Compare with Isaiah 55:10.

MINISTER (choregesi); verb, future, from "choregeo," render "shall supply."

AND (kai), see above.

MULTIPLY (plethunei); verb, future ("s" being omitted as it does not stand with "n"); from "plethuno" (to make full; hence, to multiply or increase); from "plethos" (a fulness). The whole sentence reads, "shall both supply bread for food, and shall multiply your seed."

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

SEED SOWN (ton sporon); article and noun, accusative; see above. Lit, "the seed of you."

AND (kai).

INCREASE (auxesei); verb, future, from "auxano" (to give increase, to cause to grow) "He shall increase."

THE FRUITS (ta genemata); article and noun, neuter, accusative; from "genema" (produce, fruit); from "ginomai" (to become).

OF THE RIGHTEOUSNESS (tes dikaiosunes); article and noun, feminine, genitive; from "dikaiosune" (righteousness).

YOUR (humon); see above.

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

EVERYTHING (panti); adjective used as noun, from "pas" (all or every); here it is dative case, because following "en"

BEING ENRICHED (ploutizomenoi); participle, present, passive plural; from "plutizo" (to enrich); the noun, "ploutos" means "riches." Plutocrat is really a Greek word. (See 1 Cor. 1:5 with "panti.")

TO (eis); see above.

ALL (pasan); adjective, feminine, from "pas"; accusative case.

BOUNTIFULNESS (aploteta); noun, feminine, accusative, from "aplotes." The word means "one-fold" as contrasted with "two-fold," "simplicity" as distinct from "duplicity." The word occurs in Romans 12:8, also in a context of giving. It is a contrast with Ananias and Sapphira. Doubtless the word, "bountifulness" has been used to denote free-heartedness and liberality in the grace of giving. It is certainly a challenge to believers to examine their own hearts as to what underlies their acts of "generosity."

WHICH (hetis); relative pronoun, strengthened by "tis"—hostis, hetis. Here in feminine gender, because referring back to "bountifulness." May be rendered, "which is of such a kind that."

CAUSETH (katergazetai); verb, present tense, from a compound of "kata." (down or along, and in composition may have the thought of "through-out"), and "ergazomai" (to work, from "ergon" (a work). Hence, "to work thoroughly," the effect of God's enrichment.

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

US (hemon); personal pronoun, plural, genitive.

THANKSGIVING (eucharistian); noun, feminine, accusative, a compound of "eu," meaning "well or good," and a derivative of "charizomai" (to gratify, to give graciously—"charis" means *grace* and *grateful* should be the recipients). Thus God gives, but our word here means to render grateful thanks to the God Who "supplies," "increases," and "multiplies" His blessings.

TO GOD (toi Theoi); article and noun, dative, from "Theos" (God).

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

THE ADMINISTRATION (he diakonia); article and noun, feminine, nominative. It is the simple word, "ministry."

OF THIS SERVICE (tes leitourgias tautes; article, noun, and demonstrative pronoun, genitive. "Leitourgia" is a compound of a word from "laos" (people) and "ergon" (work); hence, "work for a people." It is used of the service of priesthood in Israel's temple (Luke 1:23). In such gracious words does God speak of the believers' giving. The word, "liturgy" is derived herefrom.

NOT (ou); negative, denying a fact.

ONLY (monon); adjective, meaning, "only or alone." In the neuter form.

SUPPLIETH (estin prosanaplerousa); the verb "is," from "eimi," and present participle from "prosanapleroo," a compound of "pros" (toward, and, in composition, an adding), of "ana" (up), and of "pleroo" (to fill); hence, "to fill up by adding." So we may render, "it is that which supplies to the full."

THE WANT (ta husteremata); article and noun, neuter, plural, from "husterema." (that which is wanting, or lack). The verb, "hustereo" means, "to be last," behind, come short).

OF THE SAINTS (ton hagion); article and adjective used as a noun, from "hagios," (holy), genitive, plural. Render as here, though literally it is, "of the holy ones."

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

ALSO (kai).

IS ABUNDANT (perisseuousa); present participle; feminine, like "supplieth," because qualifying "ministry"; from "perisseuo" to overflow, to exceed, to abound. "Abounding" renders the word literally.

BY (dia).

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

THANKSGIVINGS (euchariston); noun, genitive, plural, from "eucharistia."

TO GOD (toi Theoi); see above.

THE MORMONS

How can we answer their claims?

They come to our doors with polished manners and courtesy, saying that they would like to speak to you concerning their church.

After, maybe a few preliminaries or questions, such as, are you satisfied with your own church, or are you concerned about the present condition of things in the world? they speak of a new revelation given to a certain Joseph Smith about 120 years ago, who, through angelic guidance, found certain inscribed golden plates in book form buried in the ground in New York state U.S.A.

Although these plates are not now available, having been taken away by the angel, after they had been deciphered or translated by Joseph Smith, they are said to contain the new revelation from God, which revelation is contained in the Book of the Mormon, and which has also resulted in the establishment of their "churches," with their self-ordained "apostles" and "prophets."

They refer to themselves as "The Church of Jesus Christ of latter day saints," and the writer well remembers how, when quite a youth, this title appealed to his mind, though he knew nothing of their teaching.

But how are we to answer these people? Are we prejudging their claims if we do not read their "Book of the Mormon"?

Not necessarily so, for they profess also to believe in the Bible. If you ask them if they believe in the Bible, they will say yes, from cover to cover.

We have therefore a point of contact with them, for the Bible is not only the complete revelation from God, but it also claims to be the final revelation from God; and nothing must be added thereto or taken away.

The Bible is very clear as to this, as to its completeness and finality. Even in connection with the Old Testament Scriptures in the time of Moses it was said, "Ye shall not add unto the words which I command you, neither shall ye diminish ought from it." (Deut 4:2). Again in the Book of Proverbs we have the words, "Add thou not unto His words lest He reprove thee and thou be found a liar. (Prov. 30:6). And when we come to the New Testament we find God's servant Jude writing concerning, "the faith which was *once for all* delivered to the saints." (Jude 3 R.V.) Nothing therefore was to be added thereto or

taken away, and, as we may know, the New Testament ends with a solemn warning that if any man shall take away from, or add to, the words written, he will come under the Judgment of God. (Rev. 22:18, 19).

Hence those who come along, whether they be Mormons or others, claiming a new revelation from God, stand condemned. It is the same as regards the Koran, the book of Islam, written about 600 years after Christ, and with any also who exalt tradition to the level of the Scriptures, thus actually adding to the Bible.

We need not pursue the matter further, except to remember that the pointing out of error does not of itself put ourselves right with God. The call of the gospel is an individual call to repentance toward God, and faith toward our Lord Jesus Christ, for there is none other Name under heaven given among men, whereby we must be saved. (Acts 4:12; 20, 21).

Within its sacred pages the Bible contains all things necessary for doctrine and practice, and if we earnestly read therein, asking God's blessing and enlightenment it will surely be given, for He does not, and never has, despised the humble and contrite heart. (Psa. 51:17; Isa. 57:15).

R. L. WHEELER.

"FEAR NOT, LITTLE FLOCK; FOR IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."

Luke 12:32.

There could scarcely be a greater contrast than as expressed in the phrases, "Little flock" and "The kingdom." Yet they are brought together by the very Son of God. What a fulness is in them! They teach us that the redeemed are (a) a Flock, (b) a Family, and (c) have a Future,

A FLOCK

The God of Israel thus spoke of that nation (Ezek. 34), but they became "lost sheep," yet retaining a profession, for, in the Lord's days on earth, He described it as a "fold"; and although He spoke of "the *lost sheep* of the house of Israel," He led *His own sheep* out from "this fold," calling them by name. But there are "other sheep" whom He "*must bring*," so that there might become "one flock, one Shepherd." For them He laid down His life, and bared His soul to death and judgement on their behalf; they shall not come into judgement for they have everlasting life (John 10). He knows each one, and has sent them, as He was sent by the Father, into the world. He knew by painful experience, what the world is; hence He said to His disciple, "Behold, I send you forth as sheep in the midst of wolves" (Matt. 10:16). Paul, quoting Psalm 44:22, shews that this has been the lot of saints in all ages (Rom. 8:36). And since He calls them, "Little Flock," His heartening word, "Fear not" is most graciously fitting. Indeed, compared with the world's millions, the saints have always been "few," yet they are "salt of the earth," and "light of the world."

A FAMILY

The Saints have a Father, having been born from above. So it is written,—“For both He that sanctifieth, and they who are sanctified, are all of ONE; for which cause He is not ashamed to call them his brethren” (Heb. 2:11). “Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God, and such we are” (1 John 3:1). Of His good pleasure He gives, and gives "good gifts," *now*, and even "the Holy Spirit" to them that ask Him (Matt. 7:11, Luke 11:13). But *then*, when the Lord Jesus returns, He will give them "The Kingdom," because it is His good pleasure; He has so willed.

A FUTURE

The Saints are already *in* the Kingdom, they *are* a kingdom, but the Lord Jesus taught His

disciples to pray, "Thy kingdom come," for "Thine is the kingdom." Hence, it is inferred that the *giving* of the kingdom is future. It is connected with the "appearing" of the Lord Jesus Christ (2 Tim. 4:1).

THE KINGDOM OF GOD

There were mistaken views and misapprehensions regarding the Kingdom when the Lord Jesus was on the earth, and error still persists as to this. What a thing **IS** can often be perceived, however, by considering what it is **NOT**, and the Scriptures are very clear, from this standpoint.

(a) *It is not something NOW visible to mortal eyes.* "And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation (see margin); neither shall they say, Lo here! or Lo there! for, behold, the kingdom of God is within (among) you" (Luke 17:20, 21). That is, the presence of *the King in their midst* was the answer to their question.

(b) *It was not something NOW immediately to appear.* There were those who thought thus, and this occasioned the parable of Luke 19:11-27. They desired the kingdom, but not the King (verse 14). The multitude cried (v. 38) "Blessed be the Name of the LORD," but the Pharisees said, "Master, rebuke Thy disciple." Even the apostles, after His resurrection, asked, "Lord, will Thou at this time restore again the kingdom to Israel"? (Acts 1:9) Thus, they had not progressed in knowledge since James and John requested a place on each side of the Lord in His kingdom. In His answer the Lord did not say the kingdom would not be restored, but that the time and reason were in the *Father's* authority.

(c) *It is not of this world.* The Lord's words to Pilate were definite. "But now is My kingdom not from hence" (John 18:36) And it will never be set up by any other means, nor at any time, then by the promised appearing of the Lord Jesus.

(d) *It is not a matter of word or speculation.* "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." The believers in Corinth, or some of them, were boasting of what they possessed as though they had not received all from the hand of God. "Now ye are full, *now* ye are rich, ye have *reigned as kings* without us and would that ye did *reign*, that we also might *reign* with you" (1 Cor. 4:8). They were puffed up, "But," he adds, "I will come to you shortly, if the Lord will, and

will know, not the speech of them which are puffed up, but the power. For *the kingdom of God is not in word, but in power*" (1 Cor. 4:19, 20).

(e) *Lastly, it is not meat and drink.* Thus writes the apostle in Romans 14:17, after dealing with the vexed question of conscience in regard to the use of, or abstaining from, certain foods. But there is an answer in these words to those who thought they could bring about the kingdom of God on the earth by social reform. Such called themselves "Christian Socialists." But "reforms" have been effected, and the "welfare state" has come into being, yet nothing exists of the longed-for "kingdom." Indeed, the very opposite characterizes that part of the world known as Christendom.

THE REALITY OF THE KINGDOM

It is NOW in being, but not seen by the unregenerate (John 3:3). It was preached by John the Baptist, and by the Lord Jesus (Matt. 3:2, 4, 17). After the resurrection of the Lord, it was preached by Philip (Acts 8:12), by Paul (Acts 20, 25, 28, 23, 31). And it is to "be preached in all the world for a witness unto all nations," ere the end come (Matt. 24:14).

The kingdom of God is something (a) which the redeemed have entered, (b) something which they are, and (c), something which they have.

ENTRY INTO THE KINGDOM

This is by means of a *new birth* (John 3:5), for flesh and blood cannot inherit the kingdom of God (1 Cor. 15:50). Moreover, a natural righteousness gives no right of entry; *a divine righteousness is needed* (Matt. 5:20). Again, the elect are said to be rescued from the authority of darkness and translated into the Kingdom of God's dear Son (Col. 1:13). Also, they are therein because of a call,—*"That ye would walk worthy of God, Who hath called you unto His kingdom and glory"* (1 Thess. 2:12).

Hence, those who have known a Divine effectual call, are *in* the kingdom of God, though unrecognized by the world, for it knew not the King. "We will not have this Man to reign over us." So "the Kingdom of God shall be taken from you (Israel), and given to a nation bringing forth the fruits thereof" (Matt. 21:43). Hence,

THE KINGDOM IS A POSSESSION

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28). "Blessed are the poor in spirit, for theirs IS the kingdom of heaven," "Blessed are they which are persecuted for

righteousness' sake, for theirs IS the kingdom of heaven" (Matt. 5:3, 10).

THE SAINTS ARE A KINGDOM

Twice in the Book of Revelation the redeemed are thus spoken of. "Unto Him that loveth us, and loosed us from our sins in His Own blood; and made us a kingdom, priests to God and His Father" (Rev. 1:6). "Thou wast slain and didst redeem us to God in Thy blood, out of every tribe and tongue and people and nation, and *made us to our God a kingdom* and priests, and we shall reign on the earth" (Rev. 5:9, 10). This last sentence makes clear that there is to be set up—

A KINGDOM ON THIS EARTH

Although the saints are in, possess, and form, the kingdom of God now, they are taught to pray, "Thy kingdom come, Thy will be done on earth as it is in heaven." This is plainly future, for since those words were put into the mouths of His disciples, they cannot be said to have been fulfilled. The will of God is not being done on earth, except by the "little flock," and even they "come short of the glory of God." In heaven the will of God is being done by every inhabitant, with joy and alacrity, but who will maintain that such is the case here on earth?

There are those of whom it is said, however, "They lived and reigned with Christ a thousand years" (Rev. 20:4). Who are they? Those who had been martyred "for the witness of Jesus, and for the Word of God." Moreover, among them were such as had suffered during the reign of "the Beast," the Antichrist. Here a *future* is before us, for the "Beast," an individual, "The Man of Sin" has not yet arisen, though evil men have foreshadowed him. The saints are not reigning now, the apostles are yet to sit on thrones judging the twelve tribes of Israel (Matt. 19:28).

Those who are said, therefore, to live and reign with Christ are those who have died with Christ and live with Him NOW, but who also suffer with Him NOW, and shall reign with Him THEN (2 Tim. 2:11, 12). "Through much tribulation we must enter into the kingdom of God" (Acts 14:22) Thessalonian saints had patience and faith in all the persecutions and tribulations they endured, but says Paul, "a manifest token of the righteous judgment of God, that ye may be counted worthy of *the kingdom of God*, for which ye also suffer" (2 Thess. 1, 4, 5). Thus may be understood the significance of the words, "tribulation" and "patience" in conjunction with "the kingdom" (Rev. 1:9).

Scripture speaks of other characteristics of such as belong to the kingdom of God. They are not the

"rich," either in intellect or worldly wealth. "How hardly shall they that have riches enter into the kingdom of God" (Mark 10:23). "Hearken, my beloved brethren, Hath not God chosen *the poor of this world* rich in faith, and heirs of the kingdom which He hath promised to them that love Him"? (James 2:5)

It is the *poor in spirit*, the *persecuted* the *meek*, who are God's heirs (Matt. 5). How appropriate, then, the term, "*Little Flock*." It is to *the sheep* on His right hand to whom the Lord; the King, will say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

Would we, readers and writer, know in that day the experience,—“For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ” (2 Peter 1:11)? Then let us be diligent to make our calling and election sure (v. 10), remembering, that there are sins which, if habitual and characteristic, debar from inheritance (see 1 Cor. 6:9, 5:21, Eph. 5:5). Hence, the teaching of Scripture is not only for instruction concerning “things to come” in respect of the kingdom, but is a call to holiness of life. May readers and writer, therefore, by the grace of the Holy Spirit, He who shews us “things to come,” become “fellow-workers unto the kingdom of God” (Col. 4:11). “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom.”

TO OUR READERS

There are on hand several bound volumes of “Thoughts from the Word of God,” up to year 1934, (more of some years than of others) and unbound sets of “Parables of the Lord Jesus,” by Percy W. Heward. Also several paperback copies of “God’s Letters to His Church” and many tracts on various subjects by the same author.

If these are of interest to readers, they will gladly be sent, while stocks last, but it would be much appreciated if the cost of postage were sent with any requests for them.

KNOWING GOD

We therefore cannot neglect the Holy Scriptures, for by them God makes Himself known. They testify of Christ, and are given that they may be the means of opening the eyes of our heart to see in the Lord Jesus the only Saviour. May our dear readers hear the call of God and come to know Him. “And this is life eternal, that they might know Thee, the Only True God, and Jesus Christ, Whom Thou hast sent” (John 17:3).

A CORRECTION

The note at the top of page 40 in the last issue should have followed the article, “The Word of God and the Righteousness of God.”

NOTES ON MEMORIZED VERSES

ROMANS 15

27. It *pleased* them, yet *debtors* and *duty*. There is no disharmony here. 28. Also their ministry to the saints is “fruit.” 29. Not only the blessing, but a fulness thereof. 30. Because of the Person, and the love “of the Spirit” (cf. 5:5), *agonize* together. Our Tri-une God is before us. 31. A twofold *direct* prayer. 32. I may come unto you with joy; compare verse 29—I shall come. 33. A concluding prayer, followed by a postscript.

ROMANS 16

1. A sister a *minister*. 2. Because a *Succourer* of many. 3. See Acts 18:2, 26 helpers are fellow-workers (lit.) 4. Not only Paul, but all the churches. 5. A church in a house. Compare 1 Corinthians 16:19, Philemon 2 and verse 23. Firstfruits include, 1 Corinthians 16:15, house of Stephanas. 6. Labour meant real *toil*. 7. They were believers before their relative Paul, and suffered as he. There was a double relationship, in the flesh and in the Lord. 8. 9. Beloved and helper (our fellow-worker). 10. Approved, that is, one tested and not found wanting. 11. Another relative of the apostle. There were those of a household, some of whom were “in the Lord.” 12. Laboured, but some *much* laboured, and “in the Lord.” 13. An elect one, but was he Paul’s brother? 14. Brethren all, but some worthy of special mention. 15. So in this verse. 16. The kiss is something expressive of friendly *love*. Now follow some exhortations before the greetings from those *with* Paul. 17. Divisions and scandals brought in *alongside* by some. “Avoid” means the *exact* opposite of inclining toward. 18. A description of those who thus cause discord. They are bond-slaves, but not to the Lord. 19. But the greater part of the church afforded joy to Paul. Wise and simple (cf. Matt. 10:16). 20. The God of peace (see ch. 15:33 and other references). Christ *has* bruised Satan, who has yet to meet his doom (Rev. 20:1-3). Conclusion—Amen (see 15:33 again)—of the first postscript. 21. Fellow-worker. 22. Wrote at Paul’s dictation. 23. A host of the church, a city official, but Quartus “*the brother*.” 24. The third “Amen.” 25. A doxology (cf. ch. 11:33-36). The gospel, the heralded message, and an unveiling, a threefold work in which God used His servant. 26. But the means used was the “prophetic scriptures.” The

obedience of faith (cf. ch. 1:5 and Heb. 5:9). 27. Praise is to God only through Jesus Christ. (See Heb. 13:15.)

GALATIANS 1

1. Neither from *men* nor through a *man*, but from and through the risen Lord. This thought colours the epistle. 2. 3. Others share with Paul the joy of conveying greetings. 4. Jesus Christ, Who "took us out" of "this present evil age," but only by giving Himself, and because of the Father's will. Sovereign grace! 5. A doxology. 6. A *different* gospel which is not another *gospel*. 7. but a *perversion* (a turning round, a change). 8. Even an angel declaring a "gospel" different from that having been preached would merit a curse (anathema). 9. A strong repetition, but there are many false "gospels" today. Then how many are under this curse! 10. A servant of *Christ* cannot please *men*. 11. Not according to *man*. 12. Not received of *man*. Note the strong emphasis, as in verse 1, against human origins. 13. A religion that bred hatred, as all false systems tend. 14. Though there may be *apparent* profit (cf. Phil. 3:4-6).

15. God's good pleasure. Compare (v. 4) His will, Grace both separated and called. The *eternal* purpose fulfilled *in time*. 16. An inward revelation. Man set aside. 17. No apostolic succession here. 18. 19. Peter and James not regarded as other than brothers in the service of Christ. 20. God is his witness. 21. 22. Unknown by face, but, 23, his conversion was heard of. 24. God was glorified. Note, "in me" (verses 16, 24, ch. 2:8).

GALATIANS 2

1. A second visit. 2. God revealed His will in the matter, and endured him with wisdom. 3. Titus, unlike Timothy (Acts 16:3) was not circumcized. 4. Paul stood fast for liberty *in Christ*. 5. And this for the sake of Gentile (see v. 2) believers. 6. Paul did not disregard his fellow apostles, but he gained nothing from them in the way of official authorization. 7. Not two gospels, but two spheres of service, one to Jews and one to Gentiles. But to Peter, among others, the Lord had said, "Ye shall be witnesses unto Me . . . unto the uttermost parts of the earth" (Acts 1:8).

SUGGESTED DAILY READINGS

"IF THE LORD WILL" NOVEMBER, 1966

SUGGESTED DAILY READINGS

"IF THE LORD WILL" DECEMBER, 1966

Day	READING		LEARNING		Day	READING		LEARNING	
	1 Samuel	John	Psalm	Romans		2 Samuel	Acts	Psalm	Galatians
1	22 1-23	20 1-10	119 62	15 27	1	14 21-23	13 38-52	119 92	1 1
2	23 1-18	11-18	63	28	2	15 1-18	14 1-18	93	2
3	19-29	19-31	64	29	3	19-37	19-28	94	3
4	24 1-22	21 1-14	65	30	4	16 1-23	15 1-23	95	4
5	25 1-17	15-25	66	31	5	17 1-14	24-41	96	5
6	18-44	Acts	67	16 1	6	15-29	16 1-18	97	6
7	26 1-25	1 1-26	68	2	7	18 1-17	19-40	98	7
8	27 1-12	2 1-24	69	3	8	18-33	17 1-15	99	8
9	28 1-25	25-47	70	4	9	19 1-23	16-34	100	9
10	29 1-11	3 1-11	71	5	10	19 1-23	18 1-11	101	10
11	30 1-31	4 1-22	72	6,7	11	20 1-26	12-28	102	11
12	31 1-13	12-26	73	8,9	12	21 1-11	19 1-20	103	12
13	2 Samuel	23-37	74	10	13	12-22	21-41	104	13
14	1 1-27	5 1-28	75	11	14	22 1-11	20 1-12	105	14
15	2 1-17	29-42	76	12	15	12-22	13-25	106	15
16	18-32	6 1-15	77	13	16	23-34	26-38	107	16
17	3 1-21	7 1-21	78	14	17	35-51	21 1-14	108	17
18	22-39	22-41	79	15	18	23 1-10	15-40	109	18
19	4 1-12	42-60	80	16	19	11-17	22 1-16	110	19
20	5 1-25	8 1-17	81	17	20	18-24	17-30	111	20
21	6 1-23	18-40	82	18	21	25-32	23 1-18	112	21
22	7 1-17	9 1-22	83	19	22	33-39	19-35	113	22
23	18-29	23-43	84	20	23	24 1-14	24 1-27	114	23
24	8 1-18	10 1-16	85	21	24	15-25	25 1-11	115	24
25	9 1-13	17-33	86	22	25	1 Kings			
26	10 1-19	34-48	87	23	26	1 1-21	12-27	116	2 1
27	11 1-27	11 1-18	88	24	27	22-40	26 1-18	117	2 2
28	12 1-31	19-30	89	25	28	41-53	19-32	118	3
29	13 1-20	12 1-25	90	26	29	2 1-18	27 1-20	119	4
30	21-39	13 1-15	91	27	30	19-34	21-44	120	5
	14 1-20	16-37			31	35-46	28 1-16	121	6
						3 1-15	17-31	122	7

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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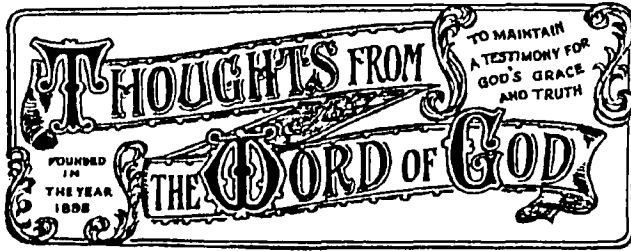
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"Thy Name, O LORD, endureth for ever; and Thy memorial, O LORD, throughout all generations. For the LORD will judge His people."

Psalm 135:13, 14.

Moment by moment I need Thee, O Lord,
For I am weak,
Failing so oft with Thy will to accord;
'Tis Thy enabling I seek,
Let me abide
In Thee, and with Thee, and walk by Thy side.



WORDS OF ENCOURAGEMENT

"Draw out now" (John 2:8.) These words were a command of the Lord Jesus to servants, not here described as "bond-slaves," but as "ministers." To them the mother of the Lord had already given advice,— "Whatsoever He saith unto you, do." And this they did, carrying out His wishes *diligently*, for "They filled them (the stone water-pots) *up to the brim*." They were then prepared for His further instruction,— "Draw out NOW." The word means, to draw as from a deep well (Compare John 4:11). Thus, these "ministers," having step by step done the will of the Lord, were able to make glad the hearts of the gathered guests with the wine which *only the Lord could provide*. But what a privilege was theirs. They could not produce what was needed, but they could "bear" the gift of the Lord to the needy. And *they knew "whence it was."* Which things (true history) are yet an allegory, teaching a lesson to "ministers" of this day. It is theirs to bear to needy ones the good news of salvation, in order to which they implicitly do whatsoever their Lord saith. "None of the princes of this world knew" the "hidden wisdom" of God's salvation, but His "servants" who declare the gospel "know," *for God has made it known*. The work of redemption has been finished. It is theirs to "draw out NOW," and "bear," for "NOW is the day of Salvation." Let us, beloved fellow-saints, be diligent in our witness, in the power of the Holy Spirit.

Poem to Help Christian Experience—No. 275
THE PREACHER'S RESPONSIBILITY

I am a debtor, for I owe
To preach a Saviour strong and fair;
For do I not that Saviour know,
And must I not His Name declare?
Yes, to the cultured and the rough
The Gospel shall a message be—
Redeeming Grace! 'Tis strong enough
To set a long bound prisoner free.
To men of mental might and such
As scarcely can a thought retain
I am a debtor. May God touch
Through me and loose from sin's domain.

I would not on myself rely,
Nor make appeals to intellect.
The Holy Spirit must supply
The power to waken His elect.

Thus may I speak, and look to God
To send His Word to heart and mind,
How Christ has given redeeming blood,
That captive souls He may unbind.

Such is the Gospel I must preach
Of Christ alone, once crucified.
But ought I not myself to teach,
Lest listeners my words deride?

I must, too, by His Spirit moved,
Control my body and my mind,
Lest I by Christ be disapproved,
And His rewarding fail to find.

O that I may not suffer loss
When at His judgement-seat I stand;
That, after I have preached His cross,
A crown I may have from His hand.

THREE ASPECTS OF GOD'S RULE

It is impossible to be "too clear" as to the revelation of God, but a clear *head* is not always united with a clean *heart*. Our concern is not merely to know God's purposes but to live in them, abiding in Christ, and knowing the meaning of the truth in experience, loving the will of God and doing it from the heart.

In Scripture we see God's dwelling and ruling among Israel of old. Samuel rightly said, "The Lord your God was your King" (1 Sam. 12:12, with Num. 23:21). And we have often foreseen (in the scriptures) His glorious kingdom when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." But what, may we be asked, is His relation to *the Kingdom of men* today, and where is the kingdom of God, and how is it being manifested? What are we to expect, and what are we to seek? A right answer to these questions may be used to help us to "walk and please God," for we should ever feel a *present* responsibility that we may adorn His doctrine. Looking for "that blessed Hope" never makes unimportant the privileges and duties of a believer in his present daily walk. "Today" is vital as a testimony.

Our first thought in His own appointment for His children, who, having died with Christ, are no longer of the world, yet, from a new and heavenly standpoint, are *sent* into it, as strangers,

pilgrims and witnesses (Acts 1:8). God has translated them out of the authority of darkness, and they are in "the Kingdom of the Son of His love" (Col. 1:13). This brings before us "the kingdom of *the heavens*" which is the *present* appointed aspect of "the kingdom of God" (Matt. 16:19, Acts 1:3). In *this* kingdom the principles are clearly contrasted with those of "the children of this age." Matthew 28:18-20 speaks of all things Christ has commanded. "The law of Christ" is authoritative. The rejected and unpopular appointments of the Address on the Mount belong to those who are not here to gain, or get on, but to bring glory to their rejected and soon coming Lord. "My kingdom is not of this world," and "now is My kingdom not from hence" in John 18:16, are words to help our responsive hearts. Whether we "bind" or "loose," it is to be because there is *first* the binding and loosing in *heaven*. As Moses was to make everything according to the pattern, and as the Lord Jesus, Who became the Perfect Servant, did nothing from Himself, but what He saw the Father do, so believers are to have their Lord's authority for all. How blessed is this privilege.

But God has, in all dispensations, His overruling. Hence, although these are "the times of the *Gentiles*," and we read of "the kingdom of *men*" (Dan. 4:25), there are Divinely marked limitations. A Herod is laid low (Acts 12:23), and *the King* could send His armies, (as the Roman legions are described in Matt. 22:7), and burn Jerusalem. But we notice it was not "*the King's Son*" Who sent. He *sits until* His enemies be made His footstool (Ps. 110:1). We must therefore carefully distinguish the general restraining hand of God, as God, *in all* dispensations, and the special covenanted kingdom, which the Lord Jesus has received, though He has *not yet* taken up the authority (Ps. 2:7, 8, Dan. 7:14). It is His *by right*, but not until Revelation 11:15 is fulfilled will there be the *taking* of the power (see verse 17). The times and seasons in the Father's own authority (Acts 1:7) are not in the hands of men, even though they may think to change times and laws (Dan. 7:25). Hence the present period is one of God's longsuffering in the world, in which He often seems to withhold intervention. Yet the time is regulated by His perfect clock, so that its course and climax will not be one step or one day beyond the "Hitherto shalt thou come, but no further." This second aspect of rule is deeply important. The Lord has *not* forsaken the earth (see Ezek. 8:12). He is only silent awhile (Ps. 50:

3, 21), and the goodness of God gives men space for repentance (Rom. 2:4). O that many might learn this!

But a day will soon come when there will be a *twofold* contrast with the present. We have already alluded to the fact that God *will take* unto Himself His great power and reign, as it is written, "*In the days of these kings shall the God of heaven set up a kingdom*" (Dan 2:44). This will be distinguished, not only from men's rule, but from the kingdom of the heavens in *mystery*, which we have now. There is no sword in the mystery. The church is spiritual. But then there will be the sword of Christ's mouth (Rev. 19:15), and He will no longer sit waiting on His Father's throne (Rev. 3:21), but fulfil Psalm 2:8, 9, and Revelation 2:27. It will be "*the day of the Lord*" as contrasted with "*man's day*" (1 Cor. 4:3—marg.) We cannot too definitely emphasize this coming manifestation of the glory of the Lord Jesus, and what it means to those who oppose Him, or are careless.

It will be observed that the *three aspects all* include the word "heaven." God's "rule" at all times is characterized thus:— "*The heavens do rule*," the kingdom in mystery is "the kingdom of *the heavens*," and the revelation will be when "the God of *heaven*" sets up that kingdom which will be as a mighty stone smiting the image, quite different from the present view of the Living Stone to Whom we come (1 Pet. 2:4), and on Whom the church is built.

Surely these meditations are a call to unsaved souls, lest they be gradually led onward till they are found in the final rebellion against God, of the mighty and wilful antichrist (Dan. 11:36). Likewise there is a definite call to all believers that they may not seek to mingle "church" and "world," or the heavenly calling and the sphere of God's providence, or this dispensation and that which is to come, any more than to blend "law" and "grace." Let a heavenly people act in a heavenly way. Let them realize where their Lord is Whom they represent, and what is His present attitude, that they may do nothing before the time, but, looking for "that blessed Hope," realize the missionary aspect of their present responsibility. "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acas 1:8).

P. W. Heward

YOUNG PEOPLE'S COLUMNS

BONES

We are "fearfully and wonderfully made" (Ps. 139). Job says, "Thou (that is, God) hast clothed me with skin and flesh, and hast fenced me with bones and sinews" (Job 10). If our bodies were only made up of bones, we should not be pleasant to look at. But GOD does all things well, and, when He made Adam and Eve, they were "good"—very good—in His eyes. And we remember that it was upon a *bone* of Adam that God "built" Eve (see Genesis 2:22 margin). But in the last chapter of Genesis we read on—

BONES THAT SPOKE OF GOD'S FAITHFULNESS

Jacob and his family had gone into Egypt. He died there, and his dear son Joseph also died there. But Joseph knew that Egypt was not always to be the home of his people, for when he was about to die, he said to his brothers, "God will surely visit you, and bring you out of this land unto the land which He swore to Abraham, to Isaac, and to Jacob . . . God will surely visit you, and ye shall carry up my BONES from hence." "So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin in Egypt." (Gen. 50. Why was he so sure? Because he *believed* God's word of promise. "By faith Joseph, when he died, made mention of the departing of the children of Israel; and gave commandment concerning his bones" (Heb. 11). His faith in God caused him to speak what God had put in his mind. Turn to Exodus 13, and see how exactly his words came true, and in Joshua 24, we are told that Israel were in the promised land, and that they buried Joseph's bones there. How faithful is GOD! He never breaks His word. Should we not trust Him?

BONES THAT WERE NOT TO BE BROKEN

We have been reading about Joseph's bones in Exodus 13. But in the chapter before, we find these words,—“Neither shall ye break a bone thereof.” This is repeated in Numbers 9. To what does this refer? It has to do with the Passover. As you know, on the night the people of Israel came out of Egypt, there was not an Egyptian "house where there was not one dead." But this judgement from God did not affect Israel, for the head of each of their houses had killed a lamb, and put its blood on the lintel and side-posts of their doors. By this they were saved from the "destroyer" That is a picture of the salvation by the blood of the Lord Jesus which they who have faith in Him possess.

But that is not all. The flesh of the lamb was

to be roasted with fire, and eaten by every Israelite. But NOT A BONE WAS TO BE BROKEN. Why was this? Turn to John 19, and you will find these very words applied to the Lord Jesus. So then, when the children of Israel killed the lamb, sprinkled its blood, and partook of its flesh, they were shewing forth the precious work of a Saviour who should come and be the True Passover. No one else *could* be a Redeemer, for He was the Only One Who could be a Lamb without blemish (see Exodus 12:15 and 1 Peter 1:18-20).

BONES WHICH HEARD A VOICE

What is the use of speaking to dry dead bones? If we were to be where a great number of bones were lying and were told to talk to them, how foolish it would seem. But God's servant Ezekiel had such a command. True, it was given in a vision, but *it was given by God*. In a valley he saw a vast number of bones, and God told him to say, "O ye dry bones, hear the word of the LORD." And in his vision he saw a response to his preaching; for the bones came together in their proper places, and he saw sinews and flesh and skin cover them; and when he prayed for breath to come into them, they lived and stood up. Now, although this was a "vision" (a kind of dream), it taught Ezekiel a lesson, and such a lesson as is needed for all our readers who wish to serve God. For every one born into the world is "dead in trespasses and sins," as *dead* as the dry bones. Yet the Lord Jesus has commanded. "Preach the Gospel to every creature." Some may say, "What is the use of preaching to "dead" people?" It is enough that the Lord has told us to do this *seemingly* foolish thing. Do we not read, "It pleased God by the foolishness of preaching to save them that believe" (1 Corinthians)? It is by the means of His Own Word that He makes "dead" ones alive, as we read, "Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever . . . and this is the Word which by the Gospel is preached unto you." (1 Peter 1).

BONES WHICH CAUSED UNCLEAN-NESS

Bones remind of death "and" under God's holy Law to Israel, people who touched a dead body or even a bone became unclean. But God told Moses how to make "water of separation" as that they might become clean again (Numbers 19). Today, however, we have a far better means of cleansing, that is, for those who belong to Christ. In the first epistle of John we read, "the blood of Jesus Christ, God's Son, cleanseth us from all sin." That our dear readers may know this cleansing, is our prayer to God.



THIS MINISTRY
2 Corinthians 4:1

It is very interesting, and very encouraging, to the heart of a believer, to observe how, as he reads the New Testament Scriptures, the failures of men, even of saints, have been over-ruled in the sovereignty of God, to bring forth parts and aspects of Divine Truth. No where is this clearer than in the epistle to the Galatians, in which the error of legalism is unmasked.

A further point of interest is that error is refuted, without in any way advertizing heresy, in language that has enlightened and edified the saints, even those who have had not the least awareness of the nature of the heresies opposed. Such is the characteristic of the Epistle to the Colossians and of John's first epistle, in both of which Gnosticism is adequately dealt with by Divine inspiration. The wondrous wisdom of God is seen, as well the need and fact, of and in verbal inspiration.

In the second letter of Paul to the Corinthians, as one reads, one may gather that he had opposition from many (2:17), who were "false apostles, deceitful workers" (11:13). These apparently asserted that Paul needed letters of commendation both to, and from, the church in Corinth. His answer was, "Ye are our epistle." Not only were they engraved *in his heart*, but the believers there were being known and being read by all classes of men. Further, they were "an epistle of Christ," manifestly so, because of the wondrous work of grace in them (1 Cor. 6:11), and the possession of spiritual gifts (1 Cor. 1:4-8). In this work Paul was an instrument in God's hand, as he said, "ministered by us," such *ministry* being God-enabled. "Not that we are sufficient of ourselves, to think anything as of ourselves, but our sufficiency is of GOD, Who hath made us sufficient ministers of a new covenant." Therefore he could rejoice, not only that men recognized the existence of a new creation (ch. 5:17), but that he had, what he valued even more, a confidence toward God in regard to them, through Christ (ch. 3:4). Compare the words of Philippians 1:3-6.

Now, the mention of "a new covenant" (3:6) as well as "the old covenant" (14), prepares for further teaching on the superiority of the Gospel over the Law. We observe that both are the subject of "ministration" (literally, "*ministry*"), and both *from God*, although He has employed agents of His Own choosing in thus making Himself and His truth known to men. Paul needed such Divine *ministration* to his own soul ere he could go forth in *ministry* to others. He understood, by heavenly revelation and teaching, the difference between the two *ministrations*, both from God, the one at Sinai, the other because of Christ's finished work, and never did he tolerate a mingling of "Law" and "Gospel." The distinction, so real to him, is plainly declared in the chapter before us (2 Cor. 3). The contrasts could be set out in parallel columns, but may be summarized as follows:—

The Law

- (a) A writing with ink.
- (b) An Engraving on stone tablets.
- (c) A ministry of the Letter.
- (d) A ministry of Death.
- (e) Its Glory:—
 - (i) To be done away.
 - (ii) Given *through* glory.
 - (iii) Glorious, yet not *having* glory.
- (f) A ministry of Condemnation.
- (g) A veiled face.
- (h) An End not able to be gazed upon.
- (i) An old Covenant.
- (j) A tendency to Bondage.
- (k) Inefficiency to form *Spiritual* Character.

The Gospel

- (a) A Writing by the Spirit of God.
- (b) An Engraving on soft heart-tablets.
- (c) A ministry of the Spirit.
- (d) A ministry of Life, given by the Spirit.
- (e) Its glory:—
 - (i) *In* glory. Remaining.
 - (ii) Overflowing in glory.
 - (iii) Surpassing glory.
 - (iv) From glory into glory.
- (f) A ministry of Righteousness (Justification):
- (g) An unveiled face.
- (h) We . . . behold the glory.
- (i) A New Covenant.
- (j) Bringing Liberty.
- (k) A Formative Efficiency.

Thus, it will be seen, there is a perfect balance of contrasts. The Old Covenant, "which decayeth and waxeth old, and is ready to vanish away" (see Heb. 8:13), and a New Covenant, which "abideth." God's *ministry* to His people at Sinai

made demands upon them as men. It came exacting full obedience to all its commandments. That there should be no uncertainty or forgetfulness in their minds, the "Ten Words" were engraven in stone by God Himself. "And the tables were the work of GOD, and the writing was the writing of GOD, graven upon the tables" (Ex. 32:16). As to all else given in commandment to Moses, it was written down, and copied from generation to generation. "It hath been written," were words often on the lips of the Lord Jesus. Moreover, the "Law" had to be read and expounded by the tribe of Levi, who for this purpose were "divided in Jacob" and "scattered in Israel," their "fierce anger" and "cruel wrath" (Gen. 49:7) having been over-ruled to bring about this beneficent purpose of God.

To Israel as a whole, this was a *ministry* of "the letter," only an "election" within the Divine choice of the nation recognizing the spiritual import of the words. Some, indeed, could say, "O how love I Thy Law," and, "Thy words were found and I did not eat them, and Thy word was unto me the joy and rejoicing of my heart: for I am called by Thy Name, O LORD God of hosts" (Jer. 15:16). Even these, though, were, through fear of death, all their lifetime subject to bondage" (Heb. 2:15)* But what they possessed, in lesser measure of spiritual perception, is experienced (or should be) in a fulness, now that the Holy Spirit has been sent forth. Believers today can, by grace, say, "We see JESUS," not only as the perfect Law-fulfiller, but also as the Antitype of all the sacrifices now temporarily set aside.

"The letter killeth," as Paul himself was brought to realize,— "The commandment, which was ordained unto life, I found to be unto death" (Rom. 7:10). And so it must be, when God comes to man, demanding righteousness, that is, a full obedience to all that is written in the Law (Deut. 6:25). "For if there had been a law which could have given life, verily righteousness should have been by the law" (Gal. 3:21). But not only is the *ministry* from Sinai that of death to the natural man, it also brings him under a curse, for "Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them" (Gal. 3:10). In passing, it must be said that the word, "The letter killeth" must not be used to bring a charge of "legalism" against those who plead for full and exact obedience to the word of Christ. To apply this Scripture in such fashion is to misuse it, and so miss the whole argument of the context.

Thus it is that the Divine *ministry* at Sinai has, through the impotence of man, become "a *ministry* of death" (3:7) and "a *ministry* of condemnation" (3:9). The Law, as must all laws to be effective, had penalties. "Ye shall therefore keep My statutes, and My judgments: which, if a man do, he shall live in them: I am the LORD" (Lev. 18:5). This is an echo, or perhaps, rather an amplification of the words of Genesis 2:16, 17,— "And the LORD God commanded the man, saying, Of every tree of the garden, eating thou shalt eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof, dying thou shalt die." A continuance of life depended for man upon a continuance of obedience, but when that was broken and ceased, so "life" ceased, and man became, in Adam, dead in trespasses and sins. Unless, therefore, there is a Divine quickening and birth from above this state of "death" (not extinction) continues, and will last continually, that is, it will outlast eternally the physical death that "passed upon all men" (Rom. 5:12) Adam died "morally" in the day he disobeyed. He died physically within the thousand years "day."

But the new thing is that God comes to man, not *demanding*, but *giving*, that is, to such as are "poor in spirit," and "have nothing to pay." This is a *ministry* of the Spirit and of righteousness. For "the Spirit maketh alive," which is surely the *first need* of man. It is not that faith begets life. Faith is a manifestation of life, just as a natural birth is the manifest expression of the life already possessed. This regeneration, which is of the sovereign will of God, is accompanied by justification, reckoned to a believer through his *God-given* faith. Thus the *ministry* of the New Covenant is "righteousness," something that God "reckons" or "imputes" to such as have, by grace, been brought to see their lost condition by nature.

When God came down on Sinai, His coming was attended by great *glory*. Israel came "unto the mount that . . . burned with fire . . . unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words . . . and so terrible was the sight that Moses said, I exceedingly fear quake" (Heb. 12:21). And there was a further *glory*, seen in Moses' face, a *glory* which, though of a gentler kind, was such that his brethren "were afraid to come nigh him," until he had put a veil over his face.

Now, in chapters 3 and 4 of second Corinthians, is contained a Divine commentary on this incident of Moses' life. It is that "the sons of Israel could not stedfastly look to the end of that which is

abolished." This word is also rendered, "done away" in ch. 3:7, 11, 14, and signifies rather, "to make of no effect, to annul." What is it, then, that is thus "made of no effect"? Surely, it is the Law, as it is said in Romans 7:6, "we are delivered—the same word—from the Law." That is, it has no more to say to the believer, since all its demands, both as to obedience unto life, and enduring its penalty, have been met by Christ. "Wherefore then serveth the Law?" asks the apostle. "It was added because of transgressions, till the Seed should come to Whom the promise was made," "Thy seed, which is Christ" (Gal. 3:16, 18). It may then be said that the Law, when given, had Christ in view, for the words, "The Man, having done, shall live in them" (Rom. 10:5, lit.). No man, other than He, has perfectly kept the Law. "For Christ is the end of the Law for righteousness to everyone that believeth" (Rom. 10:4). But the sons of Israel could not gaze into this end. It is still the same today. "But their minds were blinded (hardened); for until this day remaineth the same veil untaken away (not being unveiled) in the reading of the Old Testament (covenant), which veil is done away (made of no effect) in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the LORD, the veil shall be taken away (wholly removed) (2 Cor. 3:14-16).

The veiling, therefore, is twofold; it is upon the heart, it is upon the Scripture; and only "in Christ" is the veil over the Scripture "done away"; only when the heart turns to the LORD, is the veil over it taken away. This is beautifully illustrated in the conversion of Saul of Tarsus. "There fell from his eyes as it had been scales; and he received sight forthwith," and that spiritually as well as physically, for "straightway he preached Christ in the synagogues, that He is the Son of God" (Acts 9:18, 20). And since he tells us he obtained mercy, that God's dealings with him were in order that he might be "a pattern to them which should hereafter believe on Him to life everlasting" (1 Tim. 1:16), herein is a promise and a prophecy that, in God's appointed time, Israel as a nation will turn in heart to the LORD.

The glory attending the giving of the Law was to pass away. Moses' face did not need continually to be veiled. The terms used of the Sinai *ministry* are "glory," "became in glory," "through glory." On the other hand the *ministry* of the Gospel is "in glory," doth exceed in glory," "the glory that excelleth."

Not only is there *this* contrast in the two *ministries*. The Law gives no freedom, but brings into bondage. It says, "thou shalt," "thou shalt not," irksome words to the natural man, a yoke on the neck of the religious man. The one would like to rid himself of the commands. The other tries to keep them in the hope that God will accept his "obedience"; but his feet are ever on the treadmill, and he is never sure of acceptance with God. Both Jew and Gentile are in this state of bondage, knowing only the "letter" of Scripture. How blessedly contrasted is the Gospel, the *ministry* of the Spirit! "Where the Spirit of the LORD is, there is liberty." For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption (lit. placing as sons), whereby we cry Abba, Father" (Rom. 8:15). "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

If the Lord will, to be concluded.

"THE LORD OF GLORY"

One of the marvellous titles held by the Lord Jesus Christ is, "The Lord of glory" (1 Cor. 2:8, James 2:1). In so designating the Lord Jesus, these writers doubtless had in mind Psalm 24, where the expression, "King of glory," occurs five times. It is a remarkable tribute to the Deity of Christ. It is not merely that He is a glorious Person, but that He is actually the crown of all glory and the Originator and Sustainer of it for His people. His glory is altogether different from the shallow, fading glory of this world, after which so many are running. His is the glory of GOD in all its intrinsic and imperishable value, and it can only be seen as He wills to reveal the Father (Matt. 11:27). This is a great recompense and joy for His followers, who are not counted worthy of the glory of this present world and who are rejected by it as not fitting into its pattern.

The title, "The Lord of glory," carries with it the thought of His authority and power to shew His glory to whomsoever, and as and when, He pleases. While the glorification of each child of God awaits the Day of His appearing, we are nevertheless privileged from time to time to get spiritual glimpses of the glory of Christ as we seek to please Him. This is so, when we experience an answer to prayer, when we receive fresh light on the Scriptures, and when we are made conscious of the power of the Gospel in witnessing to souls. In these, and in other ways too, the Holy Spirit

glorifies Christ in our hearts, and heaven becomes very real. It is striking that He is called, "The Lord of glory" in relation to the cross (1 Cor. 2:8), for there was no apparent glory for Him then. Yet even although His glory was veiled, He was even then the Lord of glory in His essential title, and it was in obedience to the Father's will that He temporarily laid aside His glory. It was not for long, however, and now, "We see (note the present tense) JESUS . . . crowned with glory . . ." (Heb.2:9). Let us take courage in knowing that if we are related, by grace, to the Lord Jesus, we are related to the Lord of glory, and we have the privilege and prospect of learning to know Him in this capacity in an ever increasing measure.

S. J. Duc

HOW ARE THE MIGHTY FALLEN!

"Where shall wisdom be found?" Job 28:12.

At the time Darwin published his book, "The origin of species," or thereabouts, the theory of evolution took the world by storm, and it was eagerly heralded by leading men and scientists, and its evil teaching spread like an epidemic, and became the background for all their philosophical thought and reasonings.

Prior to this time, generally, God as Creator, Sustainer, Controller, and Judge of men was taken for granted, and mostly with an inner conviction, and the issues of life, its problems, and circumstances were viewed under this aspect. But we may say that since the days of Darwin this aspect has largely been nullified, for God was displaced or impersonalized, and the attitude of many to life and its issues was changed.

But the new teaching not only affected the world's philosophers and the man in the street, it also shook the foundations of theological learning, and the belief in the veracity of Scripture.

We have only to read the writings and sermons of many great men of this time to realise the truth of the words, "How are the mighty fallen." Men of theological learning and of Christian character and orthodoxy fell for his teaching, and re-oriented or recast their theology to fit in with the evolutionary myth. It was the hall-mark of intellectuality, and it was looked upon as being quite out of date to be otherwise minded.

The early chapters of Genesis became folklore, or an allegory, written to suit the primitive people,

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INSPIRED WORDS INSPECTED

No. 90

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His Own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock."

Acts 20:28-30.

TAKE HEED (prosechete); verb, imperative, present, from "echo" and "pros" (meaning toward); hence, "to hold toward." Here it indicates an attitude of mind toward "themselves" and the "flock," and, as it is in the present tense, a continuance of such attitude.

TO YOURSELVES (heautois); reflexive pronoun, dative, plural.

AND (kai)

TO ALL (panti); adjective, neuter, dative, from "pas, pasa, pan" (all).

THE FLOCK (toi poimnioi); article and noun, neuter, dative; from "poimnion" (a flock).

OVER (en); preposition meaning "in" or "among" not "over." Pastors were not "heads," but brothers (cf. 1 Peter. 5:1-4); also see Col. 4:12; —Epaphras, who is one of you.

THE WHICH (hoi); relative pronoun, dative, neuter.

THE HOLY GHOST (to pneuma to hagion); articles, noun, and adjective, neuter, nominative; "hagion" is from "hagios, -a, -on" (holy). The repetition of "to" means emphasis, "the Spirit the Holy One."

HATH MADE (etheto); verb, aorist, from "tithemi" (to set, put, place); the elders were among the flock because they were placed there. The Holy Spirit did place you."

YOU (humas); personal pronoun, accusative, plural. This word comes after "which" in the text.

OVERSEERS (episkopous); noun, masculine, plural, from a compound of "epi" (upon) and a derivative from "skopeo" (to look, to watch, mark, note, take heed). Hebrews 13:17 illustrates the right condition of overseers.

TO FEED (poimainein); verb, infinitive, from "poimaino" (to feed as a shepherd,—"poimen" is a shepherd, "poimne," or "poimnion," a flock).

THE CHURCH (ten ekklesian); article and noun, feminine, singular, accusative; from "ekklesia" (a church); a compound of "ek" (out) and a derivative from "Kaleo" (to call); hence, "a called out company." Ecclesiastical" is, of course, the word anglicized.

OF GOD (tou kuriou); article and noun, masculine, genitive; from "kurios" (Lord). This word sometimes, in quotations, represents the Name JEHOVAH. Render, "the church of the Lord."

WHICH (hen); relative pronoun, feminine; accusative because the object of "purchased."

HE HATH PURCHASED (periepoiesato); verb, aorist, from a compound of "peri" (around) and "poieo" (to make). As this verb is in the middle voice, it means, "to make around, or acquire for, oneself." The price of the acquisition is seen in the following words.

WITH (dia); preposition meaning "through," by means of.

HIS OWN BLOOD (tou haimatos tou idiou); articles, noun, and adjective; neuter, genitive. The repetition of the article is for emphasis, and compare "to pneuma to hagion," above; "haima" (blood). "Idiou" is from "idios, -a, -on," meaning what is one's own, peculiar to oneself. An idiom is a form peculiar to a particular language, and not found in others. The phrase,—*"The blood, the His own"* (lit.) emphasizes that no other blood than that of Him could purchase His church.

FOR (not in text).

I KNOW (oida); verb, really a perfect form of "eido" (to see); it is used as a present tense. Mental perception—I have come to see—is thus indicated.

THIS (not in text).

THAT (hoti); demonstrative conjunction.

THERE SHALL ENTER IN (eiseleusontai); verb, future, from "eiserchomai," a compound of "eis" (into) and "erchomai" (to come); hence, to come into."

AFTER (meta); preposition meaning "with," but with accusative case, as here, meaning "after."

MY (mo-u); personal pronoun, genitive; literally, "of me."

DEPARTING (aphixin); noun, feminine, accusative, from "aphixis" (a departing). Derived from "aphikneomai," a compound of "apo" (from, away from) and "ikneomai" (to come or go); hence, "to come or go away."

WOLVES (lukoi); noun, masculine, nominative, plural; from "lukos" (a wolf). See John 10:12.

GRIEVOUS (bareis); adjective, plural, from "barus" (heavy, burdensome, oppressive). How oppressive the burdens laid on the shoulders by an apostate "church," as Rome! Other grievous wolves in the shape of "modernists" have entered in, undetected at first, because wearing sheep's clothing.

UNTO (eis); preposition meaning "into." This occurs also in the word, "enter in," so there is a

double emphasis on their presence in the church. YOU (humas).

NOT (me); negative particle.

SPARING (pheidomenoi); participle, present, plural, from pheidomai (to abstain from using, to spare, to abstain from treating with severity). The participle suggests character and continuance, and the word itself, with the negative, suggests ruthlessness.

THE FLOCK (tou poimniou); article and noun, genitive (see above).

Note:—Moses had similar warning from God as to what Israel would be after his death (Deut. 31:29). Man has not changed.

UNTIL THE DAY BREAK

Some comments on the Song of Songs

The first utterance is that of the chosen bride, the second of the Bridegroom; the Church is the betrothed of the Lord Jesus, and there is to be the manifestation of this relationship when "the marriage of the Lamb is come, and His wife hath made herself ready" (Rev. 19:7) Though He is absent from her sight, she is never out of His, "He ever liveth to make intercession for" her. (Heb. 7:25) But the word, "until," implies,—

- (a) An end of the present conditions.
- (b) A hope.
- (c) A longing.
- (d) Patience,

and is revealing of the heart of the LORD, and the heart-response of the saint. Would that the whole church "may with one mind and one mouth" thus glorify God.

THE LONGING OF THE BRIDE

It is night-time, even though, as in Paul's day, "the night is far spent, and the day is at hand" (Rom. 13:12). The break—breathing—of the day is still awaited. How often is "That Day"—"the Day of Jesus Christ" before us, accompanied by expressions of "earnest expectation and hope." Yet the believer seeking to walk with the Lord is very conscious of the darkness around,—a darkness which seems to deepen. He finds no light except in the Lord and His word. Moreover, the shadows linger, they do not yet "flee away." He knows in part, he sees as in a glass darkly, but it is only "until" the day breathe." These limitations will be removed, and he will breathe the air of heaven. He will know even as he is known. (1 Cor. 13)

There is a Hope before the saint, not merely of

release from present trials, the light affliction, "the sufferings of this present time." Christ Himself is He for whom we look, because "when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John 3). Is not the Lord Jesus Himself called "Our hope" (1 Tim. 1:1)?

Is there a genuine longing to see our Lord? Do we really say, "Turn, my Beloved"? He has gone into heaven, but will come again and receive His own unto Himself. The word, "until" suggests the time will not be long. Indeed, the prayer, "Be Thou like a roe or a young hart upon the mountains," suggests fleetness, and is comparable to the promise of Christ Himself, "Surely, I am coming quickly." the mountains of Bether (separation) only hide Him from our mortal eyes, and that comparatively a moment. "For yet a little while, and He that shall come will come, and will not tarry" (Heb. 10:37). May our hearts gladly respond,—“Even so, Come, Lord Jesus.”

These words in Hebrew 10 are preceded (verse 36) by the exhortation, "Ye have need of patience," and that too, is implied in the first word, "until." For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with *patience wait for it* (Rom. 8:24, 25). Let us hear the further word of the Holy Spirit through the same apostle,—“And the Lord direct your hearts into the love of God, and into the patience of Christ” (2 Thess. 3:5 margin).

THE LONGING OF THE BRIDEGROOM

After a description from His own lips of the bride's beauty, He breaks forth with the same words, "Until the day break," and then sums up her loveliness in such words as,—“Thou art *all fair*, My love; there is *no spot* in thee” (Song 4:7). But He is longing for "That Day" with a more intense yearning than ever the saint can feel. Did He not give Himself, "that He might redeem us from *all* iniquity, and purify unto Himself a peculiar people (a people to be around Him) (Titus 2:14)? He knows that there are still "shadows" around His own; and the Light He will bring, for He is "The Sun of Righteousness," as well as "the bright and Morning Star," will dispel them all.

In the meantime, He has gotten "to the mountain of myrrh, and to the hill of frankincense" (Song 4:6). What does this signify? May a few thoughts be expressed, not as necessarily expository, but as suggestive. The mount "Moriah" means "the myrrh of Jah." There it

was that the house of the Lord was built by Solomon (2 Chron. 3:1). There it was that David erected an altar unto the LORD," at the time of the plague upon the wrongly numbered people. When the king offered sacrifices, and called upon the LORD, "He answered him from heaven by fire upon the altar of burnt-offering" (1 Chron. 21). This led David to dedicate the place for the temple. "Then David said, This is the house of the LORD God, and this is the altar of the burnt offering for Israel" (1 Chron. 22:1). The Lord Jesus is the True Altar and Sacrifice. Typically, the sacrifice at Moriah foreshadowed His mediatorial work. Hence, when He says, "I will get me to the mountain of myrrh," it would seem to be an allusion to His atoning work. Myrrh is connected both with His birth and His death, and is associated with suffering.

What of the "hill of frankincense"? This substance is both *white* (the Hebrew word) and *fragrant*, and was offered on the altar (Lev. 2). It surely is a symbol of the preciousness and merit of the Son of God. Is He not a "Sweet Saviour" to the Father, and is not His merit imputed to the elect? The "mountain" and the "hill" suggest an "ascending," and indeed He has "ascended into the hill of the Lord." He is at God's right hand, enthroned, and there He pleads the efficacy of His work in life and in death. We read that incense is offered with (given or added to) the prayers of saints (Rev. 8:3), thus making them acceptable at the throne of God. It is only by the merit of the Lord Jesus that our prayer and praise reach the ear of God.

It is no marvel that the words of verse 7 follow verse 6 (Song 4), for the Church is comely only because of the comeliness the Lord has put upon her, even His perfect obediential righteousness. May we, in the grace of the Holy Spirit, manifest a corresponding comeliness of character and life.

or a story partly borrowed from pagan sources, and it follows naturally that you cannot corrupt the source of divine revelation without thereby corrupting, more or less, the whole.

Now, in more recent years, there is again a mighty satanic attack on the citadel of God's truth; on His moral laws for the well-being and right conduct of men and nations. In the new psychology now propagated every sin is given a palliative cause. The attitude vaunted is pity and consideration for the offender, there being no such thing as the guilt of sin. Truly he may need restraint, and of course re-education, but not pun-

ishment, at least it should not be viewed as such. "Truth" is that which serves mankind the best, socially or morally. Man's desires and powers should have full expression so long as they do not adversely affect others. As to religion, what is truth to one may not be truth to another. God may be worshipped under many forms as long as it helps the aesthetical feelings or religious impulses of others.

And it is on this background of liberal thinking that the present ecumenical movement strides the world today, though at present it has its reservations, at least outwardly, thus deceiving and luring many into its fold or to its support.

And here again it may be said, "How are the mighty fallen," for many christian leaders of theological learning, having a background of Biblical scholarship and orthodoxy have fallen for this world-wide movement by fawning to apostate leaders though aware of their superstitious and idolatrous accretions to the gospel of Christ. One world church, which is the confessed object of the ecumenical movement, may have a halo of sanctity or light around it, for Christ's Name is connected therewith, but it is a false light, and with its avowed syncretism, it will be climaxed in the harlotry of Revelation chapter seventeen.

Through the propagation of these two evils, evolution and the new psychology the ground has been well prepared for liberal thinking, for the continued and unrelenting teaching of evolution has tended to infidelity and atheism, as history shows, and the dissemination of psychological perversions have resulted in increased lawlessness and violence, so patent in recent years, and we see not yet the end. Brain washing is not confined to communist countries, though there are gentler methods.

Is it without significance that the prophetic scriptures foretell of satanic deception, and of strong delusion settling on mankind in the closing days of this gospel age? Also that repeated warnings are given to God's people not to be deceived. "Let no man deceive you," "Take heed," "Watch and pray," "Behold I have told you before."

May all God's people awake to these evils corrupting mankind, for many are side-tracked, or unaware as to the apostasy involved. "Hath God said," is still the tempter's insinuation to raise doubts and to deceive the unwary. But the Scriptures do not contain cleverly imagined fables of ignorance, neither regarding the origin nor the ending of this creation. God's words and judgments are, "true and righteous altogether."

"Truth unchanged unchanging,
the light of our dark sky."

And may they become increasingly our hope and confidence, and the rejoicing of our hearts as we see the Day approaching.

R. L. WHEELER.

TO OUR READERS

We desire to thank all who have sent the cost of postage for the literature we offered. If, as sometimes happens through postal failures, no reply has been received, please let us know.

Secondly, as we may have to vacate our present premises, this may (though we hope not) cause some delay in despatching our magazine.

NOTES ON MEMORIZED VERSES

GALATIANS 2

8. Whether "in Peter" or "in me," the same Holy Spirit energized. 9. The heathen and the Jew both needed the Gospel, but Peter received the *original* commission, —all nations and every creature. 10. The needy the concern of *all*. 11. Withstood—blamed (cf. Lev. 19:17). 12. The fear of man bringeth a snare (Prov. 29:25). 13. The effect of a wrong example. 14. Clinging to what has, in the wisdom of God, been set aside, is not walking uprightly. Law and Gospel must not be confused. 15, 16. Whether Jew or Gentile by nature, there is but one justification and that by *faith*. 17. No more the minister of sin than the Law (Rom. 7:7). 18. If anything of man's work is added to Christ's justifying work, it is transgression. 19. Dead, yet living (cf. Rom. 6 and Heb. 9:14). 20. Why? Because of being identified "with Christ" It is God-like to love and give. 21. "Frustrate" means "to displace or get rid of." Paul exalts the grace of God, but legalism tends against it (cf. ch. 5:4). To "frustrate" or "fall" does not suggest that *natural* man can resist the Divine will. These words are addressed to believers, though temporarily leaving the ground of their justification.

GALATIANS 3

1. The truth (ch. 2:5, 14), "evidently set forth" means "placarded." Christ having been crucified (cf. 1 Cor. 2:2). 2. A simple question—"this only," which should have broken the spell (cf. v. 1, bewitched). 3. Begun, perfect. Contrast Phil. 1:6. The Spirit begins and brings to the goal. 4. They had suffered for their *faith*. 5. Compare verse 2. The Spirit "received" and "ministered." How? 6, 7. Children of Abraham (see v. 29), are those declared righteous by *faith*. (Gen. 15:6) 8, 9. The Scripture preaches the Gospel. 10. Leaving the simplicity of the Gospel tends toward "the curse of the Law." 11. The oft-repeated word.—"The just (righteous one) by faith shall live" sets aside once for all that man can add anything to salvation by grace. 12. Only one Man DID, and therefore lived, for He was raised. 13. The death of Christ was substitutionary. What He bore was in our stead—our sin and its curse. 14. This verse harks back to v. 9. "The Spirit" (cf. verses 2, 3, 5.). 15. The sacredness of a covenant. 16. The *verbal* inspiration of Scripture. An important part of truth based on a *singular* noun. 17. The Law cannot annul the promise. 18. For inheritance was given by promise, and cannot be earned. 19. Christ is

the Seed, though Abraham partakes of the promise made to HIM, Who has "come." 20. The Law was ordained through a mediator, Moses. God is One; on the other side is the "election," needing to be reconciled, Christ is the only Mediator (cf. Heb. 9:15). 21. The Law cannot be against that which was given 430 years earlier. Law cannot give life, because man cannot keep it. 22. Scripture (see v. 8) is the apostle's constant court of appeal. "All under sin," yet some believe. 23. "Kept" means guarded and watched. Shut up as in a prison, but faith came, the gift of God, and we were freed, (see ch. 5:1). 24. A child-leader, for we had not reached "sonship." 25, 26. "Faith . . . faith. A great change, brought to Christ. 27. Baptism is "into Christ," not into a church. The baptized must make it evident that they have "put on Christ." 28. All the children" (v. 26). "All one." 29. The family of faith has "Abraham to their father."

GALATIANS 4

1. The elect are heirs, awaiting, 2, the Father's appointed time. 3. Thus is illustrated the condition of the

heirs before the advent of Christ. 4. The Father's appointed time (cf. v. 2). His Son, *becoming* of a woman (cf. John 1:14), *becoming* under Law. 5. With a view to redemption, for He was *obedient* unto *death*. And with a view to a new relationship,—"*placing as sons.*" 6. A second sending forth,—"*The Spirit of His Son,*" that the reality might be known by experience. 7. *Sonship* means heirship. (cf. Rom. 8:14-17). 8. "Then"—your past life. 9. "Now," such a change having been made, why turn back to the old bondage? Legal religion, whether Romish or pagan, is but bondage. 10. Legal observances. 11. "Afraid" what a contrast with Phil. 1:3. —every remembrance of you. 12. Really, they had injured themselves. 13. Infirmity. Was it physical? 14. This suggest it was. But it did not hinder a loving reception. 15. Where then the former happiness? *Then* faith was manifested by a loving concern for the servant of God. "Eyes" may suggest a weakness of sight. 16. Sad that telling truth may arouse antagonism even in saints. * Christ, to them that have obtained equal faith with us in the justice of our Lord and Saviour Jesus.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JANUARY, 1967

Day	READING		LEARNING	
	1 Kings	Romans	Psalms	Galatians
1	3 16-28	1 1-17	119 123	2 8
2	4 1-19	18-32	124	9
3	20-34	2 1-16	125	10
4	5 1-18	17-29	126	11
5	6 1-18	3 1-18	127	12
6	19-38	19-31	128	13
7	7 1-17	4 1-25	129	14
8	18-37	5 1-21	130	15
9	38-51	6 1-23	131	16
10	8 1-21	7 1-25	132	17
11	22-43	8 1-21	133	18
12	44-46	22-39	134	19
13	9 1-14	9 1-16	135	20
14	15-28	17-23	136	21
15	10 1-29	10 1-21	137	3 1
16	11 1-22	11 1-12	138	2
17	23-43	13-23	139	3
18	12 1-15	24-36	140	4
19	16-33	12 1-13	141	5
20	13 1-19	14-21	142	6
21	20-34	13 1-14	143	7
22	14 1-31	14 1-13	144	8
23	15 1-15	14-23	145	9
24	16-34	15 1-12	146	10
25	16 1-14	13-24	147	11
26	15-34	25-33	148	12
27	17 1-24	16 1-16	149	13
28	18 1-24	17-27	150	14
29	25-46	1 Cor.	151	15
30	19 1-21	1 1-21	152	16
31	20 1-21	22-31	153	17
		2 1-16		17

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—FEBRUARY, 1967

Day	READING		LEARNING	
	1 Kings	1 Cor.	Psalms	Galatians
1	20 22-43	3 1-23	119 154	3 18
2	21 1-29	4 1-21	155	19
3	22 1-28	5 1-13	156	20
4	29-53	6 1-20	157	21
	2 Kings			
5	1 1-18	7 1-13	158	22
6	2 1-25	14-28	159	23
7	3 1-27	29-39	160	24
8	4 1-24	8 1-13	161	25
9	25-44	9 1-12	162	26
10	5 1-27	13-27	163	27
11	6 1-12	10 1-14	164	28
12	13-33	15-33	165	29
13	7 1-20	11 1-12	166	4 1
14	8 1-15	13-22	167	2
15	16-29	23-33	168	3
16	9 1-16	12 1-11	169	4
17	17-37	12-21	170	5
18	10 1-17	22-31	171	6
19	18-36	13 1-13	172	7
20	11 1-21	14 1-9	173	8
21	12 1-21	10-22	174	9
22	13 1-25	23-40	175	10
23	14 1-29	15 1-12	176	11
24	15 1-20	13-28		12
25	21-38	29-44		13
			Isaiah	
26	16 1-20	45-58	24 1	14
27	17 1-23	16 1-12	2	15
28	24-41	13-24	3	16

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