

# THOUGHTS FROM

TO  
MAINTAIN  
A TESTIMONY  
FOR GOD'S  
GRACE AND  
TRUTH

FOUNDED  
BY  
PERCY W.  
HEWARD

# THE WORD OF GOD

AND

# THE STUDENT OF SCRIPTURE

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FREE

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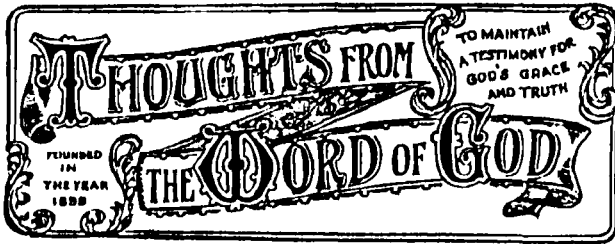
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"Be patient therefore, brethren, unto the coming of the LORD . . . Be ye also patient; stablish your hearts: for the coming of the LORD draweth nigh."

## "LO I AM WITH YOU ALL THE DAYS"

Be with me, Lord, this day,  
And let there come what may;  
Whatever Thou shalt will for me,  
'Twill good, well-pleasing, perfect be.  
For this grace, Lord, I pray,  
Be with me all the day

THOUGHTS FROM THE WORD OF GOD



WORDS OF ENCOURAGEMENT

**"On that night"** "To everything there is a  
**"On that day"** season, and a time to every  
 Esther 6.1, 8.1. purpose under the heaven"  
 (Eccl. 3:1). There is no

such thing as "chance," for God is in control, and the reins of government will never fall from His hand. There are times when, like Jacob, we are inclined to say, "All these things are against me." Saints, in these days, may feel, as evil increases, and apostasy grows, that Satan is in the ascendant. So it seemed when Haman planned the execution of Mordecai and a massacre of the Jews. Almost to the last minute the situation seemed hopeless, but God had foreordained "that night" on which the king could not sleep, and when the designs of an enemy were frustrated. But there was a "not only so" and a "much more" of "enlargement and deliverance." "On that Day," the house of Haman was given to Esther, who set Mordecai over it, a faint picture of the rule of Christ "in That Day."

It may be dark as night in the present experience of some believers, but God works surprisingly, even though He *seems* to tarry. "God is our Refuge and Strength, a *very present help* in trouble." Our times are in HIS hand.

Poem to Help Christian Experience—No. 281.

"Thou drewest near in the day that I called upon Thee. Thou saidst, Fear not."

Lamentations 3:57.

O God, I do recall the day  
 When Thou didst lead my soul to pray,  
 When once my heart was full of fear;  
 'Twas then, O God, Thou drewest near,  
 And saidst, Fear not; and gone were they—  
 The fears that tended to dismay.  
 Now, as another day I face,  
 Grant, in the riches of Thy grace,  
 All that I need to serve my Lord  
 Who is my Shield and great Reward.  
 Lord, all the live-long day let me  
 Walk in a filial fear of Thee;  
 And when its hours draw to a close,  
 And I lie down, let my repose

Refresh my body and my mind;  
 When I awake, then may I find  
 Thou, O my God, art with me still  
 Empowering me to do Thy will.

"Draw nigh to God, and He will draw nigh to you"

**"O Wind . . . O Wind . . .  
 Blow upon My Garden"**

Some Thoughts on Song of Songs  
 4.12 to 5.1

Probably most believers regard this part of Holy Scripture as a "Song of Loves," setting forth in human language, but God—breathed, the love of Christ for His Church,\* and love's response on her part to the Holy Lover. Although the *individual* saint may receive *personal* blessing from his reading of this book, it seems clear that the Author, the Holy Spirit, has the *corporate* view of the church in mind. This would appear to be borne out by the *collective* descriptions of His elect people. These are,—

- (a) A Flock (ch. 1:7-8); one flock, but many sheep and lambs. (John 10:16, 21:15-17)
- (b) A Family, for we read of a mother and her children (chs. 1:6, 3:4, and see Gal. 4:26)
- (c) A Body, with its many members (ch. 4:1-5:7:1-9). This figure is often used in the New Testament.
- (d) A Building, including the idea of a City, with its walls and towers (chs. 4:4, 6:4, 7:4, 8:9:10). But there is a contrast with man's city (see chs. 3:3, 5:7)
- (e) A Bride (Spouse) See chapters 4 and 5. The last three are all figuratively combined in Eve. "And the rib, which the LORD God had taken from man, BUILDED he a woman . . . this is now BONE OF MY BONE, and FLESH OF MY FLESH . . . his WIFE" (Gen. 2) Moreover, this threefoldness is Divinely interpreted of the church in the epistle to the Ephesians (note especially chapter 5). The Bride is ONE, but there are countless virgins.
- (f) A Sister (chs. 4:5). This signifies relationship to the same parent. ONE sister, but there are many brethren" (Rom. 8:25. Heb. 2:10-11). The Lord Jesus, after His resurrection, sent a message by Mary Magdalene. "Go to My brethren, and say unto them, I ascend unto My Father, and your Father; and to My God and your God" (John 20).

\*But, as similar language is used concerning Israel, it may, in a secondary sense, shew forth God's love for the nation He has not cast away.

(g) A Garden (chs 4 and 5). Only ONE, but what a variety of plants! These could only be of the Father's planting (Matt. 15:13, Isaiah 61:3). It may be, however, that some readers will discover further symbols of the Church in this song. The emphasis is on UNITY, for the Bridegroom speaks of her, and to her, as ONE, for example, in ch. 6:9. But where do we see this unity today? There is a "unity of the Spirit," which nothing can destroy, for it depends on LIFE, eternal life, received by the elect through the quickening of the Holy Spirit. There is not, nor can be, any substitute for this, though man, "religious" man, thinks there can be such, and his ecumenical labours are feverishly expended to bring about a "union," which will not be a "unity," however much it is proclaimed to be a work of God.

But the purpose of this paper is rather concerned with the aspect of the GARDEN. Thus the LORD JESUS, for surely He is before us, describes His "sister, spouse." "Enclosed," "shut up," "sealed," is this garden, for it is something separated from the world. HE calls it "My Garden." The spouse calls it "HIS garden," so gladly and obediently recognizing His Lordship. It has its "fountain," its "living waters" and "streams" Hence, its fruitfulness, and its fragrance, for the trees not only bring forth fruit, but "chief spices" (compare Exodus 30:23). Have we not here a hint of the Holy Spirit's work, since the anointing oil is a type of His sanctifying and empowering and enlightening (see 1 John 2)? But all this has to do with relationship to, and fellowship with the Lord, the Owner of the garden, who desires the "fruit of the Spirit" for His pleasure, and the fragrance of "worship in Spirit and in Truth." But what of the church's influence on, and outreach to, "the wilderness of this world" around her? Is there anything in this part of the Song relevant to present conditions? How has the church been the means of blessing in the past? Surely by the revivals graciously sent down by God, in which the power of the Holy Spirit has been mightily manifest. Why is the church so impotent today? An answer to this question demands a retrospective view over the past years. Sacerdotalism, Modernism, and the "Social gospel" have been the human methods used by the professing church. There has been a lack of dependence on the Holy Spirit. And just as any imitation of the holy anointing oil was forbidden, and any transgression of this command incurred the penalty of being "cut off", (Ex. 31:31-33), so it seems professing Christendom has been "cut off" from the true and

only Source of power. What then! There is but one remedy for the present condition of weakness, a fresh visitation of the Holy Spirit. But this is in the hand of our Sovereign God. The Saints may pray for revival, but all depends on "the good pleasure of His will."

Turning to verse 16 of chapter 4, the first half is the utterance of the Lord, and the second the response of the Spouse, His Church. HE calls to the wind, for even "the stormy wind fulfils His word," to blow upon His garden. Now, the words "wind" and "spirit" are in Hebrew and Greek the same. This is the word used by Ezekiel when commanded to say, "Come, O Breath, and breathe upon these slain, that they may live" (Ezek. 37). So the Lord Jesus said, "The Wind bloweth where it listeth . . . so is every one that is born of the Spirit." But this is not the word used in Song 4.16. The words "north" and "south" stand for the directions from which the winds "blow." It may be that readers, like the writer of these notes, have had a very inadequate perception of the force of these words. How often we read of troubles coming out of the north, "a bitter and hasty nation," "destruction," "commotion." So that, when the Lord calls for the "north" wind to blow, He, in His sovereignty and wisdom, calls for tribulation to chasten His church. Interestingly, we read, "The north wind driveth away rain: so doth an angry countenance a backbiting tongue." (Prov. 25:23) Is God pleased, in this day, with His Church? Is there not much to cause His displeasure, even His anger? Is there not much requiring to be "driven away"? The writer has been grieved to read in some sections of the "religious" press how those who claim to be "evangelicals" speak slightly, even scornfully, of other evangelicals, who wish to proclaim Truth in simple dependence on the Holy Spirit, and refuse worldly methods. The "backbiting tongue" is no innovation. Censoriousness betokens a state of heart. It is not surprising that there is a need of the strong north wind.

"The south wind blew softly," and the sailors on the ship, in which Paul sailed, supposed "they had obtained their purpose," but "not long after there arose . . . a tempestuous wind called Euroclydon," which eventually led to shipwreck. Now, if our Lord calls for the "south wind" to blow on His garden, it is not with a view to destruction, but for the diffusion of the fragrance of spiritual graces, "that the spices may flow out." The Truth is being attacked on all sides, overtly and subtly. Many saints are today suffering for the faith. What shall be the church's response to the Divine

*Continued on page 10.*

## YOUNG PEOPLE'S COLUMNS

### *Two Great Questions*

Near the beginning of our Bible, and also near the beginning of our New Testament, are two very important questions. They are, "Where art thou?," and "Where is HE?" They mean so much, but what do they mean to you and to me, to our friends and to our relations? What do they mean to the vast millions of people in this world? It may be, as we think about them, that some may take these words to heart, and apply them to themselves.

#### *"Adam, Where Art Thou?"*

This is *what God asked of the first man*. He called him by name. Did not God know where Adam was? Yes, of course. Nothing is hidden from God's eyes. Read Psalm 139. Where, then, was Adam and his wife? They were hiding among the trees of the garden, for they knew they had done wrong, and were ashamed of themselves. Adam, at the first, was *not afraid of God*, Who shewed him all the living creatures He had made, to see what the man would call them. Thus it was that each one had a name given to it. So Adam not only had God-given wisdom, but he had fellowship with God.

Let me pause here for a while to say that we have here, not a made-up story, as some people foolishly say, but true history. Remember, the Lord Jesus Himself read the book of Genesis, among the other parts of the Bible, and believed every word of it. And no one knows better than He, for He is God. Of Him it is written, "He That is holy, He That is TRUE" (Rev. 3)

It is God Who called to the man, "Adam, where art thou?" Why, seeing He knew where he was? Because He wanted Adam to come out of hiding, and confess the sin of eating fruit of the forbidden tree. He called him by name, "Adam . . . thou," and Adam heard His voice. But no longer was that voice pleasant to his ears. It made him afraid, and unwilling to come into God's holy presence. And sin, when it is realized, always makes a person like that. Sin is that which has kept people away from God, and if there is a trying to hide one's sins, how sad it would be if God let the sinner alone, and troubled no more about him. But God sought Adam, and although he was sent away out of the garden of Eden, God had mercy upon him, and clothed him and Eve with the skin of an animal, that which would last, unlike the fading leaves with which they tried to clothe themselves.

Let each reader ask himself or herself, "Where am I?" Am I away from God? Am I dressed in a way, so that I may not be ashamed before Him? Are my sins forgiven? God sought Adam; so our prayer is that many readers may be sought and found by GOD, and made fit for His presence, because of the work of our Saviour, the Lord Jesus.

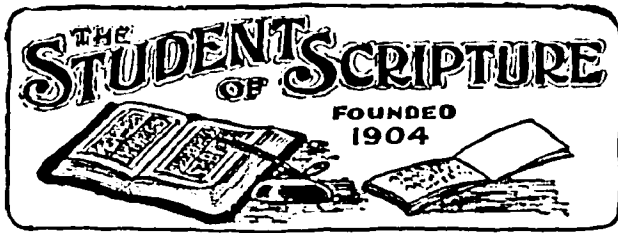
#### *Where is He?"*

This is a question *asked by men about God*,—"Where is He that is born King of the Jews?" We do not know whether the "wise men from the east" knew about the Lord Jesus *as Saviour*, about Whom was the angel's message to the Shepherds (Luke 2). But they knew He was *born King*, that is, One who would have a kingdom and reign. We know that that kingdom will have no end (Luke 1), but the Lord Jesus has not yet taken His place as King over all the earth, for He is at God's right hand, awaiting the day of His coming again (Psalm 110) The wise men were earnest, and they were guided in their journey by the star which "went before them, till it came and stood over where the young Child was" (Matt. 1). When they saw Him, they fell down and worshipped Him, and gave Him precious things. There was one of old, Job, who said, "Oh that I knew where I might find Him! that I might come even to His seat." He, too, was earnest; but how many of our readers are ready to ask, "Where is He," the Saviour Who is Christ the Lord? Or, "How can I come to Him?" The wise men found Him in an earthly home. They were guided by a star. But the Lord Jesus is above, and there is One—the Holy Spirit—Who leads to Him. Are you concerned about Christ and His salvation, or is it nothing to you?

#### *The Two Questions*

What can each reader answer to God's question, "Where art thou?" It cannot be put on one side. It must be faced now, for time passes quickly. Where are you? "In Christ," or still in your sins? There is no middle position. The Lord Jesus said, "He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation, but is passed out of the death into the life" (John 5). Where are you? *In death or in life?* Oh the way to everlasting separation from God, or to everlasting happiness in His presence? "Where is HE? The Saviour is in the highest heaven, but He still calls "Come unto Me" to all who feel and fear the solemn words of God, "Where art thou?"

## THE STUDENT OF SCRIPTURE



### THE SON OF GOD

#### In the Epistle to the Hebrews

The Gospel of God is also called "The Gospel of His Son." How fitting, since "God so loved the world that He gave His only begotten Son," and "spared not His Own Son, but delivered Him up for us all." In the Epistle to the Hebrews, the Lord Jesus is the Theme throughout, being spoken of as "Son," and "Jesus the Son of God." Twice are the words of Psalm 2 quoted,—"Thou art My Son, this day have I begotten Thee." (1:5, 5:5), the Fatherhood of God in relation to Christ being seen in the words, "I will be to Him a Father, and He shall be to Me a Son" (1:5).

Four times apart from this last quotation, the Name "Son" is written without the article (chs. 1:2, 3:6, 5:8, 7:28), not implying indefiniteness, but rather expressing essentiality. The Lord Jesus is SON in essence, being "the Brightness of His Glory, and the Express Image of His Person" (1:3). Four times also He is described as, "The Son of The God," thus emphasizing His uniqueness, (chs. 4:14, 6:6, 7:3, 10:29); for there is "One GOD," and His Son is "The Only-begotten of the Father." He is the Object of heaven's worship (ch. 1:6), and the Leader of the church's praise to GOD (ch. 2:12). Therefore any meditation upon His glorious Person cannot but be profitable and soul-raising to the believer. May this be so, in the grace of the Holy Spirit, Who inspired every word of this epistle.

#### "SON"

Of old God spoke in the prophets, \*\*yet it was the Spirit of Christ who was in them who thus testified (1 Pet. 1:11). They "spake as they were moved by the Holy Ghost." (2 Pet. 1:21). It is a matter for gratitude and praise that God spoke at all, and that He was pleased to make known somewhat of His character and purpose. His chosen instruments were "men of like passions as we are," but that He should, when the fulness of the time was come, send forth His Son . . . to redeem" is the "great mystery of godliness," of which the saints' appreciation is all too inade-

quate. How we should love Him Who first loved us, and "by Himself purged our sins"! "On a last of these days God spoke to us in A SON" (ch. 1:2). Christ is His last word to man. Every prophecy, every fact of history, every type—indeed all the Scripture—point to, and lead up to Him, Who is "The End of the law." "But last of all, He sent unto them His Son." "It hath been finished," was His cry on the cross. Now, nothing remains to be done. The word is, "Come, for all things are now ready."

"But Christ as A SON over His Own house" (ch. 3:6). Here also is nothing indefinite, but a contrast with Moses who, as *servant*, was faithful in all God's house. The house was not his, but Christ's own house is His people, and, as SON, to Whom God has committed all things, He is faithful, "merciful and faithful," for the Son of God is also High Priest (ch. 2:17). As SON, he is heir of all things (ch. 1:2), and has associated with Him, "many sons" and "fellows" (1:9, 2:10), and these form His house. They are free (see John 8:35, 36), they are sanctified (ch. 2:11), being no longer "servants," but "sons" (Rom. 8:14, 15, Gal. 4:7). Hence the wondrous fitness of the words, "Christ as Son over His Own house." Into such blessedness Moses, the law-giver, could never bring a soul.

"Though He were A SON, yet learned He obedience by the things which He suffered" (ch. 5:8). The sufferings of Christ were not merited, for He was sinless; yet, in the path of obedience marked out for Him by the Father He faithfully walked. This involved suffering; "He was a Man of sorrows, and acquainted with grief." "The prophets . . . searched diligently . . . what or what manner of time the Spirit of Christ Which was in them did signify, when It testified beforehand the sufferings, of Christ, and the glory that should follow" (1 Pet. 1:10, 11). Israel could not, and still cannot, conceive of a suffering Messiah. Even His disciples stumbled at His prophetic word concerning His coming suffering death. But that which was foretold was fulfilled "in the days of His flesh," when, as the uniquely dependent Man, He "offered up prayers and supplications with strong crying and tears unto Him That was able to save Him from death, and was heard in that He feared." Essentially and eternally is He the SON, yet "unto us a SON was given," and in order to our salvation, "unto us a Child was born" (see Isa. 9, and Heb. 2:14). Why were these sufferings borne by Him? That He might *learn obedience*, with a view to His "being made perfect." (verse 9). Not that there was any imperfection in Him.

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but that the "end" (for that is the significance of "perfect"—teleioo) could only be reached by way of the path destined for Him by the Father. Satan, in person (Matt. 4) and later through Peter (Matt. 16) attempted to divert Him from this Path. So it is said, "He Himself hath *suffered*, being tempted" (Heb. 2:18). Blessed Saviour! How should our hearts go out in gratitude and love to Thee!

"For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh A SON, Who is consecrated for evermore" (Heb. 7:28). No priest who served under the law ever stood in relationship to God as son. Even Melchizedek is not so designated, but is *likened* to the Son of God. (verse 3). Though he was "priest of the Most High God," still he was a man. Aaron and his successors ministered as *servants*. Only to the SON did the LORD say, "Thou art a Priest for ever after the order of Melchizedek," and this word was confirmed by an oath,—"The LORD sware and will not repent." Compare the words of chapter 6:13-18. Not only is there "strong consolation" in regard to covenant-promise, but surely also in the Divine calling and appointment of A SON to an everlasting High Priesthood. As Priest, He offered Himself, as Victim, spotless and pure, "an Offering and a Sacrifice to God for a sweet-smelling savour" (Eph. 5:2). "My God, My God, why hast Thou forsaken Me?" was His cry of anguish on the cross. Yet, having cried with a loud voice, "It hath been finished," His last words were, "FATHER, into Thy hands I commend My spirit" (Luke 23:46). As high priest, "He continueth ever . . . He ever liveth to make intercession for" those "who come unto God by Him." (ch. 7:24, 52). We need no earthly "priest," *humanly* appointed. We need no further sacrifice, such as is claimed on earthly "altars." All such *inventions of man deny* the efficacy of the atoning work of the Son of God, dishonour Him, and bring souls into bondage and on the way to perdition. May God, by the gracious energising of the Holy Spirit, enable every reader to look only to Him for salvation and sanctification, and grace to live in thankful obedience' and loving daily witness to Him.

### *The Son of the God*

This phrase, thus literally rendered, is found in chapters 4:14, 6:6, 7:8, and 10:29. To the Hebrews, for to such is this epistle written, the words, "THE GOD" would mean but One,—"The LORD thy God," so often mentioned in the early part of Scripture. "THE SON" cannot be other than He to Whom God said, "Thou art My Son"

(Psalm 2), and confirmed His word by sending His Spirit upon Him, saying, "This is My Beloved Son in Whom I am well pleased." "But to us there is but *One God*, the Father, of Whom are all things, and we in Him; and *One Lord Jesus Christ*, by Whom are all things, and we by Him" (1 Cor. 8:6). To the reverent believer the two-fold use of the definite article calls to an exclusive trust, love, and reverence, toward "the One God, and One Mediator between God and man, the Man Christ Jesus" (1 Tim. 2:5).

"Seeing then that we have a Great High Priest, that is passed into (through) the heavens, Jesus THE SON OF THE GOD, let us hold fast our profession" (4:14) The Lord Jesus, raised from the dead, ascended to God's right hand in the heavenly places. Nor did He linger on His upward journey, but passing through the heavens, He took His place at the right hand of the Father's throne, in "the third heaven," "the Holy of Holies." On the day of atonement Aaron went from the altar in the court, *through* the door of the tabernacle, *through* the veil, and sprinkled the blood of a sin-offering upon the mercy-seat and before the mercy-seat, God's throne. But this had to be done "year by year continually," "the Holy Ghost this signifying that the way into the Holiest of all was not yet made manifest" (Heb. 10:1, 9:8). Aaron returned to the court, but Jesus, the Son of God, remained in the Holiest, and there awaits His coming again. Meanwhile, we have "boldness to enter into the holiest by the blood of Jesus," (Heb. 10:19), and may "come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). Verse 15 shews the tender feeling toward His own of "Jesus the Son of the God."

"Seeing they crucify to themselves THE SON of THE GOD afresh, and put Him to an open Shame" (6:6). "Of how much sorer punishment shall he be thought worthy, who hath trodden underfoot THE SON of THE GOD, and hath counted the blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (10:29). In these solemn words, the Holy Spirit not only warns against mere profession, as the stony ground hearer illustrates, but witnesses to the holiness of the Son of God, and the fearful sin of setting Him at nought. Since He, as already mentioned, is God's last word to man, how foolish is the *natural* man to ignore what He has said, "This is My Beloved Son, hear Him," and again, "Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little." And is

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there not a warning to every soul professing the Name of Christ, to examine himself, whether he be in the faith.

"Made like (or likened) unto THE SON of THE GOD." (ch. 7:3). Many are the types of the Lord Jesus in the earlier part of Scripture, Aaron and Joseph, for instance. But Melchizedek is outstanding, both by what is said about him and what is omitted. "Having neither beginning of days or end of life" is true of ONE only—GOD. The birth and death of Melchizedek are not recorded. This significant omission in a book which contains so many genealogies, is used by the Holy Spirit to illustrate the eternity of the Son of God and His everlasting priesthood. Great as this man was, whose superiority was recognised by Abraham, yet we hear no more of him in history. But Christ, Who "continueth ever, hath an unchangeable priesthood." He is also King, and "of His Kingdom there shall be no end." It is not until we reach Psalm 110 in the holy Book that Melchizedek is again mentioned, and there Christ is before us as King and Priest (cf. Zech. 6:13), but it is only in regard to the latter that Melchizedek is mentioned, and that in contrast with the Levitical priesthood. Those men died, and many were evil, but righteousness and peace characterize the Son of God. And His work in life and death is gloriously efficacious. "To Him be glory for ever."

### *Many Sons*

We have seen how this epistle magnifies the Son of God. What of those whom He came to redeem? He tasted death for them, in order to which He partook of flesh and blood. He has sanctified them (ch. 2:11, 10:10, 13:12), and has taken them into fellowship with Him, being "not ashamed to call them brethren." They are "of One," as He is. After His resurrection, He commanded, "Go to My brethren, and say unto them, I ascend unto My Father and your Father; and to My God, and your God" (John 20:17). The brethren are the "many sons" whom He is "bringing to glory." (Hebrews, chapter 2).

But the path to glory is not easy for the "Sons." It is a narrow way, and sometimes there is a straying. The "lusts of other things enter in." There may be even a friendship with the world. And since God loves His sons, He chastens them when it is needful. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him" (ch. 13:5). In the context, it may be gathered that chastisement may be severe. But "the Father of spirits" loves His own too much to spare the pain of the rod. It is that they might "live" (verse 9) and that they "might be

partakers of His holiness" (verse 10). O that the "sons of God," "the brethren" of Christ, may so value close fellowship with Him, that they may make straight paths for their feet, and not become "lame" and "turned out of the way" (verse 15).

"God is faithful, by Whom ye were called into the fellowship of HIS SON, Jesus Christ our Lord" (1 Cor. 1:9). May we be such as those of whom it is said, "And I will spare them, as a man spareth his own son that serveth HIM." (Mal. 3:17).

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## INSPIRED WORDS INSPECTED

No. 95

### James 3:1-5 (concluded)

BEHOLD (idou); demonstrative particle, derived from "eidomai" (to see).

ALSO (kai).

THE SHIPS (ta ploia); article and noun, neuter, plural, accusative, from "ploion" (ship), from "pleo," (to sail).

SO GREAT (telikauta); demonstrative pronoun; neuter, plural, accusative, agreeing with "ta ploia," from (telikoutos) (so great), a strengthened form of "telikos."

BEING (onta); participle, present, neuter, plural, accusative, from "eimi" (to be). These two words are rendered in A.V., by "which though they be so great."

AND (kai).

BY (hupo); preposition, meaning "under," but with genitive case, used as the instrumental cause, and so rendered "by."

WINDS (anemon); noun, masculine, genitive, plural, from "anemos."

FIERCE (skleron); adjective, masculine, genitive, plural, qualifying "winds"; from "skleros" (hard). Compare our word "sclerosis," derived therefrom.

DRIVEN (elaunomena); verb, present, passive, participle, neuter, plural, nominative; from "elauno" (to drive, impel, urge on). These last five words are rendered in A.V. by "and are driven of fierce winds."

YET (not in text).

ARE THEY TURNED ABOUT (metagetai); verb, present, passive; from a compound of "meta" (preposition, meaning "with" or "after"; in composition has the thought of transposition, change), and "ago (lead, bring); hence "to bring over or after," and so to change or alter the course.

BY (hupo); preposition, meaning "under," but when used with genitive case, as here, signifies

## THOUGHTS FROM THE WORD OF GOD

"agency," or power *under* which there is control.

A VERY SMALL (elachistou); adjective, genitive, singular, from "elachistos. -e,-on" (superlative of "mikros," small); hence, "least or smallest."

HELM (pedaliou); noun, neuter, genitive; from "pedalion" (helm or rudder).

WHITHERSOEVER (hopou); relative adverb of place, meaning, "where, to which or what place."

THE PURPOSE (he horme); article and noun, feminine, nominative, meaning, literally, "a rushing on," "assault" (Acts 14:5). But here meaning rather "impulse," and so "purpose."

OF THE GOVERNOR (tou euthunontos) participle, present, masculine, genitive, with article; from "euthuno" (to make or guide straight); hence, "a steersman or pilot." "Euthus." adjective—"straight."

LISTEN (bouletai); verb, present tense, third person, from "boulomai" (to wish, will, determine). A modern rendering might be "determines."

EVEN SO (houtos kai); lit., "thus also."

THE TONGUE (he glossa); article and noun, feminine, nominative. Some English words are derived herefrom; for example, "glossary," and "epiglottis."

A LITTLE (mikron); adjective, neuter, nominative, from "micros.-a.-on" (little). It occurs in microscope, microcosm, micrometer, and other words.

MEMBER (melos); noun, neuter, nominative. It means a member of the body, but is also used of believers as part of the body of which Christ is Head.

IS (estin); verb, present tense, from "eimi." Its position at the end of the sentence is for emphasis. The tongue IS a fact, IS little, but . . .

AND (kai); conjunction.

GREAT THINGS (megala); adjective, neuter, plural; from "megas, megale, mega" (great) compare "megaphone."

BOASTETH (auchei); verb, present tense, from "aucheo" (to boast or brag). Some versions have one word for these two, namely, "megalauchei."

BEHOLD (idou).

HOW GREAT (helikon); adjective, neuter, singular, from "helikos.-e,-on" (how great).

A MATTER (pur); noun, neuter, accusative; the word means "fire"; compare "pyre," and "pyrometer."

A LITTLE (heliken); adjective, feminine, accusative (see above). Lit., "how great."

FIRE (hulen); noun, feminine, accusative, from "hule" (wood, forest).

KINDLETH (anaptei); verb, present tense, from "anapto," a compound of "ana" (up) and "apto" (to light, kindle); hence, "to light up, set fire to."

The whole sentence reads, "How great a fire, how great a wood it kindleth."

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## THE OMNIPOTENCE OF GOD

The Lord God Omnipotent reigneth." Here is perhaps the most impressive "five word" phrase in the English translation of Scripture (Rev. 19:6). If one believes at all in God, he cannot but believe that He is Almighty. Less than this is utterly inconsistent with His glorious Being and Character (Matt. 19:26). A true believer cannot possibly think of God as other than possessing, rather containing in Himself, *all* power and *all* authority, *all* might and *all* dominion.

Thus He manifested Himself to Abraham (Gen. 17:1). The Name there is El-Shaddai, as also in Psalm 91:1, the context of which is beautifully illustrative of the Name. The derivation is by no means certain.

If from "Shadad" which means, "He laid waste," the thought presented to the mind is that of an invincible and irresistible conqueror, one against Whom it is impossible to harden oneself and prosper (Job 9:4). "Woe to him that striveth with his Maker. Let the potsherd strive with the potsherds of the earth" (Isa. 45:9). There may be contained the word "shad" (Breast) within the Name. If so, it signifies that which is rich and exuberant, life-sustaining and gracious, a might in tenderness, the gentleness that makes great (Psalm 18:35). Yet again, the Name may be derived from "diy" (sufficiently) and so signify One Who is sufficient and free from all dependence. Possibly all three words are employed or implied in the giving of this wondrous Name of God, for He is strong in power, glorious in grace, and infinitely free. The believer may indeed boast of such an One as his God for ever and ever (Psalm 48:14).

The Name "Elohim" (Genesis one and frequently in Scripture) is from "el", meaning "strong", and thus signifies the "One Who is Able." But "JEHOVAH" is the personal "Name" of God. Its derivation, if it has any, is unknown to any save God Himself. It is a Name He will not give to another. Like Himself, it cannot be comprehended. Yet the Name, though used in Genesis two and often in the Scripture, printed LORD in our English Bibles, is especially emphasised in connection with the coming down to deliver Israel from Egypt (Ex. 6:3 with 3:7,8) the performance of His oath to Abraham and Isaac and Jacob, the

## THOUGHTS FROM THE WORD OF GOD

fulfilling of His gracious covenant. Thus, as "Elohim" brings before us "One Who is Able," this other glorious Name reminds us that "He is *WILL-ING*." Thus there is a double presentation of power. The two Names occur together in Gen. 7:16 and 2 Chron. 18:31 and often.

There is yet a further Name. "Adonai," suggesting "Sovereign Lordship," "Rule" and "ownership" (see Numbers 14:17). David the King recognised the Lord God and One Whom he called "my Lord" (Ps. 110:1). Great as he was, The Sovereign Lord is infinitely greater. Ruler as he was, there was a ruler over him. The word is also translated by the Holy Spirit into "Kurios" (Lord) in some instances. The word "despotes" (despot) is used in Acts 4:24, 2 Tim. 2:21, Jude 4 and Rev. 6:10, and indicates absolute rule and authority, and the word "dunastes" (signifying "power") is found in 1 Tim. 6:15, coupled with the words "Blessed and Only."

God, as we have seen, is first called Almighty (El-Shaddia) in Gen. 17:1. Notice the words, "I will" and "thou shalt" in the context, and compare with Romans 4 and Hebrews 11, concerning the promised Son. God is He Who is "Able to perform" and "Able to raise up from the dead." Life and death are in His authority. Omnipotence is manifested in the resurrection of Christ (of Whom Isaac was a figure) from the dead. The Name is last used in Joel 1:15, coupled with the "great day" and His power over His enemies. Elsewhere the word occurs 47 times in the Hebrew Scriptures, and of these 31 are in Job. Note particularly Chapters 32:8, 33:4, 34:10-12, 35:13, 37:23, 40:2. In the New Testament the Name, "Pantokrator" (ALL-mighty) occurs first in 2 Corinthians 6:18, and last in Revelations 21:22. In the book of Revelation are nine occurrences. It is used by the Lord Jesus Christ in Chapter 1:8.

The Omnipotence of God is not doubted by a *believer*, even a professed believer, though the fact is not always so real in the experience as it should be. The words of Job in Chapter 42:2, and those of Jeremiah in chapter 32:17, express this precious part of truth. Scripture also records how a representative natural man, and that a greatly privileged person, in Nebuchadnezzar, was brought to an acknowledgement of God's infinite might. (Dan. 4:35), this experience being but a foreshadowing of the ultimate triumph of God in this very earth where He is forgotten and opposed, where man is, as he thinks, master. Further, *Demons* and their ruler, the Evil One, will be compelled to submit at the last, as they did in Egypt

(the gods of Egypt) and in the conquest of Palestine (cf. Ex. 12:12, and Phil. 2:9-11). And the Lord's power over demons and the elements is manifested again and again in the Gospels.

Omnipotence is seen in the work of Creation and sustaining alike. "All things were created by Him and for Him." "He is strong in might not one faileth." "He spake and it was done." See also Hebrews 1:3.

It is seen in connection with Redemption; that of Israel from Egypt, where, as we have seen, the victory was not merely over men, but over the "gods." Much more so is Omnipotence seen in the work of Christ on the Cross. All through His earthly life He was opposed by the unseen legions of evil spirits. "They compassed Him about like bees" when He was suffering on the tree. But He destroyed them in the Name of the Lord (Ps. 118:12). "He spoiled principalities and powers, and made a shew of them openly, triumphing over them in it" (Col. 2:15). He is "mighty to save," to set free the captives of the evil one, but how great is the power that took the guilt of a great number whom no man can number, and remove *all* the sin from them, and present those so redeemed, accepted in His Person, before the Father! His resurrection was a supreme manifestation of Almighty power (see Rom. 1 and Eph. 1). Solemn, as well as glorious, is the thought of future judgment in the light of God's omnipotence (1 Cor. 15:24-27).

Summarising our thoughts, we observe that "belief" in a Creator Who is not Almighty is illogical and inconsistent. It is utterly unsatisfying, for none can meet the need of the creature, realising the *power* of evil and the evil one, except One Who "above them" (Ex. 18:11). The believer may, therefore, well rejoice in being brought into fellowship with the Almighty God, Who is *able*, "Able to make all grace abound," "Able to do above all that we ask or think," "Able to subdue all things unto Himself," "Able to succour them that are tempted," "Able to save to the uttermost." "He is God, the faithful God" (Deut. 7). This God is *our* God, even for ever and ever.

Further Scriptures for suggested meditation are — Job 36:22; Psalms 62:11, 72:18, 111:6, 147:5; Isa. 40; Jer. 10:12; Hab. 3; Phil. 3:21; Rev. 4; Rom. 9:4 ("over all").

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\* Yet the Holy Spirit seems to associate the Name with His words in Ex. 3:14, and the words of Rev. 1:6 would appear to be His explaining.

## "O Wind . . . O Wind . . ."

Continued from page 3

permission of tribulation? Surely that of the Spouse, "Let my Beloved *come into His garden, and eat His pleasant fruits.*" Does this imply He was outside? Chapter 5, verse 2, shews He was at the door (cf. Rev. 3:20). But here, there is a glad response, a loving petition to the Beloved, a petition He answered forthwith,—*"I am come into My garden, My sister, My Spouse."* Here He had a right to be, but He does not come in until His own beseeches Him. The church is in a Laodicean condition, but the Lord calls, "Behold, I stand at the door, and knock: if *any man* hear. My voice, and open the door, I will come in to *him* and will sup with *him*, and he with Me" (Rev. 3:20). Here is a promise to the *individual*, but in our song, the Bride, the Church, opens the door. Is there here a prophecy or promise of a reviving of the Church?

Further, the Spouse invites Him to "eat His pleasant fruits." HIS, not hers, though it be the produce of the garden. Would there have been any fruit at all, were it not for the fountain, the well of living waters, and streams from Lebanon? And what fruit for the refreshing of the Lord does His church offer Him today? O the barrenness! O the need of revival! O that the church might hear HIM say, "I am come into My garden, My sister, My spouse. I have gathered My myrrh with My spice; I have eaten My honeycomb with My honey; I have drunk My wine with My milk." All is HIS, and to His Father's glory. Ah, this would be reviving indeed. And think of the resultant blessing to those He calls "Friends" and "Beloved"! "Eat . . . drink, yea drink abundantly."

May this all be translated into the experience of the saints as a whole! "Wilt Thou not revive us again, that Thy people may rejoice in Thee?"

## DISOBEDIENCE

This is an unpleasant word in the ears of many, because to obey others to whom respect is due, is objectional to self-opinion and pride. Children do not, in these days, obey their parents, and are often undisciplined in schools. Wives fail in regard to the command in Ephesians 5:22, 33. Servants—and this is a word abhorrent to the rebel heart of man—resent the authority of masters, and in many cases dare to dictate to them. The

general result in society is a tendency for every man, and woman, to do only what pleases him or her; this is the core of humanism. Such sad consequences are foretold in Scripture, for example, in 2 Timothy 3:1-6.

It is unspeakably solemn when the plain statements and commands of God in Holy Scripture are set aside, and human opinions, such as humanism consists of, takes their place. Such an attitude is one of defiance. Attempts to destroy the God-appointed weekly rest day, and that by use of government legislation, is an example. It is true that the Lord's Day is primarily for the saints, but God Himself worked six days, and rested on the seventh, thus establishing a principle, later crystallized in the Decalogue. The fact that now the first day is the Lord's Day does not alter the principle that one day's rest in the week is good for man. But legislators in this and other countries ignore Divine principles.

Further, the phenomenal increase in gambling, which is but a modified form of stealing (for the winner has rendered no service meriting his gains) is the result of legalizing this form of folly—rather Sin—and so making it "respectable." Other possible laws illustrate man's defiance of God, such as that which will legalize in some circumstances, the sin which brought Sodom to destruction, and such as will permit the physician or surgeon to interfere with the course of nature, or rather the command of God as set forth in Genesis 2:28. The willing ignorance or blindness of men in the houses of parliament is solemn to contemplate, for their actions will surely bring the wrath of God upon a nation whose people's *best* interests they ought to preserve and promote.

But how much disobedience is to be observed amongst those who profess and call themselves Christians. Into how many "churches" and chapels can one enter, and see all the women with a head covering as enjoined in 1 Corinthians 11:1-16? Too often, the remark is made, "Oh, that is Paul's opinion," or, "it was only intended for his day." But Paul spoke by the Spirit of God, and such reasonings are evidence of an unsubject heart and will. A woman has no more right to attend "Christian services" with her head uncovered than a man has to wear his hat on such occasions. The writer grants that very many sisters in the Lord have never had the matter brought before them, and so act in ignorance. Ministers and older sisters are at fault in failing in their responsibilities.

Then, again, how many woman, particularly younger ones, adopt the dress which is the fashion

of the day. That professing Christian women should wear clothing which exposes a considerable part of the body is not only offensive to believers who wish "to walk and to please God," but it is a snare and a temptation to young men (and older ones too). If Paul would refrain from eating and drinking certain things for the sake of the consciences of weaker ones, how should not a believing woman guard against tempting others, however unconsciously or unintentionally, by being "in the fashion" of the day! These words may be resented, but let the reader beware, for we must all (that is, Christians) appear before the Judgement Seat of Christ, that every one may receive the things done in his body, *according to that he hath done, whether it be good or bad*" (2 Cor. 5:10). Paul says "we," so he does not refer to *eternal* judgment, for Christ died for his salvation. But he knew it was possible to be "disapproved" (not a castaway) in regard to the coming Kingdom of Christ. Should not every believer, men or women, desire an *abundant* entrance into that kingdom? The Lord grant it, for His Name's sake!

#### WAR WITH THE LAMB (concluded)

But Christ is King of kings and Lord of lords, and the final victory is His. May we be amongst those that "are with Him, called and chosen and faithful."

The above is the gist of an address given some twenty odd years ago by the editor. Since then, the development of ecumenism and its amazingly rapid growth in the past year or two, illustrates the "enmity" of the natural man against the truth. Scripture is no longer regarded as inerrant; "religious" men and their leaders openly refuse to be bound by the Word of God. Though professing a love for, and working hard to produce, a "unity" of Christendom, they have already caused "disunity" and have sown the seeds of discord in professing "churches." In time, the true saints of God will know the heavy hand of opposition and even now they are conscious of a feeling of dislike toward themselves. And all this apart from the open violence against the word of the truth of the Gospel in many parts of the world.

But "our God shall come and *shall not keep silence*; a fire shall devour before Him, and it shall be very tempestuous round about Him . . . But unto the Wicked God saith . . . These things hast thou done, and *I kept silence*; thou thoughtest that I was altogether such an one as thyself; but I will reprove thee, and set them in order before thine eyes" (Ps. 50). The last word is with God. The

immediate outlook is dark but, "if God be for us, who can be against us?"

#### NOTES ON MEMORIZED VERSES

##### HEBREWS 7

23. *Many*, though the priesthood was continued (see Num. 20:25-28). 24. *One Priest*, Who cannot die "Unchangeable" means also "not passing over" to another. The one-ness and inviolability is an indictment of Romish pretensions. 25. His unceasing intercession guarantees their "final" salvation, once secured by His death. 26. Only such an One was "becoming" to us in our constant need. 27. A further rebuke to Rome's claims,— "this He did ONCE." 28. Nor are any *so-called* priests made by a Divine oath.

##### HEBREWS 8

1. A summarizing, "Such an High Priest" (see ch. 7:26) 2. True Tabernacle (see John 1:14—"dwelt" means "tabernacled"). 3. Gifts and Sacrifices. Only Christ could offer gifts first. Aaron had need of *sacrifice first*. (see Heb. 10:5 and note difference in order of words in Eph. 5:2) 4. "Earth," "according to the law," "shadow" all a contrast with Christ's priesthood. 5. Though the pattern was of God, it was but a shadow. 6. "More excellent," "better," even as He has a "more excellent Name" (ch. 1:4). 7. "Faulty," not from God's standpoint, but because of human weakness. 8. Hence, in the wisdom of God, a new covenant. 9. The first Israel broke (Jer. 31:32). Hence they forfeited His "care" (regard) for them. 10. But His sovereign purpose He WILL perform. 11. *Divine* teaching will result in knowing Him. That is true today. 12. "Merciful" means because of propitiation. A similar word was used by the publican (Luke 18:13) 13. Now the new covenant is in operation, the first is designated "old."

##### HEBREWS 9

1. "Worldly" not in the wrong sense, but as contrasted with "heavenly." 2. "A Tabernacle" (compare and contrast ch. 8:2). 3. The first was called the "door," often in the earlier books of Scripture. The veil screened the Holiest from the eyes of the priests in their daily ministrations. 4. 5. The ark and its contents (see article in last issue) 6. Daily service (see ch. 7:27). 7. Yearly. The Day of atonement. The high priest *alone*, with blood (not his own, but another's). 8. The Holy Spirit "shews" (signifying). Where? In Scripture, to which the writer constantly appeals. 9. It was a "parable" (figure) for an appointed season. The conscience was not quieted a goal was not reached. 10. Until an appointed season of setting things straight or erect. 11. Tabernacle (see ch. 8:2), not of this building (lit., creation) 12. He entered in ONCE: redemption is ETERNAL, accomplished when He said, "It hath been finished." 13. In this, and the previous verse, we are taken back to Lev. 16 and Num. 19. In Christ there is both propitiation and cleansing (see 1 John 1:7 and 2:2). The standpoint of the epistle is that of these two chapters in the O.T. 14. His OWN blood (see Lev. 17:11). "It is THE blood that maketh atonement." The animal sacrifices could not give ease to the *conscience*. (see chs. 9:9, 10:2, and 10:22) 15. "Testament" may be read as "covenant." Under the old, men transgressed (see ch. 8:9). Those who receive the promise are "called" (see Rom. 8:28:29). 16, 17. A will is not effective until death has taken place. In a sense it is also a covenant, which, however, depends on the *will* of the covenanter. Here it is GOD's will. 18.

The giving of blood is the giving of life. The Lord Jesus laid down His life, poured out His blood, the blood of the covenant (see Matt. 26:28). 19. 20. This refers to the old covenant. Great is the stress upon the blood, for God appointed this as a type of the precious blood of Christ. 21. 22. The theme is continued. Solemn, then it is, to despise "the blood of the covenant" (see ch. 10:29). 23. A distinction between the patterns (examples) and the heavenly things themselves. Israel wishes to retain the shadows. Rome has returned to them, but hers is a spurious imitation. 24. His atonement is complete and for ever. 25. 26. Not often (as Rome's masses) but ONCE FOR ALL. Christ sacrificed HIMSELF. 27. Man dies once, but there is an "hereafter." 28. So Christ died once, but there is a blessed "hereafter" for those who look for Him.

HEBREWS 10

1. What the Law has cannot "make perfect," that is, bring to a goal. 2. Otherwise, if the conscience of

sins had been dealt with, a repetition of the sacrifices would not have been needed. 3. But there was no removal, but a remembrance of sins. 4. Impossible (cf. Rom. 8:3). 5. Sacrifice and offering, such as an earthly priest could bring. But Christ made offering and sacrifice, being sinless (Eph. 5:2). Christ's incarnation was with a view to death. 6. 7. No pleasure, because they, in and of themselves, were not effective. Christ is in the Scriptures, in the unrolling of the scrolls at their beginning. 8. 9. Because things offered under Law, were not the full expression of God's WILL, Christ, knowing, and in complete accord with, that will, came, delighting to do the Father's will (see Ps. 40) 10. In the "prepared" body (v. 5) offered in sacrifice, Christ has sanctified His people (see Heb. 2:11, and 13:12) 11. "Can never." How much less the Roman sacrifices, so-called. 12. "This MAN (1 Tim. 2:5)...sat down," and there, at His Father's right hand, He will be until He appears the second time.

SUGGESTED DAILY READINGS

"IF THE LORD WILL."—FEBRUARY, 1968

Day	READING		LEARNING	
	Psalms	John	Job	Hebrews
1	119 9-16	7 19-31	37 12	7 23
2	17-24	32-53	13	24
3	25-32	8 1-14	14	25
4	33-40	15-32	15	26
5	41-48	33-45	16	27
6	49-56	46-59	17	28
7	57-64	9 1-12	18	8 1
8	65-72	13-25	19	2
9	73-80	26-41	20	3
10	81-88	10 1-13	21	4
11	89-96	14-30	22	5
12	97-104	31-42	23	6
13	105-112	11 1-19	24	7
14	113-120	20-38	38 1	8
15	121-128	39-57	2	9
16	129-136	12 1-16	3	10
17	137-144	17-30	4	11
18	145-152	31-50	5	12
19	153-160	13 1-19	6	13
20	161-168	20-38	7	9 1
21	169-176	14 1-18	8	2
22	120	19-31	9	3
23	121	15 1-15	10	4
24	122	16-27	11	5
25	123	16 1-22	12	6
26	124	23-33	13	7
27	125	17 1-13	14	8
28	126	14-26	15	9

SUGGESTED DAILY READINGS

"IF THE LORD WILL."—MARCH, 1968

Day	READING		LEARNING	
	Psalms	John	Job	Hebrews
1	127	18 1-14	38 16	9 10
2	128	15-27	17	11
3	129	28-40	18	12
4	130	19 1-24	19	13
5	131	25-42	20	14
6	132	20 1-18	21	15
7	133	19-31	21	16
8	134	21 1-14	23	17
9	135	15-25	24	18
10	136	Acts 1 1-26	25	19
11	137	2 1-24	26	20
12	138	25-47	27	21
13	139	3 1-16	28	22
14	140	17-26	29	23
15	141	4 1-22	30	24
16	142	23-37	31	25
17	143	5 1-16	32	26
18	144	17-28	33	27
19	145	29-42	34	28
20	146	6 1-15	35	10 1
21	147	7 1-21	36	2
22	148	22-36	37	3
23	149 & 150	37-60	38	4
24	Proverbs 1 1-19	8 1-17	39	5
25	20-33	18-25	40	6
26	2 1-22	26-40	41	7
27	3 1-20	9 1-22	39 1	8
28	21-35	23-43	2	9
29	4 1-27	10 1-16	3	10
30	5 1-23	17-29	4	11
31	6 1-19	30-48	5	12

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# THOUGHTS FROM

TO  
MAINTAIN  
A TESTIMONY  
FOR GOD'S  
GRACE AND  
TRUTH

FOUNDED  
BY  
PERCY W.  
HEWARD

# THE WORD OF GOD

AND

# THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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FREE

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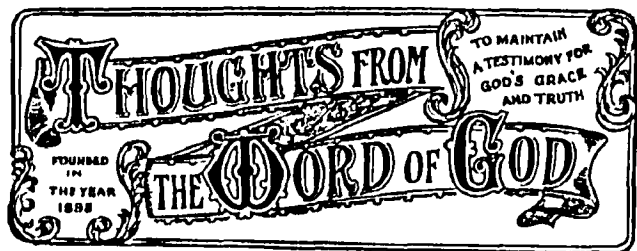
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"Trust ye in the LORD for ever:  
for in the LORD JEHOVAH is the  
Rock of ages."

Isaiah 26:4 (margin).

"I love, I rebuke, and chasten"

Ah! Yes, HE abideth;  
His word will not break,  
If even He chideth,  
He doth not forsake;  
And, though He chastiseth,  
Hath ever in view  
Your good; He deviseth  
All blessings for you.



### WORDS OF ENCOURAGEMENT

**"Whether it be by life, or by death"**  
Philippians 1:20. The apostle was in prison, but he expected release, for he said, "I know that I shall abide and continue with you all," "that your rejoicing may be more abundant in Christ Jesus for me by my coming to you again."

Nevertheless, he was quite ready to leave this life should God so will. Indeed, he had a "desire to depart, and to be with Christ, which is far better." Again, to quote his own words, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be *by life, or by death*." Either were acceptable to him, so long as Christ was exalted; "to have died was gain" to him, but he yearned over the saints at Philippi.

Many saints have a fear of death, which is natural, for it is an enemy and has a sting. Yet what does the apostle tell the believers at Corinth? "All things are yours: whether . . . *life or death*." These are the saints' possessions, at the disposal of a sovereign Lord, to be made good to them as and when He wills. "All are yours; and ye are Christ's and Christ is God's." These are truly words of encouragement, and should help to remove the fear of death. No wonder Paul says, "to have died is GAIN." Moreover, there are the precious words in Romans 8—"Who shall separate us from the love of Christ? . . . For I am persuaded, that *neither death nor life . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord.*"

Poem to Help Christian Experience—No. 282

"Lord, to Whom shall we go? Thou hast the words of eternal life"

O Lord, to Whom shall we repair,  
Who lovest with unchanging care  
The host of Thy redeemed?  
Words of eternal life Thou hast;  
May we receive and hold them fast;  
Be all Thy words esteemed!

Ah, Lord, this is an evil day,  
The hearts of most are turned away

From Thy pure words inspired;  
Desiring things the eyes can see,  
Freedom they claim, yet not in Thee,  
For Thou art not desired.

O Lord of everlasting grace,  
From Whom the world averts its face,  
Yea, turns its back on Thee,  
Despite Thy words of warning sent,  
The nations yet will not repent;  
They love captivity.

And but for grace should we not be  
Still in a state of enmity  
'Gainst Thee, the glorious LORD?  
But now we love Thee, though our love  
Is weak, yet seek we things above,  
Where Thou art, e'er adored.

O may the Father's love still be  
Within us consciously, that we  
This world may never love;  
Its pride, its pleasure, pass away;  
May we His perfect will obey,  
And thus our calling prove.

And what a prospect Thou has set  
Before Thy chosen; they shall yet  
Behold Thee face to face;  
With nought communion then to mar,  
They shall not worship from afar.  
Praise, praise for sovereign grace!

### GOD FORESAW EVOLUTIONARY THEORIES

PERCY W. HEWARD

The unbiased, (and debasing), "theory" of evolution is not merely a nineteenth century "novelty" of a few, adopted unscientifically by the many. It is part of an ancient scheme of the enemy, and dates back,—back into antiquity. Thus we find theories of imaginary beings, half man and half animal, and the so-called gods of heathendom were a variety of "evolved men."

But God foresaw. He is not unmindful of this attack on His *creative work*: always preparatory for an attack on *redemption*. Evolution makes "sin" a mere activity of "development." The denial of *the fall* is its essential centre, and with it the need for the death of Christ is altogether driven out. Observe the stress on "*after* (according to) his kind" in Genesis 1:11, 12. There is normally *variation within species*, or within certain prescribed limits. And "reversion to type" illustrates this deeply important thought. There are, indeed, *parallels in different "kinds,"* but there is not a normal change from one to another. Parallels never demonstrate "descent," but rather show the *order* of Him Who planned ALL, and Who sets His hall-mark where, and as He pleases. Man's primary relation to the beast was plainly RULE (Gen. 1:28). Sin tremendously altered this, and man became conquered, and *like* the beasts

(cf. Ps. 49:12, 20). He has a fear of them, and they kill him. For Adam there was not a "help" among the *beasts*: there was an essential and definite contrast. But God, in sovereign warning, looking on man's PRIDE, caused the very first head in "the times of the Gentiles" to become as a beast for seven years (Dan. 4:30-35), and, strikingly, the last head, the climax of man's day, the "superman" of men, is called "the beast" (Rev. 13:1-4). This is the revealed goal of "devolution"—the reverse of evolution,—and the following of the devil, instead of hearing and heeding the Voice of God. God foresaw and worded all accordingly.

The first suggestion of the enemy contained an attack on God, and the germ of "evolution," "Ye shall be as gods," or "as God." The *essential* difference between man and God is ignored. A development, and evolution, which is at the back of mythology is assumed. Thus the devil reveals his link with the nominally "scientific" idea. It is strictly *unscientific*, for there is no "knowledge" as to evolution: is it not "guess-work" throughout? But true "science" is "knowledge." All who accept evolution are "theorists" not "scientists" in so doing. They have never seen it, nor found its demonstration, nor proved its application, and they "know" this, if not biased. They build up an hypothesis, albeit *without* a beginning, and *without* an example: and *with* (not "without" this time) many "missing links," and (must we not add?) *with* many "fakes," euphemistically called "restorations" from odd bones? There is nothing more tangible as real "evidence." It is to cast dust in the eyes to identify (a) the discoveries of science (fossils, etc.) with (b) the ever-changing inferences of some who may have discovered them. Just as a man may be a successful miner without understanding at all the *chemistry* of coal, so is it possible to be skilled in collecting specimens, and yet to be unskilled in classifying or dating them. The power to "find" is not the power to "reason." The spheres of "science" and "inference" are distinct. Evolution does not belong to the former. If "scientists" keep strictly to knowledge they must confess they cannot say a word about the evolution of species. Let them not press *their* "philosophy" because they have skill in *another* sphere. A "lawyer" may sift evidence better than they, and even an ordinary man may be less unbalanced than a "specialist," when attractive theories are before us. An enthusiast may be most "credulous" as to points that attract him, in his own "inferences" from specimens he has discovered. Yet he may be quite wrong. We frankly acknowledge that the believer *does* accept "revela-

tion." But we do thank God for its simplicity and harmony, alike contrasted with the strain of evolution on credulity to imagine that the *less* caused the greater, and that the unorganised produced that which is organized, without any directive will or purpose, although the general evidence tends rather to suggest that things uncontrolled go on toward confusion, and even disintegration.

"Evolution" has no room for God's sudden judgments, and it virtually denies His right to act as and when He wills. It has no room for the Lord Jesus and His substitutionary death for sinners, no room for the "new creation" in Him, no room for a tender gospel to lost sinners, and the salvation of the unfittest. It makes the "bondage of corruption," and the internecine strife of the groaning animal world a stage of improvement instead of the result of *sin*. Finally, it has no need for Christ to come again and restore a thorn-cursed earth, any more than for Him to bear the sins of *fallen sinners*.

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#### PREDICTION AND MAN'S ACCOUNTABILITY

Scripture prophesied what Judas would do. But he was just as accountable. Some have failed to see this: but they make a serious mistake. The son of perdition went his own way: he was not a machine: his sin was his own self-will. God foreknew all: and God recorded beforehand what Judas would have done, whether *recorded or not*. Let us remember—either God does *not* know the future, or He *does* know it. The first alternative would deny His Deity, and infringe on His power as to revealed blessings to come, and His ordering of the "times and seasons." Since, therefore, He foreknows all, prediction does not alter anything. *The events prophesied would take place, even if not prophesied.* The prediction does not make them more certain; it is a statement of what is certain, in accord with God's infallible knowledge. The *revelation* of God's view of all does not make a man act. And may we not add that, as Isaiah 10:7 shows in another connexion, man does not mean to do what God has declared He will bring about? Hence there is a full emphasis on the sin of man's will. *If* a sinner had any rightness of attitude, the prediction would cause him to tremble concerning the evil. Though God foreknows, it will *not* deter him: this (not the carrying out of the action) should be the *tendency* of

*Continued on page 17.*

## YOUNG PEOPLE'S COLUMNS

## The Cross

God's servant Paul wrote, "God forbid that I should glory, save in the cross of our Lord Jesus Christ" (Gal. 6). What does he mean?

We may think of the cross as a thing of wood. Indeed, it is called by that very name,—“the tree” or “wood.” The Romans, who ruled over the Jews when the Lord Jesus lived on earth, used a cross, on which they nailed men who were guilty of crimes, as a punishment. It always ended in their death. Most people think of the cross as an upright pole with a cross piece near the top, so that the hands were stretched out to right and left. But the word really means “a stake,” and the hands were probably placed one over the other above the head and one nail driven through both. It was a cruel form of punishment, for it meant a lingering death, and the practice was to hasten the end by breaking the legs. This however was not so in the case of the Lord Jesus. (John 19)

Moreover, all this was done publicly, for every one to see, and most of the clothing was taken away. There was nothing more shameful that a person could endure. We may, therefore, understand a little those words about the Lord Jesus,—“He humbled Himself, and became obedient unto death, even A death of A CROSS.” (Phil. 2)

Bearing in mind that the cross is also called a “tree,” we find these words in Deuteronomy 21,—“And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree . . . he that is hanged is the curse of God.”

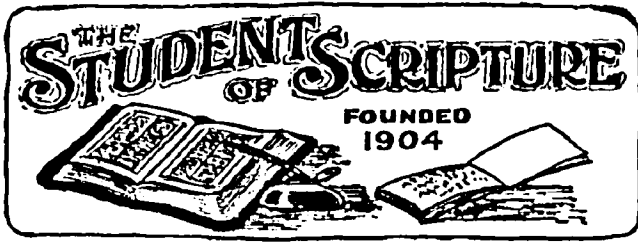
If then we are brought to realize the great “sinfulness of sin,” we shall feel that WE deserved such a death, and will ask ourselves why the Lord Jesus “endured the cross” (Hebrews 12), since He did *nothing* “worthy of death,” and *nothing* that deserved the “curse of God.” On the contrary, as one of the thieves said, “This Man hath done *nothing* amiss;” also the Roman officer said, “Certainly This was a *righteous* Man.” (Luke 23). The answer to our question is found in 1 Peter 3, “For Christ also hath once suffered for sins, the *Righteous One in the place of unrighteous ones*, that He might bring us to God.” Again in chapter 2, we read,—“Christ suffered for us . . . Who His own self bare *our* sins in His own body on the tree.” Yet again, “Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, “Cursed is every one that hangeth on a tree.” (Galatians 3).

Twice Peter accused the Jews of causing the death of the Lord Jesus. In Acts 5,—“The God of our fathers raised up Jesus, whom ye slew and hanged on a tree” (see also chapters 10 and 13). But, although that nation is guilty of His blood, God has over-ruled their sin to make a salvation for a countless number of sinners, for it is clear, from the Scriptures we have read that Christ took their place. *Their* sins, *not* His, He took and bore the curse, *as if they were His*. And God has raised Him from the dead, as a proof that what He has done in life and in death is well-pleasing to Him.

But what does all this mean to the reader? Can you include yourself in the “US,” already mentioned? Paul said, “The preaching of the Cross is to them that perish foolishness, but to US which are *saved*, it is the power of God” (1 Cor. 1). So that, what we think of the Cross of Christ is a test whether we are foolish or wise, whether we are saved or unsaved. If our sins were not borne by the Lord Jesus when He died on the cross, we still have them upon us *as a burden*. But who feels the burden of sin? Not all, for to many the cross is a foolish thing. But how precious are the words of the Lord Jesus,—“Come unto Me, all ye that labour (that is, to be weary and faint) and *heavy laden* (with the burden of sin) and I will give you rest” (Matt. 11). Those who do come find that *their* sins were *laid* on Christ when He suffered on the cross. May some readers be led to such a Saviour!

How can I understand the Cross—  
That dark and solemn mystery?  
Did not my God enlighten me,  
I could but see defeat and loss.  
Why should a Holy One and Just  
Be hated, scorned, rejected, killed  
By evil men who only willed  
To lay His honour in the dust?  
If One so righteous and so true  
Unrighteousness should suffer here,  
How doth the love of God appear:  
How doth His justice come to view?  
Such questionings do oft arise  
Within the unenlightened mind,  
For is not man by nature blind?  
Can truth be seen by carnal eyes?  
The Cross a stumbling-block will be  
To Jews, to others foolishness  
But they its wisdom will confess  
Who know the might of Calvary.

*Continued on page 20*



**"THE FORM OF GOD"  
"THE FORM OF A SERVANT"**

Philippians 2:1-11

What are we to understand by the above profound expressions concerning our Lord Jesus Christ?

It may help if we consider first the latter expression, namely, "the form of a servant." It may be mentioned that the word "form" (morphe) in Greek is the same in both expressions. (Young's concordance.)

We must not limit the expression, "the form of a servant" as merely indicating the Lord's outward appearance or demeanour, which the English word form might at first suggest to the mind. Truly the Lord's pathway was cast in humble circumstances, partaking nothing of earth's greatness or glory. Other expressions in this context would also confirm, "made in the likeness of men," "being found in fashion as a man," Partaking, as He did, of flesh and blood of the seed of Abraham, there was nothing outwardly to differentiate Him from other men. He was made in all things like unto His brethren. (Heb. 2:14-18.)

The expression, "the form of a servant," conveys much more than outward appearance or demeanour. It conveys the Lord's character and calling. He came to serve. "I am among you as He that serveth" (Luke 22:27). Not to be a bond-servant of men, but of His Father in heaven. As it is written, "Behold My Servant Whom I uphold, Mine Elect, in Whom My soul delighteth." And as a servant the Lord's words and work were given Him to say and to do, and in this His filial obedience His joy was fulfilled. (John 5:19-30; 8:26-28.) I delight to do Thy will O My God. (Ps. 40:8.)

We may now consider the expression, "the form of God." As the expression "the form of a servant," conveys the essential calling and character of the Lord in the days of His flesh while on earth, so the expression, "the form of God," conveys like truth, namely, that the One to Whom the apostle refers, even our Lord Jesus Christ, pos-

sessed the essential nature and divine attributes of Deity. "He was with God and was God" (John 1:1).

But in continuation of God's gracious unfolding, He Who was originally, from eternity, in the form of God, and Who counted it not robbery, an usurpation, to have an equality with God, in condescending love for our redemption emptied Himself by taking the form of a servant; though remaining Himself, for God as to His essential nature and divine perfections cannot change. In simple words, "Though He was rich, yet for our sakes He became poor, that we through His poverty might become rich." His richness in glory was laid aside, and yet more than this, in that being found in fashion as a man, He humbled Himself and became obedient unto death, even a death upon a cross. (II Cor. 8:9.)

The concluding verses of this inspired unveiling are concerning the Lord's exaltation. "God hath highly exalted Him." In His Name every knee is to bow in lowly homage, of things in heaven and things in earth, and things under the earth, and every tongue is to confess that Jesus Christ is Lord to the glory of God the Father.

And through God's grace may we not forget that the supreme purpose of this intimate unveiling concerning our Lord Jesus Christ is that we ourselves should have the mind of Christ. "Let this mind be in you which was also in Christ Jesus." And if indeed we have the mind of Christ it follows that we shall be like Him in everything, even to walk, as He walked (I John 2:6).

R. L. WHEELER.

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**PREDICTION AND  
MAN'S ACCOUNTABILITY**

Continued from page 15

the prediction in itself. Its "influence" (in itself) should be in the direction of hindering. Hence men are manifestly without defence. Whenever an utterance is given with Divine unveiling of the principle that God will withdraw judgment, or restrain awhile, if a sinner or a sinful nation repents (Jer. 18:5-8) this is not an *absolute* prediction but the attitude which the reader should take is clearly indicated. O that this may help us in our prayerful meditation on this solemn and deeply important subject, that God in all things may be glorified.

P.W.H.

## INSPIRED WORDS INSPECTED

No. 96

**"For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."**

Heb. 6:16-18

FOR (gar); causative particle; second word in sentence.

MEN (anthropoi); noun, masculine, nominative, plural, from anthropos.

VERILY (no word in Greek text).

BY (kata); preposition meaning "down," but when used with "swearing," is rendered "by."

THE GREATER (tou meizonos); article and comparative adjective, genitive case; used as a noun.

SWEAR (omnuousin); verb, third person, plural, indicative; from "omnuo" (to swear); present tense.

AND (kai).

AN OATH (ho horkos); article and noun, masculine, nominative. "The oath," that is, in general, meaning all oaths among men. "The lion" is used to denote all such creatures. The expression is used generically. This phrase occurs at the end of the sentence, that is, in an emphatic position. The order of words is literally, "and of all, to them, strife an end unto (with a view to) confirmation, the oath."

FOR eis); preposition meaning "into" or "unto." May be rendered, "with a view to."

CONFIRMATION (bebaiosin); noun, feminine, accusative—bebaiosis—from the verb, "bebaioo" (to make steadfast, confirm, ratify, establish—Heb. 2:3).

IS (understood).

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

AN END (peras); noun, neuter, nominative, meaning "end, extremity, conclusion."

OF ALL (pases); adjective, feminine, genitive, from "pas, pasa, pan" (all).

STRIFE (antilogias); noun, feminine, genitive, from "antilogia," a compound of "anti" (against) and a derivative of "lego" (to speak). Hence, "to speak against," that is, (the noun) "contradiction."

WHEREIN (en hoi); preposition, and relative pronoun, dative, meaning "in which," that is, in which figure or illustration, or manner.

GOD (ho Theos); article and proper noun, mas-

culine, nominative.

WILLING (boulomenos); verb, present participle, nominative; from "boulomai" (to will) "thelo" also means "to will," but, according to one authority, "boulomai expresses the inward predisposition . . . from which the active volition proceeds." The use of the present participle is frequently to denote character and continuance. With God it is unchangeableness.

MORE ABUNDANTLY (perissoteron); adjective, comparative form, neuter, accusative, agreeing with "to ametatheton." From "perissos" (over and above, more than enough, overflowing, abundant). Although our word is an adjective, in its neuter form it is used adverbially, as in 1 Cor. 15:10.

TO SHEW (epideixai); verb, infinitive, from "epideiknumi," a compound of "epi" (upon) and "deiknumi" (to shew); hence "to shew up, demonstrate, prove." The tense is aorist here, and may read, "to have shewn."

TO THE HEIRS (kleronomois); noun, masculine, dative, plural, with article; from "kleronomos," a compound of "kleros" (a lot, a portion—as assigned by lot) and "nomos" (law, usage, custom). Inheritors, or heirs, are those who receive a portion legally. The heirs of promise have a right conferred upon them, but 'tis of grace.

OF THE PROMISE (tes epaggelias); article and noun, feminine, genitive; from "epaggelia," a compound of "epi" (upon) and "aggelia" (message brought); hence, "a message brought up to," so "a promise." The promise (see verse 13, and Gal. 3:29).

THE IMMUTABILITY (to ametatheton); article and noun, neuter, accusative; from "a" (deprivative, equivalent to "un-" or "in-"), "meta" (with, but in composition may mean transition or change), and "tithemi" (to put, set, place). Hence, our word means "not to be changed in place," that is, "unalterably determined."

OF HIS COUNSEL (tes boules autou); article and noun, feminine, genitive, and personal pronoun, genitive; from "boule" (determinate will or counsel) see "boulomai" above.

CONFIRMED (emesiteusen); verb, aorist, from "mesiteuo" (to mediate, intercede, interpose).

IT (not in text).

BY AN OATH (horkoi); noun, dative, from "horkos"—see above.

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

BY (dia); preposition, "through."

TWO (duo); numeral adjective, "two."

IMMUTABLE (ametatheton); adjective, genitive, plural; see above, "immutability."

THINGS (pragmaton); noun, neuter, plural, genitive, from "pragma" (a thing done). Here the word and the oath.

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

WHICH (hois); relative pronoun, dative, plural.

IT WAS IMPOSSIBLE (adunaton); adjective; a compound of "a" (-un, -in, -im) and dunatos (power or strength); hence, "without power," and so "impossible." God has all power, but there are some things He cannot do, because of His infinitely holy and righteous character.

TO LIE (pseusasthai); verb, infinitive, aorist, from "pseudo" (to speak falsely, to lie).

GOD (Theon); proper noun, masculine, accusative. These last three words are idiomatic, in that an infinitive verb has an accusative for its subject

WE MIGHT HAVE (echomen); verb, present, subjunctive, from "echo" (to have, to hold).

A STRONG (ischuran); adjective, feminine, accusative, from "ischuros, -a, -on" (strong, mighty).

CONSOLATION (paraklesin); noun, feminine, accusative; from "paraklesis," a compound of "para" (beside, alongside) and "klesis" (a call); hence, "a calling alongside," to encourage or comfort. So our word means, "comfort" or "encouragement."

WHO HAVE FLED (hoi kataphugontes); article and participle, masculine, plural, nominative, from a compound of "kata" (down) and "pheugo" (to flee); hence "to flee down" to somewhere.

FOR REFUGE (this thought is included in the above word, which, being in the aorist tense, may, with the article, be rendered. "the ones having fled for refuge.")

TO LAY HOLD UPON (kratesai); verb, infinitive, aorist; from "krateo" (to be, strong, mighty, powerful). With genitive, has the thought of gaining, attaining to. In ch. 4:14, it is rendered, "hold fast."

THE HOPE (tes elpidos); article and noun, feminine, genitive, from "elpis" (hope).

SET BEFORE (prokeimenes); participle, feminine, genitive, agreeing with "hope"; from "prokeimai," a compound of "pro" (before) and "keimai" (to lie); hence, "lying in front" (the same word as in ch. 12:2).

US (not in text).

### TRUTH PROCLAIMED TO HOSTILE HEARERS

#### Some Thoughts on John 10:1-31

The Lord Jesus had healed a man born blind. This man not only received physical sight, but "the eyes of his heart" were also enlightened.

Not all at once, however, but from regarding the Lord as a prophet (John 9:17) and "a man of God," he came to know the Lord Jesus as LORD, because He revealed Himself as "the Son of God." The fruit of this Divinely-imparted knowledge was worship." And he said, Lord, I believe. And he worshipped him." Prior to this, the Pharisees "cast him out," so that he was no longer regarded as in the fold of Judaism. But he had found the Lord; rather, the Lord found him.

It was as a direct sequence of these events that the Lord uttered those solemn words, "For judgment am I come into this world, that they which see not might see; and that they which see might be made blind." Some Pharisees there said, "Are we blind also?" "Jesus said unto them, If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth." (9:39-41).

### THE HOSTILE HEARERS

Immediately following this solemn declaration the parables of "the Shepherd" and "the Door" were uttered, and it is clear that they were spoken to the same audience of Jews, including the Pharisees. What does the record reveal of their moral condition, their mentality? First (a) *they were self-righteous and self-satisfied.*—"We see." They did not feel or acknowledge their need. They searched the Scriptures (5:39), they know the letter, but were ignorant of the Spirit Who inspired them. Secondly (b) "they understood not (*did not know*) what things they were which He spake unto them" (10:6). Thirdly (c), *they were a divided company*, some saying, "He hath a demon, and is mad." Others said, "These are not the words of him that hath a demon. Can a demon open the eyes of the blind?" How near to the unpardonable sin was the first utterance! (compare Mark 3: 29-30, and context). "There was a division therefore *again* among the Jews for these sayings." And so will it ever be where sound doctrine is taught in the power of the Holy Spirit. Fourthly (d), *they attempted to lay to Christ's door the reason for their doubts.* "Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly" (10:24). The Lord's answer was as before (ch. 5:36). His works were the evidence of His Messiahship, and when He spoke of the relationship of Himself to the Father, "I and My Father are One," they took up stones again to stone Him. Self-righteousness, spiritual ignorance, division, irreverence, blasphemy, laying the blame for their doubts on the Lord, these culminated in a positive rejection of God's Sent One,

the ultimate fruit of which was, "They crucified Him." But what is the Lord's judgment? How does *He* account for this evil condition of heart? "But ye believe not, because ye are not of my sheep, as I said unto you" (10:26). How this condition of things is paralleled in Christendom today! Many claim to be in the flock of Christ, but what are the marks of the sheep—the Lord's "beautiful flock"? First we need to know what is revealed in these two parables concerning the Shepherd, Himself.

*God's Shepherd came at the appointed time and in the right way*

There were some who "came before" the Lord Jesus (8), falsely claiming to be sent for the deliverance of the people. Such He described as "thieves and robbers." Each one was such as "climbed up some other way," that is, other than entering in by "the door of the sheepfold." This fold is clearly the Jewish community, for Christ called them still "the lost sheep of the house of Israel." Whoever the "thieves" and "robbers" were, they were intruders, and their "coming" was in order "to steal, and to kill, and to destroy" (10). Such is the description of all who falsely claim to be "shepherds," whether before or after Christ. Indeed, may not the portrait thus painted have been a picture of the Pharisees who were then "before" the Lord Jesus, that is, in His presence. Solemn are His searing words to them as recorded in Matthew 23. The Lord speaks of the wolf "coming" and "snatching" and "scattering" the sheep, when the "hireling" is in charge of the sheep which are "not his own." The "church" had not yet been formed, so the Lord's words were primarily concerned with the state of things in Jewry, but were they not also prophetic? Listen to Paul's parting words to the elders of the church in Ephesus,—*"Take heed therefore unto yourselves, and to all the flock in (not over) which the Holy Ghost hath made you overseers, to feed (to shepherd) the church of God, which He hath purchased with His Own blood. For I know that, after my departing shall grievous wolves enter in among you, not sparing the flock"* (Acts 20:28, 29). So, although the meaning of the words,—*"All that ever came before Me are thieves and robbers,"*—may not be fully understood, it is plain that there are even today "false shepherds" who can only be described as "antichrists," for "anti" means not only "against," but "over against," that is "instead of." All such point to the coming of the "Idol-shepherd" (Zech. 11:17, and see the context).

*The True Shepherd comes to the Fold*

That there were those "before" Him, implies

that, when *He* came, it was at an *appointed* time. —*"The time is fulfilled"* (Mark 1:15)—, the time of which Paul speaks,—*"But when the fulness of the time was come, God sent forth His Son, becoming of a woman, becoming under Law, to redeem them that were under the Law"* (Gal. 4:4, 5). Those "under the Law" were in the Jewish "fold," though indeed there were others to be redeemed who were "not of this fold" (John 10:16). The time of the Lord's first advent is said to be "now once in the end of the ages" (Heb. 9:26). If the Lord will, to be continued.

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### The Cross Continued from page 16

How can a man with God be just  
Or with the Holy One be pure?  
Who can the coming wrath endure:  
Who dare his "righteousnesses" trust?  
Against the thoughts of human pride,  
Man's evil way and mental dross,  
God sets the wisdom of the cross,  
Salvation through the Crucified.  
For on the Cross uplifted, Christ  
Bore mine iniquities, the sum  
Of past and present and to come!  
Himself, in love, He sacrificed.  
"'Tis finished,' He in triumph cried  
He bowed His head, His spirit gave,  
And to the uttermost will save  
All whom His death hath justified.  
"Christ crucified" shall be my theme,  
And let the preaching of the cross  
Refresh my soul; all else is loss,  
Or foolishness, or idle dream.  
O may the love that brought Him here  
To suffer unto death, impel  
My soul to love and serve Him well  
Until from heaven He appear.

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### WHAT IS THE NATION OF BELIEVERS?

1 Peter 2:1-12, and Exodus 19:5-6, and  
Deuteronomy 7:6-9

It is not an uncommon thing for those who own the Name of Christ to make mention in prayer, conversation and writing of "our nation" in reference to an earthly nation with its political set-up. While we do not question the earnestness and sincerity of our fellow saints (believers) who use this and other kindred expressions (such as realize his *heavenly* calling. At a time when there "our land," "our country," "the home country" etc.), we do question in the light of holy Scripture whether such expressions help the believer to

is so much worldliness in the Church, the Lord's people should seek to be clear in thought as to the line of demarcation between the *true* Church and the world and to express this in word and action so that the *holy* position of believers may be manifestly definite and without compromise to the glory of God.

Some may be wondering why *general* revival is delayed when there is so much consideration given to the subject in special meetings, prayer leagues, and literature of all kinds. That God is going to give revival there is not the slightest doubt, but the essential fact is that *He will give it in His own way and only according to His word*: (let us never make any mistake about that). Let us be clear in our minds that God is *not* going to give revival to bolster up the credit of any *earthly* nation or to make things more secure for that nation and He will not honour any prayer for revival which has that motive in view. What is the nation that God is going to revive and take to heavenly glory? The answer is to be found in the words of 1 Peter 2:9 where we read, "But ye are an *elect* race (that is the true Church of born again believers), a *holy* nation, a people for God's possession . . ." This is *the true* nation to which we who are redeemed with the precious blood of Christ belong. Are we conscious of our *heavenly* citizenship or do we drag the Name of Christ down into the dust to promote the fame of an earthly nation which decidedly rejects HIM?

There never was a day when national pride was so in evidence as today; not a nation on earth is free from it and this is in accord with the prophetic words uttered by the Lord Himself as we read in Luke 21:29, 30, ". . . behold the fig tree and all the trees; when they now shoot forth . . ." Let every true disciple of the Lord Jesus Christ beware of the nationalistic spirit which is permeating the whole earth and conscripting the affections of men, women and children, to draw them away from God and His beloved Son. The Holy Spirit is calling us in these days to become "Body conscious," and to see and act on our "oneness" as a blood bought people who are bought individually to become members of the ONE body of Christ. If our affections are divided and we think, speak and act in terms of earthly nationalism, let us better postpone PRAYING for REVIVAL until we repent of such a line of conduct. But if we are prepared to go forth unto our Lord and Saviour Jesus Christ without the camp as a holy nation, then (and only then) can we with confidence pray for and expect HIS mighty reviving.

S. J. DUCE

## MAN SINCE THE FALL

### A word especially to younger believers

The fact of the fall of man in the Garden of Eden is recorded in Scripture, and it is attested by his subsequent history. If there had been no fall, much of that history would be inexplicable. God's plan and purpose have not been defeated. It may seem to have been thwarted by Satan's success in his evil work, but all will be over-ruled for the glory of God's Holy name.

It is, indeed, being over-ruled even now, and, we may say, from the very day in which Adam so grievously failed, and involved in his offence the whole human race. (Rom. 5:12, 1 Cor. 15:22)

God has been pleased to display, through the history of fallen man, (a) His providence, (b) His witness, and (c) His plan, so far as His people, by faith, can preceive it.

### The Providence of God

In the beginning God made provision for man's sustenance. The ground brought forth the herb and the fruit-tree, though man was required to dress and keep the garden in which these gifts of food were produced. Man was never intended to be idle. It was as true, in his unfallen condition, as it is today. "If any would not work, neither should he eat." But work then was not attended with the same hardship and disappointment as often it is now.\*

After the fall, God still, in His mercy, made provision for the bodily needs of His creatures. "Cursed is the ground for thy sake. In sorrow shall thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face, shalt thou eat bread. (Gen. 3:17-19) Do we not see here the grandeur of God, as well as His tender mercy? How unlike man, so often vindictive and revengeful! Since that solemn seventh day, God has kept His word of providence. Genesis 8:22 has been fulfilled, and still "He maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." (Matt. 5:45) "For the earth, which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." (Heb. 6:7) Such passages may be multiplied and history does not record an universal famine, that is, where the harvest has failed in every part of the earth, unless it be as recorded in Genesis 41, but even then God had provided against the seven lean years. Man has every reason to be grateful to His Maker

*God's Witness to Himself*

The fall of man was a background for God's declaration of judgment and mercy—Changeless judgment on the serpent, Chastening judgment on man, yet coupled with mercy as to providence. Mercy is further seen in the promise of the "Seed of the Woman"

The history of the human race reveals *the fact of God's control*. It is not that He excuses sin, far less causes it, for it is hateful to Him, yet He bears witness to His own holy character in the commands He has given,—for example, the Ten Commandments—for the punishment of wrongdoing, whether in nations or individuals.† His forbearance and long-suffering are particularly manifested in His sparing those who so daringly opposed Him, in not cutting them off instantly. We think of Cain, of Nimrod, of Pharaoh.

He has also borne witness to His desire for fellowship with His creatures as seen in His choosing out, and fitting for Himself, Abraham and Moses, amongst others. These men, whose characters stand out in such vivid contrast with their evil contemporaries, shewed what God could and would do by His grace and power.

So it will be clearly seen that, awful as the fall of man has been, irremediable except when grace has laid hold upon individuals, it has afforded the God of Glory the means whereby, in His sovereignty, His wondrous attributes shine out upon such a dark background. "How unsearchable are His judgements and His ways past finding out (Rom. 11:33).

*God's Plan is manifested*

God's Plan of Salvation was sovereignly purposed from eternity. He Who foresaw‡ the fall of man planned the remedy. Hence though sin is so abhorrent to the Holy One, He was not unprepared for the marring of His work by the adversary. Nay, He met the transgression by a promise, which, in the fulness of time He has kept, in the sending forth of "His Son, becoming of a woman, becoming under law." (Gal. 4:4)

As by man came sin, and death, so by Man (the last Adam, the Lord Jesus) came righteousness, redemption, and life. Therefore, the history of the special family of mankind, springing from Adam, separated from the other families of the same father at a point in time, must be of special interest to a believer, remembering, as he will, that the fall has occasioned this choice of a family in order that God's plan might be fully

†His foreknowledge did not lead God to change His plan, for "He is in one mind," He changeth not.

brought to fruition.

This aspect of separatedness meets us throughout the scripture,

Firstly, there is the line of Seth, culminating in Noah, who was God's witness standing alone in the midst of a world at enmity with God. The line of Cain is thoroughly of the world.

Secondly, the Call of Abram, to separate himself from home and Kindred, with the promise of blessing to all the families of the earth through his seed, that is, Christ. (see Gal. 3:16)

His immediate seed, Isaac, had two sons, but the younger, Jacob, afterwards called Israel, became the father of the Chosen Nation, from whom, as concerning the flesh, Christ came.

Thirdly, this nation, then, was separated to God in special blessing, not shown at once, for the bondage in Egypt was a necessary part of the chastening, in His wise purpose; for it revealed the incorrigible nature of man, as well as the wicked rebellion of the human heart, as displayed by Pharaoh.

The deliverance, by redeeming blood, from the oppressor, the bringing into a land of great blessings, the period of peace under Solomon, the gradual declension, and the lapse into abominable idolatry, brought Israel into a further captivity lasting 70 years. (see Jeremiah 25:11:12, Daniel 9:2)

The Restoration under Nehemiah and Ezra manifested God's gracious concern for His people and the working out of His purpose, leading up to the coming of Christ.

For the history of the Jews between the close of the Old Testament and the opening of the New Testament, we have to rely on the uninspired records of men. There are some few encouraging features, but—the greater part of that history is a record of scheming, planning, political expediency and constant use of war and murder.

Much of it is very painful reading, because the Jews themselves were split into factions, and were opposing one another.

Yet God was maintaining His witness and guarding the "seed," so that, when the Lord Jesus was born, it was in the City of Bethlehem, for it could be traced that Joseph was of the City and Lineage of David.

Truly, our God is great in wisdom and might, He is not to be turned from His purpose. How the saints should adore Him, Who has thus commanded light to shine out of darkness, Whose counsel will stand, Who will do all His pleasure!

## NOTES ON MEMORIZED VERSES

## HEBREWS 10

13. The footstool of His feet (see Acts 7:49). 14. *Being* sanctified, yet *having been* perfected. Full salvation leads to holiness 15. 16. The witness of the Holy Spirit is His putting His law in heart and mind. 17. Divine forgetting because of the One Offering. 18. Hence no further need of sacrifice. Rome "nullifies" this by the "mass." 19. Nothing less than the holiest of all. 20. "New" means "freshly slain," and perhaps suggests the ever-efficacious value of the precious blood of Christ. 21. The house of God (see ch. 3:6). 22. An evil conscience shuts out from communion, but this the sprinkling (of blood) has dealt with. The washing *may* suggest acceptance as priests. 23. "Let us," three times. Without wavering. The word means "not to incline or bend," and so unyielding. We have One Whose promise is faithful. 24. 25. "Consider" is the same word as in chapter 3:1. If we truly consider Him, we shall have one another in our mind. The means are the assembly and mutual encouragement. "That Day" is near. 26. 27. There was, under the Law, no sin-offering for presumptuous sins. 28. Sins of ignorance were forgiven, but despisers suffered the Law's penalty (see Mark 3:28-30). 29. A warning against backsliding. 30. The Lord will judge *His people*. 2 Corinthians 5:10 and 1 Peter 4:17, 18 may be parallel passages. 31. The Living God (see ch. 3:12, and context, also ch. 9:14, and 12:22). 32. The "illuminated" are not immune from afflictions. 33. 34. Endurance may include companionship with the persecuted. Heavenly "goods" are better than earthly. 35. 36. A further warning to saved ones. There is future "reward" and "promise," depending on doing the will of God. There is no encouragement to carnal security. 37. Christ is coming soon. 38. 39. Drawing back robs the believer of a sense of God's pleasure in him. Only a *life of faith* enables endurance to the end.

## HEBREWS 11

1. A definition of faith. "Substance" is the word "person" in chapter 3:1 and implies reality. Faith is of God. It may also mean "title-deed." 2. The good report is a *Divine* testimony. 3. Only through faith (not science) can there be any understanding. Evolution is opposed to what is here stated. 4. The Divine testimony to Abel is that he approached God by way of sacrifice. 5. To Enoch that he *pleased* God by walking with Him. 6. A further definition of faith. It knows GOD IS, and it seeks Him. 7. The Divine testimony to Noah is that he *acted* in faith, believing in a coming judgment. 8. To Abraham, that he *obeyed* the call of God. 9. 10. Here he only had a tent, as also did his son and grandson. The *influence of faith*. The City with the foundations was his goal and hope. In it also ours, or are we earth-bound? 11. 12. Isaac's birth was a miracle (see Rom. 4:17-21) "Stars," the heavenly seed, "Sand" the earthly. 13. "These ALL," all previously mentioned. 14. Do we "declare plainly" what we are seeking? 15. 16. "Opportunity" means a "season" (appointed) but such was not taken, because they had turned their backs on the old life. 17. 18. A testing which proved his faith (cf. James 2:21, 22) and shewed his fear of God (Gen. 22:12) 19. He knew God could raise Isaac (cf. Gen.

22:5, "come again") 20. Faith testified to, but failure not mentioned. "Things to come"—a vision of faith. 21. Faith and worship mark the end of a pilgrimage (described as days few and evil, Gen. 47:9) 22. A faith that was proved real (see Exodus 13:19) 23. A faith overcoming natural fear. 24. A faith overcoming natural desires. 25. A faith overcoming natural pleasures. 26. 27. Egypt, with its treasures, seen in their inferiority, and forsaken. "Reward" (see ch. 10:35). Moses our example. "Seeing . . . invisible." Faith is spiritual sight. 28. *He* kept, suggesting God honoured *his* faith rather than theirs. 29. But *their* faith was in that they believed promise of God through Moses. (Ex. 14:13-14) 30. The faith of Joshua shared by the people. 31. The faith of a Gentile—"I know . . . for we have heard" (Joshua 2:9-10). 32. The book of Judges records, not only sad failures, but precious examples of faith. 33. 34. Faith is that which overcomes. Various names, Daniel, for example, will occur to the mind. 35. Faith is ready for God's will, whether it means life or death (cf. Phil. 1:20). 36. 37. Varied are the persecutions (think of the Roman Inquisition and Communist tortures of mind and body) meted out to those, 38, of whom the world was not worthy. 39. Yet there is the Divine record (testimony) of their faith. 40. But they will not be "made perfect"—reach the goal—apart from us.

## HEBREWS 12

1. The witnesses are the Divine testimonies to the faith of His elect. We *look back* to them and *forward*, in the race, and, 2, *unto* Jesus, Who endured; note "set before," relating to Him, in this verse, and "us" in first verse. 3. The word, "consider" is different from that in ch. 10:24 and 3:1, where it means to take thorough notice of; here it is a word from which "analogy" is derived. It seems to confirm the words of the Lord Jesus, (John 15:20-21). 4. They had not been martyred for their faith, as some (see ch. 11). 5. They had not grown as they should (ch. 5:11-14), and now they are rebuked for not remembering. 6. Chastening is a proof of God's love (see Rev. 3:19). 7. 8. Chastening is good for us. Hence, we are neither to "despise" it, nor "faint" under it (v. 5) 9. Another analogy. The Father of *spirits* acts as does a wise father of our flesh. The humanist rejects this part of Christian ethics, as he does all God's truth, being virtually an atheist. 11. An "afterward," but only for the "exercised" ones. 12. 13. But some may faint, and need encouragement. 14. Peace, but not apart from holiness. 15. "Lest any one." One person may cause defiling of "many." "Fail" is to come short, get left behind in the race. 16. 17. Esau stands as a solemn warning. It is possible to lose blessing here, and reward "in that Day," though not life, for that is eternal. 18. Not, that is to say, at Sinai. 19. Not to be spoken any more. Compare, "He added no more" (Deut. 5:22). The last commandment was, "Thou shalt not covet," that is, not have a desire (see Rom. 7:7). 20. No wonder they could not endure. See 2 Cor. 3, 7, 13, and context—"could not." 21. Moses' feelings not recorded in the Old Testament. 22. But ye are come, that is, by faith. Sion and Jerusalem here are heavenly. These Hebrew Christians have a heavenly calling (ch. 3:1). 23. "Made perfect," that is, brought to a goal (see Rev. 6:9). But still awaiting resurrection. 24. The foundation of all this blessing, the atonement and mediatorship of JESUS.

THOUGHTS FROM THE WORD OF GOD

**SUGGESTED DAILY READINGS**  
"IF THE LORD WILL"—APRIL, 1968

Day	READING		LEARNING		Day	READING		LEARNING	
	Proverbs	Acts	Job	Hebrews		Proverbs	Acts	Job	Hebrews
1	6 20-35	11 1-16	39 6	10 13	16	16 1-17	18-28	21	28
2	7 1-27	12 17-30	7	14	17	18-33	19 1-20	22	29
3	8 1-19	13 1-24	8	15	18	17 1-28	21-41	23	30
4	20-36	13 1-15	9	16	19	18 1-24	20 1-21	24	31
5	9 1-18	16-37	10	17	20	19 1-14	22-38	25	32
6	10 1-16	38-52	11	18	21	15-29	21 1-25	26	33
7	17-32	14 1-18	12	19	22	20 1-15	26-40	27	34
8	11 1-16	19-28	13	20	23	16-30	22 1-16	28	35
9	17-31	15 1-21	14	21	24	21 1-16	17-30	29	36
10	12 1-28	22-41	15	22	25	17-31	23 1-17	30	37
11	13 1-25	16 1-18	16	23	26	22 1-15	18-35	40 1	38
12	14 1-18	19-40	17	24	27	16-29	24 1-13	2	39
13	19-35	17 1-15	18	25	28	23 1-18	14-27	3	11 1
14	15 1-17	16-34	19	26	29	19-35	25 1-12	4	2
15	18-33	18 1-17	20	27	30	24 1-18	13-27	5	3

"IF THE LORD WILL"—MAY, 1968

"IF THE LORD WILL"—JUNE, 1968

Day	READING		LEARNING		Day	READING		LEARNING	
	Proverbs	Acts	Job	Hebrews		Proverbs	Acts	Job	Hebrews
1	24 19-34	26 1-32	40 6	11 4		Song of Songs	1 Cor.	Job	Hebrews
2	25 1-13	27 1-20	7	5	1	8 1-14	3 1-23	41 13	11 35
3	14-28	21-44	8	6		Isaiah			
4	26 1-28	28 1-31	9	7	2	1 1-15	4 1-21	14	36
5	27 1-27	1 1-17	10	8	3	16-31	5 1-13	15	37
6	28 1-14	18-32	11	9	4	2 1-22	6 1-20	16	38
7	15-28	2 1-16	12	10	5	3 1-11	7 1-19	17	39
8	29 1-27	17-29	13	11	6	12-26	20-40	18	40
9	30 1-16	3 1-18	14	12	7	4 1-6	8 1-13	19	12 1
10	17-33	19-31	15	13	8	5 1-12	9 1-14	20	2
11	31 1-31	4 1-25	16	14	9	13-30	15-17	21	3
12	Ecclesiastes	5 1-21	17	15	10	6 1-13	10 1-22	22	4
13	1 1-18	6 1-23	18	16	11	7 1-16	23-33	23	5
14	2 1-11	7 1-25	19	17	12	17-25	11 1-17	24	6
15	12-26	8 1-22	20	18	13	8 1-22	18-34	25	7
16	3 1-22	9 1-16	21	19	14	9 1-21	12 1-13	26	8
17	4 1-16	23-39	22	20	15	10 1-15	14-31	27	9
18	5 1-20	17-33	23	21	16	16-34	13 1-13	28	10
19	6 1-12				17	11 1-16	14 1-20	29	11
20	7 1-18	10 1-21	24	22	18	12 1-6	21-40	30	12
21	19-29	11 1-18	41 1	23	19	13 1-22	15 1-20	31	13
22	8 1-17	19-36	2	24	20	14 1-20	21-40	32	14
23	9 1-18	12 1-21	3	25	21	21-32	41-58	33	15
24	10 1-20	13 1-14	4	26	22	15 1-9	16 1-24	34	16
25	11 1-10	14 1-23	5	27		2 Cor.			
	12 1-14	15 1-16	6	28	23	1 1-24	42 1	17	
	Song of Songs				24	2 1-17	2	18	
26	1 1-17	17-33	7	29	25	3 1-18	3	19	
27	2 1-17	16 1-16	8	30	26	4 1-18	4	20	
28	3 1-11	17-27	9	31	27	11-25	5 1-21	5	21
	1 Corinth.				28	20 1-6	6 1-18	6	22
29	4 1-16	1 1-17	10	32	29	21 1-17	7 1-16	7	23
30	5 1-16	18-31	11	33	30	22 1-25	8 1-24	8	24
31	6 & 7	2 1-16	12	34					

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# THOUGHTS FROM

TO  
MAINTAIN  
A TESTIMONY  
FOR GOD'S  
GRACE AND  
TRUTH

FOUNDED  
BY  
PERCY W.  
HEWARD

# THE WORD OF GOD

AND

# THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

Vol. 68, No. 3

JULY to SEPTEMBER, 1968

FREE

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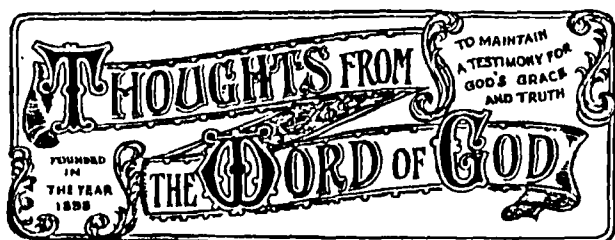
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"THOU wilt keep him in peace,  
peace, whose mind is stayed on  
THEE."

Isaiah 26:3.

Dear Lord, how long ere I shall be  
With Thee in Thy pure light,  
Freed from my flesh captivity,  
Arrayed in garments white?  
I know my times are in Thy hand,  
I would not ought gainsay.  
I love Thy will to understand  
As I await "That Day."  
And yet, my God, Thy word is clear,  
'Tis better far to be  
With Christ "at home," that place so dear  
To one redeemed like me.  
Still, I would run my course with joy,  
Faithful until the end,  
And bring forth fruit none can destroy.  
This would I "apprehend."

S.J.D.



### WORDS OF ENCOURAGEMENT

**“Remember, O LORD . . . Remember not . . . Remember Thou me . . . O LORD.”** How condescending is our gracious God that He, by His Spirit, caused David to utter these words in prayer. For can He forget (Isa. 49:15)? But the saint who knows “the plague of his own heart” desires that

Psalm 25:6, 7  
God remember not the sins of his youth, yes, and those of later age. Many a reader, as well as the writer, recall certain words or actions, concerning which he has sorrowful recollections, especially such as hurt some dear relative or fellow believer. And how much more painful the memory if the offended one is no longer in the flesh, and unable to hear our confession of fault. Then the prayer of David becomes personal. But our God is gracious and merciful. Our sins have been put away, for Christ bore them “in His Own Body on the tree.” And God, in His sovereignty, will not to remember them against His elect. “He will speak peace unto HIS people and to His saints; *but let them not turn again to folly*” (Ps. 85:8).

God loves to be reminded of His Own gracious attributes,—“Remember, O LORD, Thy tender mercies and Thy loving kindnesses, for they have been ever of old.” This last phrase means “everlasting,” and so unchanging. They are abundant—note the plurals—for God is “rich in mercy.”

And each individual saint may use the closing petition—“Remember Thou me.” And why? Not for our “goodness,” but for His, perhaps for righteousness of His Own dear Son, Whose “goodness” is before us in Psalm 16:2, 3. What encouragement we have here,—once “Remember not” and twice, “Remember.” Does not this add stress to those meaningful words, “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need” (Heb. 4:16.) “How good is the GOD we adore.”

Poem to Help Christian Experience—No. 282

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.”

Eye hath not seen, nor ear hath heard,  
Nor hath man's heart thereby been stirred,  
Nor can his mind conceive,  
Such things God hath prepared above  
For those who God the Father *love*,  
And who His Word believe.

But they who now in patience wait  
Know something of the royal state  
Which shall be surely theirs;  
For by His Spirit God hath shewn  
“Things freely given” for their own  
When past are earthly cares.

And how the promised joys sublime  
The suff'rings of this present time  
Exceedingly out-weigh!  
The Lord Himself our eyes shall see,  
And even like Him shall we be,  
When cometh soon “That Day.”

“For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eyes seen, O God, beside Thee, what HE hath prepared for him that waiteth for (love, 1 Cor. 2:9) HIM.”

Isa. 64.4

### GOD'S HATRED OF SIN AND THE BELIEVER'S ATTITUDE THERETO Some further topical studies in Psalm 119

#### *Sin and its Punishment*

The sin of man is described in various ways; erring from God's commandments, erring from His statutes, making void His law, keeping it not, forgetting His words, following after mischief, being far from His law, not seeking His statutes, not keeping His word (verses 21, 118, 126, 136, 139, 150, 155, 158). Sinners are “the proud that are cursed,” “the wicked,” “the transgressors.”

Such cannot escape Divine judgment. “Thou hast rebuked the proud.” “Thou hast rodde[n] down all them that err from Thy statutes, for their deceit is falsehood” (118). “Thou puttest away all the wicked of the earth like dross” (119). Such punishment may be meted out even before the final judgment.

#### *The Psalmist's sorrow over Sin*

He had a hatred of evil of all kinds, for his mind was at one with the thoughts of God. And this characterizes every child of God, for He describes sin as “that abominable thing which I hate.” Hear how the psalmist gives expression to his feelings. “Horror hath taken hold upon me, because of the

wicked that forsake Thy law." "Rivers of waters run down mine eyes, because they keep not Thy law." My zeal hath consumed me, because mine enemies have forgotten Thy words." "I beheld the transgressors, and was grieved, because they kept not Thy word." His life was spent in Israel, and their departure again and again saddened him. He was as those who "sigh and that cry for all the abominations done in the midst" of Jerusalem (Ezek. 9:4). And are things any better today? No! for evil men and seducers have waxed worse and worse. But what is the reaction of the people of God today? Are they not becoming used to the sinful departure from the Divine commandments, even sometimes excusing and condoning, particularly "religious" sin? Some believers can even "sit under" the "ministry" of such as are not "sound in the faith." They have little or no experience of our writer's horror, grief and tears, because his God was so dishonoured by the pride and apostasy of man. Is not all this a call to repentance? Shall we not make his prayer ours.—"It is time, LORD, for Thee to work: for they have made void Thy Law" (126).

#### *The Psalmist's personal attitude to Sin*

"I hate," he writes, every false way." He does not excuse himself. Nor will truly godly persons. Although, like righteous Lot, seeing and hearing, they feel their souls vexed by men's unlawful deeds, they are not merely censorious, but will judge themselves "Remove from me the way of lying; and grant me Thy law graciously" (29). Incline my heart unto Thy testimonies, and not to covetousness" (36). "Turn away mine eyes from beholding vanity: and quicken Thou me in Thy way" (37). Hence he prays, "Order my steps in Thy Word, and let not any iniquity have dominion over me" (133). His godly fear he confesses in verse 120,—"My flesh trembleth for fear of Thee, and I am afraid of Thy judgments." Compare also Habakkuk 3:16. What was his safeguard? "Thy word have I hid in mine heart, that I might not sin against Thee" (verse 11).

#### *Persecution*

"All that will live godly in Christ Jesus shall suffer persecution." The psalmist lived centuries before Christ came into the world, yet, like Moses, he esteemed the reproach of Christ (Heb. 11:26). This is part of our subject because persecutions come out of the sinful human heart. The life of a truly godly person is a reproach both to the irreligious and the mere professor of the Christian faith. Christ came a Light into the world, but "men loved darkness rather than light" (John 3). Princes also did sit and speak against me."

"Princes have persecuted me *without a cause*" (23 and 161). The proud "dealt perversely with me *without a cause*" (78). He was not given justice in the courts, and his sufferings, like those of Christ, were not merited. The proud derided him (51), forged a lie against him (69), digged pits for him (85), oppressed him (122). The wicked robbed him (61), waited for him to destroy him (95), laid a snare for him (110). "Many are my persecutors and mine enemies" (157). "I am small and despised" (141). "They persecute me wrongfully . . . they had almost consumed me upon earth" (86, 87). But did all these trials discourage or sour him, or destroy his confidence in God or cause him to give up meditation in the Scriptures? No! Read all these verses again, and note the "buts," indicating his godly reaction, and expressed determination to stick to God's testimonies (21). Moreover, he committed himself to God. "Deliver me from the oppression of man." "Plead my cause, and deliver me: Quicken (or revive) me according to Thy word" (134, 154).

May we fellow-pilgrims, be such as follow this servant of God, who surely was one of those "who through faith and patience inherit the promises."

### THE UNSELFISH MISSIONARY

EPAPHRODITUS (Greek name suggestive of what is charming and beautiful) was a faithful servant of Jesus Christ, contemporary with Paul and highly commended by him in his Philippian letter. Despite the brevity of his biography he was evidently a man of sterling worth who had left his mark upon the divine record and bequeathed an example of love and self-sacrifice which we might profitably emulate. His standard of devotion was akin to that of Paul (2 Cor. 12:15). Having been entrusted with the task of conveying the offering of the saints at Philippi to succour their much-loved teacher in prison, he would not spare himself throughout the long and dangerous journey, until he had deposited the precious gift in the apostle's grateful hands. It is a moot question—though with a strong element of probability—that the sickness which befell this "brother, this companion in labour, this fellow-soldier," may have been caused by the hardships of the journey and "the afflictions of the Gospel" suffered on the way or in the capital city. Be that as it may, he certainly illustrated the significance of his name and did not hesitate to spend and be spent in the service of Christ.

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## YOUNG PEOPLE'S COLUMNS

## BUNDLES

We all know what a bundle is; something or things tied up together; so carefully, too, that it does not come undone. The word comes six times in the Bible, but there is also the word "bunch," which is really the same word.

*A Bundle of Money*

The first time we read of a bundle is in Genesis 42. Jacob's sons had come to Egypt to buy corn of Joseph their brother, who knew *them*, though they did not know *him*. They had their sacks filled with corn, but when they opened them, their money in bundles was found there. This filled them with fear, for they thought they would be punished in some way for not paying the price of that food. They were yet to learn that Joseph, although he spoke roughly to them, had a loving heart, and felt for them in their need. By returning their money, he was telling them that the food was a FREE GIFT. Now man does not live by bread alone. And those who do hunger and thirst in their hearts for God's forgiveness and His salvation will find that the FREE GIFT of God is eternal life in Jesus Christ our Lord (Romans 6). How many of our readers possess eternal life?

*A Bundle of Hyssop*

Hyssop is a plant which can be used, when it is bunched together, as a kind of brush. On the day when the children of Israel came out of Egypt, there was death all around them; and their first-born sons would have died also; but their lives were spared, because the doorposts of the houses where they were, had been sprinkled with the blood of the Passover Lamb. A bunch of hyssop was used for this. So their *earthly life* was saved.

But Chris has come, and HIS *precious blood* has redeemed a great number of sinners, who have *eternal life* (see again Romans 6). Have you this life?

*The Bundle of Life*

What a strange expression! Yet we find it in 1 Samuel, chapter 25. David was one whose life was sought by an enemy, but a good woman named Abigail was kind to him, and not only did she bring a store of food for him and his men, but she encouraged him by her words. This is what she said,—“Yet a man is risen to pursue thee, and to seek thy soul; but the soul of my lord shall be bound in THE BUNDLE OF LIFE with the LORD thy God.” David's life was in danger, yet he would not die, because he was in the hand of God. How many readers can say they have the true life—eternal life—and that *their souls* are so

bound up, that they are joined, by grace, to the Lord Jesus?

*A Bundle of Myrrh*

The Song of Songs is about two persons who love one another very much; but they are not ordinary persons. One is a Bridegroom and the other a Bride. The Lord Jesus is called “The Bridegroom” (John 3). So the Bride is a name belonging to those who are joined to Him. Some day, everybody will know how much the Lord Jesus loves His chosen people, for in that day, it will be said,—“The marriage of the Lamb is come, and His Wife hath made herself ready” (Rev. 19). His people say, “We love Him, because He first loved us.” But how do we shew our love if we belong to Him? (See John 14:15, 23). Sometimes, God's people *feel* such love in their hearts toward the Saviour, that they say,—“A BUNDLE OF MYRRH is My Beloved *unto me*” (Song of Solomon 1:13). Why Myrrh? Because it is fragrant. Twice it is called “sweet-smelling” in this song in chapter 5. There is no one so dear and so precious to Christians as Christ. His Name is as ointment (the precious anointing oil) poured forth (ch. 1). We remember Mary's love to the Lord, when she anointed Him, “and the house was filled with the odour of the ointment” (John 12). Can my readers say truthfully,—“His lips are like lilies, dropping sweet-smelling myrrh . . . Yea, His altogether lovely”?

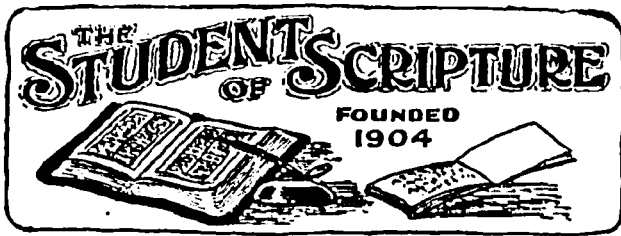
*A Bundle of Sticks*

When Paul, and the people on the wrecked ship were saved, and landed on the Island of Malta, it was very cold and the rain was heavy. The Maltese people shewed much kindness, and kindled a fire. Paul then gathered a BUNDLE OF STICKS to help keep the fire going. What a thoughtful, practical man he was! He was the only cheerful man amongst the 276 people on board when the ship was in the midst of a fearful storm. He said, “Be of good cheer.” “Then were they *all* of good cheer” (Acts 27). Paul not only SPOKE helpful words, but he DID helpful things. Though he was an apostle, a chosen servant, and appointed minister of God, he was not too proud to do menial tasks. What a lesson for you and me!

*Tares Bound in Bundles*

What are Tares? They are poisonous plants that, in their early stage of growth, look like young wheat plants. In Matthew 13, we read of a man sowing good seed in his field, but he had an enemy. This man wickedly sowed tares among the wheat. In time they grew up, as well as the corn,

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### THE REVELATION OF GOD HIS GLORY

There are several words in the Hebrew language which convey the idea of "Glory," but the most common is "KABOD," signifying "weight" or "heaviness." The Greek word "DOXA" is incorporated in the English word "doxology." The root idea is that of an "appearance." The two words, considered together, suggest to the mind a burden of exceeding preciousness—that which is of intrinsic value—and of lustrous, bright, and dazzling appearance. The Holy Spirit alludes to the Hebrew word "weight" in 2 Corinthians 4:17-18, in which the future glory of believers is said to be surpassing and everlasting.

God says, "I am the Lord. That is My Name; and My Glory I will not give to another" (Isa. 42:8). He is the "God of Glory," "The Glorious Lord" (see Isa. 33:21 and Acts 7:2).

The Father is the "Father of Glory" (Eph. 1:17).

The Son is the "Lord of Glory" (James 2:1).

The Spirit is the "Spirit of Glory" (1 Pet. 4:14).

No words, however, can adequately set forth the Glorious Majesty and Beauty of God, and even the words of Scripture will be realised in their fulness, only when the believer stands in the presence of his God, clothed upon with his resurrection body.

We may consider the subject of God's glory as a revelation of His character.

Glory is associated with *His Name* (Deut. 28:58; 1 Chron. 29:13; Neh. 9:5; Psa. 72:19). And names are connected with personal character. His glory is so great that man would be consumed as by fire. Moses was placed in a cleft of the rock as God's glory passed by. Thus grace is seen in the midst of glory, and even then Moses only saw the retreating glory, when God had removed His hand from covering His servant. (Ex. 33:17-23.) Isaiah, another greatly privileged servant of God, was permitted to see the Lord, but trembled in himself at the sound of the words "Holy, Holy, Holy" (Isa. 6:3). If so godly a man was thus affected by a sense of the Glory of God, how will the unredeemed sinner stand before that awful Presence? (see Mal. 3:2; Rev. 1:17; Rev. 20:11).

This essential Glory belonged to the Lord Jesus, and certain ones were privileged to behold that Glory (John 1:14; 2:11) although it was, to a certain extent, veiled in the body of human flesh which He took, but the Glory will be manifested when He comes again.

Although God is personally and unchangeably glorious, He "adds" glory to Himself (with respect to manifestation and recognition amongst men) by what He does, especially in the work of Salvation, seen in the earthly sense in Isa. 63:14, and in the redeeming work of Christ (John 12:27-35). The glory of God's attributes and works are the constant theme of Holy Scripture.

- (a) His throne (Jer. 17:12 and frequently in Revelation).
- (b) The majesty of His Kingdom (Psa. 145:12).
- (c) His power (Ex. 15:6; Isa. 63:12).
- (d) His work (Psa. 111:3; Luke 13:7).
- (e) His eyes (Isa. 3:8; Rev. 1:14).
- (f) His voice (Isa. 30:30).
- (g) His ministry
  - (1) The Law (2 Cor. 3:7)
  - (2) The Gospel (2 Cor. 4:4; \*1 Tim. 1:11).
- (h) His grace (Eph. 1:6 and 14).
- (i) His judgement (2 Thess. 1:9).
- (j) The Body of the Risen Lord (Phil. 3:20).
- (k) The Appearing of the Lord Jesus (Tit. 2:13).
- (l) The New Creation—The Church (Eph. 3:10 with v. 21; Eph. 5:27; and 2 Thess 1:10-12).
- (m) Redeemed Israel (Isa. 46:13) (see also Isa. 4:5 in reference to the restored earthly Jerusalem).
- (n) The whole earth in the Millennium (Psa. 72:19; Isa. 55:13; 60:13).

\*Literally, "The Gospel of the Glory of Christ."

An Indication of His Presence.

The visible Glory of God first appears (by direct mention) in Scripture in connection with the deliverance of Israel from Egypt. The Pillar of the Cloud and of Fire stood between escaping Israel and their pursuers. His Glorious Presence preserved God's chosen, but was a "trouble" to His and their enemies. The same Glory went before them in all their journeys, and, when *the Tabernacle* was erected, the Glory filled the Tent, so that even Moses could not enter in (Ex. 40:34-38). That Glory did not always minister to the comfort of Israel, for when they sinned (Ex. 16:10; 33:9-10) its appearance humbled and judged them, and on one occasion, Aaron and Miriam were chastened by the appearing of the Glory (Num. 12:5-9).

The Glory likewise filled the House which Solomon built for the Lord God (2 Chron. 7:1-3) but, because Israel sinned and wandered into

idolatry, the Holy One of Israel was grieved and the Glory departed (Ezek. 8:4; 9:3; 10:4; 18, 19; 11:22-23) but when the Lord Jesus returns in Glory, and Israel are saved and blessed and again become worshippers of the True and Living God, the Glory will return to the New House of God in a restored Jerusalem (Ezek. 43:2-5; 44:4; Zech:2-5). Then, indeed, "The earth shall be filled with the knowledge of the Glory of the Lord as the waters cover the sea" (Hab. 2:14).

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## THE UNSELFISH MISSIONARY

Continued from page 27

EPAPHRODITUS came from a community that glowed with a warm, spontaneous affection, essentially practical and therefore well-pleasing to God. Small wonder that their accredited messenger shared their virtues and practised the same generous qualities of heart and mind. In this we have a reminder of the far-reaching influence which a godly environment exerts, when the Holy Spirit rules there and gives the Lord Jesus His rightful place in the gatherings of His people. More's the pity when we encounter—as we may—a Christian assembly that is as frigid as it is rigid, almost lifeless, as though its bowels of mercy were locked up in a deep freeze! As the love of many waxes cold in these degenerate days, the words of our Lord are more than ever necessary: "By this shall all men know that ye are My disciples, if ye have love one to another" (John 13:35).

By the mercy of God Epaphroditus was healed and the apostle comforted, though there is no indication that Paul used his gift of healing to achieve that end. God is sovereign in ALL HIS WAYS. How selfless was the invalid, for even in his sickness he was more concerned about his Philippian brethren than about his own infirmity (Phil. 2:26)! Living in a world that is largely egoistic, such a character is an inspiration and a worthy exponent of the Pauline injunction: "By love serve one another" (Gal. 5:13).

## INSPIRED WORDS INSPECTED

No. 97

**"And I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbour, and every man his brother, saying, Know the LORD: for all shall know Me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."**

Hebrews 6:10-12.

AND (kai).

I WILL BE (esomai); verb, future, from "eimi" (I am).

TO THEM (autois); personal pronoun, dative, plural, from "autos, aute, auto" (he, she, it).

A GOD (eis Theon); preposition, meaning "into," and proper noun, accusative. "Eis," however, is used to denote "an intention, purpose, aim, end." And so here. The covenant is with a view to knowing God.

AND (kai).

THEY (autoi); personal pronoun, nominative, plural.

SHALL BE (esontai); verb, future, plural, third person, from "eimi."

TO ME (moi); personal pronoun, dative.

A PEOPLE (laon); noun, masculine, accusative, from "laos" (people), preceded by "eis," used as above. What a glorious prospect for Israel and Judah "in that Day." Present day believers are already thus blessed.

AND (kai).

NOT (ou me); two negatives; one denies a *fact*; the second a *possibility*. The promise is doubly sure.

THEY SHALL TEACH (didaxosin); verb, subjunctive, aorist, from "didasko" (to teach). With "ou me," as here, we have "a form of peremptory negation."

EVERY MAN (hekastos); adjective, meaning "each one"; here it is used as a noun, and being nominative, is the subject of "teach."

THE NEIGHBOUR (ton politen); article and noun, accusative, from "polites" (a citizen). The believer's citizenship is in heaven (Phil. 3:20). A restored city of Jerusalem is promised to Israel.

HIS (autou); personal pronoun, genitive, meaning, "of him."

AND EVERY MAN HIS (the same phrase as above).

BROTHER (ton adelphon); article and noun, masculine, accusative, from "adelphos" (brother). There is a family, as well as a civic, relationship.

SAYING (legon); verb; present participle, from "lego" (to say).

KNOW (Gnothi); verb, imperative, aorist, second person, from "ginosko" (to know).

THE LORD (ton Kurion) article and noun, masculine, accusative, from "Kurios" (Lord). This often translates "Jehovah" in quotations from O.T.

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

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

SHALL KNOW (eidesousin); verb, future, third person, plural, from "horao" (to see, also to perceive—mentally, and so "to know"). Some tenses are derived as from "eido" (to see).

ME (Me); personal pronoun, accusative.

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

THE LEAST (mikrou); adjective, (no article) genitive, from "mikros" (small).

TO (heos); preposition, meaning "until," or "up to."

THE GREATEST (megalou); adjective (no article), genitive, from "megas" (great).

OF THEM (auton); personal pronoun, genitive, plural. This is not in the A.V. The phrase is literally, "from the small to the great of them."

FOR (hoti). See above.

I WILL BE. See above.

MERCIFUL (hileos); adjective, derived from "hilaos" (appeased, propitious). A cognate is in Luke 18:13, where the word, "merciful" is "hilaskomai" (to reconcile by expiation, to propitiate). Peter used "hileos" (be it far from Thee) when speaking to the Lord. He was urging the Lord to pity Himself. See also Hebrews 2:17, where "hilaskomai" is rendered, "to make reconciliation." The idea of atonement is in all these words, as also in "hilasterion" (propitiation—mercy seat).

TO THE UNRIGHTEOUSNESS (tais adikiais) article and noun, feminine, plural, genitive; from "adikia," a compound of "a" (not, or "un") and "dike" (justice). Hence "injustice" but, applied generally, "unrighteousness," but the word here is plural, "unrighteousnesses."

THEIR (auton); see above.

AND (kai).

THE SINS (ton hamartion); article and noun, feminine, genitive, plural, from "hamartia" (missing the mark, sin).

THEIR (auton); see above.

AND THEIR INIQUITIES (not in text).

NO MORE (ou me—see above—and "eti" (yet, still, even now). An intensive phrase, expressing unchanging decision.

WILL I REMEMBER (mnestho); verb, aorist, subjunctive, passive voice; from "mimnesko" (to recall to one's mind, remember). The passive voice suggests, "I shall not have been reminded." This word comes between "me" and "eti."

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## GOD WHO KEEPETH COVENANT WILL NOT FOREGO

### HIS PURPOSES OF GRACE TO ISRAEL Brief study of Zechariah chapters 7 and 8

R. L. Wheeler

*Chapter 7.* God charges the nation of Israel with insincerity and unrighteousness.

*Chapter 8.* His promise that His love will not utterly depart from them, and that through His Spirit they would yet return to Him in contrition of heart to become a praise and blessing in the earth.

#### ZECHARIAH CHAPTER 7

A record of an historical event in the nation some years after their return from the 70 years captivity in Babylon. A deputation comes from Bethel to the elders of Israel regarding the continuation of fast days which the nation had instituted while they were in captivity in Babylon. It would appear that the deputation came to Jerusalem about two years after Haggai the prophet had stirred up the people to recommence building the Lord's house, and about two years before the Lord's house was finished. (Ezra 6:15; Hag. 1:1-15).

The enquiry of the deputation was, need they continue to keep the fasts (there were more than one Zech. 8:19) and afflict their souls in memory of their former calamities, namely the invasion of their land, and destruction of their temple by Nebuchadnezzar. The enquiry was made to the priests of the Lord's house and to the prophets, thus seeking official and ecclesiastical authority.

The prophet Zechariah, however, who spoke to them in the Name of the Lord, did not answer them directly, and the first part of his prophetic discourse, as contained in this chapter, was intended to bring home to them and the nation the cause of their former and present sad and reduced circumstances.

The cause of their low estate was moral: the perverting of justice, oppression of the poor, their hardness of heart. It was because of these things that they had been scattered with a whirlwind and their pleasant land made desolate.

## NOTES

*Verse 2. Sherezzer and Regemmeleck and their men.* Evidently men of eminence with their retinue, bringing maybe also gifts for the Lord's house, as is usual when men of high rank meet, either politically or ecclesiastically. *To pray before the Lord, or to entreat the face of the Lord.*

*Verse 3. Should I weep . . . separating myself,* that is from the pleasant things of life, afflicting their souls. There were some who *did* weep while in captivity in true humility of heart—"Yea, we wept, when we remembered Zion,"—and who "preferred Jerusalem above their chief joy." (Psa. 137).

Days of fasting are not over even at this present time. The Lord calls to this while the Bridegroom is away. "Then shall they fast." (Matt. 9:15) though, as with prayer and almsgiving they were to be done, "Unto your Father which seeth in secret." (Matt. 6:1-18).

*Verses 4, 5, 6. When ye fasted and mourned (wailed) did ye at all fast unto Me, unto Me.* A double emphasis, as if the Lord was grieved at heart. The nation was charged with insincerity. Mourning, wailing, an accompaniment of sorrow, often it would seem bordering on hysteria (see Mark 5:38, 39; Luke 23:27-31). We may also call to mind the wailing wall at Jerusalem, so much referred to in recent times.

*Verses 7-13. Should ye not hear the words . . . by the former prophets when Jerusalem was inhabited and in prosperity?* The prosperity of former times did not make for righteousness and gratitude. Ancient and recent history records that prosperity, an affluent society, the expression so much heard recently, often results in a superabundance of evil. The fairest places of earth that minister to man's needs and comfort are sometimes the deepest dyed in sin. Pride, fulness of bread, and abundance of idleness caused the iniquity of Sodom. (Ezk. 16:49).

*But they refused to hearken . . . they made their hearts as an adamant stone lest they should hear the law.* The Lord by the prophets had charged the rulers of Israel to execute true judgment, to show mercy and compassion, not to oppress the widow or the fatherless or the stranger. This was a besetting sin in the nation and a repeated charge against the rulers. As Psalm 82. "How long will ye judge unjustly and accept the person of the wicked," for law is the first essential and basis of human society, and of nations. God's restraining of evil has been effected through governments, those who administer the law, and though governments have been evil at times, they are still in

large measure God's way of restraining lawlessness, and its full development yet to be. (Rom. 13:1-7; 1 Pet. 2:13-15; 11 Thess. 2:3-12). The gospel of Christ is not the negation of law, but is preached that the righteousness of God's law might be fulfilled in those that believe its message, (Rom. 8:4), which man, unaided by the grace of God cannot fulfil.

*Verse 14. Thus the land was desolate.* The causes were divinely reiterated. It was of their own making.

With God's condemnation of the nation the chapter ends, but as so often in prophetic passages, after the condemnation of His people, the Lord affirms that His love for Israel will not utterly depart from them. And this prophetic discourse likewise continues in chapter 8 with gracious promises that He will yet save His people, and that He will be their God in truth and righteousness resulting in world wide blessing. The same climax of blessing to Israel is found in chapters 1-6; 9-10; 12-14.

## ZECHARIAH CHAPTER 8

God's covenant love will not depart from Israel. The promises of God give hope and encouragement to the remnant of His people who follow uprightness of heart and conduct. Their mourning shall be turned into rejoicing and all nations shall realise that they are the seed which the Lord has blessed.

*Verse 1. Thus saith the Lord.* Introductory words repeated about twelve times in this chapter, unfolding different aspects of future blessing to Israel and to the nations of the earth.

*Verse 2. I am jealous for Zion with great jealousy.* As also chapter one verse fourteen. God's first public declaration of His own perfection and character is that He is a jealous God. "For I the Lord thy God am a jealous God." (Ex. 20:1-5). It could not be otherwise. Divided affection or love could not be tolerated, even as it is in some human relationships. "Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy might," words found under both covenants. (Deut. 6:5; Luke 10:27). And we may recall words of similar import spoken by the Lord Himself to His disciples. (Matt. 10:37-39).

*Verse 3. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem.*

It is to be the city of the great King. It shall be called "Jehovah Shammah," The Lord is there. (Ezk. 48:35). A foreshadowing of this time was given under Solomon, when God's presence sanctified the temple. But Israel did not sustain their privileged position. That which began in glory

and rejoicing ended in insurrection and idolatry.

*Verse 3. Jerusalem shall be called, "The City of Truth," for the law shall go forth from Zion, and the word of the Lord from Jerusalem. Her officers shall be peace, and her exactors righteousness. Violence shall no more be heard in the land. (Isa. 60:17, 18).*

*And the mountain of the Lord of hosts the holy mountain. Zion will be beautiful for elevation, the joy of the whole earth. (Psa. 48:1, 2). All nations shall flow to it in holy pilgrimage, and the Lord will destroy in this mountain the satanic veil of superstition and idolatry that is cast over all nations. (Isa. 25:7). And many peoples will say, "Come ye and let us go up to the mountain of the Lord . . . and He will teach us of His ways, and we will walk in His paths." (Isa. 2:1-3.)*

*Verses 4, 5. There shall yet old men and old women dwell in the streets of Jerusalem, every man with his staff in his hand for very age. Although man's longevity will be greatly increased, there will still be old age, the weakening of the body. The hoary head will be honoured, for children will be brought up in the fear and admonition of the Lord. The heart of the fathers will be turned to the children, and the heart of the children to their fathers in true piety (Mal. 4:5, 6). And the streets of the city shall be full of boys and girls playing in the streets thereof. Words foretelling joy and gladness, peace and prosperity. The earth will be replenished after being greatly depopulated because of the initial judgments of the Lord at His coming (Rev. 6:12-17; 9:18), and the inquisition made afterwards in the establishment of the kingdom, for the wicked shall be searched out and not allowed to enter millennial blessing. The parable in Matthew 25:31-46, the judgment of the sheep and the goats may refer to such inquisition. We have had examples in recent years in European history of such searching out.*

*Verse 6. If it be marvellous in the eyes of the remnant of this people in these days, should it be marvellous in Mine eyes saith the Lord of hosts? That is the fulfilment of the blessings in the previous verses that God will dwell in Jerusalem in truth and equity, to bring peace on earth and goodwill to man. All forms of government have been in existence during the 6,000 years of man's history, yet because of the sinfulness and frailty of human nature no nation has been able to effect and sustain that Utopia of man's dreams and yearnings. But what God has promised He will perform, and through His Spirit He will do a new thing in the earth a nation shall be born at once, even those spared of His people Israel. Through deep anguish through which they will be brought,*

*the desire of their souls shall henceforth be to His Name and remembrance (Jerm. 30:1-10; Zech. 12:8-14; Isa. 26:8; 66:7-9; Ezk. 36:24-28).*

*Verses 7, 8. Behold I will save My people from the east country, and from the west country. That is universally, from the rising of the sun to the going down thereof.*

Although Israel is now in statehood in their land, by far the greater part of the nation remains dispersed among the Gentiles; and even though possession of Jerusalem has recently been obtained, significant as this is, yet it may not be thus viewed by the Lord, seeing it is declared an "open" city for all faiths to have liberty for their worship.\* Syncretism may thus be foreshadowed, that which is so abhorrent to God. And does not the name "Sodom and Egypt" foretell Jerusalem's spiritual condition when iniquity is come to the full? (Rev. 11:8).

Israel's full return to their land in the Day of the Lord is described in some detail in the following Scriptures. (Isa. 43:5, 6; 49:22, 23; 60:9, 10; Jerm. chs. 31; 33; Ezk. chs. 37, 43.)

*And they shall be My people, and I will be their God in truth and in righteousness. No longer "Lo Ammi," (not My people) as now written over the nation, neither "Ichabod," (the glory is departed) over their then temple worship, for the glory of the Lord is to fill the house of the Lord, never to depart (Ezek. 43:2; 44:4).*

*Verses 9-17. Let your hands be strong ye that hear in these days these words by the mouth of the prophets. That is by the mouth of the prophets Haggai and Zechariah. A direct encouragement for them to recommence building the temple. After laying the foundation of the Lord's house, not very long after they had returned from Babylon they had left off building for a number of years, owing partly to opposition from the surrounding Samaritans, and partly from being engrossed with building and beautifying their own houses while the Lord's house lay waste (Hag. 1:3-6; Ezra chs. 4, 5).*

Because of this God had sent them affliction, famine, and internecine strife, but if they would consider their ways, and rise up to build His house God would take pleasure in it, and would do well unto Jerusalem and to the house of Judah. The people hearkened unto the voice of the prophets and builded, and the temple was finished and dedicated to the Lord (Hag. 1:12-14; Ezra 6:14, 15).

How long the nation continued in God's favour after the days of Joshua the high priest and Zerubabel the governor we may not know, but the prophet Malachi (since when, for about 400 years.

the nation of Israel was left without prophetic guidance) records a sad condition of the nation morally and spiritually.

*And I will make you a blessing.* God chose Israel at the first for this purpose, that they might disseminate the fear and knowledge of the true God to all nations. But, as their history records, they failed although they were the custodians of God's light and truth down the ages. Somewhat similarly the Lord's people today, lest they be wise in their own conceits or highminded, should realise the sad departure and failure which has characterised the church since the first collective unity and power were manifested at the beginning. (Acts 2:41-47; 4:32-37; 5:14-16.)

But it will not be so when the remnant of Israel are brought to know the Lord, and the Lord turns away ungodliness from Jacob, for they will continue before the Lord a joy of many generations, and, "all the ends of the earth shall see the salvation of our God." (Isa. 52:10; 60:15.)

*Verses 18, 19. Thus saith the Lord of hosts, the fast of the fourth month . . . shall be to the house of Judah joy and gladness and cheerful feasts.* The prophet here makes reference to the enquiry of the deputation from Bethel. Not however to answer their question directly. He had already charged the nation with hypocrisy concerning these fasts, but if they amended their ways by loving truth and peace the Lord would cause their fasts to become joy and gladness and cheerful feasts. They would no longer need to afflict their souls by calling to remembrance past judgments, knowing that they had God's forgiveness and that His favour rested on them.

*Verses 20-23. It shall yet come to pass that there shall come peoples, and the inhabitants of many cities . . . saying let us go speedily to pray . . . and to seek the Lord of hosts in Jerusalem. In those days . . . ten men shall take hold . . . of the skirt of him that is a Jew, saying, we will go with you for we have heard that God is with you.* Such words imply eagerness and assurance, for the Lord will take away the reproach of His people Israel from off the whole earth. Instead of being a by word among the nations they will be held in high esteem (Isa. 25:8). The nations will realise that their fathers have inherited lies and vanities, and that God's favour rests upon Israel (Jerm. 16:19). And as the priests and ministers of God Israel shall teach the people knowledge. They will bring peace and healing to all nations (Isa. chs. 35, 61:6).

Satan, bound, will no longer deceive the nations as throughout this gospel age, with its continued histories of warfare, lawlessness, oppressions, pogroms, superstitions and idolatry (Rev. 20:1-3).

God's promised sabbath of rest will then have come. His kingdom for which we have been taught to pray; a prayer ever the more earnest when earth's sorrows and sufferings have been the more keenly felt or experienced (Matt. 6:9-14).

\*Syncretism. The attempted reconciliation or union of irreconcilable principles or parties as in religion.

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### BUNDLES (Continued from page 28)

but the owner would not let his men pull up the tares, in case they pulled up some of the wheat. He would await "the time of harvest," and then pull up the tares,—*"Gather ye first the tares, and BIND them in BUNDLES to burn them."* There is a meaning to all this, and the Lord Jesus explained it. "Tares" are "the children of the wicked one (Satan)." "The good seed are the children of the Kingdom." There is coming a "harvest" and then will be seen the difference between those who are real Christians and those who claim to be such, but are not real. Let every reader ask himself or herself, "Am I among the tares, or am I among the good corn, soon to be gathered into God's garner?"

---

### NOTES ON MEMORIZED VERSES

#### Hebrews 12

24. Moses a mediator of the "old" covenant, JESUS of the "news." Abel's blood called for judgment. 25. "Refuse" is to "ask aside," that is, what Israel did (v. 19). "Entreated" is the same verb. 26. See Hag. 2:6. Is there not a prophecy of the Last Day? 27. There are things that shall continue, even when God ariseth to shake terribly the earth (Isa. 2:21). See 2 Cor. 4:18 for the right attitude of the believer. 28, 29. "We having received" (lit.), yet no warrant for our carelessness, because of the holiness of our God.

#### Hebrews 13

1. 2. Brethren and strangers (see 3 John 5). 3. When one member of the Body suffers, other members are in sympathy. 4. A solemn word, relevant in these evil days (see Rev. 22:15). 5. Why covet, why not be content, since HE hath said? 6. The answer of the trusting soul. 7. "Them that have the rule" (lit.) "your leaders," that is, under-shepherds. This word occurs again (vv. 17:24). 8. This is the end—lit. "exit," (the word is rendered, "way to escape" in 1 Cor. 10:13 and "came out" in Heb. 11:15). It might almost be rendered, "outcome." For was not this their "conversation" (manner of life). JESUS CHRIST (see Phil. 1:21). 9. Judaism is taken up largely with externals

(see ch. 9:10). "Carried about" is not being "established." Grace alone can do this, not "doctrines" of men. 10. Our altar is Christ, Who is the True Food (John 6:55). 11. 12. The Lord Jesus is the Fulfilment of all that is typified in the offerings (Lev. 1 and onwards). 13. Since He was rejected, we ought not to refuse to be with Him, where He is in the estimation of man—"outside." 14. Not here. Our city is "about to be" (see ch. 11:10, 16). 15. Through Him only can any offering be acceptable. Man's oratorios and anthems fall short. 16. But sacrifice is not only "fruit of the lips," but "fellowship" with the saints in need. 17. "Obey." Why? Because of their concern, and in view of "the judgment seat of Christ" (see 2 Cor. 5:10, 11). 18. What we *have*, what we *will*. Apart from these, what right have we to ask others to "pray for us"? 19. The urgency and efficacy of prayer. 20. Jesus is *Lord*. The "Good," the "Chief," and here the "Great, Shepherd. 21. "Perfect" has here the thought of being completely fitted out. How needful for doing the will of the God of peace! 22. "Suffer" suggests rather, "to bear with," and to receive with submissiveness. A letter—an epistle. 23. The reference to Timothy, coupled with v. 19, suggests that Paul may be the writer. 24. "Your leaders" again. They are to be "remembered" (7), "obeyed" (17) and "saluted." Where are such "leaders" today? 25. Grace. Amen.

## James 1

1. A bondservant . . . of the Lord Jesus Christ. No mention of his being the Lord's brother (Gal. 1:19). 2. My brethren (of the *twelve* tribes). "Fall around" rather than "fall into." The testings are variegated," as in 1 Peter 1:6 (lit.). 3. 4. They are allowed for a purpose, the perfecting of the saint by the perfecting of patience. 5. Ask of GOD. He gives—The giving One (lit.), and compare verse 17. He does not reproach the one asking. 6. But *without* faith, and *with* wavering, 7, no answer *from the Lord*. But may not Satan take advantage of the asker's doubts, and supply something of his own? 8. "A two-souled" man. *All* his ways, not only in his prayers. 9. The humble brother may boast (lit.) for God uplifts him. 10. But the rich *ought* to rejoice in being "made low," if God does this to humble him. The words are addressed to "brethren." 11. The figure is taken from Isa. 40:6, 7. "Fade"—a contrast with the "inheritance" (1 Pet. 1:4). 12. Happy man, who endures testing (v. 2). Victory will be crowned. Them that love Him (see ch. 2:5 and 1 Cor. 2:9). 13. Temptation to do wrong cannot be from God. 14. 15. The real nature of temptation. Desire is present in the heart, opening to enticement. The offspring is SIN (birth words are used). If "finished," death is "brought forth" (another birth word). 1 Cor. 5:5 and 11:30 illustrate. 16. Do not err (be deceived) may refer to what has just preceded. 17. The good gift (the process of giving); the perfect gift (the gift itself) from above (cf. ch. 3:17). 18. Not our will (see John 1:13) but HIS. Begotten by the Word (see 1 Pet. 1:23). 19. "My Beloved Brethren"—repeated many times. Hearing better than speaking (cf. Luke 15:1, 2). 20. Wrath is human. The saint is heavenly, and works righteousness. 21. "Laying apart" evils *MUST* precede the *implanted* word, which has power (lit.) to save. 22. *Become* ye doers.

Self-deception is a possible danger. 23. 24. It is possible for the "hearer only" to forget what he really is in the view of the revealing word. 25. Looking, continuing (see John 8:31), doing. *This one* shall be happy *in his doing*. 26. Outward appearance, but inward deception. *This one* a contrast with verse 25. An empty "religion." 27. What God the Father sees. Positive, sympathy with the afflicted. Negative, to be pure within and without.

## James 2

1. Jesus is the Lord of glory. Faith in Him is not compatible with "receiving of faces" (lit.). 2. 3. Rich and poor (see ch. 1:9, 10, 11) were in the assembly (synagogue), but those mentioned here might be visitors. Is such differential treatment altogether unknown today? 4. Judges of evil thoughts, implying that the mental condition unfitted them to exercise right decisions. 5. God's choice (see 1 Cor. 1:27, 28). Though poor, they have a rich inheritance. 6. Dishonoured the Poor One. May James have had the Lord in mind (2 Cor. 8:9)? 7. "The beautiful Name called upon you" (lit.). 8. 9. Their preferential treatment was law-breaking, for the moral law should be in the heart and mind of the believer (Heb. 8:10). 10. 11. The Law of God is one whole. Moses broke the tables of stone, indicating that Israel's idolatry broke that Law. 12. The law of liberty (see ch. 1:25 and Rom. 8:2). About to be judged (see 2 Cor. 5:10). 13. A solemn word, intended to cause self-examination. 14. Can *the faith* (that workless kind) save? 15. 16. A homely illustration. 17. How can such "faith," being *unaccompanied* by works, be "living"? 18. Someone may SAY (compare verse 14 and John's first epistle). Faith can only be shewn to onlookers by the fruit of good works. Paul emphasised such in his epistle to Titus. Only the Lord Jesus can SEE the faith of any one (Matt. 9:2). 19. Faith may be mental credence only, and, 20, dead or idle. O *empty* man! 21. 22. Justified, for faith was *working together* with his works, and was perfected (brought to its goal). 23. In this way the Scripture was fulfilled (actually "filled")—a contrast to the empty man. Thus he merited the testimony,—"The friend of God." 24. This must be considered in the context as a whole, for there appeared to be professors only amongst those addressed. 25. Rahab's faith (Joshua 2:9, 11) was proved by her works. 26. Faith is compared with a "body," and works with "spirit."

## James 3

1. Masters, lit., Teachers. A warning as to the danger, because of the judgment ahead, the Bema of Christ, and see (Matt. 5:19). 2. The right use of the tongue denotes a "perfect" (or full-grown) man. Do we offend? 3. 4. An illustration from the animate and the inanimate. The need of being in control, or—5. 6. The tongue is a fire. A forest can be ravaged by a fire, small to start with. Whole communities can be affected by a careless word. And it *stains* the character. It originates in gehenna. Solemn thought! 7. 8. Like an untameable beast; like a vessel full of "death-bearing" poison.

## SUGGESTED DAILY READINGS

"IF THE LORD WILL"—JULY, 1968

Day	READING		LEARNING		Day	READING		LEARNING	
	Isaiah	2 Cor.	Job	Hebrews		Isaiah	2 Cor.	Job	Hebrews
1	23 1-18	9 1-15	42 9	12 24	16	36 1-22	3 1-21	7	10
2	24 1-23	10 1-18	10	25	17	37 1-20	4 1-32	121 1	11
3	25 1-12	11 1-17	11	26	18	21-38	5 1-21	2	12
4	26 1-21	18-33	12	27	19	38 1-22	22-33	3	13
5	27 1-13	12 1-21	13	28	20	39 1-8	6 1-24	4	14
6	28 1-13	13 1-14	14	29			Philippians		
7	14-29	1 1-24	15	13 1	21	40 1-17	1 1-18	5	15
8	29 1-24	2 1-21	16	2	22	18-31	19-30	6	16
9	30 1-17	3 1-29	17	3	23	41 1-16	2 1-16	7	17
			17	3	24	17-29	17-30	8	18
10	18-33	4 1-16	Psalm	25	25	42 1-25	3 1-21	122 1	19
11	31 1-9	17-31	120 1	4	26	43 1-13	4 1-13	2	20
12	32 1-20	5 1-26	2	5	27	14-28	14-23	3	21
13	33 1-24	6 1-18	3	6			Colossians		
		Ephesians	4	7	28	44 1-20	1 1-17	4	22
14	34 1-17	1 1-23	5	8	29	21-28	18-29	5	23
15	35 1-10	2 1-22	6	9	30	45 1-25	2 1-12	6	24
					31	46 1-13	13-23	7	25

"IF THE LORD WILL"—AUGUST, 1968

"IF THE LORD WILL"—SEPTEMBER, 1968

Day	READING		LEARNING		Day	READING		LEARNING	
	Isaiah	Colossians	Psalm	James		Jeremiah	Hebrews	Psalm	James
1	47 1-15	3 1-14	122 8	1 1	1	5 1-18	7 1-14	128 2	2 5
2	48 1-22	15-25	9	2	2	19-31	15-28	3	6
3	49 1-12	4 1-18	123 1	3	3	6 1-15	8 1-13	4	7
		1 Thess.			4	16-30	9 1-14	5	8
4	13-26	1 1-10	2	4	5	7 1-16	15-28	6	9
5	50 1-11	2 1-12	3	5	6	17-34	10 1-14	129 1	10
6	51 1-11	13-20	4	6	7	8 1-22	15-27	2	11
7	12-23	3 1-13	124 1	7					
8	52 1-15	4 1-18	2	8	8	9 1-16	16-39	3	12
9	53 1-12	5 1-13	3	9	9	17-26	11 1-13	4	13
10	54 1-17	14-28	4	10	10	10 1-13	14-29	5	14
		2 Thess.			11	14-25	30-40	6	15
11	55 1-13	1 1-12	5	11	12	11 1-23	12 1-13	7	16
12	56 1-12	2 1-17	6	12	13	12 1-17	14-29	8	17
13	57 1-21	3 1-18	7	13	14	13 1-14	13 1-25	130 1	18
		1 Timothy					James		
14	58 1-14	1 and 2	8	14	15	15-27	1 1-15	2	19
15	59 1-21	3 and 4	125 1	15	16	14 1-22	16-27	3	20
16	60 1-22	5 1-25	2	16	17	15 1-21	2 1-13	4	21
17	61 1-11	6 1-21	3	17	18	16 1-21	14-26	5	22
		2 Timothy			19	17 1-14	3 1-18	6	23
18	62 1-12	1 1-18	4	18	20	15-27	4 1-17	7	24
19	63 1-19	2 1-26	5	19	21	18 1-23	5 1-20	8	25
20	64 1-12	3 1-17	126 1	20			1 Peter		
21	65 1-16	4 1-22	2	21	22	19 1-15	1 1-13	131 1	26
		Titus			23	20 1-18	14-25	2	3 1
22	17-25	1 1-16	3	22	24	21 1-14	2 1-14	3	2
23	66 1-13	2 1-15	4	23	25	22 1-13	15-25	132 1	3
24	14-24	3 1-15	5	24	26	14-30	3 1-22	2	4
	Jeremiah	Philemon			27	23 1-14	4 1-19	3	5
25	1 1-19	1 1-25	6	25	28	15-27	5 1-14	4	6
		Hebrews					2 Peter		
26	2 1-19	1 1-14	127 1	26	29	28-40	1 1-21	5	7
27	20-37	2 1-18	2	27	30	24 1-10	2 1-22	6	8
28	3 1-11	3 1-19	3	2 1					
29	12-25	4 1-16	4	2					
30	4 1-18	5 1-14	5	3					
31	19-31	6 1-20	128 1	4					

Correspondence from any Believers and Enquirers:—12 Kitchener Road, Forest Gate, London, E.7.

Phone: 01-472 4196. No telephoning on the Lord's Day.

# THOUGHTS FROM

TO  
MAINTAIN  
A TESTIMONY  
FOR GOD'S  
GRACE AND  
TRUTH

FOUNDED  
BY  
PERCY W.  
HEWARD

# THE WORD OF GOD

AND

# THE STUDENT OF SCRIPTURE

EDITED BY E. KIRK

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FREE

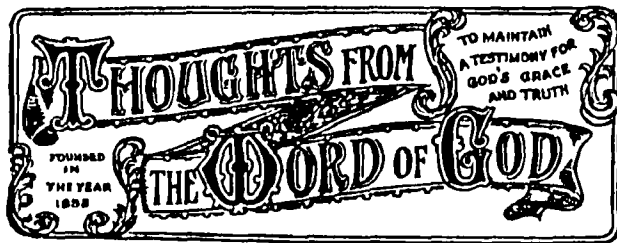
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"We should live . . . looking for  
That Blessed Hope, and the glorious  
appearing of our great God and  
Saviour, JESUS CHRIST."

Titus 2:12, 13.

"I will instruct thee and teach thee,  
. . . I will guide thee with Mine eye."  
The eyes of Christ, as eyes of doves,  
O let them beam on me today,  
And draw me to enjoy His loves,  
And guide me in the heavenly way;  
That I, beneath His gracious sway,  
May this day live, the cross may bear.  
And, in His blest espousal day,  
The gladness of His joy may share.



### WORDS OF ENCOURAGEMENT

**"His Fruit." "His pleasant fruits."** It is an inestimable privilege, conferred by grace, to be able to recognize the features of our beloved Lord in the Scriptures, and to say, as we read, "We see Jesus." And the Spirit-taught believer does see Him in the Song of Songs. The Unique One is "The Chiefest among ten thousand." He is the One Tree full of fragrance and fruit—"as an Orange Tree among the trees of the wood." But to whom is His fruit sweet to the taste? Who has a perfect delight in the merit of the all-glorious Saviour, the Son of God's love, but the Father Himself? Yet those who have fellowship with the Father have *tasted and seen* that the Lord is good. Whilst here, they have but a foretaste, but it is to be enjoyed as we sit down "under His shadow," that is, as we find rest in Him.

But His church is His garden, and each true assembly planted by Him will yield "the fruit of the Spirit." Is it the prayer of all such—"Let my Beloved come into His garden, and eat His pleasant fruits"? And does He answer, "I am come into My garden"? Though "His eyes are as doves." He sees us, but what does He see in the Church as a whole, in the local assembly, in the individual saint? Is the fruit pleasant and refreshing to Him? O for a reviving, not for our sakes only, but for His honour, His praise, His delight!

#### Poem to Help Christian Experience—No. 283

I have found a wondrous Saviour,  
 But 'twas He Who sought me first,  
 When my soul within me fainted  
 In my hunger and my thirst.  
 Like a foolish sheep I wandered,  
 I was lost and in despair,  
 But He sought me in the desert,  
 And His mercy found me there.  
 O, I knew not how He loved me  
 Till my eyes were caused to see,  
 By the faith His Spirit worketh,  
 My Redeemer on the Tree;  
 Then, His wondrous love perceiving,

He enabled me to grasp  
 His salvation; this receiving,  
 I am held within His clasp.

He is now my Shield and Tower  
 And my Strength is He, and Stay;  
 'Tis through faith and by His power  
 I am kept until "That Day"  
 That awaiteth revelation,—  
 O what joy doth this afford—  
 Of His final, full salvation,  
 When I shall be like my Lord.

"Kept by the power of God through faith unto Salvation, ready to be revealed in the last time." 1 Peter 1:5.

### FAREWELL

For nearly twenty years, at the time I write this, it has been my privilege and responsibility, under God, to edit and send forth this magazine. It was the wish of the founder, Mr. Percy W. Heward, that I should do so. Although my knowledge of Holy Scripture falls far short of his (for he was well taught in both Hebrew and Greek), the Lord has graciously enabled me to follow his steps; and various letters from time to time, and these from many parts of the world, have encouraged me to know that "Thoughts from the Word of God" has been of some spiritual help to its readers.

As I am now in my eighty-sixth year, I believe it is not contrary to the will of God that I should now lay down this part of ministry. Prayer, however, would be valued that grace may be given, to continue in His service, in preaching and teaching, while life shall last.

There are other factors which combine with what has been stated to confirm this decision. The premises in which the business side of the work has been conducted are no longer available, the owner requiring them for the extension of his business. At present, the packing and despatching are carried on in a private house, at no small inconvenience, and to rent larger accommodation would entail considerable expense.

This work has been conducted with the utmost economy. No salaries or wages are paid to any engaged therein, from the editor and contributors to his valued helpers, Mr. and Mrs. John Williamson. These dear friends have rendered most loving help for many years. I tender them my warm gratitude.

Thanks are due also to Messrs. Norman, Hopper and Co., the earlier printers of this journal, and to the Bushey Mead Press, Hailsham, who have printed it since July, 1957, I believe at cost price and under.

In conclusion, I would express gratitude to those fellow believers who have refreshed me by their prayers, their gifts, and encouraging letters.

I cannot say whether our magazine will ever be revived, but any who have a loving interest, or who desire tracts, leaflets, or booklets on any Biblical subjects (and there is still a great variety) are welcome to write to—

Mr. John Williamson

12 Kitchener Road

London, E.7.

Yours in Christ's service,

EDWIN KIRK.

### A MORNING IN WINTER

The night still lingered, and the day  
 Within a heavy mist seemed lost;  
 The air was chilly, and the way  
 Was hard and treach'rous with the frost  
 I left the valley, climbed the hill—  
 The town below me lost to sight—  
 And found the sun was shining still,  
 Nor was there cloud to dim its sight.  
 And thus, it may be, o'er the soul  
 The night of sorrow has its sway;  
 The morn is cheerless, for the whole  
 Of joy and hope has fled away.  
 The heart is gripped and numbed by doubt,  
 The mind perplexed, as in a haze;  
 With faltering steps we venture out  
 Anew on life's uncertain ways.  
 Yet hast thou never climbed the hill  
 Above earth's sorrows, doubt, and care,  
 But, self-imprisoned, dwellest still  
 In unbelief and dull despair?  
 Thou seest not, nor dost thou feel,  
 The light and warmth of Heavenly Love;  
 GOD shall Himself to thee reveal  
 If thou but move without, above.  
 Father of lights, with Whom can be  
 No change, nor shade by turning cast,  
 We lift our eyes and hearts to Thee,  
 Our Sun and Shield while life shall last.  
 Thou lovest us who in Thy Son  
 Have for eternal life believed,  
 Wilt perfect what Thou hast begun  
 And crown with glory grace received.

The writer of these lines was a dear child of God, now "at home with the Lord." He knew what mental depression was, like the poet Cowper, but grace triumphed. He was a reader of this magazine and commended it to other believers. May his poem be an encouragement to those whose souls are sometimes cast down.

### QUIETNESS

"Come ye apart," said the Lord Jesus to His disciples, "and rest awhile," and Paul on a later occasion expressed a similar thought when writing to the Thessalonian Christians: "Study to be quiet." Wise counsel on these lines is scarce today or, if it is given, it goes unheeded. Living as we are in a world of noise and bustle, amid the feverish activities of this technological age, we are in danger of being caught up in the toils of high-pressure living, expending our energies in running hither and thither, only to forfeit the sense and value of eternal blessing. "No man can serve two masters." Where our treasure is, there will be—or should be—our heart's desire that finds its object in an inheritance incorruptible, undefiled, beyond the reach of loss or fluctuations to which earth's so-called "securities" are exposed. O friends, harassed by the cares and worries of this life "Come apart and study to be quiet," if only for a little while, to seek the Lord in His holy presence where your spirits may be refreshed, your faith renewed, oftentimes with benefit to the physical frame. Cultivate a quiet time in prayer and meditation. Remember the truth and claim the promise of Lamentations 3:25-26: "The Lord is good to them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and QUIETLY WAIT for the salvation of the Lord." And, if that were not enough, there is the additional promise of Isaiah 30:15 "In quietness and confidence shall be your strength."

### "TEACH ME GOOD JUDGMENT AND KNOWLEDGE, FOR I HAVE BELIEVED THY COMMANDMENTS"

Psalm 119:66

The Hebrew word, (taam), which is here translated "judgment," is a word which basically means "taste." It is so translated five times in the Scriptures of the Old Testament. It is also rendered, "behaviour" (twice), "decree," "discretion," "reason," and "understanding." As a verb (see Ps. 34:8), it is ten times rendered "taste," and once as "perceive." This spiritual faculty of tasting carries with it the thought of discernment, analysis, and testing, which the believer can exercise and enjoy to his own profit. The words of Philippians 1:9, 10,— "And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve (or try) things that are excellent . . ." bear out this thought.

S. J. DUCE.

## YOUNG PEOPLE'S COLUMNS

### The Ox and the Ass

Quite often in the Bible these two animals are mentioned together; and there is a purpose in this, for Scripture is God's Book, and everything therein is for our instruction. Let us therefore see what God has to teach us from these creatures that are for the service of man.

#### *They are God's creation*

We do not go outside the Bible to find out how the animals came into being. Indeed, there is no other book which can tell us anything about the beginning of animal life. Men who *think* they can answer such questions write books without consulting the Bible, but they *can only guess*. They use long words, but often they mean nothing at all. But in Genesis, chapter one, we are told, "And God made the beast of the earth after its kind, and the cattle after their kind . . . and God saw that it was good." When He made man, He placed man over every living thing, and among these are the Ox and the Ass.

#### *Clean and Unclean*

The first of these is among the clean animals, the flesh of which could be eaten. It could also be offered in sacrifices. The ass was unclean, and the firstborn among them had to be redeemed, or else have its neck broken, and die. This means that its owner had to bring a lamb and let it be killed instead. *So it died in the place of the ass.* (Ex. 13.) This is a picture of Christ, the Lamb of God, Who died in the place of sinners, who are all unclean by sin, and not fit to live in God's sight. God's people are those who are redeemed by the precious blood of Christ, as of a Lamb without blemish and without spot (1 Pet. 1).

Both these animals were used for drawing or carrying loads. Elisha ploughed his field with twelve yoke of oxen (1 Kings 19). Abigail loaded asses with food for David, and rode on one herself (1 Sam. 25). So did the Lord Jesus (John 12). But there was one thing God said that the people of Israel should not do. "Thou shalt not plough with an Ox and an Ass together" (Deut. 22). Why? Because one was *clean* and the other *unclean*. Believers are holy persons, clean because of what Christ has done (John 13) and they are not to be yoked with unbelievers (see 2 Cor. 6).

#### *Man and the Creatures that serve him*

"The Ox knoweth his owner, and the Ass his master's crib" (Isa. 1). A good farmer is kind to his animals, and they know it, and render him good service. Balaam beat his ass three times in anger, and God caused the ass to rebuke him; "Am

not I thine ass, upon which thou hast ridden ever since I was thine unto this day? Was I ever wont to do so unto thee? And he said Nay." (Num. 22.) Why was this man so cruel? Because he was disobedient to God, and wanted to do something wrong for the sake of money.

The faithfulness of animals to their masters is meant to teach us a lesson. May we not fail as Israel failed. Going back to Isaiah 1, God says, "But Israel doth *not* know, My people doth *not* consider." Let us not fail to learn what God would teach us.

#### *Care for God's creatures*

"Thou shalt not muzzle the Ox when he treadeth out the corn" (Deut. 25). Paul twice quotes these words, to remind the believers that those who work among them in service to God ought to be cared for by those who benefit by their ministry (1 Cor. 9 and 1 Tim. 5). "Doth God take care for oxen?" he asks. He does not say "No," but he does say God says it for our sakes. And this care He charges on those who have oxen and asses.

#### *The Sabbath Rest*

"Six days thou shalt do thy work, and on the seventh day thou shalt rest: that thine Ox and thine Ass may rest, and the son of thy handmaid, and the stranger may rest." (Ex. 23.) What peaceful days those Sabbaths were, when they were properly kept. But what restlessness otherwise. Although Christians now keep the *first* day, called the Lord's Day, the quiet observance of the day does bring blessing; but those who do not treat this day properly bring trouble on others as well as themselves. It is very sad that so many people in this country want to have freedom to do as they like on God's day. Those of us who can pray should ask Him to hinder the evil intentions of people in high places who want to make the Lord's Day like any other day.

#### *Animals in trouble*

"If a man shall open a pit, or if a man shall dig a pit, and not cover it, and an Ox or an Ass fall therein, the owner of the pit shall make it good" (Ex. 21). Did the Lord Jesus have these words in mind when He said, "Which of you shall have an Ass or an Ox fallen into a pit, and will not straightway pull him out on the sabbath day? (Luke 14). It is true the Lord reminded them that a man in need was more important than an animal, but He was not unmindful of the lesser creatures. Again, "If thou meet thine enemy's Ox or his Ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee

(Concluded on page 46)



**"WHEN THAT WHICH IS PERFECT IS COME" and "THE BODY OF CHRIST AND THE GIFTS OF THE SPIRIT"**

1 Corinthians chs. 12-14

It has been said that the gifts of the Spirit as recorded in 1 Corinthians chapter 12, and elsewhere, were given to meet an immature or childhood condition of the church, and that since the full revelation of God has been committed to writing, God has withdrawn these gifts as they were no longer necessary. Moreover, those who hold this view say that in contrast to this time of immaturity of the early church, that which is perfect is now come, and that which is in part has been done away.

In considering chapters 12 and 14 of 1 Corinthians, for they embrace one subject, namely the gifts of the Spirit and their exercise in the assembly, it is evident that they do not speak of an immature or childhood condition of God's people. Rather the reverse do they not? The chapters show the ideal of Christian perfection, the working together harmoniously of the saints as the body of Christ on earth, with the gifts of the Spirit which God bestowed, in exercise; the Holy Spirit dividing to each one severally as He will. If one member suffered all suffered with it; if one member was honoured all rejoiced with it. And each assembly was to be a miniature of the whole. (1 Cor. 12:27.)

Furthermore the early saints, as all God's children, endured as seeing Him Who is invisible. Their faith did not rest on miracles, and the apostles declared unto them the whole counsel of God. (Jude 3.)

But as with everything God bestows in blessing there is danger of misuse and of pride, and chapter 13 is written to emphasise the right motive for all service to the Lord, namely, love, without which all can become unprofitable. Love never faileth, whereas prophecies and tongues shall be done away. They are temporal. Knowledge also, even in a "gifted" person was partial. Even at this present time we know in part, but when that which is perfect is come, then that which is in

part shall be done away. We put away the words and thoughts of childhood when we become men, not because they were wrong, they fitted and were a true expression of our immature condition; so likewise, as the apostle continues, "Now I know in part but *then* shall I know even as also I have been known, and in another figure he says that now we see as in a mirror obscurely, but *then*, in that day of eternal glory, face to face.

To say that we have been living in the time when that which is perfect is come, even since the Scriptures have been committed to writing, appears a strained interpretation, and it is put forward as a reason for the absence of the gifts since New Testament times. There is however a deeper and more humbling cause than this.

We may call to mind Israel of old who lost their kingdom and glory, and their inspired priesthood with Urim and Thummim (see Ezra 2:63) through sin and idolatry. So likewise with the beginning of the Christian church, its first unity and discipline did not continue after apostolic times, and even before there was serious declension due to internal heresy and schism. God's people became scattered, dismembered, and although the mystical body of Christ remains, the gifts of the Spirit, which were an expression of the body of Christ functioning on earth were forfeited. Let us not belittle the gifts, but rather own the ruin which since apostolic times has characterised the people of God.

Some claim that Joel's prophecy is to be fulfilled in these last days bringing a restoration of the gifts of the Spirit. Pentecost was an earnest, but the future fulfilment is when the Lord is in the midst of His people Israel once again, as Romans 11 unfolds, and elsewhere: In that day when Israel in repentance are forgiven, they will go forth in blessing and healing, and also in judgment to the nations, and there will be one rule and authority in the earth. Rome, as we may know, claims such a position of reigning and in keeping therewith has its regal pomp and splendour which intoxicates many, but only to be unmasked and meet with judgment at the coming of the Lord from heaven.

God's love and His indwelling Spirit, however, have not departed from His saints, and faith has still its blessings and deliverances; His exceeding great and precious promises remain, that believers (2 Tim. 3:16, 17; 2 Pet. 1:4) might become partakers of the divine nature, and also thoroughly furnished unto all good works.

R. L. Wheeler.

## INSPIRED WORDS INSPECTED

No. 98

**"According as His Divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him That hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the Divine nature, having escaped the corruption that is in the world through lust."**

2 Peter 1:3, 4.

ACCORDING AS (*hos*); the simple word "as" (not *kathos*), meaning, "in what way," that is, from the previous verse, "through the knowledge of God."

ALL THINGS (*panta*); adjective, neuter, plural, from "pas." This phrase is common in Paul's epistles, e.g., Rom. 8:28, 32. 1 Cor. 3:21.

UNTO US (*hemin*); personal pronoun, from "hemeis" (we); dative, plural. Render, "to us."

OF THE DIVINE (*tes Theias*); article and adjective, genitive, singular, from "Theios, -a, -ov" (Divine, pertaining to God). Here feminine, because qualifying "power."

POWER (*dunameos*); noun, feminine, genitive, from "dunamis" (power, ability).

HIS (*autou*); personal pronoun, masculine, genitive, from "autos" (he), meaning "of Him."

THE THINGS (*ta*); article, neuter, plural accusative case; "things" understood.

THAT PERTAIN UNTO (*pros*); preposition, meaning "toward." With accusative case, as here, denotes that there is an object to which, anything moves or is directed. Divine power is, in the case of the elect, toward "life and godliness," and accomplishes its purpose.

LIFE (*zoen*); noun, feminine, accusative, from "zoe" (life).

AND (*kai*).

GODLINESS (*eusebian*); noun, feminine, accusative, from "eusebeia," a compound of "eu," (well or good) and a derivative of "sebazomai" (to stand in awe of, to reverence). The thought conveyed is that of godly fear and worshipfulness.

HATH GIVEN (*dedoremenes*); participle, perfect, passive, feminine, genitive, singular, from "doreomai" (to give). The word means, "having been given," and, therefore, not to be withdrawn.

The foregoing analysis is taken in the order in which the words occur. A rendering could be "As of His Divine power all things, the things toward life and godliness, have been given to us."

THROUGH (*dia*); preposition; with genitive case,

as here, meaning "through," that is, by means of.

THE KNOWLEDGE (*tes epignoseos*); article and noun, feminine, genitive; from "epignosis," a compound of "epi" (upon) and "gnosis" (a knowing); hence, a "knowing upon," that is, a grounded or full knowledge.

OF HIM THAT HATH CALLED (*tou kalesantos*); participle, masculine, genitive, and article. Aorist tense; from "kaleo," (to call). Render, "of the One having called." See verse 10—"calling."

US (*hemas*); personal pronoun, accusative, plural; from "hemeis" (we).

TO HIS OWN (*idiai*); adjective, dative, from *idios* -a -ov (own, one's own, peculiar to oneself). [An *idiom* derived herefrom, is that form of speech, belonging to a particular language, which cannot be translated into another, literally.] The word is not rendered in A.V., but it qualifies the following words, which are *peculiar* to God, acting in grace.

GLORY (*doxei*); noun, feminine, dative; meaning glory; from "doxa"

AND (*kai*).

VIRTUE (*aretei*); noun, feminine, dative; from "arete" (virtue, moral excellence). It is used in 1 Peter 2:9, of God's surpassing excellency. The LXX uses the word in Hab. 3:3 (glory) and In Isa. 43:21 (praise). This seems to be parallel with 1 Pet. 2:9. There may be a double thought here, "To His own glory and virtue," or "by His own glory and virtue."

WHEREBY (*di'hon*); preposition "dia," with genitive, plural, of relative pronoun; render, "through which." The *plural* covers the two previous words.

THE EXCEEDING GREAT (*ta megista*); article and adjective, plural, neuter; the superlative form of "megas" (great). The word here is, literally, "the greatest."

AND (*kai*).

PRECIOUS (*timia*). Adjective, neuter, plural; from "timios, -a, -ov" (honoured, valued, prized, precious).

TO US (*hemin*); see above.

PROMISES (*epaggelmata*); noun, neuter, accusative; from "epaggelma" (a promise); it occurs also in ch. 3:13. The "ma" ending denotes something *made*, not a process. It seems to denote fixity.

ARE GIVEN (*dedoretai*), verb, passive voice, perfect tense, from "doreomai." Render, "have been given."

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

BY (*dia*); preposition (see above).

THESE (*touton*); demonstrative pronoun, neuter,

plural, genitive, referring to "promises."

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

PARTAKERS (*koinonoi*); noun, masculine or feminine; meaning those who have something in common, that is, sharing or having fellowship.

OF THE DIVINE (*Theias*); see above.

NATURE (*phuseos*); noun, feminine, genitive, from "phusis," derived from "phuo," (to generate, produce, bring forth). Of persons, (to be born, or be by nature). Our word "physical" is from this Greek word.

HAVING ESCAPED (*apophugontes*); participle, plural, aorist; from "apopheugeo," a compound of "apo" (from, away from) and "pheugo" (to flee); hence, we may render, "having fled away from."

THE CORRUPTION (*tes phthoras*); article and noun, feminine, genitive, from "phthora," derived from "phtheiro" (to spoil), corrupt.

THAT IS IN (*en*); preposition, meaning "in."

THE WORLD (*toi kosmoi*); article and noun, masculine, dative; from "kosmos."

THROUGH (*en*); see above.

LUST (*epithumiai*); noun, feminine, dative, from "epithumia," a compound of "epi" (upon) and a derivative of "thumos" (mind, soul, as the seat of the will, desire, emotions). See Romans 7:7. The Law says, "Thou shalt not covet (that is, desire). The sentence is, literally," having fled away from the, in the world, corruption in a desire.

persecution (compare Matt. 13:6, 21). The "mother's children" may denote the professing church, that is, Christendom, which has no real love for God's elect, but is rather "angry" with them. (1:6), just as they are with "conservative evangelicals" today.

Three times (2:7, 3:5, 8:4), the Bride enjoins the "daughters" not to awake the love till *it* please. This may imply that the "remnant" will not *experience* the Divine Love until it pleases God to reveal Himself to them.

In chapter 5, the Bride having, through sloth, missed an opportunity of holding fellowship with the Divine Lover (verses 5 and 6), endures chastening at the hands of the "watchmen." These are concerned only with the "city" (man's system), so great a contrast with the "pastoral" setting of this inspired Song. They were apathetic toward her Beloved (ch. 3:3, 4), but now their indifference is turned to active opposition. *This is prophetic.* The "powers that be" are not really concerned with the welfare of the Church, and the time is coming when they will adopt an aggressive and persecuting attitude (ch. 6:7). The "daughters of Jerusalem," to whom the Bride appeals, cannot help her in her search for her Lord. They do not know HIM. Twice they ask, "What is thy Beloved more than another beloved?" Her glowing descriptive testimony to Him (ch. 5:9-16) is such that it awakens desires in their heart concerning Him,— "Whither is thy Beloved gone? . . . Whither is thy Beloved turned aside, that we may seek Him with thee?" (ch. 6:1). We are not told that they found Him. We only read of His "going down" into His garden (6:2), His Own description of His Spouse (ch. 4:12). Compare chapters 5:1 and 6:2. Not yet is He revealed to the daughters. He feeds (shepherds) in the gardens and among the lilies (6:2, 3), that is, He cares for His flock, the Church. It is, however, true that some reverent Jewish people are attracted toward the Person of Christ as portrayed in the New Testament Scriptures, and as expressed in the lives of sincere believers, such as love the chosen nation. May the admiration of such be turned to an acceptance of Him, by sovereign grace.

There is one other remarkable mention of the "Daughters of Jerusalem" in chapter 3:10, 11, particularly the words, "Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the Day of his espousals, and in the Day of the gladness of his heart." One thinks of the words of the Lord Jesus,— "A Greater than Solomon is here." And is HE not joyfully expecting "That Day," when the

## QUESTION AND ANSWER

### "Who are the Daughters of Jerusalem mentioned in the Song of Songs?"

It is neither wise nor possible to give a dogmatic answer to this question, but the writer makes the following suggestions, and would be glad of any views of readers on the subject.

Since it is the opinion of many, if not most, of the Lord's people that this Song of Songs has for its theme the love of Christ for His Church and her response to that love, the company called, "the daughters of Jerusalem" is evidently distinct from the Church. Their name, taken literally may denote that they are people of *Israel*, and it may also describe the godly remnant in the latter days. (Isa. 26:8, 66:5.)

They are first mentioned in chapter 1:5, as those who observe that the Bride is "dark" (not black), because of the sun having "looked upon" her. She had been labouring for others, and probably the scorching sun symbolizes tribulation and

"marriage of the Lamb is come," for the accompanying words are, "Let us be glad and rejoice, and give honour to Him?" (Rev. 19:7). The "daughters of Jerusalem" will "behold" the King in the day of His espousals. And "That Day" seems to be before us in chapter 8:14,—"*Make haste, my Beloved, and be Thou like to a roe or to a young hart upon the mountains of spices.*" The language is mystical, but do we not hear an echo of the words, "Surely, I come *quickly*" and the Bride's response,—"*Even so, come Lord Jesus!*" (Rev. 22:17, 20).

## NOTES ON MEMORIZED VERSES

### James 3

9. Having *become* according to likeness of God (lit.) The new creation may be here, as well as in Gen. 1:26. 10. Such things ought not to *become*. 11, 12. Even in nature there is no parallel. 13. True wisdom (v. 17) will be marked by meekness. 14. Sin if only *in the heart* no cause for boasting. 15. There is a wisdom which is of demon origin, natural (soulish-psychic), and concerning *earthly* things. 16. Here are its fruits, widely manifest today. 17. This wisdom has its beginning in the fear of God. It grows and, 18, it is fruitful, fully.

### JAMES 4

1. Among *you*, many times called *brethren*. 2. What a catalogue of sins—pleasures, lust, war, jealousy, neglect of prayer. 3. Asking "evilly" and selfishly (see Ps. 66:18). 4. Friendship with the world is *unfaithfulness* to God. Solemn words to "brethren." 5. Do you suppose the Scripture speaks empty? Toward envy desires the Spirit Who dwelt in us? This is a literal rendering. 6. 7. *God's* resisting, *your* resisting. But grace and *more* grace for the humble and subject. 8. Draw nigh, but with clean hands and heart. Can the promise otherwise be enjoyed? 9. 10. This is no time for mirth, but personal humbling. Then only will God lift up. 11. The law still binding on believers, as of old, but in its moral aspect. Speak not. The writer warns again and again of the misuse of the tongue. 12. God is Judge, not you. 13. 14. Tomorrow even is unknown until it arrives. (see Matt. 6:34.) The sermon on the mount seems to have been in James' mind. 15. If the *Lord* will, *we shall live*. 16. You boast in your arrogant displays, and that *now*. 17. One of the various definitions of sin in Scripture. Here a sin of omission.

### JAMES 5

1. 2. 3. Can these words be addressed to "brethren"? Or are they only professors? 5. 6. There were "masters" as well as slaves, in the assemblies, and they were warned in the epistles of Paul. 7. It may be the writer now turns from the professor to encourage "brethren." 8. A stress on patience (see ch. 1:3, 4), in view of the Lord coming. 9. Yet, in view of judgment (the Bema of Christ?), let there be brotherly love. 10. A further call to patience, the prophets, and, 11, Job, being our examples, and the end (purpose) of the Lord our encouragement. 12. Another echo of the sermon on the mount (Matt. 5:33-37). 13. Divine instruction for any and every condition, even, 14, sickness. Are there elders as such, today? But prayer is not unanswered, that is, 15, the prayer of *faith*. Sickness may be a chastisement. 16.

Prayer of a righteous one *inwrought*, the *energising* of the Holy Spirit. That has much strength. 17. 18. Two aspects of prayer. Both answered, for they were of Divine energising. 19. 20. Sin of a believer may lead to death (cf. 1 Cor. 11:30 and 1 John 5:16). But godly concern may be blessed to conversion and salvation, not from hell, but from physical death.

### JUDE

1. Though the Lord's brother, he does not thus speak of himself. 2. A *triple* blessing from a Tri-une God (v. 1). 3. The common salvation a precious theme, yet earnest contending is needful. 4. Why? because of the intrusion of ungodly men, really antichrists. 5. A warning against presumption, and unbelief (cf. Heb. 3:17-19). 6. The angels that followed Satan in his rebellion. 7. There are sodomites today in "civilized" lands, who will bring evil on those lands. *Three* examples of sin and its punishment. 8. "Filthy" not in text, but today's "dreamers" (humanists and liberals) condone immorality. 9. Satan wished to have the body to corrupt it, but the Lord buried Moses (Deut. 34:6). 10. Lack of true knowledge, and misuse of knowledge. Men invent things to encourage sin. 11. *Three* examples of sinners, all of whom were punished. 12. Without fear, without water, without fruit. 13. Reserved (see also v. 6) and contrast verse 1 "preserved," the same word. 14. 15. Enoch. The record, like that of verse 9, must be by revelation. 16. Men's persons. Admiration of such is a sin of today. Hence many photos in the press, even "religious" press. 17. 18. Remember. Even in those early days the prophetic words began to be fulfilled. They are even more relevant today. 19. A *threefold* description of the ungodly. Separation, but not to godliness; "soulish," that is "natural" (see 1 Cor. 2:14); "not having spirit," that is, without the new life of those born again. 20. 24. You are to be a contrast—building, praying, looking—all characteristic and continuous. The conditions for keeping oneself in the love of God. Note *threefoldness*. 22. 23. Some saints place themselves through neglect of this "keeping," into "a fire," and where the garment is defiled (see Rev. 3:4). Both compassion and fear are requisite for those who would help, as well as godly discrimination. 24. Able to keep, able to present. 25. The *only* God our Saviour (cf. 1 Cor. 8:6).

### REVELATION I

1. A revelation God-given, but to Christ, and by John. 2. A witness—he heard and saw. 3. One reader, many hearers; both blessed if there be "keeping." 4. 5. The greetings are from the Father, the Spirit, and the Son. "Seven spirits," means the sevenfold operations of the Holy Spirit. Note the endings of the epistles to the *seven* churches. 6. Those loved and redeemed are made a kingdom and priests. 7. Seeing the One once pierced (cf. Zech. 12:10). 8. Saith the Lord. Is it the Father speaking, as in verse 4? 9. 10. *In* Patmos, but *in* the Spirit. 11. Alpha and Omega. It is Christ Who speaks here. Hence He is God, having the same titles. 12. 13. Lampstands of gold. Not like the "branched" one in Ex. 25:31. Here the "union" is by the Lord being in the midst. 14. Purity in contrasted terms. The whiteness of wool and snow, and the purifying by fire. The holiness of Christ is dazzling and burning. 15. From head to foot He is majestic. 16. 17. His right hand holds all the stars, and, at the same time, can lay that hand on an individual. 18. I . . . became dead . . . I am alive . . . I have the keys. 19. *Write*. Why? For our learning. 20. Two sources of light—lampstands needing oil and attention—stars, heavenly.

**SUGGESTED DAILY READINGS**  
"IF THE LORD WILL"—OCTOBER, 1968

Day	READING		LEARNING		Day	READING		LEARNING	
	Jeremiah	2 Peter	Psalm	James		Jeremiah	Revelation	Psalm	James
1	25 1-14	3 1-18	132 7	3 9	17	34 1-22	4 1-11	2	7
2	15-26	1 John 1 1-10	8	10	18	35 1-19	5 1-14	3	8
3	27-38	2 1-14	9	11	19	36 1-15	6 1-17	72 1	9
4	26 1-15	15-29	10	12	20	16-32	7 1-17	2	10
5	16-24	3 1-12	11	13	21	37 1-21	8 1-13	3	11
6	27 1-22	13 24	12	14	22	38 1-13	9 1-21	4	12
7	28 1-17	4 1-10	13	15	23	14-28	10 1-11	5	13
8	29 1-14	11-21	14	16	24	39 1-18	11 1-19	6	14
9	15-32	5 1-21	15	17	25	40 1-16	12 1-17	7	15
10	30 1-24	2 John	16	18	26	41 1-18	13 1-18	8	16
11	31 1-21	3 John	17	4 1	27	42 1-22	14 1-20	9	17
12	22-40	Jude	18	2	28	43 1-13	15 1-8	10	5 1
13	32 1-25	Revelation 1 1-20	133 1	3	29	44 1-14	& 16 1-21	11	2
14	26-44	2 1-17	2	4	30	15-30	17 1-18	12	3
15	33 1-14	18-29	3	5	31	45 1-5	18 1-24	13	4
16	15 26	3 1-22	134 1	6			19 1-21		

"IF THE LORD WILL"—NOVEMBER, 1968

"IF THE LORD WILL"—DECEMBER, 1968

Day	READING		LEARNING		Day	READING		LEARNING	
	Jeremiah	Revelation	Psalm	James		Ezekiel	Matthew	Psalm	Jude
1	46 1-12	20 & 21	72 14	5 5	1	6 1-14	15 1-20	78 24	15
2	13-28	22 1-21	15	6	2	7 1-15	21-28	25	16
3	47 1-7	Matthew 1 1-25	16	7	3	16-27	29-39	26	17
4	48 1-25	2 1-23	17	8	4	8 1-18	16 1-12	27	18
5	26-47	3 1-17	18	9	5	9 1-11	13-28	28	19
6	49 1-18	4 1-25	19	10	6	10 1-22	17 1-13	29	20
7	19-39	5 1-16	20	11	7	11 1-25	14-27	30	21
8	50 1-16	17-32	78 1	12	8	12 1-28	18 1-22	31	22
9	17-32	33-48	2	13	9	13 1-23	23-35	32	23
10	33-46	6 1-23	3	14	10	14 1-23	19 1-15	33	24
11	51 1-16	24-34	4	15	11	15 1-8	16-30	34	25
12	17-32	7 1-14	5	16	12	16 1-14	20 1-19	35	Revelation 1 1
13	33-49	15-29	6	17	13	15-34	20-34	36	2
14	50-64	8 1-17	7	18	14	35-43	21 1-16	37	3
15	52 1-15	18-34	8	19	15	44-63	17-32	38	4
16	16-34	9 1-13	9	20	16	17 1-24	33-46	39	5
17	Lam. 1 1-22	14-38	10	Jude 1	17	18 1-18	22 1-14	40	6
18	2 1-22	10 1-15	11	2	18	19-32	15-33	41	7
19	3 1-16	16-31	12	3	19	19 1-14	34-46	42	8
20	17-38	32-42	13	4	20	20 1-17	23 1-12	43	9
21	39-66	11 1-15	14	5	21	18-32	13-26	44	10
22	4 1-22	16-30	15	6	22	33-49	27-39	45	11
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**The Ox and the Ass**

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lying under his burden, and wouldest forbear to help him, thou shalt surely help with him" (Ex. 23). All these commands are part of the *Law* of God, but how much *grace* is here shewn. Surely, the lessons are plain. They are all summed up in the word "grace." If God takes care of oxen, how much more does He care for His redeemed people; and if He would that His people were kind to animals, what grace they should shew to one another, and what loving concern they should have for *people* going astray, *people* fallen, and *people* lying under a burden. May we all have such grace.

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