

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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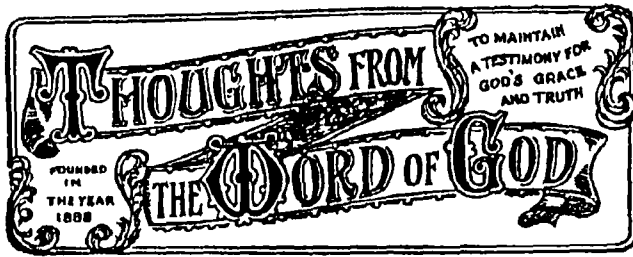
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"Blessed be the God and Father of our Lord Jesus Christ, Which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

"Through Thy precepts I get understanding; therefore I hate every false way."
Ps. 119:104.

Through Thy precepts, gracious Lord,
Understanding I receive;
Let me ne'er despise Thy Word,
Nor Thy holy statutes leave.
May I learn and love Thy ways—
Let all false ways be abhorred—
To Thy glory and Thy praise
Living, till Thou comest, Lord.



WORDS OF ENCOURAGEMENT

**"My soul
cleaveth
unto the
dust"
"I have
stuck unto
Thy testimonies"**

Ps. 119. 25:31

"cleavings," for the word is the same in the original. He is humbled, and sometimes brought low, and yet he clings to the promises of God. Did not Paul feel the same? "I delight in the Law of God after the inward man, but I see another law in my members . . . bringing me into captivity to the law of sin which is in my members. O wretched man . . . I thank God . . ." (Rom. 7: 22-25). It is encouraging to see how saints of all ages know what this spiritual conflict means, that we, in our day, fellow-believers, may realize we belong to the same heavenly family.

Nevertheless, it is not to the glory of God nor helpful to our daily testimony to remain "cleaving to the dust." The prayer, "Quicken (revive) me" must be ours. But this reviving is "according to Thy Word." That the psalmist was revived seems clear from the context,—"I have stuck (cleaved) unto Thy testimonies." "I will run the way of Thy commandments." May we, by the Holy Spirit's enabling, do likewise.

Poem to Help Christian Experience—No. 276.

"For the grace of God that bringeth Salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present age; looking for that blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ."

TITUS 2:11-13

We were once among the dying,
In our sins already dead,
In the evil one were lying;
We had fallen in our head,
Adam. When he sinned, he carried
With him all the human race.
Dogged by sin, by Satan harried,
We had perished, but for grace.

Once beneath the Law we sickened,
By its terrors filled with fear,
But the Holy Spirit quickened,
Cleared our vision, brought us near.
Great our guilt, deep our transgression,
Evilly had we behaved,
But the Spirit wrought confession
In our hearts, and we are saved.

Now, by faith, the Son receiving,
We, redeemed, by grace made whole,
Would go onward, still believing
All God's Word with all our soul;
Our dark past would leave behind us,
All our days with service fill
For our Lord, that He may find us
Waiting, doing His dear will.

Things of this ill world denying,
Its vain pleasures and desires,
On the grace of God relying
With a faith that never tires,
Soberly would we be living,
Righteously, and godly, too,
All we are to Christ be giving,
With His coming e'er in view.

"Surely I come quickly. Amen.
Even so come, Lord Jesus."

"NEVERTHELESS DAVID TOOK THE STRONGHOLD OF ZION"

Meditations on 2 Samuel 5:7

In God's purpose, Zion was to be the city and dwelling-place of David; it was to be the place of God's anointed king, and the heathen Jebusites were to be put out. In the same way, the Church is to be the place where Christ dwells, in the Spirit. It is to be the pillar and ground of the Truth and the stronghold of righteousness. When David and his men went to Jerusalem to take over the fortress of Zion, he was confronted by the blind and lame of the city, for the Jebusites thought that by such a move they might thwart David in his purpose. But the subterfuge was of no avail, and God's king cleared out the whole lot, and took over the city for HIM.

We see in the professing church today many a "high thing that exalteth itself against the knowledge of God" (2 Cor. 10:5) Evil elements have come in and entrenched themselves, exactly as the Lord prophesied (Matt. 13:25), and these have no concern for the truth or righteousness. Such elements are well pictured by the Jebusites, the blind and the lame whom David displaced. Such are blind to spiritual truth and are incapable of walking with God. They are a hindrance in many cases to enjoyment of spiritual blessings by the saints who are not always able to "purge out" such

"heaven," because of lack of knowledge and power. Paul saw this situation clearly, and for this reason he wrote the words, "For the weapons of our warfare are not carnal but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4, 5). Such language is distinctly warlike and may not commend itself to some who are not inclined to view the Christian faith as a warfare. David is a good example to us in more ways than one, and especially in that he was a fighter. The Christian is to be meek and lowly, he is to be gracious and kind. But when it comes to dealing with evil, whether in teaching or in practice, he is to have discernment and firmness in fighting the battles of the Lord. It is to be feared that some, by giving way to the subtle persuasions of the enemy, have had almost all of the "fight" taken out of them. Can we imagine David and his men approaching the Jebusites gingerly with a view to setting up a "dialogue," to see if it were possible for David to have a part interest in Zion? As with Joshua, so with David—there was to be no compromise with heathen elements who were installed in holy places. But the necessity for such an attitude and the power for its execution could only be realized as there was a close walk with the Lord, and meditation in the book of the Law day and night (Joshua 1:8).

Compromise with the world has resulted in a general spiritually anaemic condition in the church which, with few exceptions, is evident wherever Christendom holds sway. And by "compromise with the world" is meant more than merely partaking in its social life and amusements, unfitting as that is. The basic fault is the alignment of the church with the politics of the world, and even a willingness to be governed by the world. To be subject to the civil authorities in every good work is a command of God which the believer should be glad to obey (Romans 13). It is an entirely different matter, however, for a church to be so lacking in knowledge and spiritual power as virtually to invite the world to come in and run its affairs and to finance it. Christ said, "Ye are the light of the world," but a large section of the professing church is perilously in danger of reversing these words, and saying, "the world is the light of the church." The Church can only be in the place of spiritual power as it takes the words of God seriously and acts on them. When this is the case, the "imaginings," the "high things," and the "strong holds" will be seen in their true focus,

and be made the object of *spiritual* attack by using the Truth with such zeal as Joshua, David and Paul displayed. Let us hope and pray for some increased measure of this in these days and expect that, as we take our stand more fully "outside the camp," we shall find a blessedness of *spiritual* unity because of being *where Christ is* and bearing His reproach (Heb. 13:13).

Stanley J. Duce

WHAT ARE RIGHT THOUGHTS WITH REGARD TO MARY THE VIRGIN MOTHER OF THE LORD JESUS

Mary was the honoured mother of the Lord Jesus: blessed indeed was she among women, and great was her privilege in bringing into the world the divine Redeemer of mankind (Matt. 1:18-25; Luke 1:26-55).

But the high privilege bestowed upon her is not to overshadow the blessing of salvation in which she rejoiced, in common with all redeemed children of God. The Lord would remind us of this danger. When a certain woman of the company lifted up her voice to extol Mary's blessedness in bringing into the world the Saviour, the Lord Himself replied, "Yea rather, blessed are they that hear the word of God and keep it." (Luke 11:27, 28) And again, "Whosoever," said He, "shall do the will of My Father Which is in heaven, the same is My brother, and sister, and mother." (Matt. 12:46-50).

The words "highly favoured," addressed to Mary by the angel, are used one elsewhere in Scripture, where the like blessing is said to be the happy portion of all those who are accepted in Christ Jesus. (Luke 1:28; Eph. 1:6).

Mary is last mentioned as being in the upper room with other disciples waiting for the endowment with power, the outpouring of the Holy Spirit on the Day of Pentecost, (Acts 1:14) and she is now with all saints who have died in the Lord, awaiting the glorious resurrection day when the Lord returns (1 Cor. 15:51-58).

But what shall we say concerning the extravagant titles by which she is now addressed? How utterly alien from Scriptural simplicity and piety is the devotion now paid to her, of whom it is recorded that she rejoiced in God her Saviour! Mary is not once prayed to in Scripture, not once mentioned in the epistles, but Christ is before us throughout as exalted and glorified and the Hope

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YOUNG PEOPLE'S COLUMNS

COLD WATER

On a hot, tiring journey, how pleasant to the ear is the sound of water as it ripples over the stones of a brook. How much more pleasant to bathe the face and hands, if the stream is clear and pure. But better still if it is fit to drink. When Abraham's servant, after a long journey, was given a drink of water from Rebecca's pitcher, how refreshed he was (Gen. 24). When David was a wanderer, he remembered his home in Bethlehem, and felt a great longing for a drink of water from the well by the gate, and three of his devoted men broke through the enemy's army, and drew the water and brought it to David. But he would not drink it because his men had risked their lives to get it for him. He called it their "blood," not that it became *that*, but because their loving act might have caused their death. I wonder whether any of us would dare to risk our lives because of love to a greater than David, the Lord Jesus Christ.

COLD WATER REFRESHING

"As cold waters to a thirsty soul, so is good news from a far country." (Prov. 25). It may be some of us have friends far away across the seas, and at times we feel anxious about them. Just now some of God's servants are in parts of Africa where there is unrest and bloodshed and news of them is earnestly desired. There is a "thirst" for news. And when a letter arrives telling that all is well, how relieving and refreshing it is, calling forth gratitude to God. But such a letter would not mean anything to others who are not waiting for news. "Good news," though, reminds us that this is what the "Gospel" is. Is it good news to *all* our readers? Have you thirsted for God and His Salvation, which is the message of the Gospel? The Lord Jesus once cried, "If any man thirst, let him come unto me and drink" (John 7). Almost the last words in our Bible are, "And let him that is athirst come. And whosoever will, let him take the water of life freely." It is not everyone, even among those who heard the Lord's invitation, who thirst for the living water, and so they do not come to Christ. The sinful woman, after she heard the Lord Jesus speak of the living water which He alone could give, said "Sir, give me this water." She did not understand all that this meant, at first, but she came to realize that He who spoke to her was God's Messiah! (John 4) It was His words that caused this thirst for the water of life. Has the "good news from a far country", from

heaven, reached the hearts of our readers? The message is still being told forth, "Ho, every one that thirsteth, come ye to the waters" (Isa. 55). The "cold waters" refresh the body, but the water of life means everlasting salvation.

WATER FOR WASHING

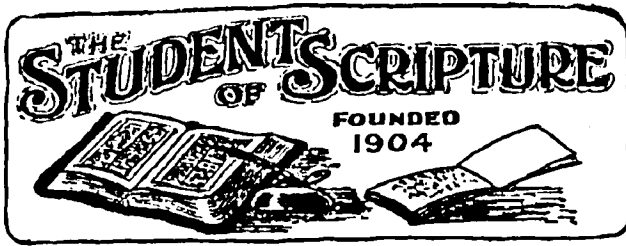
Job was a much tried man because of his sufferings, and, although he sometimes spoke of his own goodness, there were times when he felt otherwise. Once he said, "If I wash myself in snow water, and make my hands never so clean, yet shalt Thou plunge me in the ditch, and mine own clothes shall abhor me" (Job 9). What did he mean by these strange words? "I suppose, by 'snow water' he meant that which was cleansing in a special way. But, whatever *he* did to make himself clean, God would teach him that it is all in vain. Not one of us can make ourselves fit for God's presence. Nothing can cleanse away our sins but the precious blood of Christ. David said to God, 'Wash me, and I shall be whiter than snow.'" (Psalm 51).

COLD FLOWING WATERS FORSAKEN

"Will a man leave the snow of Lebanon which cometh from the rock of the field? or shall the cold flowing waters that come from another place be forsaken" (Jer. 18). If the words before and after are read we shall understand a little of what God was teaching the people through the prophet. God says, "My people have forgotten Me, they have burned incense to vanity, and they have caused them to stumble in their ways from the ancient paths." The cold flowing waters speak of refreshing and unfailing streams, a picture of what God had been to them, and what He will be again to them when he restores them to His favour (see Isaiah 33:21). But they had turned their backs on Him, and they were taken captive by an enemy before Jeremiah died. Let us who are God's people beware of backsliding.

A CUP OF COLD WATER

This is not a great thing. It would not cost much to give. But the Lord Jesus said, "For whosoever shall give you a cup of water to drink in My Name, because ye belong to Christ, verily I say unto you, he shall not lose his reward" (Mark 9). In Matthew 10, He speaks of a cup of cold water given to His little ones, to which He adds the same promise. How He values kindness done in His Name, and especially when done to His people.



THE MYSTERY

PERCY W. HEWARD

At the outset we need to omit the word "the" and to ask ourselves, What is a mystery? The word "musterion" comes in the later Scriptures twenty-seven times, of which twenty-four refer to good mysteries. Twenty-one times is the word used in the singular. Three of the occurrences are in the Gospels, and six in the epistle to the Ephesians, which is the epistle to which most believers would turn when asked to explain "the mystery." It will be noticed that all these numbers are multiples of three,—"three" being suggestive of the work of our Triune God, but by usage ALONE we cannot easily understand the word. We need also derivation, but usage, and derivation are alike of little worth unless we are within the leading of the Holy Spirit. Derivation bears an interesting testimony, and general usage among the Greeks also. The word comes from a root that implies a certain "closing up", a certain "hidden revelation" belonging only to the initiated, and among the Greeks there were religious mysteries, which one may describe as codes of instruction for those who were members of secret societies, associated with the worship of various demons. God often takes up words which are commonly employed and gives them a new meaning. The Greek "Ecclesia" was the town assembly of free men, and God takes the word out of this context, yet alluding to it, and speaks of HIS Ecclesia, free men of the heavenly city. The "Apostolos" was often a naval delegate, and the Lord Jesus thus describes HIS apostles, who were to go from land to land in their service unto the Lord. Thus, beloved friends, the word "mystery" is taken out from its demon association (even like the word "interpretation" which in Greek really refers to Hermes), and applied to that revelation of the Lord and the Lord's will which we find in connection with the wondrous unveiling of grace during the present dispensation. There are several "mysteries" mentioned in Scripture, but we are apt, in using the word, to think only of "THE mystery," in one relationship.

Furthermore, some of the passages that refer to

"the mystery" seem to give various aspects in connection with that mystery. Mention may be made of the mysteries of the Kingdom of Heaven, or of the Kingdom of God, in Matthew 13:11 and parallel passages in Mark and Luke. The mystery concerning Israel in Romans 11:25 is closely related to the mystery to be considered afterwards. 1 Corinthians 4:1 speaks of a stewardship of the mysteries of God. Chapter 15:51 of the same epistle,—"Behold I show you a mystery, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump." 2 Thessalonians 2:7 reminds us of Satan's counterfeit. "The mystery of the lawlessness is already inworking." "The mystery of the faith," and "The mystery of godliness" in 1 Timothy 3, verses 9-16, seem to contain certain references to the use of the word in Ephesians, but also certain contrasts. Revelation 1 brings before us the mystery of the lampstands and stars. Revelation 17 mentions the woman whose name is "Mystery, Babylon," plainly a parallel passage with 2 Thessalonians 2:7, where the mystery of "the lawlessness" (Feminine) leads up to "the lawless one" (masculine). We find both the feminine and the masculine in Revelation 17, though the masculine aspect, "the lawless one," leads beyond the feminine, right on to the Coming of the Lord, against Whom Antichrist will personally engage in wicked conflict. Now, all these mysteries are interesting, and it may be pointed out that some of the passages will emphasize the meaning, even though we cannot particularly study them in this paper. Take, for example, the words of Romans 11,—"I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Here the thought is that a mystery is something of which one will naturally be ignorant unless there is a special unfolding, and a special instruction. Take, too, the passage of 2 Thessalonians 2,—"The mystery of the lawlessness doth IN-work." The thought is of something secret, something hidden, something that is not shown to everyone, and is not known by everyone. Indeed the FIRST usage of the word, which is so often decisive, bears this testimony, for in Matthew 13, we read, "To you it is GIVEN to know the mysteries of the kingdom of heaven,"—but to others it was not given. And the Lord goes on to say "Their eyes they have closed." "Blessed are your eyes, for they see." "Their ears are dull of hearing." "Blessed are your ears, for they hear." Thus we have the thought that a

mystery is something which is given us to know. 1 Corinthians 2 with Revelation 2 may help us in this connection. In 1 Corinthians 2 we have "the deep things of God." In Revelation 2 "the deep things of Satan." 1 Corinthians 2 says "Eye hath not seen nor ear heard, neither did come up on to the heart of man the things which God made ready for those that love Him." These did not come up, but God in mercy brought them down, God uncovered them to us through His Spirit. So we see a mystery is something unveiled through the Spirit to special persons, that which is not known in general, and just as we find the Gospel is unpalatable, and that which is palatable is not the Gospel, so the mystery is unknown by man naturally, and that which is known is not the mystery. Here we have something, which, though you may explain it in words, will ever remain "mysterious" to the ungodly, but to the believer is that which he appreciates, and feels in measure, though longing in God's mercy to appreciate and feel it more. To Him the thought of mystery is not something mysterious, but something REVEALED TO BE KNOWN. As our English word misleads today, a definite stress must be laid upon this thought.

But WHAT is the mystery? For in the present time many of God's dear people know nothing about the mystery, as they might be expected to know. Experimentally they may have some knowledge of their Lord, and what identification means, but a true, clear, mental, yet withal spiritual, apprehension of the mystery seems quite neglected by some who bear the name of the Lord; whereas others, it may be almost said, speak of other parts of truth too little, and, by lack of spiritual balance, they misuse truth, and indeed fail to understand that of which they speak most. Shall we therefore turn to two or three passages, that we may seek to see by the leading of THE HOLY SPIRIT what is the teaching of GOD, as to the mystery? In 1 Corinthians 2:7 the apostle says, "We speak God's wisdom in a mystery, the hidden wisdom which God ordained before the ages (protonton aionion) with a view to our glory, WHICH NOT ONE OF THE RULERS OF THIS AGE KNEW." Here we have the Divine statement very briefly. In passing it may be pointed out that in verse 1 the reading, "to marturion" is probably correct not "to musterion"; this first verse is not counted in the number of verses that contain the word for the apostle, when he went to Corinth at the first, did not go declaring the mystery, but went declaring the witness of God to the unsaved. He determined to know nothing among them "save

Jesus Christ and Him crucified." "We speak wisdom among them that are PERFECT, the wisdom of God in a mystery" is contrasted with the witness that was preached at the first. Returning to the later verse, notice the words that the Holy Spirit links together, "wisdom," "mystery," "hidden," "before the ages," "unto our glory." Now shall we find these words anywhere else? Turn, to Ephesians 1:8, 9,— "Wherewith He abounded unto us in all WISDOM, and prudence, having made known to us the MYSTERY of His will according to His good pleasure, which He purposed in Him." The word "Purpose" (proetheto) contains the word "before" which occurs in "before the ages." That we should be to the praise of His GLORY" is the added testimony of verse 12, and we know how the context goes on to contrast US with this age, just as the princes of this age are set on one side in 1 Corinthians 2. Come to the third chapter of Ephesians: "With reference to the grace linked with this, I, Paul, the prisoner of Christ Jesus on account of you, the nations, if ye heard of the stewardship of the grace of God which was given to me with a view to you, that according to a revelation, (an unveiling) He made known to me, ("Made known," again) the mystery, (THE MYSTERY, without any further explanation), according as I fore-wrote in brief, turning to which, you are able (if you keep on reading) to have known my comprehension in the mystery of THE Christ; which mystery in distinct generations was not made known to the sons of men, as it was now unveiled to His holy apostles and prophets in Spirit." (verses 1 to 5) Then we read in verse 6, "The Gentiles to be fellowheirs." In other words, to know that the Gentiles are fellowheirs, or heirs together," and "bodied together and partakers together of the promise in Christ through the Gospel." "THE promise,"—mark this word. As to the promise, it may be noticed how this is mentioned in Ephesians. We read of "The Holy Spirit of promise" in the 1st chapter, where the rendering should be the "Spirit of THE promise." And in Ephesians 2 "Strangers from the covenants of THE Promise," so here it is the promise through the Gospel. The important point is that through the Gospel the Gentiles are heirs together, as Hebrews 11 shows. They shared the promise. "Of which I became a servant according to the gift of the grace of God, that was given to me, according to the inworking of His power, who am less than the least of all holy ones was there given this grace," (now mark) "to the nations to preach the Gospel of the untrackable riches of Christ, (or of THE Christ), and to enlighten, (not

only to preach the Gospel, but to give light on) what is the stewardship linked with the mystery that hath been hidden from the ages," (somewhat as in Corinthians "before the ages"), in God Who created all things, in order that there might be made known, (just as in Corinthians) "Now to the principalities and to the authorities in the heavenlies, through the called-out church, the manifold wisdom of God, according to a purpose of the ages," (or it may be "A placing before the ages" if we take the "pro" with the "ton aionion" "which He made in Christ Jesus our Lord." (verses 7 to 11). The wording is very similar to Colossians 1. The apostle says, in verse 23, "If ye remain in the faith, having been founded and steadfast, and not being removed away from the hope of the Gospel which ye heard, which was heralded in all the creation under the heaven—of which (Gospel), I, Paul, became a servant; now I rejoice in my sufferings on behalf of you, and I fill up correspondingly the things that are lacking, of the tribulations that belong to the Christ in my flesh, on behalf of His body which is the called-out church, of which (church) I became a minister," a servant (verses 24, 25).

If the Lord will to be continued.

INSPIRED WORDS INSPECTED

No. 91

"Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken. So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb; he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform."

Romans 4:18-21.

WHO (hos); relative pronoun, masculine, nominative. The antecedent is Abraham (see verse 16).

AGAINST (par'); preposition, "para," the "a" being omitted, because the next word begins with a vowel. The word really means "beside" or "alongside." He placed, in his thought, "hope" beside unbelief, and unbelief was set aside. A similar use of the word is found in ch. 1:25, but there it is the Creator Who is set aside in favour of the creature.

HOPE (elpida); noun, feminine, accusative, from

"elpis" (hope).

BELIEVED (episteusen); verb, aorist, from "pisteuo" (to believe).

IN (ep'); preposition, "epi," the "i" being omitted because the next word begins with a vowel. The word means "on" or "upon," and really signifies the ground or basis of his faith.

HOPE (elpidi); noun, dative, from "elpis". From being "beside" hope, he rested "upon" hope, which depended on the promise.

THAT (eis); preposition, meaning "into," "unto," "with a view to."

MIGHT BECOME (to genesthai); article, neuter, accusative, with infinitive verb, aorist, from "ginomai" (to become). This is the predicate of the accusative pronoun, "auton."

HE (auton); pronoun, accusative, masculine, from "autos" (he). The whole sentence might be rendered "with a view to his having become." In these last three words, we meet with a Greek idiom, namely, an accusative case having an infinitive verb as its predicate.

THE FATHER (patera); noun, accusative, from "pater" (father). It has no article.

OF MANY (pollon); adjective, genitive, plural, from "polus" (many, much), qualifying nations.

NATIONS (ethnon); noun, neuter, genitive, plural, from "ethnos" (nation). This word is often translated, "Gentiles."

ACCORDING TO (kata); preposition, meaning "down" or "along." With accusative case, as here, it is translated as given in text.

THAT WHICH WAS SPOKEN (to eiremenon); article and participle, perfect, passive, neuter; from "ero" (to speak). Render, "That which hath been spoken." (and remained spoken, for such is the significance of the perfect tense). God's unalterable word.

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

SHALL BE (estai); verb, future, from "eimi" (to be).

THY (sou); personal pronoun, genitive, singular.

SEED (to sperma); article and noun, nominative, neuter. The sentence is, literally, "the seed of thee."

AND (kai).

NOT (me); negative, denying a possibility.

BEING WEAK (asthenesas); participle, aorist, from "astheneo," a compound of "a" (without or no, as in atheist) and "sthenos" (strength); hence "without strength."

IN FAITH (tei pistei); article and noun, feminine, dative. That is, as to the faith which he had. (see ch. 4, 3:11).

HE CONSIDERED (katenoosen); verb, aorist;

from a compound of "kata" down, but in composition, it suggests "throughout" or thorough"), and "noeo" (to see, to perceive with the mind—nous); hence, our word suggests a clear and accurate, and thorough perception.

NOT (the word does not occur in the text). Abraham took into account the "deadness" both of himself and Sarah, fully aware of the impossibility (naturally) of a child being born to them. He believed against all appearances. Contrast Zechariah (Luke 1:20).

HIS OWN (heautou); reflexive pronoun, genitive, meaning "of himself."

BODY (to soma); article and noun, neuter, accusative.

NOW (ede); adverb, meaning "already."

DEAD (nenekromenon); participle, perfect, passive; from "nekroo" (to put to death). Render, "having been put to death."

BEING (huparchon) participle, present, from "huparcho" (to be, to exist, subsist).

ABOUT (pou); particle, meaning, "somewhere about."

AN HUNDRED YEARS OLD (hekatontaetes); adjective, neuter; a compound of "hekaton" (hundred) and "etos" (a year).

NEITHER YET (not in the text).

AND (kai) That which follows is, also what Abraham considered.

THE DEADNESS (ten nekrosin); article and noun, feminine, accusative from "nekrosis" (a putting to death).

OF THE WOMB (tes metras); article and noun, feminine, genitive, from "metra" (womb). Compare "meter" (mother).

SARAH'S (Sarrhas); proper noun, genitive.

BUT (de); adversative conjunction.

UNTO (eis)

THE PROMISE (ten epaggelian); article and noun, feminine, accusative, from "epaggelia" (promise).

OF GOD (tou Theou). Proper noun, with article, genitive.

NOT (ou); negative, denying a fact.

HE STAGGERED (diekrithe); verb, aorist, passive; from "diakrino" (to distinguish, judge, decide). In the middle voice, it means "to be in strife with oneself," "i.e., to doubt, hesitate, waver." See James 1:6, 2, 4; Acts 10:20, where the word occurs. There was no wavering in his faith.

THROUGH UNBELIEF (tei apistiai); article and noun, feminine, dative. The word is a compound of "a" (un-meaning without) and a cognate of "pistis" (faith) render, "by unbelief;" the use of the dative case, in the instrumental sense, warrants this rendering, that is, instrumental in the

sense that it would have been the means of failure, but for grace.

BUT (alla); strong adversative conjunction.

WAS STRONG (endunamothe); verb, aorist; from "endunamoo," a compound of "en" (in) and "dunamai" (or a cognate thereof), meaning "to be able, to be strong." The word "dynamic" comes from this. It could almost be rendered "empowered," as it has the prefix "in."

IN FAITH (tei pistei); article and noun, dative, from "pistis" (faith). Here again, it is instrumental, the faith being the means of his strength.

GIVING (dous); participle, aorist, from "didomi" (to give). Might be rendered, "having given."

GLORY (doxan); noun, feminine, accusative, from "doxa" (glory).

TO GOD (toi Theoi); article and proper noun, dative.

AND (kai).

BEING FULLY PERSUADED (plerophoretheis) participle, aorist, passive; from "plerophoreo," a compound of "pleres" (full) and "phoreo" (to bear about). Hence, "to be fully borne," and so "to be fully assured or persuaded." Render, "having been fully persuaded."

THAT (hoti); conjunction.

WHAT (ho); relative pronoun, neuter.

HE HAD PROMISED (epaggeltai); verb, perfect passive; from "epaggello" (to promise). Could be rendered, "he had been promised."

ABLE (dunatos); adjective, meaning "to be able, to have power."

HE WAS (estin); verb, present tense, from "eimi" (to be). "He is" (lit.), that is, "God is able."

ALSO (kai).

TO PERFORM (poiesai); verb; aorist infinitive from "poieo" (to make or do). Render, "to have done."

"LOVE" AND "HATE" IN PSALM 119

This psalm has been called "A little book about the Bible," and how true that is. It is a *Touchstone* by which our faith may be tested, for true faith is "much more precious than of gold that perisheth." It may be the purpose of God to permit a "fiery trial," but He has given us His Word, and that is "like as a fire" (Jer. 23:29). Perhaps, if we subjected our faith to the testing by that Word, sterner tests might not be necessary.

It is a *Statute-book*, containing the Laws of the heavenly kingdom. And by comparing our conduct with what our Lord has commanded, we may test the genuineness of our loyalty to Him Who

is King of Kings, and our right to the citizenship of the heavenly country and of that "City which hath foundations, whose Builder and Maker is God" (Heb. 11:12). Neglect to study an earthly highway code may result in law-breaking and possibly death. Neglect of the Scriptures will have much more serious results. The Lord Jesus said, *Ye are My friends, if ye do whatsoever I command you.*" His commandments are found, and found alone, in His Statute-book, the Holy Scriptures.

The psalm is also a *Thermometer*, by which we may tell the warmth or otherwise of our love to God, His Word, and His people, and our compassion also for those without God, in the world. There is much lukewarmness in this day, and that is nauseous to the Lord Jesus, Who has said so in plain words (Rev. 3:15, 16). But when the Lord Jesus, by His Spirit, draws near, and opens up the Scriptures to our longing souls, is not our testimony, "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke 24:32).

With these thoughts in mind, let us see how the writer of this Psalm regarded the Scriptures. He loved them, and says so repeatedly.

"O how love I Thy Law! it is my meditation all the day. (97)

"Consider how I love Thy precepts; quicken me, O LORD, according to Thy loving kindness" (159).

His love was *intense*, for he says,—

"My soul hath kept Thy testimonies; and I love them exceedingly" (167).

"And I will delight myself in Thy commandments which I have loved. My hands also will I lift up unto Thy commandments, which I have loved; and I will meditate in Thy statutes" (47, 48).

Moreover, he gives reasons why God's words are so precious to him, as are seen in the following verses.

"The word is very pure; *therefore* Thy servant loveth it" (140). The word pure is "tried or refined" (see margin, and Ps. 12:6).

Not only does he love. God's words because of their absolute purity, but because of God's inflexible righteousness, in His judgment of sin and sinners.

"Thou puttest away all the wicked of the earth like dross; *therefore* I love Thy testimonies" (119).

"It is time for Thee, LORD, to work: for they have made void Thy Law. *Therefore* I love Thy commandments above gold; yea, above fine gold. *Therefore* I esteem all Thy precepts concerning all things to be right; and I hate every false way" (126 to 128).

Thus his love was no sentimental emotion, such as is so prevalent today. The righteous judgment of God was wholly acceptable to him. Ezekiel was shewn a scroll wherein "was written within and without lamentations and mourning and woe," but when caused by God to eat it, he said, "It was in my mouth as honey for sweetness." It is no mark of spirituality to question or deny God's right to punish judicially. Indeed, it is a mark of apostasy, the fruit of which is seen in national neglect to punish crime.

The man who had such a love of God's Truth had also a corresponding hatred as seen in the following verses.

"I hate vain thoughts, but Thy Law do I love" (113).

"I hate and abhor lying, but Thy Law do I love" (113).

"Through Thy precepts I get understanding; *therefore* I hate every false way" (104). "Therefore I esteem all Thy precepts concerning all things to be right; and I hate every false way" (128).

Sins of the mind, sins of the lips, sinful ways, were all abhorrent to this man of God. It was the indwelling word of God that was used of the Holy Spirit to produce such a godly character. Would we, fellow-believers possess such? There is no other way than he found, and no other way for us. "Let the word of Christ dwell in you richly in all wisdom" (Col. 3:16).

"Great peace have they which love Thy Law; and nothing shall offend them" (Ps. 119, 165).

A FATHERS GIFT

Joshua 15 and Judges 1

This delightful story shines like a star in a dark sky. Indeed, such a phrase may describe the Book of Judges generally, for is it not a dark record of man's corruption and base ingratitude, though relieved by many gracious gleams of Divine compassion and salvation? The sin of which it speaks is the more sad because the people whose history is there recorded were God's own redeemed. Delivered from a bondage under which they had groaned, saved from their enemies, brought through the Red Sea as on dry ground, miraculously sustained by manna, and guided through the "waste howling wilderness" for forty years, they had come into the inheritance which God had promised.

Jordan had been "clean passed over." Twelve stones taken out of the river had been set up in Gilgal. This, then, was the encampment from

which they went to war against God's foes and theirs.

Symbolically, it was a place of *resurrection*, as typified by the twelve stones, a place of *redemption*, the Passover being a memorial feast thereof, a place of *refreshment*, the old corn of the land (their land), and a place of *recovery*, for the truth concerning circumcision had been restored to the children of Israel, and they had been obedient.

Surely, there in a figure are all requisites for revival; obedience to revealed truth occupying an important place. God, it is true, blesses sovereignly without waiting for complete obedience, but how much more blessing might the church and the individual saint receive if there were more loving obedience. For, example, baptism (immersion) is a command as much as was circumcision. Is it not then a reproach to the believer who neglects or rejects this—the Lord's command?

The inheritance was theirs by God's word and oath, yet Israel must fight for it, for so He decreed. Heaven and the Kingdom are ours, because of sovereign election and redeeming love, yet the appointed pathway thereto is one of tribulation; and personal enjoyment, by anticipation, of these possessions is largely according to earnestness of desire and purpose of heart and exercise of faith.

Beloved, how much apathy there is amongst the saints, and how do self-complacency and want of heart-exercise abound! Listen to these words: "And that, knowing the time, it is high time to wake out of sleep, for now is our salvation nearer than when we believed. The night is far spent, the day is at hand."

If we value our heavenly privileges, if it be true that, "He That hath wrought us for this selfsame thing is God. Who also hath given to us the earnest of the Spirit," should not we be "ambitious . . . to be acceptable to Him?"

Returning to the record, Caleb was that faithful man who, with Joshua, had brought a good report of the land, when ten other "spies" discouraged the rest of Israel by their unbelief "Their carcasses fell in the wilderness" but listen to Caleb's testimony (Joshua 14: 6-15).

He drove out the three giants from Kirjath-Arba, and proceeded to Kirjath-Sepher. But to encourage others in the warfare, he promised to the man who could take that city his own daughter Achsah. Is there not, in this delightful episode, recorded in such few words, some teaching for saints in a day of Salvation? Let us see.

First, Achsah was one given, a bride with an inheritance, by her father to one had proved himself worthy by overcoming the enemy and dispossess-

ing the intruder: for intruders they were.

The analogy is clear. The Lord of glory is the Son of God, the Lord Jesus. He is the King of glory . . . "the Lord strong and mighty, the Lord mighty in battle," "the Lord of hosts." A glorious conquest was His, when He suffered on the tree, for there "He spoiled principalities and powers, and made a show of them openly, triumphing over them in it" (Col. 2:15). He had already overcome the world, its prince "had nothing in Him" (John 12:38, 14:30).

Moreover, He has triumphed over death, and to such an One has been given by the Father, a chosen bride, the Church. Thus He won her by Himself. He purchased her by the pouring out of His soul unto death; and an inheritance, to be shared with her, He has also obtained. The intruder—"the god of this age" claims "the kingdoms of the world and the glory of them," but they are destined to become "the kingdom of our Lord and of His Christ."

The giving of Achsah in marriage was a sovereign act on the part of a father, as also the gift of the inheritance, for both were at his own disposal. She had no voice in the matter, yet there is no reason to suppose that her own will was not in accord with her father's purpose. So is it with Salvation and union with Christ. "Tis all of sovereign grace," of electing love and particular redemption, and we have been graciously "compelled" to come to the Saviour, our wills being renewed and brought into line with the will of God.

The Lord has not saved His people just for their pleasure and to make them happy, but for His Own glory. Achsah had a peculiar honour in being united to such an one as Othniel, her maintenance was assured as long as he lived. In him she had a status and a name in Israel, and all this was very blessed. But she had her life to live, and a deep necessity was an abounding supply of water. She was wise enough to realise this, because that which was given her was a "South land," Judging from the words of Psalm 126:4, it would appear that "streams of the south" were for a long period in the year dry, but became torrents in the rainy season. Such was not sufficient for Achsah. She wanted a continual supply from ever-fresh springs. "Give me a blessing," was her prayer to her father, "Give me also springs of water."

Beloved, how like to these sometimes dry—sometimes torrential streams are the lives of many Christians—may be our own! Yes, as someone has remarked, the hot springs of Iceland picture the career of some who profess the Name of the

Lord. Suddenly the boiling water in such a geyser rises to a great height, carrying with it stones and earth, and then as suddenly, dies down, and all is dark and silent. Oh, how few believers appear to "go on," "from strength to strength," but live their lives in spurts, or else settle down to a routine of meetings, and even these they will miss if it inconveniences them in any way. Such cannot possibly be a blessing to those about them! They cannot speak of Christ to others if they are not in full enjoyment of Himself. We are not to forsake the assembling of ourselves together. We ought to be regular, for the glory of God and the encouragement of our fellow-Christians. But let us beware of making these an end instead of a means. Above all, let us not fall into the habit of worshipping by proxy; they who minister need our prayers as much as we need their ministry.

Achsah asked for a blessing and a blessing was given. "He gave her the upper and the nether springs." Observe the respect she shewed to her father. "She lighted off the ass." She stood to prefer her request. Do we say to our Heavenly Father, "Give me a blessing?" Listen to the words of His Dear Son. "If ye, being evil know how to give good gifts unto your children, how much more shall your Heavenly Father give good gifts—yea, the Holy Spirit—to them that ask Him?" We need a constant supply of living water, and is not the Holy Spirit such to us? (John 4:14, 7:39)?

If the Lord will, to be concluded.

continued from page 3

of His people, and the Roman and Ritualistic devotions, prayers and hymns, which are addressed to Mary in their unappointed ritual are a witness against themselves, for we are not to think of saints of God more highly than that which is written (1 Cor. 4:6).

The "immaculate conception" is an innovation. Mary's bodily assumption to heaven is based on fables, and the divine titles given to her as "Queen of Heaven," "Queen conceived without original sin," "Gate of Heaven," "Morning Star," and numerous others, are idolatrous.

The title "Mother of God" is ambiguous, and misleading, for she was not the mother of the Lord's divine nature, for He was God before He became Man (John 1:1-4, 10). Neither is this name given to her in Scripture.

Mary herself desired that others should do

as the Lord commanded, (John 2:5) and only One said, in unspeakable grace, "Come unto Me," (Matt. 11:28-30), yet multitudes go to Mary thinking to obtain her favour, or have their favourite devotion, yet who will find at last that their faith is misplaced and disapproved.

And oh may it earnestly be asked, has the reader responded to so gracious an invitation from the Lord Himself, realising his deep need before God and that there is only one Name under heaven given among men whereby we must be saved, and from Whom alone we can receive needed grace and strength for the Christian life (Acts 4:12; 2 Cor. 12:9).

"The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."

R. L. Wheeler

NOTES ON MEMORIZED VERSES

GALATIANS 4

17. "They zealously affect" suggests, "they are eager for," that is, the judaising teachers wanted the believers on their side. The apostle says their object is not "well" (good). They would "exclude," shut out from Paul's influence, in the hope that the believers may become "eager for" them, the false teachers. 18. But, while their "eagerness" is not good, there is a good "zeal;" and Paul wanted them to have such, even though he was not present with them. 19. Paul's deep feelings and yearning for the saints'. 20. He would rather deal personally with them. 21. What does the Law say to you who want to be under it? 22. "The Law" covers all the pentateuch,—it is written" (cf. Rom. 15:4). 23. Sarah and Hagar are before us. 24. *True history*, "allegorized" to illustrate the two covenants. 25. Israel looks back to Sinai, that is, the Law, which keeps them in bondage. 26. The heavenly Jerusalem (see Hebrews 12:22). 27. The quotation is from a context dealing with the promised restoration of Israel, but the "church" has a foretaste of new covenant blessings. 28. The "better" part of "brethren" in Christ. 29. Flesh and spirit—the difference between the unregenerate and the regenerate, and the dislike of the former for the latter. See also ch. 5:17, for the same warfare in the believer's experience. 30. There is no inheritance for the sons of bondage. "If children then heirs" (see Rom. 8:16,17). 31. We ARE.

GALATIANS 5

1. This verse really is the climax of the previous chapter. 2. 3. No "profit," rather "debt." 4. "Ye were severed from Christ" (Lit.), "ye fell out from the grace." This does not mean they had lost salvation, but had moved from the standing of grace alone, by mixing their works with grace. 5. The Spirit (cf. ch. 3:2-5). 6. Jew and Gentile are shut up to salvation by faith. 7. 8. A hindrance in the race, but not of God. 1 (cf. 1 Cor. 5:6). 10. A persuasion from the Lord concerning them, but judgement for the "troublers." Legalism is dangerous. 11. It is opposed to "the cross," and avoids persecution. 12. Paul's serious view of those whose teachings "unsettle." 13. Liberty joined to love, not license. 14. Love of the neighbour (cf. Rom. 13:8-10). 15. Is it possible such

words can be addressed to Christians? 16. 17. Flesh and spirit, two opponents (see previous references and general context. 18. The Law was a "child-leader" (ch. 3:24) but the believer has a new leader, the Holy Spirit (see Rom. 8:14). 19. 20. 21. "Works" of flesh not only shut out from the Kingdom of God, but are already "manifest." 22. 23. "Fruit"—not "fruits," for this nine-fold fruit should be yielded by every one professing to be led of the Spirit. 24. A solemn thought,—Are we Christ's? 25. The walk proves the possession of life. 26. "One another" (cf. v. 15). The saints are a family.

GALATIANS 6

1. "Brethren." Failure has not nullified the relationship. Only "spiritual" ones can do this work. 2. What is "the Law of Christ"? (see Rom. 13:10) 3. 4. "Himself." Pride means "self-deceiving." The cure is "self-effacing." 5. "His own burden"—perhaps a reminder of "that day" (see 1 Cor. 3:14). 6. Fellowship with the

faithful teacher is enjoined, "in all good things," including earthly needs. 7. 8. 9. Reaping what is sown is sure, sometimes in this life. But the "due season" is future, in view of which we must not "lose heart," we must not "faint." 10. We have . . . let us. But especially "the household of the faith." 11. Was Paul about to finish his letter? But he returns to the subject, reminding the Galatians of the offence of the cross. 13. "Boasting in your flesh." What a low aim, to get people on their side, despite their own failure. 14. The cross of Christ has not only atoned for sin, but has put to death relationship to the world, for the believer. 15. Nothing avails for Jew and Gentile but "a new creation." 16. "This rule." What can this be but regeneration and the personal crucifixion that manifests it? 17. "Marks" are "stigmas." Paul had suffered much for his Lord. 17. "Brethren." Such they were to him (see note on verse 1).

SUGGESTED DAILY READINGS

MARCH 1967

Day	READING		LEARNING	
	2 Kings	Galatians	Isaiah	Galatians
1	18 1-18	1 1-12	24 4	4 17
2	19-37	13-23	5	18
3	19 1-18	2 1-21	6	19
4	19-37	3 1-14	7	20
5	20 1-21	15-29	8	21
6	21 1-26	4 1-15	9	22
7	22 1-20	16-31	10	23
8	23 1-23	5 1-13	11	24
9	24-37	14-26	12	25
10	24 1-20	6 1-9	13	26
11	25 1-30	10-18	14	27
12	1 Chron.	Ephesians	15	28
13	1 1-54	1 1-14	16	29
14	2 1-33	15-23	17	30
15	34-55	2 1-10	18	31
16	3 1-24	11-22	19	5 1
17	4 1-23	3 1-12	20	2
18	24-43	13-21	21	3
19	5 1-26	4 1-10	22	4
20	6 1-30	11-24	23	5
21	31-60	25-32	25 1	6
22	61-81	5 1-10	2	7
23	7 1-19	11-21	3	8
24	20-40	22-33	4	9
25	8 1-32	6 1-12	5	10
	33-40	13-24		
26	9 1-26	Philippians	6	11
27	27-44	1 1-17	7	12
28	10 1-14	18-30	8	13
29	11 1-19	2 1-18	9	14
30	20-47	19-30	10	15
31	12 1-22	3 1-21	11	16
		4 1-10		

SUGGESTED DAILY READINGS

APRIL 1967

Day	READING		LEARNING	
	1 Chron.	Philippians	Isaiah	Galatians
1	12 23-40	4 11-23	25 12	5 17
2	13 1-14	Colossians		
3	14 1-17	1 1-18	26 1	18
4	15 1-29	19-29	2	19
5	16 1-22	2 1-15	3	20
6	23-43	16-23	4	21
7	17 1-27	3 1-11	5	22
8	18 1-17	12-25	6	23
9	19 1-19	4 1-18	7	24
10	20 1-8	1 Thess.		
11	21 1-30	1 1-10	8	25
12	22 1-19	2 1-20	9	26
13	23 1-32	3 1-13	10	6 1
14	24 1-19	4 1-12	11	2
15	20-31	13-18	12	3
16	25 1-31	5 1-13	13	4
17	26 1-19	14-28	14	5
18	20-32	2 Thess.		
19	27 1-22	1 1-7	15	6
20	23-34	8-12	16	7
21	28 1-21	2 1-10	17	8
22	29 1-30	11-17	18	9
23	2 Chron.	3 1-6	19	10
24	1 1-17	7-12	20	11
25	2 1-18	13-18	21	12
26	3 1-17	1 Timothy		
27	4 1-22	1 1-20	27 1	13
28	5 1-14	2 1-15	2	14
29	6 1-23	3 1-16	3	15
	24-42	4 1-16	4	16
30	7 1-22	5 1-13	5	17
		14-25	6	18
		6 1-21	7	
		2 Timothy		
		1 1-11	8	Ephesians
				1 1

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THOUGHTS FROM

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GRACE AND
TRUTH

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BY
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HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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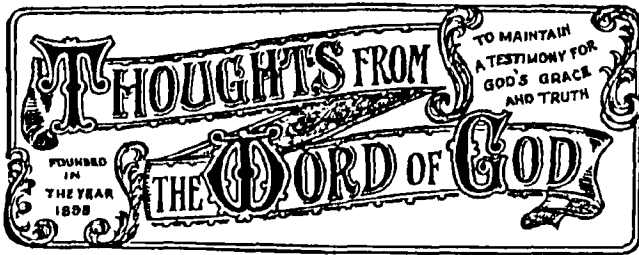
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"That the Name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ."

2 Thess. 1 : 12.

The gracious guidance of His skilful hand.
He Who the whole creation
Alone up-bearcth,
Is God of my salvation.
For me He careth.
I know, though all I do not understand,
"This God is our God"



WORDS OF ENCOURAGEMENT

"By the grace of God I am what I am . . . His grace . . . was not in vain: but I laboured . . . yet not I, but the grace of God which was with me."

1 Cor. 15:10.

How Paul loved to magnify the grace of God. By grace he was called (Gal. 1) and by grace he was sustained. He tells us what he was (Gal. 1:13, 14. 1 Tim 1:13, and what he became—a minister of the gospel. How contrasted the words,—
"breathing out threatenings and slaughter," and, "that ye might know the love which I have more abundantly unto you."

Do we shew, dear fellow-believers, a contrast in our lives with what the world around us shews?

Of so many professing the Name of the Lord, it may be truly said that one can scarcely tell the difference between them and "men of the world."

But grace was not bestowed on Paul "in vain" (did not become empty) He laboured abundantly, ready to spend and be spent. Is not this a rebuke to our complacency, and unreadiness to "endure . . . for the elect's sake, and to be witnesses to our Lord?

And when we have done all—and who can claim this?—we must confess, "We are unprofitable servants." With the apostle, let us say, "Yet not I, but the grace of God which was with me."

Poem to Help Christian Experience—No. 277.

"How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent?"

Romans 10:14,15.

They know not a Saviour, but how can they know,
If none the glad tidings will tell?
And who, unless moved by compassion, will go,
Ah, who till the Spirit impel?

The field is the world in its widest extent,
And God alone giveth increase;
And none may go "sowing," unless they are sent
To tell forth the Gospel of peace.

Are we of the Gospel of Christ e'en ashamed,
O'er the lost are we deeply distressed?
Are there not vast regions where Christ is not named?
And must they continue unblest?

How pow'rful the Gospel! Whoever will call
On Christ's holy Name shall be saved.
This precious evangel is sent unto all,
However depressed and depraved.

The Day of Good Tidings continueth yet.
Shall we, fellow-saints, hold our peace?
Nay, let us rise up; there remaineth a debt
To be paid. Opportunities cease.

"And whom shall I send," saith the LORD, "who will go,"
And tell of the treasures in store
For such as are needy and sinful, and shew
The message of life evermore?

"We do not well: this is a day of good tidings, and we
hold our peace . . . now therefore come, that we may go
and tell"
2 Kings 7:9.

WE HAVE AN ALTAR

Hebrews 13:10-13

The altar here mentioned is in contrast to the Jewish altar of sacrifice. In the Jewish sacrifices it was appointed that the priests who ministered at the altar should usually eat or partake of the sacrifices. As the Scripture says, "they which wait at the altar are partakers with the altar;" (1 Cor. 9:13). Similarly in Corinthians 10:18. "Behold Israel after the flesh: are not they which eat of the sacrifices partakers of the altar."

The altar of which the writer to the Hebrew believers speaks, is not of course a material altar, as in some "churches" (so called) in which the light and the truth of the Reformation are obscured.

A material altar in such a building is a denial, in effect, of the once finished work of Christ upon the Cross whereby believers are redeemed from the penalty of their sins, and reckoned righteous before God.

A material altar cries out for a sacrifice, for a victim; and in the superstition of the "mass," in Roman and in other sacerdotal circles, which claim for their "priesthood" similar priestly powers to that of Rome, they profess to provide a victim, even Christ Himself, and to offer Him up on their altars. They thus deny the fundamental truth of the one offering for sins by the Lord, and His finished work upon the Cross, thereby making Him suffer many times for sin since the foundation of the world. (Heb. 9:25-28; 10:12-18).

When therefore the writer of the epistle refers to an altar at which Christians eat, do not our minds rightly go back to the Lord, Who as the

Victim offered Himself on the Cross for the sins of His people. As the Jewish priests ate of the sacrifices which they offered on the God-appointed altars, even so the believer, in a spiritual manner continually feeds upon Christ. He Who was the paschal Lam slain for them is also the Meat (food) that endureth (abideth) unto everlasting life. In this spiritual way His flesh is meat indeed and His blood is drink indeed, for He is the living Bread, the heavenly Manna on Whom His people feed, ever receiving by His Spirit of His divine life and grace. (John 6:28-63; Gal. 2:20 see also John 4:14).

Thus would the writer encourage the Hebrew believers who had left the temple and its ordinances, having had their eyes opened by the Spirit of God to see Christ Jesus as the Lamb of God, and the fulfilment of all types and shadows. Although outward ordinances and ceremonies were gone, yet they had a heavenly and an abiding portion in Christ their Saviour and great high Priest, which would not pass away.

Of this altar, as is pointed out, the Jewish priests who served the tabernacle, that is, who offered sacrifices under the law, had no right to eat. How could they, who still denied the Holy One and Just, and who continued to reject the Christ whom God had sent unto them?

The inspired writer of this precious epistle also reminds them, that even as the body of the victim in the sin-offering, whose blood was brought into the most holy place by the high Priests, (Lev. 6:30; 16:27) was burnt without the camp, so the Lord, the true sin offering, in the precious fulfilment of the type, suffered without the gate, outside the city wall, reckoned by the nation as accursed of God.

How searching then to those Hebrew Christians, and to us also, are the words "Let us therefore go forth unto Him without the camp, bearing His reproach, for here have we no continuing city, but to seek one to come."

And because of this, the exceeding grace of God toward us, bringing us, who were afar off, into all the preciousness of Christian faith and hope and love, may we ever offer through Him, the High Priest of our confession, the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name. (1 Pter 2:5).

SUFFERINGS BECAUSE OF FAITH

Hebrews 11:33-40

A lesson to be learned from this record is that the old time saints of God who suffered in the way described were convinced that the glory of God and the out working of His purpose were of greater importance than their own ease and comfort. If it were not so, there would not have been the willingness to endure the hardships described in verses 36 to 38. This is related to faith, for they believed that in standing for the truth of the Word of God, whatever it cost them, their bodies would be taken care of by God for Whose sake they suffered. In having this attitude, while the pain of their sufferings was still real, there was a blessed sense of spiritual release in knowing that, "In all their affliction He was afflicted," and that He was saving them (Isaiah 63:9). With this assurance they could look upon their sufferings as secondary and incidental to the great fact that the cause of the Living God was being maintained, and His purpose advanced, and that the end would be glory with Him (verse 35).

The declared object of science, education, commerce, and religion in this present day and age is to make the world a better place to live in, and to make the means of ease and comfort accessible to all. This object is ostensibly a good one, and nobody would find fault with it,—if the motive were good, and Christ was to be glorified in it all. This we, as believers, know to our grief *is not the case*, for pride, lust for power, and selfishness, corrupt the whole fabric of supposed advance in the world. This being so, the believer needs to be guarded lest the attractions of a world which offers ease and comfort in a seemingly increasing measure, dull his spiritual senses, and make him unconcerned as to the purpose of God and the preaching of the Gospel. It is possible to be committed in theory to the principle of Gospel preaching, while in actual practice having little or no part in the proclamation. This is simply because the world's "ease and comfort" programme has so worked on the mind as to make it regard the suffering which goes along with Gospel preaching (and by this is meant the true Gospel and not a watered down one) as incompatible with the world in which we move. We can be thankful that such portions as Hebrews 11:33-40 are in the Bible, for if we read prayerfully and carefully, they can give us a much needed jolt if we have become complacent and look with repugnance upon anything which involves some suffering for the Gospel's sake.

R. WHEELER -

S. L. DUCE

YOUNG PEOPLE'S COLUMNS

The Eyes of God

"God is a Spirit," and "no man hath seen God at any time," but "the Only-begotten Son, Which is in the bosom of the Father, He hath declared Him;" that is to say, the Lord Jesus the Son of God, shews us by His holy life and gracious works, and His love in dying to save sinners, what God is like. Thus we understand His words,—*"He that hath seen Me hath seen the Father."* The Lord Jesus, Who Himself is God, became Man, exactly like ourselves, but without sin. And when by His hands He did wondrous and mighty things, even raising the dead to life, we are reminded that God often speaks of the strength of His right hand, and of His mighty arm; though we cannot see Him, we can see what He has done.

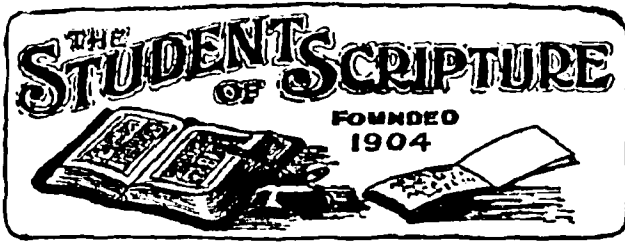
Again, in the Bible, we read of God, *as though* He has a body, because He is kind, and teaches us in this way. He tells men, even though they are naturally foolish, to understand and to be wise. *"He that planted the ear, shall He not hear? He that formed the eye, shall He not see?"* (Psalm 94). Job once asked God, *"Hast Thou eyes of flesh? or seest Thou as man seeth?"* (ch. 10) The answer is found in 1 Samuel 16,—*"The Lord seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart."* It is because we do not see God that we often forget that He sees right inside of us, and knows the very thoughts of our minds. It was Hagar who said, *"Thou God seest me"* (Gen. 16). *"The eyes of the LORD are in every place, beholding the evil and the good"* (Prov. 15). Yet we read, *"Thou art of purer eyes than to behold evil, and canst not look upon iniquity"* (Habakkuk 1). How can we understand these two seemingly opposite statements? It means that nothing, and no one, escapes the eye of God, but He does not look approvingly on all that He sees.

The first time in the Bible where we read of God's sight is in Genesis 1:4,—*"And God saw the light, that it was good;"* for had it not come into being by His Word? And how many times in the same chapter we read, *"And God saw that it was good."* All was lovely in His eyes. But sin came in and brought things not good, such as thorns

and thistles, and the time came *"when men began to multiply on the earth,"* that *"God saw that the wickedness of man was great in the earth"* (Gen. 6), and He was grieved at His heart. But there was one man of whom it is said, *"But Noah found grace in the eyes of the LORD"* (same chapter). These words come more than once in the Bible (see, for example, Exodus 33, 12, 13). It means that God looked upon His servant with favour, and that His purpose was to bless him. Because of such grace, Noah was saved, and all his family. In Ephesians 2, are written the words, *"By grace are ye saved, through faith."* How many of our readers have *"found grace in the eyes of the Lord."* Then, for those *"whose hearts are perfect toward Him,"* and that is only true of those who are given new hearts, we read, *"the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them"* (2 Chron. 16). This is a very precious promise for God's saved people. The Jews who returned from Babylon to their own city Jerusalem, and were rebuilding God's temple, had their enemies, *"but the eye of their God was upon the elders of the Jews, that they (the enemies) could not cause them to cease"* (Ezra 5). And *their God* is the same today, and is *our God* also, if we have found grace in His eyes. But it means we must be looking to Him, if we are to know the meaning of the words, *"I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with Mine eye."* (Psalm 32).

We have spoken of those who have found grace in the eyes of the Lord, but we read of some whose tongues and their doings are against the Lord, *to provoke the eyes of His glory"* (Isaiah 3). *"But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him"* (1 Kings 16). The same is said of Ahab in the same chapter. Such defiance of God is very solemn, for *"who hath hardened himself against God and hath prospered?"*

Just a closing word about the eyes of the Lord Jesus. In Revelation 1, it is said, *"His eyes were as a flame of fire."* The same words come in chapters 2 and 19. For He would burn up all He sees amiss in our hearts. Yet we read also,—*"His eyes are as the eyes of doves"* (Song 5). A great contrast! Yet both mean so much. He has great hatred of sin, but He is very tender toward those saved by grace! He chastises, yet He is a Comforter of His own. He is both Saviour and Lord. What is He to you?



THE MYSTERY

(Continued)

Foreword

The following article is based upon an address given by the late Percy W. Heward in London on September 19, 1913, and is being printed by request. In order to its being more fully understood, some editing has been necessary. References have been inserted, and some paragraphs rearranged. It will be noted that quotations from Scripture may sound unfamiliar. This is because the speaker was translating literally from the Greek New Testament.

Ed.

It will be clearly marked in 1 Corinthians 2, that the chapter begins with witnessing of God to the unsaved (verse 1), that is, the Gospel (verse 2), and then goes on to speak of "the mystery" among those who were believers and able to appreciate it. In Ephesians 3, the apostle distinctly declares that he was entrusted with two things, namely, with the declaration of the Gospel (verse 8), and also to enlighten others as to what is the stewardship of "the mystery." The Gospel first (verse 8) and thus parallel with first Corinthians. In Colossians 1:23-27 and 2:1-3, still more strikingly, he declares first, "I became a minister" of the Gospel. Secondly "I became a minister"—of the church, for he writes, of which I became a minister according to the stewardship of God that was given me, with a view to you, to have filled the Word of God." The mystery that hath been hidden" (same words), "away from the Ages" (same words), and in verse 26, we read, "Which in other ages was not made manifest, but now was manifested to His saints; (the word suggests a light, blazing forth) to whom God willed to have made known what the riches of the GLORY (Glory always suggests a light,—see also Corinthians 2:7,8) of this mystery among the Gentiles,—which is Christ in you, the hope of the glory, Whom we keep on announcing, warning every man, and teaching every man, in all wisdom, that we may have made to stand every man perfect in Christ Jesus, with a view to which also I am toiling, (agonising), according to His inworking which keep-

eth on inworking in me in power. For I wish you to know what agony, (great conflict), I have concerning you, and those in Laodicea, and as many as have not seen my face in the flesh, that their hearts may have been called alongside and comforted, having been knit together in love, and with a view to all riches of the full bearing along of the comprehension, with a view to a grounded knowledge of the mystery of God, IN WHOM are all the treasures of the wisdom and the knowledge HIDDEN AWAY. Gentiles, be it noticed, are before us in every case. It is remarkable that, in 1 Corinthians 2 the Jews are put on one side, very definitely, as Jews; "THE RULERS OF THIS AGE," is a description that includes the Pharisees particularly.

There is, then, a clear statement, in all the passages, not only that (a) believers today have something which is contrasted with what the world knows, in the present; but (b) contrasted with what believers knew in the past. There is thus the double contrast. Probably, no reader has the slightest difficulty as to (a), namely that is a contrast with what men of the world know in the present time. But, as to what the people of God knew in times past, we read strikingly in Ephesians 3:9, that "the mystery" had been hidden, and God has revealed it unto us, (saints of the present dispensation) by His Spirit. The words "hidden in God," are very similar to those in Colossians 2:3, "The knowledge of the mystery of God," (Possibly we should say of Christ, Who is God, or of the Christ of God)—"In Whom (at once are the added words) are (in the present time) all the treasures of wisdom and knowledge hidden away." The phrase, "hidden in God" brings before us in the one case, the treasures hidden, but in the other case, the mystery hidden in olden times, a striking difference as to the present. What is hiding? Let Colossians 3 a very similar passage, answer—"If ye be raised with Christ, seek the things that are above, where Christ is on the right hand of God seated. The things that are above, mind ye, not the things on the earth, for ye died away, and your life hath been hidden with Christ in God." Of old it was "the mystery" hidden in God, but now "YOUR LIFE has been hidden with Christ in God," and this gives us a wonderful part of the key to "the mystery;" surely, we need to bring Colossians 3 more into consideration. Of old there was the mystery hidden in God. Now those words "in God" are very striking, but, in the present time, it is "your life is hid WITH CHRIST in God". Not merely the mystery, but your life—Your life with Christ. That difficult reading in chapter 2 where

we see Christ and God linked together, and the treasures hidden IN Christ and thus hidden in God, will afford a very striking parallel.

May it not be that "the mystery" contains something of the teaching that John 17 brings before us? "That they may be one, as Thou, Father, art in Me and I in Thee." We realise the force of this in the three-fold "sun" of Ephesians 3:6—"sun" with the word "kleronomos" (heirs together)—"sun" with the word "soma" (bodied together); "sun" with the word "metochos" (partakers together). A threefold stress on the word "sun." These two prepositions of "the mystery" are "en" and "sun,"—"in" and "together with." "Christ IN you, the hope of the glory," means not only in you individually, but in you collectively, and your life hid with Christ in God. Now the marvellous fact is that poor Gentile sinners," called uncircumcision by that which is called circumcision in the flesh, made by hands," should be brought into this wondrous union. It would not seem so remarkable, having the earlier Scriptures in our hands, to find the Jews receiving wonderful privileges, but that poor Gentile sinners should be thus entwined with such, and that Jew and Gentile in Christ should be brought into the very presence of God; that they should be represented in the glory; that, the veil being rent, they should be those who have a share in the Most Holy Place. This is indeed marvellous. The mystery," therefore, is one of union with Christ, and, consequently, with one another. The Apostle says in another passage, "This is a great mystery, but I speak concerning Christ and the church." May it be said reverently, that we cannot understand the mystery without the wonderful thought of the Lord's people being so closely entwined with their Lord? It is wonderful that God should arrange this. We have done nothing to deserve it. The apostle may well say "a great mystery," but this mystery is a fact, like "the mystery of godliness," which is called "great" (1 Tim. 3:16), and must therefore be approached with "godly reverence" as the word implies. Yes, this mystery, though great, is real; "Christ and the Church" says Ephesians 5:32, that is, inseparable, with common interests. All His perfectness and all His merits made available for His own. This is the promise. By nature we, as sinners of the Gentiles had nothing to do with the promise. To Israel were made known the covenants of the promise. Not only one covenant. More than one covenant is found in the earlier scriptures connected with the promise. The promise has heavenly blessings, and earthly blessings alike, and they are hinted in the

earlier part of Scripture, but they are, in measure, hidden there. Mark the clear statement of Romans 3, dealing with a somewhat similar subject. The apostle, speaking of righteousness, says, "But NOW the righteousness of God, without the law, has been manifested" as much as to say it was not manifested before, but he adds, "BEING witnessed by the law and the prophets." As soon as it is manifested, the law and the prophets bear their twofold corroboratory witness. They contain nothing contradictory. So with this mystery.

Romans 16:25 brings before us the striking statement, "But to Him That has power to have established you according to my Gospel, and the proclamation of Jesus Christ, (that is the first thing) according to the unveiling of the mystery" (that is the second thing). "The mystery" is always second. The Gospel is first; the mystery next. Just as in Acts 2, they first believed, and then were baptised; the next thing was the receiving the gift of the Holy Spirit, and there is not much doubt but that the teaching of "the mystery," and the experience of being in the One Body, when the Lord arranged this on the Day of Pentecost, were very closely related. Returning to Romans 16, "According to the unveiling of the mystery, having been silenced in times of the ages, (just the same words,— "silenced" is similar to "hidden") but now made manifest, (the shining forth word,) and through prophetic Scriptures having been made known." It will be noticed that, just as the apostle in Romans 3 says, "It has been manifested, being witnessed by the law and the prophets," he adds at once here, having spoken of this being manifested, "AND through prophetic Scriptures having been made known." Does this only refer to New Testament prophets? The writer thinks not. The apostle in 1 Corinthians 2, when speaking of the mystery, refers back to the earlier part of Scripture. What does it say in Isaiah 64? "For since the beginning of the world, men have not heard, not perceived by the ear, neither hath the eye seen, O God, beside Thee, what He hath prepared for him that waiteth for Him." Now mark the next verse, which if we mistake not, speaks of "the mystery." Let us not be afraid to find, *in the light of the New Testament Scripture*, "the mystery" in the Old Testament Scriptures. It is "silenced" there; the Holy Spirit says so, but it is not absent therefrom. "Thou meetest Him That rejoiceth and worketh righteousness, (that is Christ), THOSE that remember Thee in Thy ways" (verse 5). How are we to account for the change from the singular to the plural? Only in the light of "the mystery" can we understand it, for here is the link of the redeemed

with their Lord, inseparable, that He breaks down mere ordinary grammar. "Thou meetest HIM" is at once changed to the plural, "THE ONES that remember Thee in Thy ways." Not that they work righteousness to secure a righteousness of their own. The ONE Who works righteousness is seen here first. Then follow, "those that remember Thee." They are joined with Him in His perfectness, although as verse 6 adds, "All our righteousnesses are as filthy rags." Thus we have brought before us an indication of "the mystery" in the VERY passage to which the Holy Spirit alludes in that chapter (1 Cor. 2.) Doubtless other passages could be multiplied. Only one more will be quoted, —"HE shall receive the blessing from the Lord, and righteousness from the God of his salvation; this is the GENERATION of THOSE that enquire for Him, that seek Thy face O Jacob" Psalm 24: 5,6). Hence we are told, "a SEED shall serve Him, it shall be accounted to the Lord for a GENERATION" (Psalm 22:30). How are we to understand the grammatical sequence in verses 5 and 6 of Psalm 24? "The mystery" is the key; the Lord Jesus is the One spoken of as the Perfectly Righteous Servant of the earlier verses of this passage. Just as in Isaiah 64 we have righteousness first, and *then* the mystery, so is it in Psalm 24, so is it in the Epistle to the Romans, so it is in 1 Corinthians 2; there is the stress on the Gospel first, and "the mystery" next. The work of the Lord Jesus Christ in fully meeting all the demands of law, the work of the Lord Jesus Christ in His life, death, and resurrection are clearly brought before us in Scripture in their wonderful sequence. He lived, causing a righteousness. He died, that He might bear the sin of many, and that all His work might be available for His blood-bought people, but in resurrection they are united with Him, and that is "the mystery." There is no union with Christ the other side of the grave. We are joined to Him on resurrection ground, and that is "the mystery," association with Him there.

Before Christ died, all His perfectness could not be viewed as made ours, though His promise was equal, in one sense, to the performance. But the Corn of wheat had not fallen into the ground and died, so could not bring forth fruit, but when He died, He in resurrection brought forth much fruit (John 12:24). His people are the fruit. Here is "the mystery." Our life is with Him. Our union is with Him. This, we can now see, is hinted in the earlier Scriptures, for we read of the promise; but how amazing that the Gentiles should have a share in the promise! Oh how wonderful it is! If the Lord will, to be continued.

INSPIRED WORDS INSPECTED

No. 92

"Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost."

2 Corinthians 4:1-3.

THEREFORE (dia touto); preposition, meaning "through," but having the thought of "because of." We use "through" in a similar sense. This word is followed by the pronoun "this," being the neuter gender. Render, "because of this," that is, the experience of the previous verse.

SEEING WE HAVE (echontes); participle, present, plural, nominative, from "echo" (to have) Render, "having."

THIS MINISTRY (ten diakonian tauten); article, noun, and demonstrative pronoun, feminine, accusative. Literally, "the ministry this," a usual Greek construction. The word is that used several times in chapter 3, and rendered, "ministration," to which this verse alludes, only in the sense of the ministry of "the spirit."

AS (kathos); adverb, from "kata" (according) and "hos" (as). Render, "according as."

WE HAVE RECEIVED MERCY (eleethemen); verb, aorist, passive, from "eleeo" (to have mercy on, to shew mercy). In passive voice, "to have mercy shewn to." Here it may be rendered, "we received mercy."

NOT (ouk) negative denying fact. The word is "ou," the "k" being added as the next word begins with a vowel.

WE FAINT (egkakoumen); verb, present, from "egkakeo" (to despond or be faint-hearted).

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

HAVE RENOUNCED (apeipametha); verb, aorist, middle voice, from "apeipon," a compound of "apo" (from or away from) and "eipon" (to speak); hence, "to speak away from," and in the middle voice, "to speak oneself away from." The thought conveyed is that of renouncing, and possibly with aversion. Render, "we renounced," omitting "have."

THE HIDDEN THINGS (ta krupta); article and adjective, neuter, plural; from "kruptos, -e, -on" (hidden, concealed, or secret).

OF DARKNESS (tes aischunes); article and noun, genitive, feminine; from "aischune" (shame)

or cause of shame). A very definite contrast with "manifestation of the Truth."

NOT (me); negative, denying possibility.

WALKING (peripatountes); participle, plural, nominative, from "peripateo" (to walk). It is really a compound of "peri" (around, about), and "pateo" (to tread). The present participle signifies continuance and character.

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

CRAFTINESS (panourgiai); noun, feminine, dative, from a compound of "pan" (all) and derivative of "ergon" (work). Hence, "all-working," or "doing everything," and so coming to mean "shrewdness," leading on to cunning or craftiness. A contrast with, "this one thing I do."

NOR (mede); conjunction, meaning, "and not," or "nor." See "me" above.

HANDLING DECEITFULLY (dolountes); participle, present, nominative, plural; from "doloo" (to deceive), and so falsify, or corrupt, or adulterate. Paul did not mix anything with the Gospel or water it down.

THE WORD (ton logon); article and noun, masculine, accusative; from "logos" (word).

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

BUT (alla).

BY MANIFESTATION (tei phanerosei); article and noun, dative; from "phanerosis" (a manifestation, and open shewing). It is derived from "phaino" (shine forth, or give light). A contrast with the darkness and concealment renounced.

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

COMMENDING (sunistantes); participle, present, from a compound of "sun" (with or together with), and "histemi" (to make to stand). Hence, "to make to stand with;" and so to present, introduce, or commend. Paul uses the infinitive and the adjective in chapter 3:1, and doubtless harks back thereto in the sentence before us.

OURSELVES (heautous); reflexive pronoun, plural accusative. Note its use in ch. 3:1,5 and ch. 4:5.

TO (pros); preposition meaning "toward;" and with accusative case, as here, it signifies "motion toward." To reach the conscience was the whole object of Paul's life and teaching.

EVERY (pasan); adjective, feminine, accusative, from "pas" (all or every).

CONSCIENCE (suneidesin); noun, feminine, accusative; from "suneidesis," a compound of "sun" (with or together with), and "eido" (to see or perceive mentally). Hence, "to know together with;" to know with oneself. "Con" (with) and "science" (knowledge) is practically the same in meaning. Note Paul's use of "sunoida." His conscience was not troubling him (1 Cor. 4:4), though he did not trust to that, but in the Lord.

OF MEN (anthropon); noun, masculine, genitive, plural, from "anthropos." "Every" conscience of men" would mean all *kinds* or *sorts* of conscience.

IN THE SIGHT (enopion); preposition, a compound of "en" (in) and "ops" (eye, face, or countenance). The word, "optical" is derived therefrom. It is thought by some that "op" in the previous word is this word, "eye," and that "anthropos" means, "one who turns his eye upward (an)," a contrast with animals. Our word is thus rendered, "in the sight."

OF GOD (tou Theou).

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

IF (ei); conditional conjunction, "if."

OUR (hemon); personal pronoun, genitive, plural. This word comes eighth in the sentence. Lit., "of us."

GOSPEL (to euaggelion); article and noun, from a compound of "eu" (well or good), and "aggelia" (a message brought, or news); hence, "good news."

BE HID (estin kekalummenon); present tense of "eimi" (to be), and perfect, passive, participle, from "kalupto" (to cover over or around, to veil); literally, "is having been veiled." Render, "has been veiled." The perfect tense has the thought of a past action with a present effect. See chapter 3:13-16.

IT IS HID (The same words as above).

TO (en); preposition meaning "in," sometimes "among." The latter may be the thought here.

THEM THAT ARE LOST (tois apollumenois); participle, present, passive, dative; from "apolumi," a compound of "apo" (from, away from) and "ollumi" (to destroy, make an end of, to lose). In the passive voice, (to perish or be lost). It does not signify "annihilation." The prodigal son was not destroyed (Luke 15:24). The Lord came to seek and to save the lost (Luke 19:10). In both these passages this word is used. The prefix "apo" has strengthening force—"lost or destroyed away from."

**"WHEN HE LET DOWN HIS HAND,
AMALEK PREVAILED"**

Some thoughts on Exodus 17:11

The narratives in this chapter, coming after the giving of the Manna, picturing Christ, as told in chapter 16, are deeply suggestive. HE was pre-figured by the Smitten Rock. The waters were in ample supply. God richly blesses! "Then came Amalek." Are we surprised at this? Genesis 22:1 follows chapter 21:33, and, alas, 1 Kings 19:3 comes soon after the beautiful firmness recorded in chapter 18. In other words, today's encouragements will not supply tomorrow's needs. The Manna was daily. If we have special blessings we must not think it strange if Satan makes a special attack.

Amalek were a strong people. Indeed, Israel, by hard fighting, in a dispensation when God marked them out as His earthly people, and arranged their warfare, were made to feel their insufficiency. Led by Joshua, they could not conquer Amalek, unless the hand of Moses was held up in prayer. How forcible are the words in the margin (verse 16),—"the hand upon the throne of the LORD," in the light of this; and we remember there is One Who ever liveth to make intercession (Heb. 7:25), and Who Himself is on the right hand of the throne (Heb. 8:1).

Yes, this true record is, as a parable spiritually, clear throughout. We wrestle not against flesh and blood (Eph. 6:12), and the weapons of our warfare are not carnal (2 Cor. 10:4), but there is a sterner conflict than any of earth. The flesh is mighty, and demon hosts are strong indeed. But for Christ's intercession, we should fail. Because He lives, we shall live also. It is to our own hearts, respecting the privilege and responsibility of prayer, this passage applies. Moreover, to some it may be granted to pray for others; those laid aside from active service before men must not think themselves useless. God is not dependent on His people. He employs different ones in different ways, but it is in His love that He employs any.

Do we not oftentimes, both in prayer for ourselves and for others, prove faltering. "When he let down his hand, Amalek prevailed." Probably, some rightly feel that the words of 1 Timothy 2:8,—"I will therefore that men pray everywhere, lifting up holy hands"—approves of a *physical* lifting up, even as Scripture emphasises kneeling, not in mere ritual, but with loving intensity. And there must always be the *spiritual* disengagement of the hand from other things, and cleanness of hands in God's sight, as well as openness of hand

to take hold of the blessing He is so graciously bestowing. But I would repeat the message, "When he let down his hand, Amalek prevailed." The natural relationship of the two things may not be clear. Why should the uplifted hand have power? Why the physical action be owned? When there was a "giving away" in any measure, then was failure. Oh, for more willingness to be weary! Oh, for unfainting persistence! Prayer is not meant to be an easy and sleepy indulgence. We often fail in this respect. The word, "let down," is, literally, "Caused to rest." Let us remember the need for the command, "Watch and pray" (Mark 13:33). The same word occurs in Ephesians 6:18, and implies sleeplessness. We must be urgent. God is NOT an unjust Judge and His people are NOT as the widow of Luke 18. Why these contrasts? Surely to suggest how we should be expectant and continuing in prayer. It is so natural to let our hand rest, it is so easy to be a little less earnest. Precious are the words,—"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the LORD, keep not silence, and give Him no rest (silence), till He establish, and till He make Jerusalem a praise in the earth" (Isa. 62:6,7). Amalek will probably soon prevail if we are prayerless. There is need for holy concern in this matter, that, in the power of the Spirit of God, we may be able to claim and enjoy the promises.

How suggestively Exodus 17:12 shews fellowship; and we have then the encouraging statement, "His hands were steady." This word signifies "truth," the root meaning "stability." Oh for true and fixed prayer, the prayer of faith, the prayer which wavers not. Circumstances are but circumstances, difficulties are only difficulties, things are merely things, but GOD is GOD.

PERCY W. HEWARD.

THIS MINISTRY

Concluded from page 67, Nov.-Dec. 1966

Finally, the Law was ineffective in regard to producing spiritual character. How could it, seeing it was not able to give life? It might produce morality, but not a character suitable to the mind of God, who desires conformity to the image of His Son. Legalism brings no joy or peace, but may result in pride, and even bigotry and persecution have been its fruit. It engenders a self-satisfaction that repels all effort to expose its insufficiency to bring the soul into a filial relationship with God. What dreariness and barrenness characterize human striving to keep *the Law*, but how different is the experience of those to whom *the Gospel* has been *ministered* by the Spirit of God! Then the entrance experimentally into the blessing of the New Covenant is graciously given, and the promise connected therewith realized,—“I will put My laws into their mind, and write them in their hearts” (Heb. 8:10).

Such is the *ministry* which “we have,” and such is the treasure “we have” in earthen vessels (2 Cor. 4:1,7). But there is to be a personal God-enabled *ministry*, a “manifestation of the Truth,” whereby the believer commends himself to every man’s conscience in the sight of God (verse 2).

Since, therefore, “the light of the Gospel of the glory of Christ, Who is the Image of God” has shined unto us, fellow-believers, and that because God has *commanded* the light to shine (verses 4 and 6), should not our one desire be, by the grace of the Holy Spirit, to enjoy and illustrate the closing words of chapter 3? “But we all, with open (unveiled) face, beholding as in a glass the glory of the LORD, are being changed into the same image from glory unto glory, even as by the Spirit of the LORD.”

A FATHER'S GIFT

Concluded from page 11, last issue

Observe there were "upper springs" and "lower springs," given for the asking, and so may it be in the believer's life. We may enjoy fellowship with God in heavenly places, and there drink of the "upper springs." Our souls thirst for God—the living God, and it is a joy unspeakable to be in conscious union with Him. May you and I, dear fellow believers, drink often of the upper springs, in worship, thanksgiving and praise, in the heavenly sanctuary. But there are the "lower springs" also, for there is the life which we "now live in the flesh." It is not a life "according to the flesh," but the new life to be expressed here in the body. Such springs are the Holy Scriptures, prayers, fellowship with saints, and united worship. How refreshing and invigorating are these! How needful to the soul! How does the soul languish, if not frequently replenished at these "lower springs."

May God revive His people, so that they may truly and feelingly cry, "All my fresh springs are in Thee!"

NOTES ON MEMORIZED VERSES

EPHESIANS 1

2. Paul's customary salutation—grace precedes peace. 3. Blessed, blessed, blessings. The meaning is "to speak well." We are thus to speak of God. He thus speaks of His elect, but only "in Christ." 4. Chosen. When, and with a view to what? Are we thus "before Him?" 5. The object of predestination "in love" is "sonship," nothing less. "Himself," "His will." All is "of Him" and "to Him." 6. Grace has caused His chosen to be "graced" in the Beloved. 7. Grace brings "in Him" redemption (a loosening away from) and forgiveness (a sending away from). These are the purchase of "His blood." 8. Riches of grace and abounding to US. 9. "His good pleasure" (see v. 5). is that we may know. 10. The appointed seasons will be fulfilled by the "heading up" of all things, (not those under the earth) in Christ (cf. 1 Cor. 15:27). 11.

Predestinated to inheritance, because to sonship (v. 5, and compare Rom. 8:17). 12. "Hoped" in Christ. God's glory the ultimate purpose of grace. 13. A sequence—hearing the Word of Truth, believing, sealing. 14. Redemption we have (v. 7), but not yet as to our body (see Rom. 8:23). Nevertheless, the Holy Spirit in us is the "earnest" or Divine pledge. "To the praise of His glory" (see also verses 6 and 12). 15. 16. Their faith and love a cause of his thanksgiving and prayers for them. 17. Wisdom, revelation, knowledge, only in the gift of God, but with a view to deeper knowledge. 18. The eyes of your heart. The enlightening is with a view to knowing, (a) the hope, (b) the riches of glory, 19. (c) the greatness of Divine power. Note, "us who believe," that is, characterized by continual faith. 20. The resurrection of Christ was by the power of God (see 2 Cor. 13:4). "The inworking of the might of His strength which He inworked in the Christ" (lit.). Such is the strength available to believers! 21. All authorities and all names, and all times beneath the risen and exalted Christ. 22. 23. The Church, His body also under His control and gracious care.

EPHESIANS 2

1. Omit the italics, and read from the verse before—"the fulness of Him that filleth all in all, and you." 2. Ye walked, that is, a chosen course, yet without consciousness of Satanic guiding. 3. We all. Paul aligns himself, though a Jew, with them. "Desires" and "wills" of the flesh. "Children of disobedience" (v. 2) are also "children of wrath." 4. Though "as others" the rich mercy and great love of God has reached them. 5. And those "dead in sins" (see also verse 1) have been made alive, and, 6. have been raised up, and made to ascend, to sit in the heavenlies. 7. And this with a view to a future display of his grace and kindness to us. 8. It is faith which is God's gift, being the effect of grace. 9. 10. Not our works, but His workmanship. 11. Time past (see verse 2). Remember what you were. 12. At that time—Gentiles, uncircumcision, aliens, strangers, positively; without Christ, without hope, without God. A sorry state in the world. 13. But now (cf. But God in v. 4). 14. Not only made nigh, but in peace, and that in Christ, by His blood. This appears to be a fulfilment of (Isaiah 57:19). 15. The church is the "one new man," for, 16. Both Jew and Gentile are reconciled (see Col. 1:21, 22). 17. The preaching is needed by "near" ones as well as the "far off;" the respectable "church-goer" needs the same gospel as "the man in the street." 18. Christ, the Spirit, the Father,—our Triune God. 19. Now (verse 13). No more . . . but. 20. Having been built. 21. All the building "groweth" (note ch. 3:17). 22. Being built together with a view to a building of God.

EPHESIANS 3

1. A prisoner on behalf of the Gentile believers. 2. A stewardship of the grace of God toward you (Gentiles). 3. By revelation. Thus he received the Gospel (Gal. 1:12), and thus an understanding of the mystery. 4. This he wished them to know as they read what he had written already in few words (see verse 3). 5. "Other ages" contrasted with "now." There were others beside Paul who had such revelation. 6. A summary of what has been taught in chapter 2. (see verses 16 to 18). 7. I became a minister, that is of "the gospel" (see verse 6) Grace and the inworking of God's power the cause. 8. A contrast—less than the least—unsearchable riches of Christ. 9.

Paul knew by revelation, but wanted the others to know what *had* been hidden. 10. *Made known* through the church now. 11. The eternal purpose purposed *in Christ*. Notice the frequency of the phrase, "In Christ." 12. Access (see ch. 2:18). 13. My tribulation . . . your glory (compare 2 Cor. 5:12 and Coloss. 1:24). 14. For this cause" (see v.1). Reverence toward the Father. 15. Of Whom. Does this refer to the Lord Jesus or the Father? The word "family" is related to the word, father." 16. According to the riches of His glory. Thus God gives (cf. Phil. 4:19). 17. An indwelling by the *faith*. Rooted—as a plant, Grounded—as a building in love. 18. May have full strength to lay hold of; *not alone*, but with all the saints.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—MAY, 1967

Day	READING		LEARNING	
	2 Chronicles	2 Timothy	Isaiah	Ephesians
1	8 1-18	1 12-18	27 9	1 2
2	9 1-14	2 1-13	10	3
3	15-31	14-26	11	4
4	10 1-19	3 1-17	12	5
5	11 1-23	4 1-8	13	6
6	12 1-16	9-22		7
		Titus	Lam.	
7	13 1-22	1 1-9	3 1	8
8	14 1-15	10-16	2	9
9	15 1-19	2 1-8	3	10
10	16 1-14	9-15	4	11
11	17 1-19	3 1-7	5	12
12	18 1-17	8-15	6	13
13	18-34	Philemon	7	14
		Hebrews		
14	19 1-11	1 1-14	8	15
15	20 1-19	2 1-18	9	16
16	20-37	3 1-19	10	17
17	21 1-20	4 1-16	11	18
18	22 1-12	5 1-14	12	19
19	23 1-21	6 1-20	13	20
20	24 1-14	7 1-28	14	21
21	15-27	8 1-13	15	22
22	25 1-13	9 1-28	16	23
23	14-28	10 1-23	17	2 1
24	26 1-23	24-39	18	2
25	27 1-9	11 1-40	19	3
26	28 1-15	12 1-29	20	4
27	16-27	13 1-25	21	5
		James		
28	29 1-19	1 1-15	22	6
29	20-36	16-27	23	7
30	30 1-12	2 1-13	24	8
31	13-27	14-26	25 26	9 10

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JUNE, 1967

Day	READING		LEARNING	
	2 Chronicles	James	Lam.	Ephesians
1	31 1-10	3 1-18	3 27	2 11
2	11-21	4 1-17	28	12
3	32 1-14	5 1-20	29	13
		1 Peter		
4	15-33	1 1-12	30	14
5	33 1-25	13-25	31	15
6	34 1-17	2 1-12	32	16
7	18-33	13-25	33	17
8	35 1-14	3 1-22	34	18
9	15-27	4 1-19	35	19
10	36 1-23	5 1-14	36	20
	Ezra	2 Peter		
11	1 1-11	1 1-11	37	21
12	2 1-42	12-21	38	22
13	43-70	2 1-8	39	3 1
14	3 1-13	9-16	40	2
15	4 1-24	17-22	41	3
16	5 1-17	3 1-9	42	4
17	6 1-12	10-18	43	5
		1 John		
18	13-22	1 1-10	44	6
19	7 1-10	2 1-29	45	7
20	11-28	3 1-24	46	8
21	8 1-20	4 1-25	47	9
22	21-36	5 1-21	48	10
23	9 1-15	2 John	49	11
24	10 1-44	3 John	50	12
	Nehemiah	Jude		
25	1 1-11	1 1-13	51	13
26	2 1-20	14-25	52	14
		Revelation		
27	3 1-16	1 1-20	53	15
28	17-32	2 1-17	54	16
29	4 1-12	18-29	55	17
30	13-23	3 1-13	56	18

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PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

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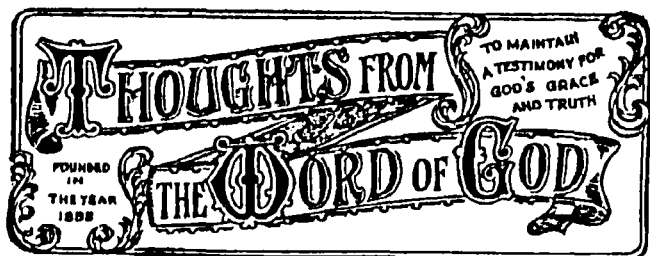
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"Thou, even Thou, art LORD alone;
Thou hast made heaven, the heaven of
heavens, with all ther host, the earth,
and all things that are therein, the
seas, and all that is therein, and Thou
preservest them all; and the host of
heaven worshippeth Thee. Thou art
the LORD the God."

Nehemiah 9 : 6, 7.

Another day Thou givest me;
Lord, keep me in Thy fear;
I would each moment look to Thee;
Cause me to feel Thee near.



WORDS OF ENCOURAGEMENT

"And not only so." This phrase brings before (Rom. 5 : 3, 11. our minds that God's blessings do not come singly. There are "things that accompany salvation." Also, "of His fulness have all we received and grace for grace." The justified person, one having peace with God, and access to grace, rejoices (boasts) in hope of the glory of God. He does not yet see that hope, but with patience waits for it. The glory of God will in some respects, be seen in the deliverance "into the liberty of the glory of the children of God" (Rom. 8:21-25). With such a hope in view, how can we but boast, dear fellow-believers! For shall not our Saviour change our bodies, so that they shall be like unto the body of His glory?

But our boasting does not end there. "We boast in tribulations also." "In (not of) the tribulations." Such are not an end in themselves. They are our Father's appointments in His love. And if we can see them in this light, we shall be enabled, by grace, to boast in them. For observe the sequence of this "working"—patience, experience, hope. So that, although the Hope is set before us, the boasting therein is via "the tribulations."

Further on, we read, "being reconciled, we shall be saved by His life, *and not only so*, but we also joy (boast) in God." This is precious, for not only are we blessed through the work of our Lord Jesus (reconciling and saving) but we have boasting in a glorious Person—God—and that through a blessed Person, the Lord Jesus Christ. We may therefore say with the psalmist, "O God, Thou art my God . . . my soul thirsteth for Thee." (Ps. 63:1.)

The Son of God from all eternity,
The Father's Son, abiding in His love;
Yet in the fulness of the season, He,
To do the Father's will, came from above.
To us a Child was born, a Son was given.
Himself He emptied, yet Himself remained.
A Man dependent; ne'er could He be riven
From God's dear will. Life for th' elect He gained.
Yes, gained, because the Law He would obey.
Behold His righteousness without a flaw!
Ah! What a fulness did our Lord display
Of grace and truth, blest contrast with the Law.
And what this means to us has been made known
By God the Holy Spirit, Who has taught
His chosen ones, that Christ has dressed His own
In holy garments He Himself hath wrought.
And thus arrayed, as are His own Elect,
Should they not lust and worldliness deny,
And with deep longing their dear Lord expect?
"Oh, come, Lord, quickly," be their earnest cry!

"For the grace of God that bringeth salvation hath appeared to all me, teaching us that, denying ungodliness and worldly lusts, we should live . . . looking for that Blessed Hope."

Poem to Help Christian Experience—No. 278.

"When the fulness of the time was come, God sent forth
His Son."

All fulness was well pleased in Him to dwell,
Our Lord and Saviour, and our glorious Head;
All lovely attributes in Him excel,
The Living Lord, raised from among the dead.

departure to glory, sent forth the Holy Spirit, Who proceedeth from the Father and the Son, to continue that witness. (John 14:26, 15:26, 16:3). He is the Spirit of Knowledge (Isaiah 11:2). See also Romans 8:27.

(b) *God knows man*

(1) *His works and his thoughts.* (Isa. 66:18); Ps. 44:21, 94:11; Jer. 23:24, 29:23; Ezek. 11:5; Heb. 4:13). The believer realises this and is humbled (Psa. 139).

(2) *God knows man's transgressions* (Amos 5:12). Though it is true that His eyes are too pure to behold evil (Habakkuk 1:13) it is impossible that the sin of man can be hidden. All is known to Him, and it is well, for He laid the sins of believers upon Christ, and a perfect knowledge was necessary for such a work of redemption.

The Lord Jesus also possessed this attribute and manifested it upon occasions, as when He perceived the inner reasonings of men (Matt. 12:25; John 2:24, 25). Surely this is a mark of Deity.

(c) *God knows events* (Isa. 46:9, 10; Matt. 10:29; Acts 2:23). An interesting example found in 1 Samuel 23:11-13, where God tells what He knows to His servant David, and David, acting upon that revealed knowledge, escapes from the hand of his pursuer. This is faith, or taking God at His Word. It is an illustration also of God's knowledge of all facts and intentions and how He over-rules all for the working out of His own purpose.

Again, it must be observed that the Lord Jesus exhibited such knowledge, as when He directed His disciples to a place where two ways met and when they should find a colt tied (Mark 11; Luke 19:32), and to a man bearing a pitcher of water† (Mark 14:13). He knew also that the first fish which Peter would take on a line had a piece of money in its mouth.

The independence of God's knowledge.

He needs no help from man. Indeed, who can convey "News" to God? (Isa. 40:13, 14). Even the sins that the believer confesses are already known to God, yet it is also encouraging to know that the devotion of the saint is known to

continued on page 31

*These passages, whilst not directly stating God's knowledge of Himself, yet are helpful toward a right inference of the fact.

†Parallel with this is the record of Samuel receiving information about Saul. (1 Sam. 9:15.)

THE OMNISCIENCE OF GOD

God knows all, for He is from everlasting to everlasting. His essential character must include an *all-embracing* knowledge. Human reason cannot be trusted to debate on this eternal fact, for it is limited by time and space. Man's folly is declared in such passages of Scripture as Psalms 73:11, 94:7, 10 and Isaiah 29:15.

God's knowledge is infinite, independent of the creature, and incomparable.

The Infinity of God's knowledge (Psalm 147:5)

(a) *He knows Himself* (Isaiah 44:8; 1 Cor. 2:11; Jer. 29:11).* Only He can know. Only He can, therefore, reveal Himself. How dependent is man! The Lord Jesus, Who is God, knows the Father. The Father alone knows the Son, and the Son knows the Father. (Matt. 11:27; John 8:55, 10:15). The Lord Jesus came to make known the Father and, on his

YOUNG PEOPLE'S COLUMNS

Chaff, Hay, Straw, and Stubble

"The hay appeareth, and the tender grass sheweth itself" (Prov. 27). Here is a picture of new growth, perhaps after the rains. But the grass has to grow, be mown, and dried in the sun, before it becomes—

Food for Cattle

Men and women cannot live on such food, though we do read (Dan. 4) of a great king who, because of his pride, was humbled by God, and made to live for seven years like an animal, eating grass. What a sad sin is pride! And yet it lurks in all our hearts.

A very different picture comes before us in Genesis 24; when Abraham's servant came to Mesopotamia to find a bride for his master's son, he was welcomed with the words, "We have *straw* and provender (fodder) enough," and so were the camels, under the care of the servant provided for. Thus was true hospitality shewn to the travellers. The word for "straw" is, in Hebrew, "teben," which means "crushed straw;" when the corn is being threshed, it is thrown upwards, and the grain, being heavy, falls on the "floor," while the *straw* is blown away by the wind. But it is not all lost, for efforts are made to save it for cattle food.

We read, too, of "barley and *straw* for the horses and dromedaries" belonging to Solomon (1 Kings 4:28). But we cannot imagine *lions* being satisfied with such food. And yet there is coming a time when the lion shall eat *straw* like the ox" (Isa. chapters 11 and 65). At that time, the wolf and the lamb, the leopard and the young goat, the calf and the young lion shall lie down together. When will this be? When the Lord Jesus comes down from heaven to take His great power and reign; for He is "The Prince of Peace," and the whole world, including the animal creation will be under His gracious, but firm, rule.

Stubble and Straw used for Making Bricks

We know well the story in Exodus of how the children of Israel had to make bricks for the King of Egypt, and how they built treasure cities for him; and because he was afraid that the Israelites, being more in number than the Egyptians, would some day be too strong for them, he made slaves of them, and made heavy demands on them for large numbers of bricks. Now these bricks had to

be made of clay, and *straw* was mixed with it to bind it, and to act on the clay to strengthen it. But the King cut short the supply of *straw*, and the distressed people had to search through all the land for *stubble*, that is, the stalks left when the corn is reaped. The poor people were beaten and severely tried, but God looked in mercy upon them and brought them out of Egypt.

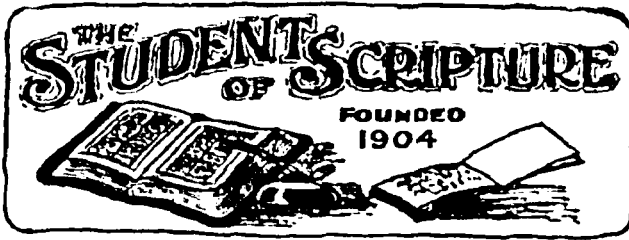
Not only Egypt, but Babylon also, built with such bricks, that is, clay mingled with *straw* or *stubble*. On the site of ancient Babylon, bricks of this kind are still to be found, and we are reminded of Genesis 11, when the people said, "Go to, let us make brick . . . and they had brick for stone." But God's temple, built by Solomon, had *no brick*, but *great and costly stones*. For stones are of God's making, but brick is of man's making. God would have nothing of man's work mixed up with His work. And this is a reminder that nothing which we do can help in our salvation. It is what Christ has done which alone can save us. Neither must we build upon the One Great Foundation anything which is *only of man*. We read in 1 Corinthians 3 that Jesus Christ is the only Foundation, but care is to be taken as to what is built thereon, for God's people are God's temple. Now, in the temple were "gold, silver, precious stones, and wood (cedar, fir, and olive)," but no hay or stubble. Why does God speak of these things in verse 12? Because He will not have *human* works added to His Own work of grace. Also, because a day is coming which will show up "every man's work, of what sort it is." May every reader make sure of being on the One Rock Foundation, Jesus Christ. And then let each one "take care" how and what he builds.

Chaff Driven Away

Who are like the chaff driven away by the wind? Psalm 1 tells us. They are the ungodly, that is, people who have no fear of God, who are a contrast with the blessed (or happy) man in verse 1. *He* is like an ever green and fruitful tree. *He* brings forth fruit, which pleases God, and may be a means of blessing to those around him. What a contrast to the chaff carried away by the wind. For every one who does not repent of sin and turn to God will be driven away from His face for ever.

Chaff burned up

John the Baptist spoke of the Lord Jesus, as the One Who will come at a future time of harvest, and shew who are His and who are not His. For then, He "will gather His wheat into the garner; but He will burn up the chaff with unquenchable fire" (Mat. 3). Which are you, "wheat or "chaff"?



THE MYSTERY

(concluded)

"But," you will perhaps say, "Why should we look back to the earlier Scriptures at all? Is not this only to be found in the writings of Paul?" The writer, thinks not, for the statement in Romans 16:25, 26 is "Which hath been SILENCED . . . in the Scriptures;" this would imply it was there, but kept under, if one may so express it. In Ephesians 3 we have a similar thought, for the apostle says "Which in distinct generations was not made known to the sons of men, as it is now unveiled to His holy apostles and prophets in the Spirit." Mark all that is said here, "It was not made known to the sons of men." It is now revealed to His holy apostles and prophets." Not only to God's servant Paul; observe the plural. But who are the apostles and prophets in Ephesians? Chapter 2:20 says, the foundation is of apostles and prophets; but of what building? It is an holy temple in the Lord, a habitation of God through the Spirit. Searching through this Epistle it will be found that the thought of the Most Holy Place, God's Dwelling Place, is made parallel with the idea of the body, and the Church, and the unity of saints. Different aspects and figures are brought together to bring out something of the fulness and the blessedness of those who are so wondrously joined to their Lord, that they are made a habitation of God in Spirit. Now mark another contrast, "It was not made known AS it was now unveiled." The "AS" is suggestive. In the earlier Scriptures, there were promises; they were veiled, but they were there. But they were not made known AS they are now unveiled. Thus we see not only is there something fresh in the later Scriptures, but there is a removing of the veil from off that which is expressed in a dark enigma in the earlier Scriptures. There are certain passages, for example, the Song of Solomon, which become much clearer in the light of "the mystery," and therefore, just as witness is borne to righteousness by the law and prophets, so the prophetic Scriptures of the earlier part of God's Book bear their testimony to "the mystery." This has an important bearing on Revelation 10 for

the apostles there declares in verse 7, "But in the days of the voice of the seventh angel, when he is about to be sounding (Mark these words "When he is about to be sounding") there was ended the mystery of God, as He preached the Gospel (euaggilise) to His Own bondservants, the prophets." Already we have seen a stress on the prophets in the quotation from 1 Corinthians 2, and the Prophetic Scriptures in Romans 16. Here (Rev. 10) we are told that the mystery of God will be ended when the angel is about to sound. Why? Because the Lord's work in the present dispensation will then be complete. It is important to notice this. It contains in it, if the writer mistake not, the pledge of a revival; and, furthermore, a clear statement as to when the time of the present dispensation shall have run out. When the angel is ABOUT to sound, *not when he begins to sound*, the mystery is ended. Why? Because when he sounds, the saints are caught up, in accord with the words that are linked with the word "mystery" in Corinthians 15:51, 52—"Behold, I shew you a mystery, we shall not all sleep, but we shall all be changed in a moment, (an atom) in the twinkling of an eye, IN THE LAST TRUMP." Therefore the mystery must be ended just before this last or seventh trump, that so it may be caught up, and to these words we may add that striking testimony of 1 Timothy 3:16. After a reference to the word "church," the Holy Spirit says, "And confessedly great is the mystery that is linked with the reverence. God (or He Who) was manifested in flesh, declared righteous in Spirit, seen by angels, heralded among the nations, believed on in the world, received up in glory." That HAS taken place in one sense, but has it taken place fully? Christ was declared righteous in Spirit, for He was raised because of our "righteousness" (Rom. 4:25). He was seen by angels when he led captivity captive. He was heralded among nations, and the testimony goes on, and He is believed on in the world, but that testimony is not accomplished yet. Christ "mystically" *shall be* received up in glory. "It is a great mystery, but I speak concerning Christ and the Church." You cannot sever the two in the mystery, hence the stress on the word "Christ" in this connection. There may be temporary "gaps," in the carrying out of Divine workings. Israel wandered for forty years in the wilderness, and there is a gap in "the seventy sevens." (Daniel 9:24-27.) So it seems there is a gap now. A gap that man's failure has brought about, and we cannot appropriate to ourselves in all their fulness the many words that describe the wonderful privileges that the redeemed had when

the Lord founded His Church at Pentecost. But there shall be a reviving and when that reviving is completed the Lord will be pleased to appear and His redeemed shall be caught up in Glory. May this view of God's teaching as to the mystery, not only encourage us to pray more in the spirit, and make us feel our failure more, but give, perhaps, one of the most definite statements that can be found in the whole of the pages of Scripture as to the ending of the present dispensation. May the Lord enable us to accept His Truth and live gratefully in the light of it.

QUESTIONS

Q. Please explain Matthew 13:24 and Romans 1:16.

A. First coming to the Matthew passage, I would suggest that as soon as the Lord turned away from Israel, whether in chapter 12 or chapter 23, He laid a stress on the present dispensation, and that neither in Matthew 13 nor in Matthew 24 have we a view of some future dispensation, but of the PRESENT dispensation. The passages are similar and should be studied prayerfully together. Undoubtedly the mysteries of the kingdom of heaven in Matthew give us the history of the whole dispensation. In the first parable we have the WORD of the kingdom, sown by the Sower, but in the parable of the Sower no church is formed. In the second parable, we have the kingdom of the heavens, that is, the new dispensation is viewed as begun, and everything is distinct. I will not say entirely separate, but distinct. The seed is sown into the ground in the first parable, but the good seed ARE the children of the kingdom, in the second. They are identified with this. A work has, I believe, taken place. The second parable views Christ's resurrection as past, and here we have not different pieces of ground, but the one field, His field, and awhile there is only good seed, but the enemy comes and sows tares, and that is, if I mistake not, the beginning of Christendom. The church is altered to Christendom, to the extent Satan can alter it,—as an earthly executive. In the third parable of the mustard seed we have the development of religious greatness which is so contrary to the mind of the Lord. In the fourth parable we see the mystery of lawlessness, inworking, and of evil corrupting all the "fine flour" doctrine until the climax will be—the whole is leavened. This parable goes plainly on till the end, until the whole be leavened. In the fifth parable we have brought before us the treasure that is hid in the field. The thought seems to be that the Lord has His people as hidden ones,

and He views them as very precious to Him, and that portion of Truth is in measure realised, but we are waiting earnestly for the revival of which the sixth parable speaks, when the saints will, not only realise they are hid treasure, as many of them do realise now, but that they are to illustrate in measure that they are one pearl, to be more than hid treasure, for the saints of God are to be together in a wonderful unity toward the end of this dispensation. In connection with that there will be the preaching of the Gospel and the testimony which the seventh parable shows. Thus we have brought before us the history of this dispensation most markedly. As to what you say concerning Romans, I am largely of one mind with you, except that I do not like the word "separate." The mystery does not seem to me entirely separate from the Gospel, but wonderfully linked thereto. If I might sum it up in words that are not complete, but which will give you some idea,—The mystery is subjective, the Gospel is objective. The Gospel is Christ for me, The mystery is Christ in me. 1 Corinthians 15 says, "I make known to you, brethren, the Gospel," and that Gospel is, "Christ died for our sins according to the Scriptures,—He was buried and He hath been raised," but the mystery is that "ye died and your life has been hid with Christ in God." Hence it is closely related.

Q. This mystery was made known to Paul, but in what relation do the other apostles stand to that? And what was this mystery made known to him? The earlier part of Acts could not have contained teaching concerning this mystery.

A. But it was made "known to Christ's apostles, and prophets," is the statement of the apostle who particularly spoke concerning it. Undoubtedly the Acts shows plainly that the Lord's dear servants were slow to grasp the blessed unity of saved Jew and Gentile in Christ. Consequently they were slow to turn to the Gentiles, and the Lord raised up Paul to fill the gap of Judas, and limited Peter. Originally the testimony to Peter was "Go ye into all the world," "Go ye therefore and teach all nations," and when he held back, Galatians 2 shows he became the apostle of the circumcision. He was not that at the first. But if we hold back, the Lord, Who took of the Spirit from Moses and gave it to others, will limit our sphere; and Paul was particularly made an apostle of the Gentiles, and, as such, emphasised the wonderful mystery that Gentiles should be co-heirs. Consequently, though the Lord Jesus Christ built His church on resurrection ground, as the Acts shows, and the

Spirit of God descended on the Day of Pentecost, there was not at first anything like the full understanding of the mystery. There was man's attempt to hinder it, and till a large number of Gentiles had been saved, as well as Jews, and Jews and Gentiles linked together, there could not be the exemplification of the mystery on earth, and the manifestation of the manifold wisdom of God. Sad to relate, almost as soon as the manifestation had been wondrously reached, manifest failure set in. Such is man, let us be warned and humbled before our God.

Q. Did you use the word "the mystery caught up"? Was it advisable?

A. I did not mean to imply that the mystery as a doctrine was caught up, but I was referring to the passage where we read of the Lord Jesus Christ received up in glory, where there seems to be a special reference to His earthly representatives being received up. He was received up at the beginning of the dispensation. They are received up at the end of it, and thus there is the completeness of the saints of the present dispensation, and the link with the saints of previous dispensations, for God has provided some better thing that they without us should not be made perfect, but that we should be united together, and so Abraham, and Isaac, and Jacob, and the prophets, and the Gentile saints of the present dispensation will be together in the glory. I used the words in that connection, but I am thankful that you give me the opportunity of explaining what I did not mean. Perhaps the words were inadvisable.

Q. You substituted the word "untrackable" for "unsearchable," are not the two words the same?

A. The idea of a track is, I suppose, something whereupon we walk, and as that is the term which the Holy Spirit has used, and as there is another word for unsearchable, it seems wiser to keep to it. I think a large number of believers have adopted that translation.

Q. You would not preach this mystery to sinners?

A. "We speak wisdom among them that are full grown." You do not primarily preach a subjective Gospel to sinners, but an Objective CHRIST and His finished work on Calvary. Believers are to realise Christ in them and their relation to one another in Him, and to Himself, wondrously pictured by the Mercyseat and the Cherubim.

(concluded)

continued from page 27

Him (Matt. 6:4, 6, 18). See also John 1:48 ("Whence knowest thou me?") and John 21:17 ("Thou knowest all things.")

God's knowledge is Incomparable (Job 37:16; Rom. 11:33-36).

Man learns painfully, by degrees, proceeding from "known" to "unknown," and is all his lifetime learning, and yet must confess that he only reaches the outskirts of knowledge. But everything is spread before the eyes of Him Who is the Eternally Present One, Who cannot be bounded by time and space. Truly such knowledge is too wonderful for us (Psa. 139:6), and now "we see through a glass darkly," yet it is also true that "we shall know even as we are known." Thanks be to God for such grace!

What are the necessary Consequences of such "All-Knowledge"?

(a) First, God alone can judge, for only He can perceive *all* the facts of a case, *all* the motives that animate, *all* the outward circumstances that lead to an action or course of action, as well as the many circumstances which preceded and led up to these. We may not know or realize the links in the chain nor how far back in the past they may extend, but it is restful to realize that God knows all. In a law-court nothing but "eye-witness" can ordinarily be admitted, and it is only by a long, and laborious examination and comparison of the testimony, on oath, of various witnesses that facts can be established. Even then, mistakes are occasionally made, resulting in miscarriage of justice. How thankful we should be that "God is Judge Himself" (1 Sam. 2:3).

(b) Secondly, the Law of God, based upon His All-Knowledge, is a perfect law. All creation is governed by His laws. Moreover, the law given to Israel through Moses, which is "holy, and righteous, and good," and infallible, reveals the omniscience of the Law-giver, in that it contains an infinity of truth, and is so powerful, when applied to the conscience by the Holy Spirit, that "every mouth may be stopped and *all* the world become guilty before God."

(c) Thirdly, any judgment pronounced by God is infallible, and in the great day of His judg-

ment from the Great White Throne, there will be no stay of proceedings or court of appeal from the condemnation which will then be pronounced upon the impenitent.

God has Fore-Knowledge.

This, of course, necessarily proceeds from Omniscience. Not only does He know what is past or present, but what is future; yes, including the evil which men would do, becoming worse and worse until its culmination in the advent of the "man of sin." But the foreknowledge of God does not deflect Him from His plan and purpose, for He is unchangeable. The certain knowledge that the Lord Jesus possessed, of the hatred that His works of mercy would cause, did not hinder Him from performing those works of mercy. The believer may well be thankful for an unchanging and unchangeable God. Upon such an One only he can rely.

God foreknew the fall; God did not on that account forbear to create man. This revelation of His foreknowledge, though extremely solemn in view of eternal judgment, is very blessed to the humble believer, for he can find a resting-place therein. God has blessed him, yet He foresaw all his failures. Particularly precious is the thought that "fore-knowledge" stands, in some instances at least, for much more than "knowing before hand." It includes the thought of approval. (See Jer. 1:5; 2 Tim. 2:19). This must be borne in mind when considering passages where God's foreknowledge and fore-ordination are linked in Scripture (Rom. 8:28-30). The subject, as a whole, needs further study.

Some practical Observations.

The knowledge that belongs to God, and the fact of which is revealed in the Bible, is intended to a *call to seriousness*—Christ knows all (see Revelation chapters 2 and 3), *an encouragement to faith* in an unchanging and faithful God, for He is our Father, (Matt. 6:8, 32) He knows the sorrows of His own, He knows their way (Psa. 1:6) He knows their days (Psa. 37:18) He knows how to deliver the godly out of temptation (2 Pet. 2:9). Let the prayer of writer and reader be—"Search me, O God, and know my heart. Try me and know my thoughts." (Psa. 139:23, 24).

INSPIRED WORDS INSPECTED

No. 93

But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse. But take heed lest by any means this liberty of your's become a stumbling-block to them that are weak. For if any man see thee which hath knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish, for whom Christ died?

1 Corinthians 8:8-11.

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

MEAT (broma); noun, neuter, nominative; derived from "bibrosko" (to eat); hence "food" (solid as contrasted with milk (1 Cor. 3:2).

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

NOT (ou); negative particle.

COMMENDETH (parastesei); verb, future, from "paristemi," a compound of "para" (beside) and "histemi" (to make to stand). Hence, "to make to stand alongside," and so, in some contexts, "to commend." Render here, "will not commend."

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

FOR (not in text).

NEITHER (oute); conjunction. This is repeated further on; so may be rendered, "neither . . . nor."

IF (ean); conjunction, meaning "if." It differs from "ei" (if), which "expresses a subjective possibility, whilst "ean" implies a condition which experience must determine, that is, an *objective* possibility, and refers therefore always to something future."

NOT (me); negative, denying a possibility.

WE EAT (phagomen); verb, aorist, subjunctive, from "esthio" (to eat). Some of the tenses, as here are as from "phagomai." Render, "we shall have eaten."

ARE WE THE WORSE (husteroumetha; verb, present tense, middle voice, from "hustereo" (to be last, behind, inferior, lack).

NEITHER IF (oute ean); see above.

WE EAT (see above).

ARE WE THE BETTER (perisseuometha); verb, present tense, middle voice; from "perisseuo" (to be over and above, to abound, to exceed).

BUT (de).

TAKE HEED (blepete); verb, imperative; from "blepo" (to see, to look); here it is practically a command—"look out" or "keep your eyes open."

LEST BY ANY MEANS (me pos); conjunction, meaning, "that in no way, or, by no means."

THIS LIBERTY (he exousia haute); article, noun, and demonstrative pronoun; lit., "the power (or authority) this," a common Greek construction. The meaning of the noun is "power" or "authority." Here it refers to one who is strong, having authority over his will (see 1 Cor. 7:37).

OF YOUR'S (humon); personal pronoun, genitive, plural; means "of you."

A STUMBLING BLOCK (proskomma); noun, neuter; derived from "proskopto," a compound of "pros" (toward) and "kopto" (to beat or cut); hence, to beat towards or strike against, or stumble." The noun therefore is well translated here.

BECOME (genetai); verb, aorist, subjunctive; from "ginomai" (to become); may be rendered, "shall have become."

TO THEM THAT ARE WEAK (tois asthenesin); article and adjective, dative, plural; from "asthenes" (a compound of "a" (no or not) and "sthenos" (strength); hence, "strengthless" or "weak." It is Anglicized in "neurasthenia." The phrase is lit., "to the weak ones."

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

IF (ean); see above.

ANY MAN (tis); indefinite pronoun, meaning "any one" or "someone."

SEE (idei); verb, aorist, subjunctive; from "horao" (to see). Some tenses are formed as from "eido" or "opto." Here, the verb may be rendered, "shall have seen."

THEE (se); personal pronoun, accusative.

WHICH HAST (ton echonta); article and participle, present, accusative; from "echo" (to have). Render, lit., "the one having."

KNOWLEDGE (gnosin); noun, feminine, from "gnosis," derived from "ginosko" (to know). See the beginning of the chapter for the use of the noun and the verb; knowledge is inferior to love, and may puff up.

SIT AT MEAT (katakeimenon); present participle, accusative; from "katakeimai," a compound of "kata" (down) and "keimai" (to lie or recline); hence, "to lie down." Here it signifies to recline at meals.

IN (en); preposition meaning "in."

THE IDOL'S TEMPLE (eidoleioi); noun, neuter; dative because following "en." The word, "eidolon" (idol) is derived from "eido" (to see). Hence, we read of "covetousness which is idolatry," for

covetousness is the result of *seeing* something desired. It is contrasted with faith.

SHALL BE EMBOLDENED (oikodomethesetai); verb, future, passive; from "oikodomeo" (to build up a house). See verse 1, "love buildeth up." Here it is a wrong building, caused through a wrong and thoughtless example. It is a solemn warning, and takes the mind back to ch. 3:9-15.

NOT (ouchi); adverb, a strengthened form of "ou" (not).

THE CONSCIENCE (he suneidesis); article and noun, feminine; from a compound of "sun" (with, together with) and a derivative of "eido" (to see or perceive, to know). Hence, "to know together with oneself." The English word "con" and "science" is similar.

OF HIM (autou); personal pronoun, genitive, singular.

WHICH IS WEAK (asthenous ontos); adjective, genitive, masculine, singular, from "asthenes;" and present participle, genitive, (ontos), from "eimi" (to be). These last three words are, literally, "of him being weak."

TO EAT (eis to . . . esthlein); preposition meaning "into" or "unto," neuter article, and infinitive verb. "Eis" may here denote the directing of the mind "toward" (with a view to); "the to eat" is in the accusative case. Through the example of the "strong" brother, the mind of the "weak" brother is toward a wrong eating.

THOSE THINGS WHICH ARE OFFERED TO IDOLS (ta eidolothuta); noun, neuter, plural; from "eidolon" (idol) and "thuo" (to kill and offer in sacrifice). Render, "the things sacrificed to idols."

AND (gar); preposition meaning "for."

SHALL PERISH (apollutai); verb, passive voice, present tense; from "apollumi" (to destroy or cause to perish or be lost). As it is one here "for whom Christ died," the word "perish" is too strong. Rather, it means to be *deprived* of something. To suffer some kind of loss here or hereafter. There may be some connection with ch. 3:15. Cf. also Romans 14:15.

THE WEAK ONE (ho asthenon); participle, present tense, from "astheneo" (to be weak). The present participle often signifies what is characteristic and continuous.

THROUGH (en); preposition meaning "in."

THY (tei sei); article and possessive pronoun, feminine, dative; from "sos, se, son" (thy).

KNOWLEDGE (gnosei); noun, feminine, dative, from "gnosis." These last three words may almost be rendered, "the knowledge that is yours."

THE BROTHER (ho adelphos); article and noun, masculine; in apposition with "ho asthenon."

FOR (di'); preposition, "dia" (through), but with accusative case, as here, means, "because of."

WHOM (hon); relative pronoun, accusative, from "hos, he, ho."

CHRIST (Christos).

DIED (apethanen); verb, aorist; from "apothnesko" (to die).

"He that is least* (less) in the Kingdom of Heaven is greater than he."

(Matt. 11:11; Lk. 7:28.)

In what way are we to understand these words of the Lord which follow immediately after His appraisal of His servant John the Baptist, somewhat obscured in measure by our Authorised Version.*

It would appear in this saying that the Lord emphasises, as so often in His ministry, the fundamental principle of His Kingdom in contrast to the kingdoms of this world (John 18:36). If anyone desired to be first in His Kingdom, the same must be last of all and the servant of all. (Matt. 20:25-28; Mark 10:42; Luke 22:24-27).

We may recall to mind also, the little child set in the midst of His disciples, and the Lord's words, "Whosoever therefore shall humble himself as this little child the same is greater in the Kingdom of heaven" (Matt. 18:1-4).

Thus if any were more humble than John, surpassing him in this grace or virtue, the same would be greater in the Kingdom of heaven.

The Lord ever sought to impress this cardinal truth upon His disciples, and we remember His lowly and touching act to them just before He suffered, when He took a towel and girded Himself and washed their feet, saying that they were happy, blessed, if they understood the import of what He had done to them, and ministered thus to one another. (John 13:1-17.)

Greatness, as we know, does not depend upon gift or knowledge, but in humbleness of mind, sitting where others sit, approachable, so perfectly expressed in the Lord Himself, Who was meek and lowly in heart, and who came not to be ministered to but to minister, and to give His life a ransom for many.

With this interpretation we are on safe ground, and avoid seeking to use this saying of the Lord to support prophetic inferences of our own making.

R. L. WHEELER.

LEAVEN AS A TYPE IN SCRIPTURE

Introduction

The words, "as a type" are added, because its significance in this respect is often obscured by some writers (and others), who lay undue stress on the value of "leaven" as a useful and beneficial adjunct in the preparing of food. Although this is fully recognized and granted, it may be pointed out that there is no command in the Bible *enjoining* the use of "leaven," except in particular cases, to be mentioned later. This is probably on account of its universal use.

What is Leaven? It is "dough in which fermentation has commenced, employed to ferment and render light the fresh dough with which it is mingled." It follows, then, that if such fermentation continued unchecked, a mass of leavened dough would become wholly sour and unfit for food. Hence, it must be baked, subjected to fiery heat, in order to become wholesome food. These facts must be borne in mind when thinking of "Leaven as a Type." That it is a type is clear from such passages as 1 Corinthians 5:6 to 8, and Galatians 6:9, but a type of what? In these two quotations, it is plain that *literal* "leaven" is not in question, but *moral*, something to be "purged out." Among the Corinthians, there was moral evil; among the Galatians doctrinal evil. In both instances are the words used, a little leaven leaveneth the whole lump." Here, then, "leaven" is symbolical of *evil*, but is it invariably so in Holy Scripture?

The Use of Leaven forbidden

Turning to Exodus, chapters 12 and 13, which relate to the Passover,—*"And they shall eat the flesh in that night, roast with fire, and unleavened bread"* (12:8). *"Seven days shall ye eat unleavened bread; even the first day shall ye put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel"* (v. 15, and see verses 17 and 18). *"Seven days shall there be no leaven found in your houses"* (v. 19). Now observe verses 34 and 39, from which it would seem that the reason of the bread being unleavened was "because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual." A great deal has been made of these words, as though it were only the haste with which the people made their exodus that had prevented them from preparing their usual form of bread. Now, it may be true that, in God's over-ruling, Israel had no time to prepare leavened bread, but does it not rather shew that

*"lesser," comparative degree, as R.V. (mar.).

the people had not taken *God's command* (Ex. 12:8, 15, 19) seriously? Nothing could be plainer than the instruction God gave to them through Moses. Surely, in this can be seen *heart failure*, such as manifested itself so often in the behaviour of the chosen people. And is there not here a rebuke to present-day believers? Is it not sometimes the case that the will of God is done, not because of a love for what He *commands*, but because *He has ordered events* in such a way that a child of God has been unable to do other than obey? The thought is humbling. How serious, then, it is to emphasize the "accidental" circumstances which led to the purpose of God being fulfilled, and fail to stress the importance of God's commandment.

Further Instruction to Israel concerning Leaven

"Thou shalt not offer the blood of My sacrifice with leaven," is twice repeated (Ex. 23: 18, 34: 25). This command was disobeyed in the days of Jeroboam, son of Joash, King of Israel (Amos 4: 5). God's words stand, and transgression will receive "a just recompense and reward." The exclusion of leaven from the God-appointed offerings is seen, further, in Leviticus 2, concerning the "meal-offering." "No meal-offering, which ye shall bring unto the LORD, shall be made with leaven; for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire" (verses 11, and see ch. 6: 16, 17). Honey is from the flowers, and "all flesh is grass, and all the goodness thereof is as the flower of the field" (Isa. 40: 6-8). Hence, honey, being the essence, so to speak, of flowers, symbolizes, in this context, the "*goodliness of the flesh*," and so was forbidden. "That which is born of the *flesh is flesh*," and "they that are in the *flesh* cannot please God." The meal-offering speaks of the perfection of Christ, Who alone presented a full obedience to God. Man cannot bring anything, by nature, to God. He needs to be "born from above," for only "that which is of the Spirit is spirit." If, then, that which is typical of the *natural man* is excluded from the meal-offering, must it not be inferred that "leaven" is also typical of something *unacceptable to God*? "Leaven" works in the dark, spreads rapidly, puffs up, and, unless checked by fire, corrupts. In these respects, it typifies "evil," and this is borne out by Scriptures already quoted in 1 Corinthians 5 and Galatians 6. Hosea 7: 4, gives a sidelight on this subject.

If the Lord will, to be continued.

NOTES ON MEMORIZED VERSES

EPHESIANS 3

19. A paradox—to know—passeth knowledge. But this depends on verse 16. Christ's love is beyond human comprehending. Filled with a view to (or into) the Fullness. 20. A cluster of words expressive of God's riches, available to faith. 21. A doxology, such as Paul loved to voice. Is this characteristic of us?

EPHESIANS 4

1. Prisoner of the LORD. Why? See 3: 1,—for you Gentiles. 2. What a *worthy* walk consists of. *Four* words quite opposed to pride. 3. Such unity cannot be achieved by man. It *exists*, by grace, and can be *known* by man in grace. 4. 5. 6. A sevenfold one-ness, yet a plurality. For a body has many members; the faith has many parts. And the Tri-une God is before us. 7. But *each* one of the many members has grace given. 8. The Lord led captives out of the confines of Sheol, and transferred them to Paradise (see Heb. 2: 14, 15). 9. 10. He descended to Sheol, but was not left there (Ps. 16: 10). 11. He *gave* (see v. 7)—The gift of Christ and grace—also v. 8—gave gifts). Here are the gifts. The first two have ceased, but not the last two. 12. The purpose, a building up of the body. 13. Till we all come. Is this height of experience to be known *before* Christ comes, or *when* He comes? 14. This verse seems to suggest, at least a *partial* realization even now, for "no more children" can be equated with "a perfect (or full-grown) man." 15. 16. The Head—Christ—is of the body; it needs to grow, and to be built up (edified). 17. A walk to be contrasted with that of *natural* men. A *worthy* walk (see verse 1). 18. A cluster of words to shew the depravity of "other Gentiles." 19. The outward evidence of such depravity. 20. 21. But you are different; having learned, because taught, having heard (see John 6: 45). 22. A reminder of the "old man," for they were once as "other Gentiles" (see ch. 2: 3). 23. A renewal, stressed also in verse 24, the new man. Something not having previous being, for it is created. 25. Should a believer lie? 26. Should a believer be angry? (See Matt. 5: 22-24). 27. Can a believer give Satan a place? All these are possibilities, but *grace* will suffice to prevent them becoming actualities (see verse 7). 28. 29. Sinning with the hands, or with the lips. Let Christians be a complete contrast. Also they have observers and hearers. 30. The Holy Spirit is a Person. He can be grieved. The day of redemption (see Rom. 8: 23). 31. Five sad words, which may mar the Christian profession. 32. Three lovely words, such as should mark every believer. But *grace* shewn by God should be reflected in a gracious manner of life.

EPHESIANS 5

1. 2. Imitators of God. Imitators of Christ. Who loved and *GAVE*. Note the order of the words,—"*an offering and a sacrifice*, and contrast Hebrews 10: 5. No man, not even a priest, could bring an offering before or without a sacrifice, for he had unclean hands. But the sinless Saviour was always able to offer to God. And He is truly the *Sacrifice* acceptable, having thereby made an atonement. 3. 4. It is solemn to read of such warnings to such as owned the Name of the Lord. 5. What such sins exclude a person from. 6. They incur the wrath of God. Let him that thinketh he standeth take heed lest he fall. 7. Keep separate. 8. What you were, Act now as what you are. 9. The fruit of the Light (lit.). 10-12. Darkness and secrecy. Let them be shunned in action and speech. 13. If a believer is light, and walks

thus, he will thus reprove what is wrong, and bring it into the open. 14. But a Believer may fail, may sleep, and get amongst the "dead," even though "alive." 15. How often is the WALK of the believer stressed in this epistle. 16. "Buying up" the "appointed season" (lit.) That is to say, let no God-given season be neglected, but be as concerned as a merchant on the lookout for business. 17. Do not *become* unwise, but understand (see Ps. 111:10). 18, 19. As a man drunk with wine may sing songs, a believer, by contrast, filled with the Spirit, may sing holy songs, "to yourselves" and "to the Lord." 20. *Always* for all things. How inclusive! Are we ready for this. 21. To one another (see ch. 4:25), but only "in the fear of God." 22. Submission is "an *arranging* under," it is nothing slavish. 23. But it is a type of what the church should be toward her Head. 24. "As," "so," "everything." 25. The husband needs this exhortation, if he would be *Christlike*. 26, 27. Christ *has* loved, sanctified, cleansed the church for which He gave Himself. He *will*, at His coming again, present her to Himself in glory.

SPECIAL NOTICE

As we are moving, by degrees, from the address at the end of this paper, all communications, for the time being, should be sent to:—

12, Kitchener Road
LONDON, E.7.

But those who have my private address may send to me there.

Editor.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JULY, 1967

Day	READING		LEARNING	
	Nehemiah	Revelation	Lament.	Ephesians
1	5 1-19	3 14-22	3 57	3 19
2	6 1-18	4 1-11	58	20
3	7 1-38	5 1-14	59	21
4	39-56	6 1-17	60	4 1
5	57-73	7 1-17	61	2
6	8 1-18	8 1-13	62	3
7	9 1-21	9 1-21	63, 64	4
8	22-38	10 1-11	65, 66	5
9	10 1-31	11 1-19	Daniel 9 1	6
10	32-39	12 1-17	2	7
11	11 1-19	13 1-18	3	8
12	20-36	14 1-11	4	9
13	12 1-26	12-20	5	10
14	27-47	15 1-8	6	11
15	13 1-31	16 1-21	7	12
16	Esther 1 1-12	17 1-18	8	13
17	13-22	18 1-13	9	14
18	2 1-11	14-24	10	15
19	12-23	19 1-21	11	16
20	3 1-15	20 1-13	12	17
21	4 1-17	21 1-27	13	18
22	5 1-14	22 1-21	14	19
23	6 1-14	Matthew 1 1-25	15	20
24	7 1-10	2 1-23	16	21
25	8 1-9	3 1-17	17	22
26	10-17	4 1-25	18	23
27	9 1-16	5 1-24	19	24
28	17-32	25-48	20	25
29	10 1-3	6 1-18	21	26
30	Job 1 1-22	19-34	22	27
31	2 1-13	7 1-14	23	28

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—AUGUST 1967

Day	READING		LEARNING	
	Job	Matthew	Daniel	Ephesians
1	3 1-26	7 15-29	9 24	4 29
2	4 1-21	8 1-17	25	30
3	5 1-27	18-34	26	31
4	6 1-19	9 1-19	27	32
5	20-30	20-38	—	5 1
6	7 1-21	10 1-26	Job 28 1	2
7	8 1-22	27-42	2	3
8	9 1-19	11 1-15	3	4
9	20-35	16-30	4	5
10	10 1-22	12 1-21	5	6
11	11 1-20	22-37	6	7
12	12 1-25	38-50	7	8
13	13 1-28	13 1-23	8	9
14	14 1-22	24-46	9	10
15	15 1-19	47-58	10	11
16	20-35	14 1-21	11	12
17	16 1-22	22-36	12	13
18	17 1-16	15 1-20	13	14
19	18 1-21	21-39	14	15
20	19 1-29	16 1-20	15	16
21	20 1-14	21-28	16	17
22	15-29	17 1-13	17	18
23	21 1-21	14-27	18	19
24	22-34	18 1-20	19	20
25	22 1-30	21-35	20	21
26	23 1-17	19 1-15	21	22
27	24 1-25	16-30	22	23
28	25 1-6	20 1-19	23	24
29	26 1-14	20-34	24	25
30	27 1-23	21 1-22	25	26
31	28 1-28	23-32	26	27

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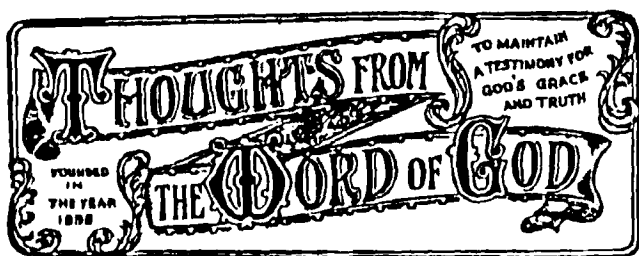
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"Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

Jeremiah 6:16.

My voice shalt Thou hear in the morning;
My trust, O my God, is in Thee.
I thank Thee, that in the adorning
Thou givest, Thou welcomest me.
O draw nigh to me, as I draw near
To Thee, gracious God, for I see
My need to be shewn how to walk here;
So I lift up my soul unto Thee.



WORDS OF ENCOURAGEMENT

"Whatsoever sore or whatsoever sickness; . . . what prayer or what supplication soever."

The remarkable prayer of Solomon at the dedication of the temple, as "he stood before the altar," and "spread forth his hands," and "kneeled down upon his knees," is marked by faith 2 Chron. 6:28, 29. which may well be encouraging and exemplary to children of God today. He had confidence in God, when using the word "whatsoever," that the LORD would answer exactly according to the need. It is marked by a sense of man's moral weakness, "for there is no man that sinneth not," and need of Divine forgiveness. "Hear Thou" and "Forgive" recur as a refrain in the King's petitions. And, although the people of Israel were as "one," yet the individual is not overlooked; note the words, "when every man shall know his own sore and has own grief," and "every man . . . whose heart Thou knowest (for Thou only knowest the hearts of the children of men)."

Further, this prayer was "in the Holy Spirit" (cf. Jude 20), for it is prophetic. Some of the possible sins to which the people were liable are foreseen. In such sad failures as are here enumerated Israel *did* fall, and Solomon prayed for their repentance and deliverance. That prayer (see verses 36 and 37) was answered in the return from exile in Babylon. Believers today are tempted to doubt the wisdom and efficacy of prayer to God, that He may intervene and hinder the course of man's sinful apostasy, seeing that such evil is prophesied as certain to come to pass. Solomon's prayer forbids us to succumb to such temptation.

Lastly, this prayer received the Divine approval, for, "When Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house."

O for such power in prayer to bring about such a blessing!

Poem to held Christian Experience—No. 279

A Hymn for Believers

Our Father, dost Thou seek
For contrite ones and meek
In truth and in the Spirit to adore Thee?
Then in us may He move,
Shedding abroad Thy love
In ev'ry heart now lowly bowed before Thee.
Father, what love is Thine
Toward us! Grace benign
Chose us in Christ before a world's foundation;
In heart humility
We offer now to Thee
The sacrifice of praise and adoration.
For Thy Beloved Son,
For all that He hath done
In life and death for Thine elect's salvation,
We worship Thee, our God,
As those redeemed by blood,
In unison with saints of ev'ry nation.
And now we look for Him,
With eyes that grow not dim,
If Thou wilt grant the salve of Thine anointing.
For He shall come again
To take His power and reign,
To rule in that long day of Thine appointing.

"He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled."—(John 3:29)

John had just been informed by his own disciples that the One of Whom he had borne witness, "the Same baptizeth and all men come unto Him." It would seem that they could not understand fully the circumstances.

So John reminds them that he had told them previously that he was not the Christ, but was sent before Him to prepare His way, and, to illustrate further his own unique position and the dignity of his earthly office, he continues to tell them:—

"He that hath the bride is the Bridegroom: but the friend of the Bridegroom, which standeth and heareth Him, rejoiceth greatly because of the Bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease."

John, as we know, was not allowed to continue with the Christ Whom he had exalted, and learn of Him. The disciples who had this greater privilege are referred to as the bride, emphasizing the greater intimacy and personal closeness, denoted by such a figure, which was not accorded to John.

On another occasion, where the Lord speaks of Himself as the Bridegroom, He refers to His dis-

ciples as, "sons of the bridechamber," another figure of intimacy and close privilege. Both figures are relative to this earthly scene as their contexts indicate, and we should not take dispensational privileges or limitations into heavenly scenes, using the above scripture to support prophetic inferences. (Luke 5:34.)

R. L. WHEELER.

GOD'S ELECTING LOVE

We can not, nor would we, hide the fact that Scripture is full of the truth of Election. Apart from the repeated use of such words as "choose," "elect," "predestinate," "foreordain," and the like, there is the general principle, illustrated by the wondrous history of Israel there recorded. Deuteronomy 7:7, 8, explains GOD'S love to be unexplainably deep,—"The LORD did not set His love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people; but because the LORD loved you." The same Divine action is stamped on providence. The same electing mercy is felt by humble saved sinners. To oppose "election" personally is to be proud; for we "were, by nature, the children of wrath, even as others" (Eph. 2:3). Boasting is shut out. "If any man be in Christ, there is a new creation" (2 Cor. 5:17).

Nor was election because of foreseen goodness. It was that the chosen should be holy (Eph. 1:4), and not because of any holiness in them. GOD loved us even when we were dead in sins (Eph. 2:4, 5), apart from our willing and our running (Rom. 9:16). Alas, our running and willing were in the opposite direction,—"And ye will not come to Me, that ye might have life"; "their feet are swift to shed blood"; "All we like sheep have gone astray; we have turned every one to his own way" (John 5:40, Rom. 3:15, Isa. 53:6). Election was in spite of foreseen badness. "When we were enemies, we were reconciled to God, by the death of His Son" (Rom. 5:10).

Why is there opposition to this inimitable love? Surely because of a half-hidden thought that man has some merit. Let it once be granted that we all deserve nothing, and shall not GOD do what He wills with His own gifts (Matt. 20:15)? Naturally, man thinks too much of man. But man is entitled to nothing! The words of Romans 9:18 to 20, can never be accepted, with a deep love to GOD, unless there is a real work of grace within. Such words as these are a wondrous corrective to pride, when the Holy Spirit applies them repeatedly to the heart.

What shall be our inference from God's election? "The faith of God's elect" is coupled with "the acknowledging of the truth which is after godliness" (Titus 1:1). The Lord Jesus says to disciples,—"Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). These words are clear and definite. Also decisive are the words of Deuteronomy 10:14-16, culminating in the exhortation,—"And be no more stiff-necked," "We love Him, because He first loved us" (1 John 4:10). And "in the ages to come, He will shew the exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7). "O the depth of the riches both of the wisdom and knowledge of GOD . . . for of Him, and through Him, and to Him, are all things; to Whom be glory for ever. Amen" (Rom. 11:33 to 36).

PERCY W. HEWARD.

THINE

Blessed be Thou,
Lord God of Israel our Father,
for ever and ever.

Thine O Lord,
is the greatness, and the power,
and the glory, and the victory,
and the majesty:
for all that is in the heaven and in the earth
is Thine.

Thine is the Kingdom, O Lord, and Thou art
exalted as Head above all.

The day is Thine, the night also is Thine.
The heavens are Thine, the earth also is Thine.

All things come of Thee,
and of Thine own have we given Thee.

I have manifested Thy Name unto the men
which Thou gavest Me out of the world:
Thine they were, and Thou gavest them Me.

And all Mine are Thine, and Thine are Mine.

We are Thine, Thou never bearest rule over them;
they were not called by Thy Name.
I am Thine, save me, for I have sought Thy
precepts.

Refs. 1 Chronicles 29; Psalm 74: 16, 89:11;
Isaiah 63:19; Psalm 119; John 17.

R. L. W.

YOUNG PEOPLE'S COLUMNS

Israel's Door Posts

Forty years the Children of Israel wandered in the wilderness; their homes were in tents. Even God's dwelling-place was a "Tabernacle," actually a tent, because it was moved from place to place in their journeys. But whether the people encamped or were travelling, the "Tent of Meeting," as it is also called, was always in the centre. Of course, they were guided by God as to when they should journey, and when they should pitch their tents. This guidance was by the pillar of cloud by day and the pillar of fire by night (read Numbers 9:15 to 23). But when the people settled in the promised land, they had houses to live in, just as they had in Egypt before they came out. Such rest they did not enjoy in "all that great and terrible wilderness" through which they passed.

Door posts sprinkled with blood

On the night when God brought Israel out of Egypt, God sent a destroying angel through the land, and there was not one Egyptian house "where there was not one dead." But not a son of Israel died! Why? Because they were protected by the blood of the Passover Lamb. Moses had told the people that when the lamb had been slain in sacrifice, they were to "take of the blood, and strike it on the two side posts and on the upper door post of the houses." Then GOD said, "And the blood shall be to you for a token upon the houses where ye are; AND WHEN I SEE THE BLOOD, I will pass (really "pause") over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." Moses also, by the commandment of God, repeated what HE had said,—*"For the LORD will pass through to smite the Egyptians; and when HE seeth the blood upon the lintel, and on the two side posts, the LORD will pass (pause) over the door, and will not suffer the destroyer to come in unto your houses to smite you."*

The first-born son in the house could not see the blood, but his safety did not depend on what *he* saw, but upon what *GOD* saw. Where the blood was, God was at the door, so that the destroyer could not enter in.

Of course, this *actual* event is really a prophetic picture of God's salvation by "the blood of JESUS." All who trust in Him are saved ones, and shall not come into judgment, because the Lord Jesus, the true Passover Lamb, has died in their place, and borne their sins and the punishment they deserved. God has seen and valued "the precious blood of

Christ," and only HE knows fully its value. Does every reader know what it is to be under the shelter of that "precious blood"?

The Scriptures written on door posts

On many, perhaps most, of the Jewish houses in this and other lands, there will be found a small metal case fastened to the door post. It is called a "mezuzah"; it is about four inches long and an inch wide, and has rolled up within it a portion of the Hebrew Scriptures. Why is this done? Because it is supposed to be in obedience to a command of God. In Deuteronomy 6, we read concerning the commandments of God,—*"they shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."* The Scriptures were thus to be treasured first "in the heart," and then to be talked about at all times of the day, and in all places. Not only were the homes of the people to be marked by this love of God's Word, but others were to know it also. So we read, *"Thou shalt write them upon the posts of thine house, and on thy gates."* They were not to be ashamed to let neighbours and visitors know that they valued and made use of Holy Scripture. Are you?

A man's ear bored and fastened to a door-post

When God gave His ten commandments, He gave instructions how to treat a Hebrew servant (slave). His Hebrew master could not keep him longer than seven years. He could then go out "free." But suppose he had a love for his master, and for the wife his master had given him, he could offer himself to serve him for the rest of his life. In that case, his master would take him to the door or doorpost; the servant would then plainly say, "I love my master, my wife, and my children; I will not go out free." The master would then "bore his ear through with an awl" to the door; "and he shall serve him for ever."

This is a faint picture of the loving and willing service to God on the part of saved people who have been really set free, and, like Paul, gladly call themselves bond-slaves of Jesus Christ. How many of our readers know this "freedom," redemption by the blood of Christ? No one can be a servant of Jesus Christ who has not known this "so great salvation."

In Psalm 40, it is the Lord Jesus Who says (verse 6, margin), "Mine ears hast Thou digged." He delighted to do God's will. No one but He loved God perfectly, and how dearly He loved

(Continued at top of page 47)



PAUL'S LAST WORDS TO THE ELDERS AT EPHESUS

Acts 20:17-38

In days such as these, when the relevancy of Scripture to prevailing conditions in Christendom and the world is questioned and even denied, and that within the professing "evangelical church" itself, it is well to take note of this passage of God's Word.

Paul comes before us as (a) A servant of Christ, (b) a sufferer in the cause of Christ, (c) a seer, or prophet, of a coming apostasy.

A servant of Christ—he shunned not to declare all the counsel of God

He delighted to speak of himself as "the bond-slave of Jesus Christ." He had become a minister of the Gospel and to the churches of God, teaching "publicly and from house to house . . . repentance toward God, and faith toward our Lord Jesus Christ." *He kept back nothing* that was profitable. He shunned not to declare *all* the counsel of God. Thus he *began* with a plain message, emphasizing "repentance" and "faith," almost neglected words today, for repentance implies the sinnership of those addressed. Preachers like to exhort their hearers to "commit their lives to God"; such words are often addressed to younger people, ignoring the fact that a *new* life is needed. The result is a very weak sense of sin, if it exists at all; which explains why there seems to be no evidence of separation from "the world." Thus, many "churches" today are a mixture of saved and unsaved, with probably the latter predominating in some cases.

Then "the ministry which he had received of the Lord Jesus" included (a), testifying the Gospel of the grace of God, and (b) preaching the kingdom of God. It is strange that some true children of God have relegated the latter to a ministry of Israelites during the great tribulation. It is stranger still that the same teachers hold the view that the Holy Spirit will be "taken out of the way" during that period of time; for would not His power be much needed for such a supposed ministry? But the Lord Jesus Himself preached "the Kingdom of

God," and exhorted others to do so. Striking are the closing words of the book of Acts—"Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

There is no question in the mind of any believer that "the Gospel of the grace of God" is that which is to be preached to every creature, and for a witness to all the nations, and that those who believe, and receive Christ, are to be baptized. Moreover, the disciples are to be taught to observe all things *whatsoever the Lord Jesus commanded*. Words could not be plainer, and Paul took them literally, for "his gospel" he had received "by the revelation of Jesus Christ" (Gal. 1). Hence, he preached the kingdom of God." (See Acts 14:22). And this involved teaching concerning the judgment seat of Christ (see 2 Cor. 5:10), for the believer's manner of life here, and the use of gift or talent will affect his position in the millennial kingdom, though not the gift of the life of God, for that is the result of the new birth, and is eternal. The preaching of the kingdom of God is, therefore, a part of the "whole counsel of God," and of that which is profitable and not to be kept back.

He shunned not to suffer in the cause of Christ

Doubtless, the reader, as well as the writer, has a shrinking from bearing pain, shame, or loss, for Christ's sake. Yet all who will live godly in Christ Jesus shall suffer persecution. This is true to experience, though in varying degrees. Not all have to endure the horrors of a Congo rebellion or the spite of misguided religionists. But Paul knew what "the offence (scandal) of the cross" (1 Cor. 1:23, Gal. 5:11) meant. To the elders he spoke of his tears, his testings, the lying in wait of the Jews, the witness of the Holy Spirit that bonds and afflictions awaited him. But he had been warned by the Lord Himself at the outset,—*"For I will shew him how great things he must suffer for My Name's sake"* (Acts 9:16). That he gladly accepted the Lord's will is seen from the words,—*"Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the Church"* (Col. 1:24). Such is the life appointed for every believer, in kind, if not in degree (see Phil. 1:29). Do we accept this?

He shunned not to warn of coming defection in the Church

Paul had the gift of prophecy. He, by the Spirit of God, spoke of things to come (see 1 Cor. 15, for example). But here he warns of coming

troubles in the very church, of which his hearers were the elders. "Take heed to yourselves, and to all the flock in (*not over*) the which the Holy Spirit 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. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch. How like to this prophecy is that of Moses,—“For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days”* (Deut. 31:29). How this prophecy was fulfilled the history of Israel, recorded by Divine inspiration, only too clearly demonstrates.

But what of Paul's prophecy? Revelation 2:1-6 shews that false teachers attempted to affect the church in Ephesus, though they were not tolerated. Nevertheless, *failure* was there. The prophecy, however, looks on farther than the proximate future, for in 2 Thessalonians 2, the apostle takes us to the latter days when "the apostasy" leads to the coming of the Man of Sin. There is no need to mention names, but intelligent believers are aware that many leaders in Christendom are "grievous wolves," who, within the professing church, "speak perverse things," and, sad to say, "draw away disciples after them." Thus, what was foretold by Paul *has come to pass*, and the prophecy of the coming of Antichrist *will likewise be fulfilled*. And this is a reminder that the prophetic part of Scripture ought not to be neglected. The church, in ignoring or misinterpreting such parts of the Bible, has not "declared the whole counsel of God"; and is it not actually a "keeping back that which is profitable"?

Many true believers seem to teach that Christ is reigning now, in a spiritual sense, and that the spread of the Gospel will result in the establishing of the kingdom of God on the earth. And yet the Lord Jesus said so plainly, "Nevertheless when the Son of Man cometh, shall He find faith on the earth?" Paul may have been thought a pessimist by some. Christians who take the prophecies literally are said to have a pessimistic view. Peter's optimism was quite out of place, for his Lord *did* go to the cross. He failed to look beyond, to the resurrection of which the Lord also spoke.

When the "pre-millennialist" is one who also believes that the remnant of the church will go through the tribulation, and is charged with looking for Antichrist and not for Christ, he can say, the fact that certain events are to take place before

the coming of his Lord does not, and cannot, hinder his longing to see HIM. Peter failed through being unwilling for the cross. Its shadow, for him, hid the bright hope of resurrection. Let us not fail in a similar way. Suffering and persecution loom ahead,—and some are having such painful experience now—but, "shall not God avenge His Own elect, which cry day and night unto Him, though He bear long with them? I tell you, He will avenge them speedily." It is for the elect's sake "the days (of the tribulation) will be shortened."

Paul lived to see the introduction of evil doctrine in the churches. Solemn was his warning. Let us heed his exhortation,—*"Therefore watch."*

LEAVEN AS A TYPE IN SCRIPTURE

(Concluded)

Moses, in the second giving of the Law, reminds Israel of the Passover, and stresses the command of God as to their not partaking of leavened bread at Passover time (Deut. 16:3, 4). And, when we come to the later part of Scripture, we find the words, "the feast of unleavened bread" (Luke 22:1). Here, the word "bread" is not used. The phrase is, "unleavened things," which implies that the cup, as well as the bread (matzos), is covered by that term. The Lord Jesus did not use the word "wine," but "fruit of the vine." It could not be other than *unfermented*, for *fermentation* in the bread caused by leaven is of the same nature as ferment in grape juice, producing "wine." Leaven being forbidden, it follows that "wine" would be forbidden also. It is important to notice that the Hebrew word, "chamets" is consistently translated leaven, except in three instances. One of these is found in Isaiah 63:1, where it is rendered, "dyed." The "redness" of verse 2 is caused by the staining by blood of the garments worn by One Who treads the winepress. Revelation 19:15 makes clear that This One is none other than Christ, Who, at His second coming, will take vengeance on His enemies. It is *their* blood that sprinkles and stains His garments. They are "dyed" (leavened), and, since the blood is the life, we are thus reminded that the life of sinful man is essentially evil. Is not this the reason why "wine" could not represent the precious blood of Christ, and why, at the institution of "the Supper," He spoke of "fruit of the vine"?

The Use of Leavened Bread Commanded by God

In Leviticus 23:15-21, are recorded the arrangements for the Feast of Pentecost. "Two wave loaves" were to be brought to the priest, and were to be "waved" for a "wave-offering before the LORD." They were to "be baked with leaven," and are called, "the firstfruits unto the LORD." They are *not* offered in sacrifice, but sacrifices were offered with them. They do not typify Christ, for evil was not in Him, but they *do* typify His people who are, by nature, evil. Why? Because the leaven in the bread (the wave loaves) had ceased its working, for they were "baken." The "fulfilment" of Pentecost is recorded in Acts 2. Then the Holy Spirit came as fire, and dealt with the evil inherent in the saints. The two wave loaves probably are intended to teach that Jew and Gentile together are "firstfruits unto the LORD."

There is one other mention of leavened bread as an offering (Lev. 7:13), but here, again, it is not burnt on the altar, but is "an heave-offering," associated with "a sacrifice of peace-offerings."

From all that has gone before, it seems impossible to regard leaven—as a type—other than symbolic of evil.

The Parable of Leaven Hid in the Meal

This is recorded in Matthew 13:33. It has been said that this represents a domestic scene—a housewife in her kitchen. But this is *adding* to the record. It is not said that the leavened meal became food, for that would need baking, and the Scripture here is silent as to using fire. Rather, the words, "the whole was leavened" (it stops there) suggest a complete change—a mass of sour dough, that is, leaven only.

It is widely held and taught that this parable foreshewed a "leavening," of the world by the preaching of the Gospel. Some go so far as to say that the Kingdom of Christ will come as a result of widespread evangelism, but this takes no account of the Lord's words, "And this Gospel of the Kingdom shall be preached in all the world *for a testimony* unto all nations; and then shall the end come" (Matt. 24:14). Again, He has said, in a context dealing with God's avenging His elect, "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" (Luke 18:7, 8). Other Scriptures, for example (2 Thess. 2), declare that a fearful apostasy, heading up into the coming of The Man of Sin, will precede the coming of the Lord Jesus. There is also a connection between Matthew 13:33; 2 Thessalonians 2:7,8; and Zechariah 5:5-11. In the first and third of these, a woman and three measures (equivalent to an ephah) are

predominant. "Wickedness (lawlessness)—a system—is seen in Zechariah 5:8, and the "Wicked" (lawless one) is seen in 2 Thessalonians 2. If the view is correct, namely, that these three passages are connected, then the inference that "leaven" in Matthew 13:33 is typical of evil is inescapable. Our Lord has further said, "But as the days of Noe were, so shall also the coming of the Son of Man be" (Matt. 24:37). Not only were those days characterized by indifference to Noah's witness, shewn in the pursuit of everyday matters regardless of God, but "the earth was filled with violence." One cannot survey the present scene without feeling that such days are imminent. War, civil strife, intense hatred of Christianity, not only in communist lands, the building up of nuclear armaments, and the semi-atheism of many "religious" leaders, present a most melancholy spectacle. Were it not that believers look beyond all these things to a returning Lord, they might well lose heart, but they "live . . . looking for That Blessed Hope, and the glorious appearing of our great God and Saviour, Jesus Christ."

INSPIRED WORDS INSPECTED

No. 94

Thou hast put all things in subjection under His feet. For in that He put all things under him, He left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, Who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that He by the grace of God should taste death for every man.

Hebrews 2:8, 9.

In the following analysis, the words will be dealt with in the order in which they occur in the Greek.

ALL THINGS (panta); adjective, neuter, plural; from "pas, pasa, pan" (all).

THOU HAST PUT IN SUBJECTION (hupetaxas); verb, aorist, from "hupotasso," a compound of "hups" (under) and "tasso" (to set in order, to arrange); hence, "to arrange under" (lit.) and so to subject or subordinate. Emphasis can be laid on the thought of "order," for when the Lord takes His authority, there will be order such as has never yet been on the earth.

UNDER (hupkato); adverb of place; a compound of "hupo" (under) and "kato" (downwards or

down); hence meaning "underneath."

THE FEET (ton podon); article and noun, genitive, plural, masculine; from "pous" (foot). The oblique causes are as from "pod-." The words, pedestal, pedestrian, and pedal are from this word.

OF HIM (autoi); personal pronoun, genitive.

FOR (gar); conjunction; the next two words come before this.

IN THAT (en toi); preposition meaning "in," and article, dative, singular, meaning, "in the."

HE PUT UNDER (hupotaxai); verb, infinitive, aorist, from "hupotasso." The phrase is, literally, "in the to have put in subjection."

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

ALL THINGS (ta panta); see first word. The article "ta" points to the "all things" already mentioned. This is an adjective used as a noun."

NOTHING (ouden); adjective meaning "not one"; a compound of "ou" (not) and "hen," from "heis, mia, hen" (one).

HE LEFT (apheken); verb, aorist, indicative from "aphiemi," a compound of "apo" (from) and "hiemi" (to send, let go, dismiss); hence, literally, "to send away from." It may be rendered, "to leave off, let alone." The sense of the passage is that, of all things subjected to the Lord Jesus "in that Day," nothing will be dismissed from His sovereignty.

TO HIM (autoi).

NOT PUT UNDER (anupotakton); adjective, from "hupotasso," and "a" (not); "n" is introduced because otherwise two vowels would be together. The word means, "unsubdued."

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

NOW (nun); Adverb of time.

NOT YET (oupo); adverb, being a compound of "ou" (not) and "po" (yet or even). The present age has this twofold description—"now" and "not yet," but it implies that there is "an age to come" (verse 5).

WE SEE (horomen); verb, present tense, from "horao" (to see, perceive with the eyes, to look at).

TO HIM (autoi).

ALL THINGS (ta panta).

PUT UNDER (hupotetagmena); verb, participle, perfect tense, passive voice, neuter, accusative, plural; render, "having been subjected"; from "hupotasso."

BUT (de); second word in sentence.

WHO WAS MADE LOWER (ton . . . elatto-menon); article and participle, perfect tense, passive voice, masculine, accusative, singular;

from "elattoo" (to make less, to make lower than). Render, "the One having been made lower than."

A LITTLE (brachu ti); adjective, accusative, neuter, singular; from "brachus, -eia, -u" (short, brief, few, small). "Ti" means "some, some one, a certain one;" as here added, may have the idea of "somewhat." Only in some measure, and for a short time, was the Lord Jesus lower than the angels, and that to endure what they could not, suffer death. See verses 14 and 16.

THAN (par); preposition, "para" (beside, alongside). It is used in a comparative sense, as when things are placed side by side for comparison. See its use in ch. 1:4 (par' autous), 2:7, 3:3.

THE ANGELS (aggelous); noun, masculine, plural, accusative; from "aggelos" (angel).

WE SEE (blepomen); verb, present tense, from "blepo" (to see). Notice that "horao" is used above in the sense of beholding with the natural eye. "Blepo" is used to express something more intense, as contemplation. We shall see Christ "as He is," but now we see with the eyes of faith.

JESUS (Iesoun); Proper noun, accusative; it is in apposition with "ton elattomenon."

FOR (dia); preposition meaning "through," but with accusative, as here, may be rendered, "because of."

THE SUFFERING (to pathema); article and noun, neuter, accusative. Not the process of suffering, but the thing endured.

OF DEATH (tou thanatou); article and noun, masculine, genitive; from "thanatos." "The death," for no death is comparable therewith.

WITH GLORY (doxei); noun, feminine, dative, from "doxa" (glory).

AND (kai).

HONOUR (timei); noun, feminine, dative, from "time" (honour).

CROWNED (estephanomenon); verb, participle, passive voice, perfect tense, masculine accusative; render "having been crowned." From "stephanoo" (to crown).

THAT (hopos); conjunction, meaning "that, so that, in such manner that."

BY THE GRACE (chariti); noun, feminine, dative, from "charis" (grace). There is not the article here.

OF GOD (Theou); proper noun, masculine, genitive; from "Theos" (God).

FOR (huper); preposition, meaning "over," but with genitive case, as here, may be rendered, "on behalf."

EVERY MAN (pantos); adjective, genitive; may be masculine or neuter. The word "man" not in text. Yet, from a similar phrase in 1 Tim. 2:6, it

would seem that *persons* are meant, that is, *all* of the *many* in Matthew 20:28, Mark 10:45.

SHOULD TASTE (geusetai); verb, subjunctive, aorist; from "geuomai" (to taste).

DEATH (thanatou); noun (see above); genitive. Words following verbs denoting the senses, as here, are sometimes put in genitive case.

PSALM 63

David often speaks of his soul, for he was "a man after God's heart," and valued that much more than his body, though he did not despise the body, concerning which he said, "I will praise Thee, for I am fearfully and wonderfully made" (Ps. 139:14, and context). Nor did he hesitate to remove from places where his life was in danger, reminding of the Lord's instruction to His disciples,—*"But when they persecute you in this city, flee ye into another"* (Matt. 10:23). Yet David's concern for his soul over-rode all concern for his body, as for example, when he fled from Absalom, and was away from the house of God and the ark of the covenant. Psalms 42 and 43 reveal the longing to be where God had His dwelling-place. He addresses *himself*,—"Why art thou, cast down, O my soul?" He calls upon God, "Say unto my soul, I am thy Salvation" (Ps. 35:3). More than once, he speaks to God, "I lift up my soul unto Thee."

The soul thirsting for God

Spiritual hunger and thirst are the marks of those "born again." More than one believer has found encouragement in the words, "Blessed are they which do hunger and thirst after righteousness; for they SHALL be filled." And it is such a state of soul in the regenerate as continues "My soul thirsteth for God, for the living God," and even when satisfied, the soul is still left longing, paradoxical as it may seem. If such yearning is not felt or experienced, a saint may well be exercised, and should cry to God for the inworking of intense desire, such as the Holy Spirit causes. As the psalmist here expands in words his longing, "To see Thy power and Thy glory, so as I have seen Thee in the sanctuary," it would seem he harks back to previous happy experience and prays for renewal and revival. He has had dealings with God in His holy place, and he longed for an open evidence of such Divine dealings in the earth. At the moment he is "in a dry and thirsty land, where no water is." And how fittingly that describes "the wilderness of this world," as Bunyan described it, and as every child of God,

walking with Him, discovers it to be. It is not only a "dark place" (gloomy, murky, and squalid) (2 Pet. 1:19). It is barren, and affords no sustenance to the soul of one who is a partaker of the heavenly calling. The "murkiness" of the world, including its "religious" spheres, increases rapidly, and is repellent to a sensitive soul.

A Soul sought after by foes

David knew (verse 9) what it was to be pursued by an implacable enemy. For years his life was sought by Saul, who had associates willing to aid him in his search. Such were, not only Doeg the Edomite, but even the Ziphites, from whom something better might have been expected (Ps. 54). "For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Behold, God is mine Helper; the Lord is with them that uphold my soul." What David experienced in an earthly sense, every child of God knows in the spiritual. He has an unseen enemy, for "your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." But there are also "grievous wolves," who have entered into the professed "churches," of which it is said, "not sparing the flock." The souls of saved ones are attacked by evil doctrines, often subtly introduced, which undermine the spiritual character. Such is the ecumenical movement. It seeks the souls of men, it desires to "make a fair shew in the flesh" (Gal. 6:12), in order that "they may glory in your flesh" (verse 13). But what shall be the end of these enemies of the gospel, who, as the apostasy grows, will manifest hatred against the true children of God? The psalmist says, they "shall go into the lower parts of the earth" (Ps. 63:9). A solemn end awaits all those who, not knowing Spirit-wrought union with Christ, seek a carnal, worldly, organizational "unity."

A soul satisfied by God

"The Lord 'satisfieth the *longing* soul, and filleth the hungry soul with goodness." "Thou openest Thine hand, and satisfiest the desire of every *living* thing." But "living" is not always accompanied by "longing." Some of us who have "passed out of death into life" are conscious that our spiritual longings are often very feeble. God says, "Open thy mouth wide, and I will fill it." But there will be no opened mouth if there be no yearning heart. The psalmist, who can say, with confident trust, "O God, Thou art my God," and was thirsting for Him, was heard by Him. He could say, "My soul shall be satisfied as with marrow and fatness." Now the word "marrow also means "fat" (some render it "milk"). In any case,

there is a double stress on richness, that is, of God's satisfying mercy. One's thoughts turn to the words, "of His fulness have all we received, and grace for grace." "Where sin abounded, grace did much more abound." The elect are blessed "according to the riches of His grace, wherein He hath abounded toward us." The consistently longing soul is the unfailingly satisfied one, for,— "My God shall supply *all* your need according to His riches in glory in Christ Jesus." He is "able to do exceeding abundantly above all that we ask or think." Meaningful are His words, "Be anxious for nothing."

A Soul Cleaving to God

"My soul followeth hard after Thee." The word is actually "to cleave." The Philistines followed hard after Saul" (1 Chron. 10:2), to his wounding by them, and his self-inflicted death. But the psalmist knew the power of God as He cleaved to Him. "Thy right hand upholdeth me" (verse 8). Have we not had to confess, not once or twice, "My soul cleaveth unto the dust"? This is not glorifying God, but we may add, in faith, "Quickened (revive) Thou me according to Thy word."

A Soul Rejoicing

"My soul shall be satisfied . . . my mouth shall praise Thee." Praise recurs in this psalm as a refrain. "Because Thy loving-kindness is better than life, my lips shall *praise* Thee." "Thus will I *bless* Thee while I live; I will lift up my hands in Thy Name." "My mouth shall *praise* Thee with joyful lips." "Because *Thou hast been* my Help, therefore in the shadow of Thy wings *will I rejoice*." "But the king shall *rejoice* in God." So praise and joy are twin sisters. May they characterize the lives of God's children today! There is much in the "dark place," where we "pass the time of our sojourning," to discourage. But "we have also a more sure word of prophecy; whereunto ye do well that ye take heed in your hearts, as unto a light that shineth in a dark place, until the Day dawn, and the Daystar arise" (2 Pet. 1:19). We remember also the promise,— "But unto you that fear My Name shall the Sun of righteousness arise with healing in His wings."

continued from page 40

the church (Eph. 5), and the children God had given Him (Heb. 2)! So the commandment of God in Exodus 21:1-6 may remind us of HIM, Who "took upon Him the form of a *Servant*," and "became obedient unto death, even a death of a cross." "Having loved His own which were in the world; He loved them unto the end" (John 13).

NOTES ON MEMORIZED VERSES

EPHESIANS 5

28. "Loveth *himself*," because "the twain are one flesh." 29. Nourisheth—rendered "bring them up" (ch. 6. 4). Cherisheth means to make warm, as a mother bird over her young. The word occurs in the LXX (Deut. 22:6). Two lovely words describing the Lord's care for His church. 30. Compare Adam's words (Gen. 2:23) 31. 32. Every marriage ought to be a type of the union of Christ and His bride. 33. But it must be *practically* demonstrated.

EPHESIANS 6

1. 2. A commandment largely disobeyed in this degenerate age and land. 3. This promise has proved true in this age of grace in the experience of many. 4. A solemn obligation on Christian fathers. "Nurture" means education with the added thought of discipline (chastisement—see Heb. 12:5-11) "Admonition" means, literally, to place or set the mind. It contains the thought of warning. 5. "Servants" were bondslaves, but were, and are, to render their service as to Christ. 6. 7. The will of God doing, with good will. 8. Any man, bond or free, will be rewarded for good he has done. 9. Masters were thus exhorted before all the church, for there all were one in Christ, for, 10, all were "brethren." 11. A *stand* must be made (notice repetition in verses 13 and 14). 12. The wrestling is in the "high (heavenly) places, to which the believer has been raised (ch. 2:6) Satan's aim is to dislodge the saint from the experimental experience of the blessings (ch. 1:3) there. 13. The *whole* armour to be "taken" (for it is available) and "put on" (see verse 11). 14. 15. Truth, righteousness, and peace. 16. The shield of *the* faith. 17. Helmet, a covering for the head. Satan is fighting for the minds of men. Hence the coming onslaught of humanism. The sword is a *spoken* word of God, and implies that the Scriptures are made real in experience by the Spirit. 18. Note the "alls." Not only the word applied by the Spirit, but prayer also in Him (compare Jude 20). 19. 20. Boldly, boldly. But Paul asked the saints to pray, and he was in bonds. 21. 22. "My affairs." A concern of, and for, the saints. There was a heart-link. 23, Love with faith. 24. Love, in *sincerity* (incorruption).

HEBREWS 1

1. Many parts, many ways, many prophets. 2. But A Son, through Whom God's last word is spoken, "in a last of these days." 3. The Mediator in creation, and Upholder of all. The Deity of the Son is here emphasized. But 'tis HE Who atoned for our sins. Now He is at God's right hand (see chs. 8:1, 10:12, 12:2). 4. A more excellent Name (compare Phil. 2:9). 5. Psalm 2 is a clear

prophecy, but, in 1 Samuel 7, and 1 Chronicles 17, Solomon was a pre-fulfilment of the promise. The full fulfilment is in Christ (compare ch. 2:13), the children were Isaiah's, but they were "signs" (Isa. 8:18). 6. When He again bringeth. This appears to be the second coming. 7. Spirits and ministers, who serve and worship. 8. But here GOD speaks to GOD, Whose throne is eternal. 9. GOD, Thy GOD, The Deity of Christ doubly emphasized, for He is, 10. LORD, the Creator. 11. 12. Thou remainest, Thou art the SAME (see. ch. 13:8). 13. God's right hand (see verse 3). 14. The ministry of angels to saints is a precious fact.

HEBREWS 2

1. We ought, that it, it is necessary. "Let slip" means, "glide aside"; the thought is of "flowing near" or "flowing by," and something being missed. 2. Spoken by angels (see Gal. 3:19). The Law is inexorable, but, 3, is the word of Salvation, if neglected, less so? The Law was steadfast, and the same word, rendered "confirmed" is used of the message of Salvation. 4. Bearing witness (compare Mark 16:17-20). 5. The age to come—the millennium. 6. Psalm 8 is here quoted. Man was created, with a view to his having dominion. Adam failed, and forfeited his right. 7. 8. These words speak

of Man, but are only fulfilled by THE MAN. The fulfilment we do not yet see. 9. But we see JESUS, Who speaks of Himself as Son of Man. We see Him, by faith, in Scripture prophecy, and in the inspired "Gospels." Note, He "suffered" death, He "tasted" death, and that for sinners of every kind. 10. "Because of Whom" and "through Whom." Compare Colossians 1:16, 17, and Romans 11:36. Does not this speak of Deity? Yet He is made "perfect," that is, He fulfilled the end for which He came into the world, and that through "sufferings." He was nothing but perfect in life. 11. Christ and His saints "of One"; One Father? It would seem so, as they are brethren. 12. 13. Compare John 20:17 and John 17:2, 6, 9, 11, 24—"Given." Words spoken of men (Isa. 8:18, Ps. 8:1, Sam. 7) had a fuller meaning, for Christ alone is the True Son of God, Son of Man, and has brethren whom He has sanctified. 14. Only by becoming Man could He die for men (cf. Phil. 2:5-8). 15. Old time saints were "saved," but not "free" (like the man-slayer in the city of refuge. There was no "liberty" until the death of the High Priest). Present-day saints are not in such "bondage" (see Rom. 8:15). 16. 17. In no other way could He make reconciliation (atonement, literally) and that not for angels, but "the seed of Abraham," an elect company, children of promise.

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—SEPTEMBER, 1967

Day	READING		LEARNING	
Day	Job	Matthew	Job	Ephesians
1	29 1-25	21 33-46	28 27	5 28
2	30 1-31	22 1-14	28	29
3	31 1-23	15-33	32 1	30
4	24-40	34-46	2	31
5	32 1-22	23 1-22	3	32
6	33 1-13	23-39	4	33
7	14-33	24 1-11	5	6 1
8	34 1-15	12-22	6	2
9	16-37	23-33	7	3
10	35 1-16	34-51	8	4
11	36 1-16	25 1-13	9	5
12	17-33	14-25	10	6
13	37 1-13	26-30	11	7
14	14-24	31-40	12	8
15	38 1-14	41-46	13	9
16	15-27	26 1-13	14	10
17	28-41	14-35	15	11
18	39 1-18	36-50	16	12
19	19-30	51-75	17	13
20	40 1-24	27 1-23	18	14
21	41 1-11	24-44	19	15
22	13-34	45-66	20	16
23	42	28 1-20	21, 22	17
24	Psalms	Mark		
25	1	1 1-22	33 1	18
26	2	23-31	2	19
27	3	32-45	3	20
28	4	2 1-13	4	21
29	5	14-28	5	22
30	6	3 1-21	6	23
31	7	22-35	7	24

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—OCTOBER, 1967

Day	READING		LEARNING	
Day	Psalms	Mark	Job	Hebrews
1	8	4 1-25	33 8	1 1
2	9	26-41	9	2
3	10	5 1-21	10	3
4	11	22-43	11	4
5	12	6 1-13	12	5
6	13	14-29	13	6
7	14	30-44	14	7
8	15	45-56	15	8
9	16	7 1-13	16	9
10	17	14-23	17	10
11	18 1-24	24-37	18	11
12	25-50	8 1-13	19	12
13	19	14-26	20	13
14	20	27-38	21	14
15	21	9 1-27	22	2 1
16	22	28-37	23	2
17	23	38-50	24	3
18	24	10 1-12	25	4
19	25	13-27	26	5
20	26	28-45	27	6
21	27	46-52	28	7
22	28	11 1-19	29	8
23	29	20-33	30	9
24	30	12 1-12	31	10
25	31	13-27	32	11
26	32	28-44	33	12
27	33	13 1-23	34 1	13
28	34	24-37	2	14
29	35	14 1-31	3	15
30	36	32-45	4	16
31	37 1-20	46-59	5	17

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THOUGHTS FROM

TO
MAINTAIN
A TESTIMONY
FOR GOD'S
GRACE AND
TRUTH

FOUNDED
BY
PERCY W.
HEWARD

THE WORD OF GOD

AND

THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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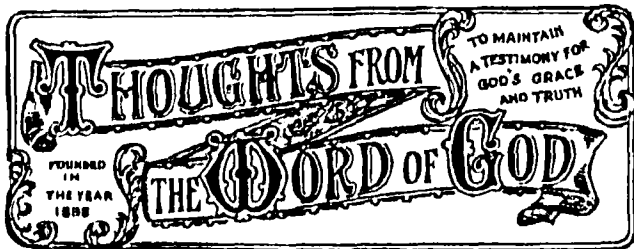
"The LORD your God is gracious and merciful, and will not turn away His face from you, if ye return unto HIM."
2 Chronicles 30:9.

"TODAY"

Hebrews 13:8

How beautiful to trust the Lord
Amid the strain and stress,
To know He keeps His faithful word,
And He delights to bless.
The praise of saints should overflow
Amid the strain and stress.
The Lord abides, His love we know.
"Today" He loves to bless.

P.W.H.



WORDS OF ENCOURAGEMENT

"If Thou be the Son of God" The Lord Jesus "suffered being tempted." As someone has said, "God has only one Son without sin, but no sons without temptation." But Christ stood His ground when tempted, yielding not an inch, and so *felt* the fierceness of each blow aimed at Him by the adversary. We, in similar circumstances, *tend to give way*, and although victory may be gained, it cannot always be said that we *suffer* when tempted. Nor do we always realize the subtlety of Satanic suggestions.

The way in which the devil expressed himself to the Lord is, "If SON Thou art of GOD," casting doubt, not only on His relationship to the Father, but on the Father's loving care for Him. Must this not have caused exquisite pain to the Saviour's heart? Was not this suffering?

We cannot escape temptation, but let us never doubt our Father's loving care for us His children. He permits testing for the trial of "precious faith." To the angel of the church in Smyrna said the Lord Jesus, "Fear none of those things which thou art about to suffer . . . that ye may be tried . . . ye shall have tribulation . . . Be thou faithful unto death." We may not be thus tested, yet, as "angels ministered unto" the overcoming Son of God, some precious experience of grace may be our portion *here* if we, by grace and faith, are overcomers.

Poem to Help Christian Experience—No. 280

"Now I know in part; but then shall I know, even as I am known."

Here, Lord, I may not fully know
All that in grace Thou dost bestow;
But this I know, I once was blind,
And now I see within my mind
Thy beauty, Yea, Thy loveliness
Doth overcome me. I confess,
When I compare myself with Thee
I see in self no purity.
All earthly comeliness dost Thou

Surpass. Ah, Lord, I know not how
Thou couldst such worthless ones as I
E'en to Thy Holy Self make nigh.
And were it not that Thou has shed
Thy precious blood for me, and said,
"Thou art all fair, there is no spot
in thee," my trembling soul had not
The smallest hope, but now I rest
On Thy sure word, that I am dressed
In Thy pure robe, and may draw near
Boldly to God, and yet with fear.
Oh, let me ne'er from Thee depart;
I long to see Thee as Thou art,
In that great day which is Thy own,
When Thou shalt take Thy glorious throne.

"AND PETER"

Mark 16:7

There is a wondrous pathos in the words of the Lord Jesus, and moreover, we behold the exact **OPPOSITE** of resentment. Peter had grievously sinned before men: he had denied his Lord thrice, although he was warned; and checked again and again. Weeping bitterly did not remove the sin, but, thanks be unto God, there was a contrast with the weeping of Numbers 14:1, Aye, and He Whose blood removed the sin, **WILLED TO RESTORE GRACIOUSLY**. He had already looked upon Peter (Luke 22:61: indeed this "look" brought remembrance*). And the Lord Jesus would continue His work. Of those given to Him He would lose nothing. "I have prayed for thee" meant so much (Luke 22:32). But, as with Jonah, the Lord restores in a holy, as well as a tender way. He would not, and cannot, excuse sin. Hence the words are first to the fish, and not to Jonah, nor does the Lord speak directly to Job in chapter 42. And so is it in His ministry through angels here. "Tell His disciples, and **PETER**."—Peter was thus **SPECIALLY** mentioned, though the name distinct from the "disciples" would awaken humbling thoughts as well. It is thus that our Lord reveals His hatred of sin. But He does not fail, nor does He discourage in His restoration. "When thou art converted, strengthen thy brethren." Peter was to be converted. There was no doubt as to this. Wonderful grace shines out. And Peter was to be used after conversion, used to strengthen others, after he himself had proved so weak.

It may be, we feel ourselves specially set aside,

* The four following verses in Psalm 119, linked with His look in 132, seem before us in the gospel narrative: note definitely 136: there may be more association of verses in this marvellous psalm for learning than we have realized.

and well nigh forgotten. After infinite grace we may feel ourselves so unworthy of anything but rejection, and in love, holy love, the Lord may cause the heavens to seem as brass, but there is no bitterness in His Heart: there is still the message,—“And Peter.” His character is not changed. If we are willing for His reproof, He will not despise, nor abhor, but still welcomes the broken in heart.

P.W.H.

THE ARK OF THE COVENANT AND ITS CONTENTS

Some Thoughts on Hebrews 9:4

During that “forty days and forty nights” of Moses’ communion with God on Mount Sinai, the LORD gave him two things, (a) Tables of stone, engraved by the Divine finger, and containing the “Ten Words,” or commandments, and (b) the Pattern of the Tabernacle, for He said concerning Israel, “Let them make Me a Sanctuary that I may dwell among them.” These are closely connected. The first thing mentioned concerning the Tabernacle is the “Ark” of the Covenant overlaid round about with gold.” “And thou shalt put into the ark the Testimony which I shall give thee,” said God to Moses. These words were not only an injunction, they were also prophetic. For at that very time, the nation was breaking the commandments at the foot of the mount. Moses symbolized their sin by casting down the tables of stone and breaking them there. Disobedience even to one point of the Law renders the transgressor guilty of all (James 2:10). Hence the tables were not entrusted to the people, *but to the Ark*; for, although the first tables were broken, fresh ones were prepared by the command of God, who said, “I will write upon these tables the words that were in the first tables, which thou brakest” (Ex. 34:1). Law stands, despite the sin and failure of man.

Later in the history of Israel, two other things were placed in the ark, namely, a pot (golden—Heb. 9) of manna (Ex. 16:32-36), and Aaron’s rod that budded. (Num. 17). Remarkably, the word, “Life” can be seen from other Scriptures to be closely connected with each and all three of the ark’s contents.

A commandment ordained to life

These words occur in Romans 7, in which Paul describes his own spiritual experience. “And the commandment, which was ordained to LIFE, I

found to be unto death.” His mind reverted to Leviticus 18:5,—“My statutes, and My judgments, which if a man DO, he shall LIVE in them.” These words are quoted in Galatians 3:12, and Romans 10:5, but in the first, the sentence reads, “*The Man having done shall LIVE in it (the Law),*” and in the second, “The One having done them shall LIVE in them.” *But man has not done*; hence he is not entitled to life, and must remain in death, his natural moral condition,—“dead in trespasses and sins.” And yet the word of God must stand, for God has elected “a great multitude whom no man can number” to “life everlasting.” How then are the words of Leviticus 18:5, quoted twice by Paul, to be explained? There is but one answer. “A Man” is “THE MAN” or “THE ONE,” that is Christ Jesus. No one but He *has done all* (Ps. 22:31, John 19:30). *None but He was entitled to LIFE* because of perfect obedience. But *He chose to die*, for His will was one with the Father’s (John 10:17,18). Sin’s penalty must be borne. His death was voluntary, and it was substitutionary. But was he not entitled to life? Yes, indeed, and so “God raised Him from the dead.” And, because He lives, His saved people live also. All whose sins and penalty He bore have imputed to them all His merit. Thus it can be seen how the Law was ordained to life, because Christ was in view, and He is “the End* of the Law for righteousness to every one that believeth” (Rom. 10:6). Also can be understood why the tables of the Law were committed to the Ark, with its covering, the Mercy-seat. In these Christ is prophetically typified, for of Him it is written—“Whom God hath foreordained a propitiation, *hilasterion*, mercy-seat” (Rom. 3:25). In Leviticus 16 is recorded what the high priest, and he alone, did on the Day of Atonement. The ark with its mercy-seat was in the “holy of holies,” the room beyond the veil in the Tabernacle, called “the second” in Hebrews 9. Thither “went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people” (verse 7). Beneath the mercy-seat, then sprinkled with the blood of a sin-offering, were the stone tables of the Law, in the Ark. It is Christ Who says, “Lo, I come . . . I delight to do Thy will, O My God; yea Thy Law is in the midst of My bowels.” (Ps. 40:7, 8 margin). Thus

Continued on page 54

* This may have a two fold significance, (a) that the Law has nothing now against the believer, because Christ has fully satisfied it, and (b) because the Law had Christ in view as its Goal, and its Fullfiller.

YOUNG PEOPLE'S COLUMNS

Ananias

This is a Hebrew name, and a very beautiful one. In the Old Testament it is spelled Hananiah. Many were given this name, but those who bore it were not all worthy of it. Likewise, in the New Testament, two of the three men named Ananias did not live up to the loveliness of the name. But what does it mean? It means "Jah (or the LORD) is gracious." So one would expect to find the people thus named would be gracious also, but in two cases we should be disappointed.

A Man who Acted a Lie

No, he did not *tell* a lie, but *acted* one. In the early happy days of the church, all who belonged to it "were together"; also, "the multitude of them were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." Many sold their lands and houses and used the money for the good of the poorer people in the church. We are also told that Barnabas, "having land, sold it, and brought the money, and laid it at the apostles' feet" (Acts 4). "But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price . . . and brought a certain part, and laid it at the apostles' feet." What he did was to make out he brought all the money to them, but Peter knew, because God told him, that this man and his wife were trying to deceive. We have said that Ananias *acted* a lie, but his wife *told* a lie, and both were struck dead, as a judgment from God. They wished to be thought well of, as being generous people, but the *hearts* were wrong, for, as Peter said, "Satan filled thine heart." We cannot be quite sure whether Ananias and his wife were *real* Christians, but, if so, how sad to be cut off so soon after coming into the church. This is a solemn warning to all who profess the Name of Christ, whether younger or older. Let us not pretend to be what we are not. God sees into the depths of our hearts.

A Man who Acted Cruelly

What we have been thinking about is recorded in Acts, chapter 5, but further on in this book, chapter 23, verses one to five, we read of God's servant Paul standing before the Jewish Council. The high priest, having the name Ananias, seemed to be the leading man there. Sad to say, Paul had just begun to speak for himself, when Ananias "commanded them that stood by him to smite him on the mouth." This was, of course, an unlawful, as well as a cruel, thing. Paul rebuked him, but called him a "whited wall," for which

afterwards he was very sorry, for he did not wish to speak against one who had so high position as chief priest. So he apologised. This was a gracious act on his part, and an example to be followed, because it is wrong to "speak evil of dignities" (2 Peter 2:10). Even the Lord Jesus, when standing before the same Council, and before a high priest, and having been struck by one of the officers, reprov'd very gently,—"If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?" (John 18). At the same time, both these high priests were sinful men, and he who acted wrongly toward Paul was not worthy of the name Ananias, "the LORD is gracious."

A Man who did what God told Him

How good it is to turn from these records of men who were unworthy of the name they bore, to think of one of the same name; Ananias, who is called a "disciple," and "a devout man . . . having a good report of all the Jews which dwelt" in Damascus. When Paul had been made blind after meeting with the Lord Jesus on the way to that city, because of the brightness of a light from heaven, he had to be led by the hand into a street called Straight. It was then that Ananias had a vision of the LORD, Who called him by name, and told him to go to Paul, for, "Behold," said the Lord, "he prayeth." Ananias could not understand this, because the last he had heard of Paul was that he had come to Damascus to do harm to the Christians there. "But the Lord said unto him, Go thy way: for he is a chosen vessel unto Me." "And Ananias went his way, and entered into the house; and putting his hands on him, said, Brother Saul, the Lord, even Jesus, That appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost."

This Ananias was worthy of his name. He proved the Lord is gracious. For he became a disciple, a learner of Christ; he was devout, that is, reverent and having a true fear of God; and he was obedient, for when the Lord said, "Go thy way," he went his. Moreover, he shewed a gracious spirit, for he called Saul, "brother"; and this means he was sure he was now of that family redeemed and sanctified by the saving work of Christ. And what a privilege was his to be the first to welcome the man whom the Lord had chosen into the company of "the disciples which were in Damascus." We know nothing more of Ananias, except that Paul remembered him, and spoke of him in Acts 22. All this we read in chapter nine. The character of Ananias is one we should desire to have. May God bring many a reader to be such, for "the Lord is gracious."



THE SMITTEN SHEPHERD AND A FOUNTAIN OPENED

**"I will say, It is My people, and they shall say,
The Lord is my God."**

Notes on Zechariah, chapter thirteen

R. L. Wheeler.

Verse 1. In that day, that is, the Day of the Lord, which commences at the coming of the Lord, and which embraces the millennial Day, also contrasted with "man's day," of misrule and oppression (1 Cor. 4:3). The prophet refers particularly to the commencement of the Day of the Lord, when He will arise in judgment, the resurrection of the just taking place, and the Spirit of grace and supplication poured upon Israel as the previous chapter foretells (Rev. 20:4-6). See also Matthew 24:30,31 where we have the gathering of saints, and the tribes of the land mourning.

There shall be a fountain opened to the house of David. Not that it has never been opened before this time, for the repentant sinner has ever found forgiveness with God, on the ground of the one sacrifice for sins, (Rom. 3:25). But here particularly opened to those of Israel whom God reserves for blessing. *For sin and uncleanness.* Idolatry and unclean spirits are specially mentioned, for such will be characteristic of the last days (Matt. 24:24; Rev. 18:2-4). Idolatry is primarily in the heart, and modern spiritism, although dressed up with high sounding names as "occult science," "psychic research," is the same in essence as the witchcraft, necromancy and familiar spirits of Bible days. Unclean spirits will deceive the nations in the last days (Rev. 16:12-14; 2 Thess. 2:7-10).

Verse 2. I will cut off (abolish) the names of the idols out of the land. Israel were freed in measure from idolatry through the Babylonian captivity, but not wholly. Malachi speaks of their sorcerers, Zechariah of their idols (teraphim) (Mal. 3:5; Zech. 10:2). Also I will cause the prophets (that is the false prophets) and unclean spirits to pass out of the land. Zechariah also speaks of diviners who have told false dreams, but in that day, when

all Israel are saved the land shall be delivered from these besetting sins, and no more be defiled (Isa. 66:7,8; Exek. 36: 24-38; Rom. 11).

And it shall come to pass, that when any shall yet prophesy, then his father and mother that begat him . . . shall thrust him through.

The prophet Zechariah continues in these verses, regarding any false prophets in the land at the end time, to show how great will be the zeal for the Lord's honour by saved Israel in that day.

The illustration is of family life, one of the most intimate of human relationships, and even here loyalty to the Lord will be put first, and parents will not allow sin even upon one that is dear. The case of Phinehas will come to mind, also the rebellious son (Num. 25:6-15; Deut. 21: 18-21). We also are called in spirit to like loyalty and devotion to the Lord (Matt. 10:34-39). The false prophet, even though he were a son, will be told his sin and if he persists therein, he will not be allowed to live. *Yea, his father and his mother shall thrust him through when he prophesieth, rather than suffer Immanuel's land to be polluted.*

Verse 4. The Prophets shall be ashamed, every one of his vision when he hath prophesied. Thus it will be so when one is charged with deception, and the power of God's Spirit is present, which power will be mightily manifest in that day (Joel 2:26-29; Isa. 35:5,6; also Heb. 6:5). *Neither shall they wear a rough garment to deceive.* The use of the distinctive clothing of prophets (2 Kings 1:8; Matt. 3:4), it would seem, that former deception will be given up.

Verse 5. But he shall say, that is, on his being charged with deceit. (A specific case now being dealt with) *I am no prophet, I am a tiller of the ground; for I have been made a bondman from my youth.* (R.V.). He had falsely assumed the prophetic office.

Verse 6. And one shall say unto him, "What are these wounds in thine hands." The investigation proceeds and closer scrutiny reveals certain markings in the hands. These may be wounds associated with idolatrous customs, as is mentioned in Jeremiah 48:37, see also Deuteronomy 14:1.

The answer given, namely, "Those with which I was wounded in the house of my friends," may be an evasive denial of association with idolatrous practices, the urgent desire being to remove suspicion, and to escape punishment. The answer would then imply that the wounds were not self-inflicted in connection with idolatrous worship, as with the case of the prophets of Baal (1 Kings 18: 28), but received otherwise.

The passage shows us that great fear will be upon evil men in that day, for inquisition will be made and judgment executed in the establishment of the Kingdom, and, as already emphasised, great zeal and devotion will characterize God's saved people Israel.

We may call to mind the investigation, trial and judgment of "war criminals for crimes against humanity," after the second world war. Matthew 25:31-45, evidently speaks of like inquisition and judgment when the Son of Man shall have come in His glory.

Although the wording of verse 6, "What are these wounds in thine hands," may remind us quite forcibly of our Lord Jesus Christ, His hands having been pierced on the cross, even as foretold in Psalm 22, yet it is not here a type of Him Who suffered for His people. It is true also that the Lord was charged as a false prophet (John 8:13, 52), but He never denied His prophetic office. In one sense also He was wounded in the house of His friends, for He came to His own (John 1:11), but the illustration and description of the false prophet seems clearly to continue until the end of verse 6.

Verse 7. Awake, O sword against My Shepherd. Words fraught with wondrous import, confirmed by the Lord Himself in the New Testament as referring to His suffering and bearing of wrath. He was the good Shepherd Who gave His life for the sheep. *And against the Man that is My fellow, My Associate, My Equal.* "I and My Father are One." One in aim and purpose. "God so loved . . . that He gave." Christ loved the church and gave Himself for it.

"Smite the Shepherd and the sheep shall be scattered." Even as it came to pass. "They all forsook Him and fled." (Matt. 26:56); *and I will turn (back) My hand,* that is apparently in blessing, *on the little ones;* the lowly ones, the little flock (Luke 12:32) those of a contrite heart, to keep and guide them. Though the flesh was weak and they all forsook Him and fled in His hour of dire need (Matt. 26:40), yet He would not forsake them. He loved them and would love them unto the end. And we also who have believed on Him through their word have like consolation and promise of His unchanging love and faithfulness, and His promised Presence with us unto the end of the age. (Matt. 28:20).

Verses 8 and 9 tell of coming discriminative judgment of Israel at the time of the end. Their return to their land today is not the Lord's gathering, though allowed by him with a view to foretold events. They are going back to meet with

distress and judgment as verse 8 predicts. But the Lord will preserve a remnant (Isa. 10:20-23) who will be brought through refining fire (v. 9) to repentance, when they will once more become His people, and a praise and blessing in the earth, nevermore to be cast away (Jer. 33:14-26; Amos 9:13-15; Zeph. 3:16-20).

At that time, even as the chapter ends, the Lord will say, "It is My people," and Israel shall say, "the Lord is my God."

THE ARK OF THE COVENANT AND ITS CONTENTS

(concluded)

the twofold work of Christ is symbolized,—His Keeping the Law, as the Ark kept the tables, and His making an atonement by being a Sin offering (2 Cor. 5:21), a Propitiation.

Dead wood that came to life

One of the saddest episodes in the history of Israel is that recorded in Numbers, chapter 16. Korah was a Kohathite. To that family of Levites was assigned, by Divine appointment, the duty of carrying the ark and other vessels of the Tabernacle on their shoulders by means of staves. They were not allowed to see any of these, for they were covered by Aaron and his sons in preparation for the wilderness journey. Korah, apparently, became discontented with this task, with which, however, was associated "the service of the Tabernacle of the LORD, and to stand before the congregation to minister unto them" (verse 9). "Seek ye the priesthood also?," asked Moses. Discontent, jealousy, and coveting "to be something," was in the heart, and led to sinful words and actions. The terrible end of this man and his fellow-sinners should have been a warning to the people as a whole. But the next day the whole congregation accused Moses and Aaron, saying, "Ye have killed the people of the LORD." Summary was the Divine judgment. No less than fourteen thousand and seven hundred died of plague. So the Holy One hates sin. It had now become necessary to demonstrate plainly to the nation whom God had chosen for His service. Twelve rods, each bearing the tribal leader's name, including that of Aaron for the tribe of Levi, were "laid up in the tabernacle . . . before the Testimony," where God would meet with Moses (ch. 17:4). "On the morrow Moses went into the Tabernacle—and, behold, the rod of Aaron for the house of Levi was budded, and brought forth

buds, bloomed blossoms, and yielded almonds." In this way God made plain His will, for He had said, the man's rod, *whom I shall choose*, shall blossom." No power but God's power could thus have brought LIFE out of death, and fruitfulness out of dryness. But He has been working greater miracles than this through the centuries, inasmuch as those dead in trespasses and sins have been made alive, because God is rich in mercy, and for the great love wherewith He loved His chosen. (Ephesians 2). And not only so. The new life is manifested in beauty of character (or should be), for the rod awakened to life bloomed blossoms. And, furthermore, it yielded almonds. What fruitfulness should there be from those who are alive from the dead (Rom. 6:21, 22)! They are *chosen* that they might be holy and without blame before God (Eph. 1:4). They are made alive with a view to good works before ordained that they should walk in them (Eph. 2:10). They are "light in the Lord" and are to bring forth "the fruit of the Light" (Eph. 5:8, 9).

Food for the sustaining of life

It was not long after their deliverance from Egypt, the people of Israel were hungry. Spiritually, the soul of one who has been rescued from the authority of the darkness should at once hunger for the milk and meat of God's Word. But in Exodus 16, the people looked back to the land of Egypt, where, despite their hard bondage, they had enjoyed their food. They murmured, and, as so often in their journeyings, blamed Moses for bringing them into the wilderness. What was God's response? Moses used six times the word, "murmur," when he spoke to the people, but God at first said, "I will rain bread from heaven for you." Such is the long-suffering and patience of a God of all grace. The manna came—man did eat angel's food—and the supply continued right to the time the people set foot, under Joshua, in the promised land. (Josh. 5:11, 12). The gift was of God, but the people had to gather, "a portion of a day in his day" (Ex. 16:4, margin). By this gracious gift God proved them, and showed to them, and to us, the instability of their own hearts. Yet, amid all their ingratitude, God never withheld the manna once given. It was thus their natural lives were sustained. But there is something more in this record than meets the eye. The Lord Jesus said to those Jews who were concerned about "the meat that perisheth," "Moses gave you not that bread from heaven; but My Father giveth you the True Bread from heaven" (John 6:32). He spoke of Himself as the True Manna, as the One Who would give His

flesh for the life of the world, so foretelling His death. And for the sustaining of the Life imparted to regenerate ones, the Lord says, "As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me." (John 6:57). The carnal hearers could not grasp the meaning of these words, neither do any who are still dead in sin. The Lord Jesus is calling His own to such close fellowship with Himself that He likens it to partaking of Him. As in the gathering of the manna, each person was to have "the portion of the day in his day," so, if a believer is to grow, he needs to feed daily on Christ, and, since He links his words with Himself, the Scriptures are given as our daily bread. May each reader, as the Holy Spirit enables, day by day feed on the Lord and His words. There is an abundance in both, sufficient for each child of God and for all the family of faith until the Day of Jesus Christ.

Concluding thoughts

There can be no doubt in the mind of any that LIFE is the theme of all that has been brought forth from the Scriptures. The Law was with a view to life, but man's weakness has resulted in its being to death, but see Romans 8:1, 2. The rod that came to life is but a faint picture of the power of God who alone can cause life, that is, to bring about a birth from above. Christ, the Heavenly Manna is the soul sustenance of a living one, raised up together and made to sit together in the heavenlies in Christ. Truly, the child of God may pray, not only as regards "the meat that perisheth," "Give us day by day our daily bread."

INSPIRED WORDS INSPECTED

No. 95

My brethren, be not many masters, knowing that we shall receive the greater damnation. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth.

James 3:1-5.

The order of the Greek words will be followed in analysing this passage.

NOT (me); negative, denying a possibility.

MANY (polloi); adjective, masculine, plural, nominative, qualifying "masters." From "polus, polle, polu" (many).

MASTERS (didaskaloi); noun, masculine, plural, nominative; from "didaskalos" (teacher). The verb is "didasko" (to teach).

BE (ginesthe); verb, imperative, plural; from "ginomai" (to become). The sentence reads "Become not many teachers, my brothers."

BRETHREN (adelphoi); noun, masculine, plural, vocative, from "adelphos" (brother).

MY (mou); personal pronoun, genitive, meaning, "of me."

KNOWING (eidotes); participle, masculine, plural, from "oida" (to know).

THAT (hoti); conjunction. In some instances, it is almost equivalent to our inverted commas.

THE GREATER (meizon); adjective, neuter, comparative form, from "meizon" (greater). "Megas" (great) is the simple adjective. There is no article.

DAMNATION (krima); noun, neuter, accusative; from "krima" (a judgment pronounced). The word "damnation" is too strong, for "brethren" will not be condemned; but we must all appear before the judgment seat (Bema) of Christ, and that is solemn enough.

FOR (gar); conjunction.

IN MANY THINGS (polla); adjective, neuter, plural, from "polus."

WE OFFEND (ptaio); verb, present, plural, from "ptaio" (to stumble, fall). See ch. 2 : 10, Rom. 11 : 11. 2 Pet. 1 : 10, where this word is used.

ALL (hapantes); "all," like "pas," but stronger, allowing of no exception.

IF (ei); conditional conjunction.

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

IN (en); preposition meaning "in," governing the dative case.

WORD (logi); noun, masculine, dative, from "logos" (word).

NOT (ou); negative, denying a fact.

OFFEND (ptaiei) verb, present; from "ptaio."

THE SAME (houtos); demonstrative pronoun, nominative, meaning, "this one."

IS (not in text).

A PERFECT (teleios); adjective, nominative, masculine; derived from "telos" (end). Hence, "what has reached an end or goal." Rendered "perfect" or of "full age."

MAN (aner); noun, masculine. Not the general word for man (mankind), but for an adult male person. These two words express the thought of

robustness and maturity in the moral and spiritual sense.

AND (not in text).

ABLE (dunatos); adjective, masculine; derived from "dunamai" (to have power, be able to). Compare "dynamic, etc." Three words, "perfect," "man," "power," to describe one able to control his tongue!

TO BRIDLE (chalinagogesai); verb, infinitive, aorist. Compound of "chalinous" (bridle and "ago" (to lead, guide, bring); hence, "to guide with bit or bridle," and so to control.

ALSO (kai); not translated in A.V.

THE WHOLE (holon); adjective, neuter, accusative; from "holos" (all in the sense of whole).

BODY (to soma); article and noun, neuter, accusative.

BUT IF (ei de). The word "behold" not in text.

OF THE HORSES (ton hippon); article and noun, masculine, genitive, plural; from "hippos" (horse).

THE BRIDLES (tous chalinous); article and noun, masculine, plural.

INTO (eis); preposition, meaning "into," governing accusative case.

THE MOUTHS (ta stomata); article and noun, neuter, plural, accusative.

WE PUT (ballomen); verb, present, indicative; from "ballo" (to cast, thrust).

THAT (eis); preposition, meaning "into," but often having the thought of "with a view to" or "for the purpose that."

THEY MAY OBEY (to peithesthai autous); neuter article and verb, infinitive, present tense, middle voice, and personal pronoun, masculine, accusative, plural. This is a common Greek construction, in which an infinitive verb has the subject in accusative case. The verb is from "peitho" (to persuade, and lead to obedience).

US (hemin); personal pronoun, dative, plural. The whole sentence reads, "But if into the mouths of the horses we put the bridles, (it is) with a view to their being persuaded by us."

AND (kai).

THE WHOLE BODY (holon to soma); see above.

OF THEM (auton); personal pronoun, genitive, plural.

WE TURN ABOUT (metagomen); verb, present; from "meta" (after, or "change" in composition) and "ago" (to lead or bring, guide); hence "meta-go" means a bringing to a change of direction. "Turn about" is a good rendering.

(If the Lord will, to be Continued)

"These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of Lords and King of Kings, and they that are with Him are called and chosen and faithful."

Revelation 17:14.

These words occur in a context that directs the mind to the future—a future, it may be, not so far off as some may imagine or wish. In a period immediately preceding the glorious advent of our Lord Jesus Christ, there will be an united rising against Him on the part of unregenerate men, energised by Satan. Psalm 2 will then be literally fulfilled, when the heathen *tumultuously assemble*, and the peoples *meditate a vain thing*. Then will the kings of the earth set themselves and the rulers take counsel together against the Lord and against His Christ, saying, "Let us break their bands asunder and cast away Their cords from us." A "Vain thing" indeed! To imagine for a moment that God can be overcome, that humanly forged weapons could prevail against Him is the height—or depth—of folly. But so infatuated will man have become with the Antichrist—"the Beast," who, the Scriptures inform us, will ingratiate himself with the mass of mankind by promises and fair speeches, that they will readily range themselves behind their kings in combat against Christ. Again we say, What Stupendous folly! For "the Lamb will overcome them."

Already there is an increasingly open throwing off the restraints of the moral law. God's "cords" and "bands" are irksome to the carnal mind. Even "religion"—professed "Christianity"—is losing what little restraining power it once possessed. Men see through the pretensions of a formal and outward religion. The last days are very near, for many of their marks are upon the present generation of men. Those "perilous times" are characterised by men being lovers of their own selves . . . lovers of pleasures more than lovers of God." Disobedience to parents, unthankfulness, lack of natural affection, spiritism—all these will manifest themselves in increasing degree in the latter days, and "evil men and seducers shall wax worse and worse, deceiving and being deceived," until "God is not,* in all their thoughts," and man is everything, and a climax is reached when he presumptuously and defiantly opposes the Lamb of God. Ten Kings, who shall reign *one hour* with the beast will be the leaders in the final revolt against Divine Authority. "These have one mind, and shall give their power and authority unto the Beast," to whom Satan has already "given his power and his throne and great authority." It

is, therefore, essentially a battle between God and the great adversary. But God will brause Satan under the feet of the saints, the saints as led by the Captain of their salvation (see Ps. 149:5-9).

But it is not so much with the future, important as that is, with which this meditation is concerned. 'Tis rather with the principles underlying the words of the text at the head hereof. These are:—

- (i) That a state of war exists between man and the Lamb of God.
- (ii) That the issue of this conflict never was, and cannot be, in doubt. "The Lamb shall overcome."
- (iii) That the Lamb is King of Kings and Lord of Lords. "He shall have the dominion."
- (iv) That the Lamb has His associates, even as the Satanically-energised Beast has his. "They that are with Him (the Lamb) are called and chosen and faithful."

*Cf. the phrase, "God is dead," used blasphemously today. First, the Scriptures declare from the beginning this antagonism of man. The evil sowing took place in Eden, and the fruit early manifested itself when Cain slew Abel his brother. Behind it all was "that old Serpent, called the Devil and Satan." Did he know anything of God's plan for His beloved Son to become Man and be the Supreme Ruler over angels and men? If so, what evil wisdom (or rather cunning) he shewed in polluting the stream of humanity at the source! Yet God was not defeated. Said He to the Serpent, "I will put *enmity* between thee and the woman and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise His heel." The Incarnation was the answer of the Divine wisdom to the scheming and temporary success of Satan. Yes, the war began secretly in Eden, but shewed itself openly when "Cain slew his brother." "And wherefore slew he him? Because his own works were evil and his brother's righteous." And others have "gone in the way of Cain." Many have been his followers, "who was of that wicked one."

A word here on the words of God to Satan may not be out of place, because they bear some similarity to the words of Christ; "Think not that I am Come to send peace on earth. I come not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother . . . and a man's foes shall be they of his own household" (Matt. 10:34-36). "Suppose ye that I am come to give peace on earth. I tell you, Nay; but rather division. For from henceforth there shall be five in one house divided, three against two, and two against three" (Luke 12:51, 52). 'Tis not that God is the author

of division, but that godly lives and separateness from the world, will incur the hatred of that world. "For what fellowship hath light with darkness?"

The contrast between his works and those of his brother, was to Cain a reason for hatred and enmity. "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God bearing witness to his gifts."

This sad story on the opening page of human history furnishes a type of the conflict that has been in progress all through the ages. It is not of the godly man's seeking. Gladly would he live in peace with all men, but his very love and loyalty to God, making him a luminary in this dark world, and his life being in contrast, more or less, with those around him, are a perpetual reproach both to the outwardly religious and the openly ungodly. So it has proved and will prove throughout time. The last age culminated in the rejection of the Son of God at the hand of the religious leaders of the Jews, willingly assisted by Pagan Rome.

The underlying cause of this unending warfare is a low opinion as to the character of the Most High and the way of access to Him. A Jewish child will say that Cain was rejected because he offered *bad* fruit. There is not the slightest countenance given in the record to such an idea. It is inconceivable that he, ignorant though he was of how to approach his Creator, would have presented to God anything but the best of the fruit of the grounds. Indeed, from an aesthetic standpoint, Cain's offering was far more attractive than Abel's lamb, with its shedding of blood.

But it was will-worship, and there was not the least sense of sinnership. Nay, more, there existed a thought in the mind that God *ought* to have accepted his present. God, with infinite patience, reasoned with him, shewing him that a "sin-offering was lying toward the open door." Even then, had he listened to the Divine voice, and made sacrificial use of the animal close at hand, Cain need never have continued in his sullen attitude.

Evangelicals, with their simple services, and absence of ritual, with their plain buildings, refusal of titles and vestments, choirs (often unsaved persons) and the like, are sometimes reproached by the ritualistically-inclined with poverty of worship and shabbiness. And, sad to say, some have taken it to heart, and attempt to trim their ways to meet the tendencies of the humanly religious. But such "worship" is "Cainite," and

unacceptable as such to "Him that dwelleth not in temples made with hands."

"When the service goes "high," the preaching of the Gospel goes "down." Grandeur in "worship" tends to exalt man. The preaching of "Christ, and Him crucified" humbles men, and is used to the conversion of souls, who are then gathered with others to "Worship the Father in spirit and in truth."

This ignorance of the true way of approach to a Holy God, and the substitution of ceremonies to hide the nakedness and poverty of the natural man before His Maker has had results, in the middle ages especially, similar to those recounted in Genesis 4. Simple believers, taught by the Holy Ghost, relying on God's Word, and through faith justified by the blood of Jesus, were regarded as enemies of the "church," and laid down their lives rather than deny the all-sufficiency of the atoning work of Christ.

Yet let none imagine that, amid the "tolerance" shewn today toward "religions" of all kinds, enmity has ceased. A sincere believer (that is, one born from above) in one "denomination" meeting one of another, equally sincere, will recognise a "brother," and fellowship will be sweet, in spite of some differences, but let him meet another only professedly a Christian, and he will often discover, not only an unwillingness for fellowship, but an unmistakably though polite, antagonism, hiding heart-hatred.

It would seem that few are the followers of the Lamb. Still, each one of these can say, "They that fear Thee will be glad when they see me, because I have hoped in Thy word" (Ps. 119:74). But the unsaved, though of a generally kindly disposition, will not welcome converse on heavenly things. Tolerant? Yes, but how long will it continue? Not indefinitely! For as the Lord Jesus and His apostles warned, there will be an open outbreak of warfare against the Lamb by the world, expressed by boycotting and persecuting methods. It is no marvel that James warned believers, who were inclined to compromise and make much of earthly things, that "friendship with the world is enmity against God."

Observe, moreover, that this warfare is against *the Lamb*, a Name that brings before the mind all that is gentle, patient, yielding, sacrificing, and atoning for the sin of man. How hard and unyielding is the heart that refuses to be touched by the inspired record of the Saviour's life and death! And such, at one time, were we, and such had we continued, but for sovereign mercy.

"These shall make war with the Lamb." In

these words is vividly set forth the awful malignity of the unregenerate heart "deceitful above all things and desperately wicked." But

"The Lamb shall overcome them"

In the *spiritual* sphere, this is exemplified today. "The carnal mind is enmity against God; for it is not subject to the Law of God, neither indeed can be" (Rom. 8:7). Yet Emmanuel has laid siege to Mansoul, and has gloriously overcome in numberless conflicts. Three thousand were thus conquered by His Spirit on the Day of Pentecost, using *the sword which is the Word of God*. And, although victories (often called Revivals) are not recognized or recorded in the annals of men, they are none the less real; as are the various "revivals" graciously sent from above from time to time; these are, however, registered in heaven, where there is joy in the presence of the angels over even one repenting sinner. Thus the warfare initiated by the Evil One continues, and it seems, at times, to be in his favour. Possibly there never was a time when so large a proportion of mankind is in league with Satan, by means of spiritism (demonism) and kindred manifestations as today. His influence in the governmental ministries of the nations can be discerned by the spiritual man, for an organized and determined hostility is evidenced by the synchronized activity in many parts of the world, directly openly against the Gospel of Christ.

(If the Lord will, to be continued)

NOTES ON MEMORIZED VERSES

HEBREWS 2

18. He suffered. Do we *suffer* when tempted. Perhaps Satan leaves us alone.

HEBREWS 3

1. Holy brethren. Why? (see ch. 2:11). Consider means, "set the mind to." The word occurs also in chapter 10:24. A mind set on Christ will not be unmindful of His people. 2. Moses was faithful in God's house (Num. 12:7). He was a type of Christ. 3. But Christ's "more glory" is because He *built* the house (cf. Matt. 16:18). 4. But God built all things. Have we not here a hint of Christ's Deity? 5. Moses was faithful, as a *servant*, yet a witness. 6. Christ as a *Son* (see John 8:35). The house is His. We prove that we are His house IF . . . 7. And this depends on hearing His voice (see John 10:27) and having a tender heart. 8. 9. Words of warning. 10. "Grieved" is a strong word, embracing the thoughts of anger, disgust and abhorrence. 11. IF they shall enter. 12. "Take heed" signifies "see to it" or "look out." "Brethren" (v. 1) are thus exhorted. 13. But the writer in thus exhorting, calls them to do likewise, "Lest." The danger of "hardening" is real. 14. Another "IF" (see verse 6). 15. "IF." There is a responsibility resting on the believer. Hear and harden not. 16. Hearing outwardly, not with the heart. "Not all," for Joshua and Caleb, and young children, are excepted. 17. They sinned. They died without enjoying the promised land. Is it not possible that some believers will not go on to "perfection,"

that is, will lose at the Bema of Christ? 18. Unbelief, not only evil (v. 12) but a robber of blessing. 19. So we *see*. Do we?

HEBREWS 4

1. These words summarize what has gone before. "Any of you"—an individual matter. 2. Hearing was not "compounded" with faith. No profit therefore. There are many who "hear," but not inwardly. 3. 4. It is *God's* rest. It is only entered by faith, and is because of work finished. 5. Reiteration, for the matter is important. 6. Some *must* enter in. This is grace (see Luke 14:23). 7. Centuries elapsed between Numbers 14 and Psalm 95:7, but the lessons are for "Today." 8. "Jesus" is here the Greek word for Joshua. "He" is God, as also "He" in verse 7. Today is a day of salvation. Yesterday's message is relevant today. 9. A *sabbath-rest*. 10. The one having entered into his rest, he also *rested* from his works. 11. But there is no encouragement to carnal security. We are to be "diligent" (cf. 2 Pet. 1:10), lest . . . 12. "Living, inworking, dividing, and discerning. Such is God's Word." 13. Compare Psalm 139. "With Whom we have to do" is literally, "Toward Whom for us the Word." 14. Our High Priest is great, *having passed through* the heavens. He is none other than JESUS, the Son of God. 15. Hence these words following the mention of His earthly Name, "All points." Compare chapter 2:17, "All things." 16. Hence we have this gracious encouragement, "Time of need," implies a running up to help at one's cry.

HEBREWS 5

1. On behalf of men toward God. Gifts and Sacrifices. But earthly priests could not offer in this order. They needed *sacrifice* first. 2. Yet he must be compassionate, which some were not. 3. He had sins, and the people had sins. Hence he must offer first for himself, and then for the people. How contrasted with Christ! 4. The priesthood was not self-chosen or humanly ordained. 5. The levitical priesthood was of God's anointing, and, so was that of Christ. 6. The Son is the True Priest, and fulfils the Scripture prophecies. 7. The Aaronic priest was "compassed with infirmity." The Lord Jesus came as "a Man of Sorrows," despised and rejected. Hence His crying and prayers. 8. "Thou art My Son," said the Father. Yet He even suffered and thus "learned." 9. "Having been perfected," that is, having reached the goal, He became the Cause of eternal salvation. To whom? All them that obey Him (see Rom. 1:5; 16:26). 10. Called, that is, "designated as." Given His true Title. 11. 12. The significance of Melchizedek and his service to God cannot be understood by "babes" in the faith. 13. A babe is "without experience." 14. Full age implies experience, which comes by "exercise." Therefore is given for our "use" the word of righteousness. Do we not feel rebuked by these words?

HEBREWS 6

1. When a foundation is laid, there should be a going on to build. 2. These are fundamental. But how many have unfinished buildings! 3. If GOD permit. He is sovereign. 4. Impossible, that is, "no power." One may be privileged to be "enlightened," to "taste," it would seem, *mentally*. 5. There were those, like Judas Iscariot, who had such privileges, and yet . . . 6. "Falling aside." The use of the present participles here seems to suggest habitual and continued conduct, so hindering repentance. 7. 8. Two kinds of ground, both drinking the rain, yet bringing forth different growths. This seems an apt illustration of the preceding verses. 9. Salvation is proved by "things that accompany." 10. There is neither unrighteousness nor forgetfulness with GOD, in regard to His children.

THOUGHTS FROM THE WORD OF GOD

SUGGESTED DAILY READINGS

"IF THE LORD WILL"—NOVEMBER, 1967

Day	READING		LEARNING		Day	READING		LEARNING	
	Psalms	Mark	Job	Hebrews		Psalms	Mark	Job	Hebrews
1	37 21-40	14 60-72	34 6	2 18	16	52	5 1-18	21	15
2	38	15 1-26	7	3 1	17	53	19-39	22	16
3	39	27-47	8	2	18	54	6 1-16	23	17
4	40	16 1-20	9	3					
		Luke			19	55	17-36	24	18
5	41	1 1-20	10	4	20	56	37-49	25	19
6	42	21-40	11	5	21	57	7 1-18	26	4 1
7	43	41-63	12	6	22	58	19-35	27	2
8	44	64-80	13	7	23	59	36-50	28	3
9	45	2 1-17	14	8	24	60	8 1-15	29	4
10	46	18-35	15	9	25	61	16-25	30	5
11	47	36-52	16	10					
					26	62	26-42	31	6
12	48	3 1-20	17	11	27	63	43-56	32	7
13	49	21-38	18	12	28	64	9 1-17	33	8
14	50	4 1-22	19	13	29	65	18-36	34	9
15	51	23-44	20	14	30	66	37-50	35	10

"IF THE LORD WILL"—DECEMBER, 1967

"IF THE LORD WILL"—JANUARY, 1968

Day	READING		LEARNING		Day	READING		LEARNING	
	Psalms	Luke	Job	Hebrews		Psalms	Luke	Job	Hebrews
1	67	9 51-62	34 36	4 11	1	92	21 25-38	36 14	6 12
2	68 1-11	10 1-16	37	12	2	93	22 1-14	15	13
					3	94	15-30	16	14
3	12-35	17-29	35 1	13	4	95	31-46	17	15
4	69 1-18	30-42	2	14	5	96	47-62	18	16
5	19-36	11 1-20	3	15	6	97	63-71	19	17
6	70	21-36	4	16					
7	71	37-54	5	5 1	7	98	23 1-19	20	18
8	72	12 1-21	6	2	8	99	20-31	21	19
9	73	22-40	7	3	9	100	32-45	22	20
					10	101	46-56	23	7 1
10	74	41-59	8	4	11	102	24 1-12	24	2
11	75	13 1-17	9	5	12	103	13-35	25	3
12	76	18-35	10	6	13	104 1-18	36-53	26	4
13	77	14 1-14	11	7			John		
14	78 1-25	15-24	12	8	14	19-35	1 1-18	27	5
15	26-48	25-35	13	9	15	105 1-22	19-34	28	6
16	49-72	15 1-19	14	10	16	23-45	35-51	29	7
					17	106 1-23	2 1-12	30	8
17	79	20-32	15	11	18	24-48	12-25	31	9
18	80	16 1-12	16	12	19	197 1-22	3 1-17	32	10
19	81	13-31	36 1	13	20	23-43	18-36	33	11
20	82	17 1-19	2	14					
21	83	20-37	3	6 1	21	108	4 1-26	37 1	12
22	84	18 1-14	4	2	22	109	27-42	2	13
23	85	15-30	5	3	23	110	43-54	3	14
					24	111	5 1-16	4	15
24	86	31-43	6	4	25	112	17-31	5	16
25	87	19 1-27	7	5	26	113	32-47	6	17
26	88	28-40	8	6	27	114	6 1-14	7	18
27	89 1-18	41-48	9	7					
28	19-33	20 1-18	10	8	28	115	15-40	8	19
29	34-52	19-26	11	9	29	116 & 117	451-2	9	20
30	90	27-47	12	10	30	118	53-71	10	21
					31	119 1-8	7 1-18	11	22

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