

"IF YE THEN BE RISEN WITH CHRIST, SEEK THOSE THINGS WHICH ARE ABOVE, WHERE CHRIST SITTETH ON THE RIGHT HAND OF GOD." COL. 3. 1.

G A T H E R I N G

TO THE

N A M E O F T H E L O R D.

An Address (revised) at

St. Mary Axe,

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by

PERCY W. HEWARD.

Correspondence welcome:

Scriptural literature for Believers

Gottlieb-Daimler-Str.1 – 74343 Sachsenheim – GERMANY

- OUTLINE:
1. The Name
 2. Some errors that hinder the perception of Truth
 3. The primary meaning of Matt. 18. 20.
 4. Important inferences as to worship and daily life.
 5. What are WE to do?

First, the Name. I suppose to every believer there is a wondrous FORCE in these words "The Name". We find how a Jew, unwilling to utter the term Jehovah, will say Shem, the Name. We notice how in the earlier Scriptures, God particularly calls the Title of Jehovah, the Name. "I appeared unto Abraham, unto Isaac, and unto Jacob by God Almighty" ("The Name of" is in italics), "But by My Name Jehovah was I not known to them". So in the Psalms, we have brought before us, with striking definiteness, this fact, - "That men may know that Thou Whose Name alone is JEHOVAH art the Most High over all the earth". The Name Jehovah is not found in the plural; it is not used of false gods, (we know the term God CAN be so employed), nor do we find pronouns attached to it. Only yesterday I was speaking to a man, and, referring to death, he said, "Another one has gone to meet his Jehovah". Such an expression at once grates on a believer's ear, because he knows it is contrary to the Scriptures so to speak. The Name Jehovah stands in its unique distinctness. It is marked out as God's special Name, revealing Himself, not only as the Eternal One, but the One in relationship to His people. We need not put a possessive pronoun on to the Name Jehovah, if we are acquainted with Him, for truly in connection with that Name we may be sure there is a possessive pronoun, for the fact of redemption is wrapped up in the word by its Divine usage. Furthermore, I believe God would bring before us, that whereas we are brought very close to Him in grace, nevertheless He remains the Unapproachably Glorious One, Jehovah. Hence the Name in its unique distinctness.

You are acquainted with the fact that this Name occurs again and again and again in the Scriptures. Sometimes, moreover, with striking contrasts. The title God, bringing before us power, and the Name Jehovah, rendered by LORD, in capital letters, indicating covenant relationship, may be employed together.

Our translators use of the word "LORD" in capital letters, is copied from the Septuagint, and the Septuagint dates, at least the most part of it, 200 years before the Lord Jesus. Evidently therefore the Jewish fear of uttering the Name Jehovah is very ancient. At the present time some of this nation say, that our precious Lord Jesus did certain of His miracles because He used the Name. They charge Him with stealing it. We know how their erroneous statement covers a precious part of Truth. He came as the One Who WAS Jehovah, Who WAS the Eternal God, and yet manifest in the flesh, and all His actions WERE in the Name of the Father. Furthermore, the Jews associate the utterance of the Name Jehovah with the entry into the Holiest of all on the Day of Atonement. Blessed be God we have the spiritual parallel with that. Made nigh by the blood of Christ, and linked with the heavenly Holiest of all, we can understand something of the Name.

It is impossible to take all the passages where this word "Name" occurs. You will recollect how, when Israel acknowledged their sins under Mount Sinai, God changed from the words of the ten commandments, in which we find no mention of a sacrifice, to speak of an altar of earth, and He quickly added, "In all places where I record My Name, I will come unto thee, and I will bless thee." "Where I record My Name", ah, here was a suggestion of that unlimited grace of Him, Who yet remains a little sanctuary to His people wherever they are. For there is not the need of a Gerizim, nor of a Jerusalem to locate God; the place whereon we stand is holy ground, if by grace we are brought to communion and communication with Himself. In the Book of Deuteronomy again and again are we told that God would choose (dispensationally) a certain place to put His Name there. This means more than His signature, but we know how a person's signature, if not a forgery, is claiming, authenticating, approving; it REPRESENTS himself. The apostle particularly SIGNED his letters, and God says, "I will put My Name". We are told how in the MIDST of

the camp God dwelt. "Let them make Me a sanctuary that I may dwell among them", literally "in the midst of them". Unclean things were to be hidden, sin was to be judged promptly, because God walked in the camp. He was glorious in His presence with His people. A striking parallel and yet a contrast with the experience of Adam ere he fell. But not only was there the walking of God in the midst, there was the putting of His Name in the Holiest of all. It was His throne room, and no man attempted to enter, but one that was called of God. Nor could he enter as he pleased, nor when he pleased. God in His infinite wisdom made manifest His Majesty, and though His love condescended, He remained the infinitely glorious One. In the later Scriptures too, we find a stress on the Name. It was prophesied concerning the Lord Jesus that His Name should be the Mighty God, "and this is His Name whereby He shall be called", (not only this is THE Name whereby He shall be called, but HIS Name), "the LORD (or Jehovah) our Righteousness". Consequently when He walked this earth, we have made manifest One Who bore the Name. We recollect those wondrous words when God brought Israel out of Egypt, and led them with the Angel of His presence, "My Name is in Him", (Ex. 23. 20, 21.). The Lord Jesus Christ having died was raised again; but before He died and rose again, He referred to what would take place, and said when believers gathered, they were to gather into His Name. No mere man, however great or holy, could have made such a demand, or have given such a promise as we have in Matt. 18 - "Where two or three are gathered together into My Name, there am I in the midst of them". That which would be pride for the greatest prophet, was appropriate to the Lord of Glory. The attempt to conceive of the Lord Jesus, as the greatest of creatures, becomes not only blasphemous, but entirely out of keeping with all true humility, in the light of such passages. If Christ were only a creature, of necessity we must write Him down as proud and false. His indirect claims to Deity are among the most definite of all. In resurrection also He emphasized this, "Go ye therefore and make disciples of all the nations, baptizing them INTO THE NAME

of the Father and of the Son and of the Holy Spirit". Not "into the names". Every Jew would at once realise the meaning of that expression. Let me remind you, in passing, it is not a formula. One cannot be too careful of human ritual foisted on to Scripture. "Baptizing them into the Name" has led at the present time to the verbal utterance of those words, but, beloved friends, there is nothing of this in Scripture. The believer who has but a very fractional knowledge of the original can see at once the idea is of baptising them INTO the Name, and the thought is that those who are saved by grace, are brought to deny their own names, brought to deny themselves, and brought to have a resting place in Him Who is the true and fixed Resting Place to His people. "Into the Name," not the names. If the Son of God were only a man, and the Spirit of God only an influence, the words of Isaiah would be broken, where we read that the prophet speaking by inspiration said, God would not give His glory to another. But there is no giving to another, for the Lord Jesus Christ IS God. Hence. THE NAME! In Phil. 2. we find a further reference to this. "God hath highly exalted Him, and given Him the Name above every Name (not only A Name, but THE Name) that in the Name of Jesus every knee should bow, and every tongue confess, that Jesus Christ is LORD (Jehovah) unto the glory of God the Father." Now, beloved friends, what we want by grace is to seek to enter into what this means. We have believed into His Name; possibly we have had the additional privilege AND RESPONSIBILITY of being baptized into His Name, now we desire to be gathered into His Name, and to do all in the Name of the Lord Jesus. Where is self? Where is boasting? Why should we exalt self? Self is a worthless, condemned, buried thing, worse than worthless. That which is born of the flesh is flesh, and flesh and blood cannot inherit the kingdom of God. The Spirit of God bloweth upon it, surely the people is grass; all flesh is grass. NO flesh can glory in God's presence. We find throughout the Scripture the setting on one side of man. In the Book of Job we are told God works to hide pride from man, and in Isaiah we read that the Lord hath purposed to stain the pride of all glory, for

He alone must be the glorified One, He alone must have unstained and unblemished majesty. Let us therefore seek to exalt this Name the more. Let us not think of our rights and our reputation. Let us not think of our wishes. Who are we? Why, we have not even names. We have lost those, for we have been brought into THE NAME. Here we have an entire removal of all self-centred emphasis upon any part of humanity. I do not mean there is the setting on one side of the different positions that God gives His people. I do not mean that we are brought into a dreamland of mysticism, and that we forget our individual responsibility. Undoubtedly saved by grace, we are individually responsible, but our responsibility is an appointed responsibility on resurrection ground. in Christ Jesus. We carry nothing over from the other side of Calvary, as "ours", to be thus emphasized. It is true we have the same physical frame as before, but it is not to be regarded in the same aspect, for "I beseech you brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service". The Name, expresses our new position. Ah, yes, position and relationship, as well as responsibility. For if we are where the Name is, if we are brought into the Name, surely we are made partakers of the Holiest of All, having drawn near by a newly slain and living way, through the veil, that is to say His flesh. No longer is there anything between us and God. The perfect LIFE of the Lord Jesus Christ by itself, would have shut us out, but He also DIED, and the veil was rent, and on resurrection ground we have a wondrous closeness, albeit while in the days of our flesh upon earth. we still behold in a glass darkly, beholding as in a mirror the glory of the Lord. Yet even this causes us to have some reflection of the reflection, for we are being changed into the same image, from glory to glory, even as by the Spirit of the Lord.

We read about those who blasphemed that worthy Name, which was CALLED UPON the Lord's people. It is well that we should lay a stress upon this Name. I do not mean with sectarian stress.

Sectarianism is never worse than when it assumes the language of unsectarianism. Evil is never worse than when it assumes the garb of right. There were those at Corinth who said, looking with contempt upon other partisans, "I am of Christ", but the I was a big "I", and that was the pity of it. It is a blessed thing to realise we belong to Christ, but it is not I am of Christ, for the I in that context almost rules out others. "If anyone trust to himself that he is Christ's" says the apostle, "Let him of himself think this again that as he is Christ's, so are we Christ's" - there are others in Christ. What a contrast between the boasted singular "I", and the plural:- "YE belong to Christ". Beloved friends, let us lay a stress upon the Name, not as a catch-word, not even as a motto for the year, but as a living power in our lives. We do not rally to the NAME as a mere theory, but we would emphasise the Name, because of that for which the Name stands. In the East, to utter a man's name was to claim him, and he would take a responsibility for those who rightly uttered his name. WE have called upon the Name of the Lord, and He is pleased to still take the responsibility of us, His worthless people. Let us therefore find disgrace in every other name. Let us put on one side every other glory, for the best that earth can offer, the highest that man can give to us, is not to be compared with that which is in Christ Jesus. In a word, as 1 Peter 4. 16 puts it, "If anyone suffer as a Christian, let him not be ashamed, but let him glorify God IN THIS NAME":- Not in his own name, but in the Name of Christ being called upon him.

Some errors that hinder the perception of Truth may be pondered. First of all I put down on the outline "Errors that hinder the perception of Truth", but "Who can understand his errors"? There are MORE errors than we can enumerate in one evening, and every error is a mist, every error is a veil, and every error contains in it seeds of poison that naturally lead to death, albeit God super-naturally stops these natural

results in the case of His redeemed. But there are one or two errors we might particularly notice. One error with regard to the gathering of the Lord's people is that there must be the selection of that which is the best obtainable under the circumstances among gatherings to be found within a certain radius, and there must be the settling down therein. "The best I can find" is a poor Scriptural reason for a meeting that is not on the Lord's lines. A poor Scriptural reason, - you know what I mean, an UNScriptural reason, for that which is Scriptural cannot be poor, and that which is miserable cannot be Scriptural. This error hinders vastly perception of Truth. I am not pleading for isolation, isolation is ruinous, but human compromise is not the way out. God is equal to the emergency, and God will never solve it in a way that goes against the will of God. GOD never contradicts GOD. Oh that we might recognise the absolute truthfulness of God. Again, many believers are largely hindered because they feel where they have received a blessing, they are responsible to gather. I suppose every one present who knows something of the Lord can confess having received past blessings in strangest surroundings. If a believer is to go everywhere and to settle down everywhere, to the extent of settling down **WHEREVER** he has received a blessing, his path will be **VERY** perplexing. Granting that the reception of a blessing leads to a tender heart of love, (which tender heart of love should exist even if one had received no blessing), - granting that the reception of blessing causes more admiration of the sovereignty of God Who can use all manner of means; granting that the realisation of a blessing leads one to thank God, even where Christ is preached of strife and contention; - granting all this, we must nevertheless recognise that we are to be guided and governed by the **REVEALED** will of God. Not by our feelings, not by our histories, not by other people's experiences! Courtesy to others is a poor substitute for brotherly love. Brotherly love always puts the Lord first, and therefore can only be identified

with others in the way that the Lord has marked out. Doubtless some other errors will come before us in our conversation afterwards.

I pass on to notice the primary meaning of Matt. 18. 20, The context reads thus, "What to you does it seem? If there have become belonging to a certain man an hundred sheep and there have gone astray one out from them, will he not leave the ninety and nine, -on ~~the~~ to mountains having gone he seeketh the one being lost, and if it has come to pass that he find it, verily I say to you that he rejoiceth over it rather than over the ninety and nine that have not gone astray, that have not been lost. Thus it is not that which was determined in front of your Father that is in heaven, that there should have perished one of these little ones. But if thy brother have sinned against thee, go along and reprove him at once, between thee and him only. If thee he have heard, thou didst gain thy brother, but if he did not hear, receive alongside at once with thee yet one or two, in order that upon the mouth of two witnesses or three there may have been made to stand every word. But if he have heard aside (refused to hear) them, tell it at once to the called-out church, but if even the called-out church he have heard aside, ^{to thee} let him be/as the heathen man, and as the publican. Verily I say to you, as many things soever as ye shall have bound on the earth shall be those that have been bound in the heaven, and as many things soever as ye shall have loosed upon earth shall be those that have been loosed in the heaven. Again, verily I say to you that if two of you shall have harmonised upon the earth concerning any matter whatsoever they may have asked it shall become for them from the side of My Father That is in the heavens, for where there are two or three having been gathered into My Name, there am I in the midst of them". I suppose, beloved friends, we see something of the primary meaning of this passage. The twos and threes of Scripture are deeply interesting. Here we behold a company of two or three, twice over. First in verse 16, then in verses 19 and 20. In verse 16 the two or three are reprovng a

brother, that upon the mouth of two or three witnesses every word may be established. If they fail, they tell it to the church. Here is the Lord's Own warrant that a church is considerably larger than two or three. This fact has often been overlooked. Then the Lord goes on to mention the two or three once more, and He says, "They harmonise", "Symphonize", as the word is literally, "They symphonize about a certain matter". Indeed the word "matter" here is primarily, or at least, in some Scripture contexts, a legal word, as we use the term "action". The context is dealing with differences among believers, and the thought is that the two or three who are dealing with this action are not taking it to an earthly lawcourt, but dealing with it in a truly spiritual way. Legal terms are applied to them. "Before the mouth of two or three witnesses" and "every word made to stand". So here in connection with the "action" they pray. What a beautiful thought! What a contrast! A Divinely appointed contrast with certain arrangements of the law of Moses. The two or three witnesses were to put the man to death in the law of Moses. The two or three here are to bring the man to life, or rather to be used by God to continue him in a state of life; for a somewhat similar passage says, that if anyone sees his brother sinning a sin, he shall pray and God shall give him life, provided the sin is not unto death. God shall give life for them that sin not unto death. Here is no stoning, but the reverse, and the two or three upon earth symphonize, (for there is a beautiful music in prayer), - symphonise concerning any action that they have taken in hand. They cannot go and undertake the work in their own strength, or independently. They symphonise, they pray, they wait on the Lord, and the Lord enables them and the Lord strengthens them. "It shall come to pass for them from My Father Which is in heaven." Beloved friends, that is the primary meaning and it shows us that even in days of ruin, we are not to attempt to put things straight, without much prayer. If you go to your brother with the thought of showing him how wrong he is, and how right you are, there will be little result. The Scripture stress is upon GAINING one's brother. So that oftentimes if you gain the

argument with your own logic, you have lost your brother. I do not say that he is lost, but YOU have lost him. For you are viewed responsible for the ultimate of your action, even though God prevents it. Oh that we might enter into all matters of discipline with Scriptural prayerfulness. If only believers had carried this into practice more, and had symphonized before they carried out necessary discipline arrangements, the heart-rending divisions among those who have borne the Name of the Lord would have been considerably altered. But there has not been the waiting to symphonize, there has not been a dependence upon the Name of the Lord.

This passage has usually been taken out from its context. It has been specially applied to gatherings when believers break bread. I have not a word to say against the privilege of breaking bread. You know how most of us cherish that privilege as a responsibility which our beloved Lord has entrusted to our care; but, dear friends, the special context here is not concerning the breaking of bread. Doubtless the passage applies more widely, and includes other meetings, but the first thought is a company gathered, smaller than a church, for two or three tell it to the church, a company gathered smaller than a church, engaged in a piece of discipline, and they have a prayerful energy in it, that they may restore their brother in the spirit of meekness. It is not to be anticipated that he will refuse them, rather it is expected that he will hear what they have to say. If he have refused to hear, they tell it at once to the church, for it has become intensely serious, if he have refused to hear those whose actions are full of real prayerfulness. "Ye which are spiritual restore such an one", says the apostle concerning those overtaken in faults. It is easy to put a second joint out while professing to put one in. It is deeply important that the Lord's people should know in what way they are to deal with difficulties, for difficulties are not child's-play, they are responsibilities, - intensely serious in the light of the Coming back of the Lord Jesus, and His righteous

yet all-important Judgment Seat.

But though this is the primary aspect, undoubtedly the passage includes a gathering into the Lord's Name **WHENEVER** we meet. In other words, self is to be in the background always. Oh, do you wonder that there has been such wreck of discipline when human **NAMES** have come so prominently into it? Till a man is gathered with others into the Name of the Lord, (I mean specifically, with regard to the discipline in hand), till he has lost his own self-centred emphasis in the Name of the Lord, he is quite unfit for discipline. But this **PRINCIPLE** applies further. Only as we seek by grace, and through the precious work of the Holy Spirit to keep the flesh under, can we have the true worship, and the true lives of truly powerful godliness. "Into the Name" should be the mark of the believer, for though he has already believed into the Name, he never gets beyond the need for a fuller realisation of what this means. Enjoying an "in" he nevertheless enjoys more of the "into" day by day. Let our worship be characterized by this. It will cause a setting on one side of human exaltation, and a setting on one side of human nervousness, for the majority of believers in an assembly are either too forward or too backward. It is so easy to be one or the other, but *if* there is the true stress upon the Name, jealousy, that rottenness of the bones is laid low; envy is dealt with severely, and self is in the background. The Name of the Lord is the gathering place, and this not only sweeps aside sectarian titles, - that is a small fraction of the sweeping aside, - it not only sweeps aside sectarian routine, but it sweeps aside a sectarian spirit, and the sectarian spirit is **MORE** the canker than either of the other two. I believe it largely exists **WITH** the other two, but it is oftentimes found even when the other two are righteously condemned with stern phraseology. Oh that it may be ours to emphasise the Name, that the Lord alone may be exalted in **THIS** day where His people are, even as He shall be in **THAT** day, when He rises up to assert Himself and lay low the lofty looks of man. I was deeply interested to notice how the word "to gather together" which is found in Matt. 18

is employed in other Scriptures. We find it in 1 Cor. 5 of the gathering of saints there to exercise discipline. "Ye having been gathered together and my spirit in the Name of the Lord Jesus", - the word "gather" is linked with the NAME once more. We find it also in Acts 20, where our translation puts it that they came together to break bread. The Holy Spirit says something far more striking, - "They were gathered to break bread". Beloved friends, many meetings are ruined because the people come together: - if only they were "gathered!" I feel it impossible to speak strongly upon this subject from ONE standpoint. I mean from the standpoint of personal realisation of all that I WOULD REALISE, but I do not find it hard to speak strongly with regard to it from God's standpoint. I would that God might speak in our meeting to all our hearts this evening, for how little "being gathered together" there has been in ALL our assemblies. We come with the spirit of routine, and the spirit of habit, instead of feeling that constraining power of the Spirit of God. I do not mean that a believer is to be made up of impulses, I do not mean that a believer is to be characterized by irregularity, and call it spirituality, to say "I was absent from the gathering of saints, because I did not feel led to come". The Spirit of God in the heart never leads against the Spirit of God in the Scripture, and we must not forsake the assembling of ourselves together; but something more than the PHYSICAL going is necessary. When many CAME to the Lord Jesus, He said, "Ye will not COME to Me that ye might have life". They had come, but they did not come. But to return to the word "gather" or rather to notice its absence. In the epistle to the Corinthians we are told several times in the eleventh chapter that they CAME together. The word "gather" is NOT used. Do we wonder that there were divisions among them? Do we wonder that everyone took first his own supper? They merely came together. If only they had been gathered, how different it would have been. This word, to be gathered together occurs, in a compound form, with regard to the future gathering when the redeemed shall be with their Lord, both in Matt. 24. 31, and in 2 Thess. 2. 1. Moreover it occurs, in a compound, in Hebrews 10. 25, - "Not forsaking the gathering of

ourselves together as the manner of some is". I am almost inclined to render it "The being gathered together upon" for it suggests a *Divine operation that gathered; a* Divine unity, "together"; a Divine basis, "upon". There is the preposition ἔπι in front. If you ask us what is the ground of gathering, we answer, Christ. We do not meet on the ground of some doctrine, we do not meet on the ground of some theory, nor can we approve of the customary expression of gathering on the ground of the one body. But we do meet as those who have been gathered on to Christ, anticipatory of That Day, when He That shall come will come, and His people will be gathered on to HIM. No other name can we acknowledge. I do not mean that we would simply keep the TERMS, the sectarian terms, out from our titles. No other name can we rightly acknowledge by our ACTIONS, for in this respect, actions speak louder than words. Again let me plead very definitely against the sin of sectarianism when it denies itself, the sin of sectarianism when it professes to be absent.

What are we to do, beloved friends, as to our gathering in these days of ruin? Many of us have been found in parts away from one another, and where we seemed driven to a measure of isolation. Is anything too hard for the Lord to solve our problems? You may be sure of this, if we ask the Lord to guide our plans, and then urge Hushai to tell a lie, we shall make a confusion of it. What is needed is to trust the Lord, and to go on trusting Him. If we expect Him to solve our problems and then commence to cut the knot, let us not be surprised if He refuses to untie it. The Lord will honour faith, but He will not honour presumption. He will honour consistency, but He will not honour trifling. Let us be those who rest upon Him in our emergency and find Himself equal to all our needs, to provide for us the gathering together into His Name in the full recognition of Himself and His will. Outside not only systems that have names which disgrace Him, but those which have accompaniments that disgrace Him: outside these, because numbers do not make unsectarianism, numbers do not prevent from schism. If every believer in the world were in one organization that was against Christ, it would still be a schism.

Quantity can never make fellowship that is after the mind of the Lord. Only where Christ has His rightful place is there Philadelphia. If He is refused the ~~CENTRAL~~ position, as it is written "There am I in the midst", with all prestige and activity, we only have a miserable Laodicea.

Q. You dealt with the gathering together in the Name of the Lord, but you have not touched, Mr. Heward, on the ways and the means in any way, have you?

H. Not specifically. This is rather a preparatory address. I am quite willing to go further, but if we are clear as to principles, and if our hearts are spiritually open, I am persuaded our practice will coincide far more. The important thing is that believers should be regarded as living growths to be trained toward the Lord. Then they will meet one another. They are not as creatures of iron to be bent and broken and twisted that they may fit in with one another.

Q. As to that passage where the disciples find certain ones casting out in the Name of the Lord, and forbid them; - is the same word there, for that is sometimes taken as an argument against the responsibility of being all united?

H. Yes, the passage is sometimes so misused. The Lord says, No one that can do a miracle in My Name can lightly speak evil of Me. The Lord does not decide whether this man did a miracle in His Name or not. He simply declares a fact; if the man has done a miracle in the Name of the Lord, ACTUALLY in the Name of the Lord, we must not confuse this with the passage "Many will SAY in that Day, we have wrought miracles in Thy Name", a man's saying is not sufficient. Thousands of miracles look to be in the Name of the Lord that are actually far off from Him. There are Satanic counterfeits and sentimental counterfeits too, but assuming that the man really did the work in the NAME of the Lord, He could not lightly speak evil of the Lord. This is clear. Moreover they said, "We forbid, because he followeth not US", and the Lord draws attention away from the US to Himself. The argument that brings this forward as a reason for

sinful diversitiess among believers is quite out of place, for not only was the event before Pentecost, and before the Lord had arranged methods of gathering, but it was during a period when the Lord had not even cast on one side the Jewish nation, when the Lord Himself was keeping the Jewish feasts, and when the Jewish temple was still acknowledged. Consequently not to follow the disciples was by no means the proof of lack of harmony with the will of the Lord. The apostles seemed to have thought that their action of giving up ALL for the Lord was the only notable action in Palestine at the time. At least, such an idea seems to have been somewhat prominent in their minds when the question was asked. We may be sure of this, that Satan will always temptus to make our acts of obedience look as large as others' faults are.

Q. Would you mind telling me what the word "at" in Phil. 2. 10 means?

H. Render "In the Name of Jesus"; it is not "at", because "at" implies, in present-day English, a bowing at the utterance of a word, but "IN" involves recognition of, acknowledgement, submission. The passage is prophetic. "In the Name of Jesus every knee shall bow", even things under the earth will be compelled to acknowledge Him.

Q. Do you connect Philadelphia with the one pearl in Matt. 13?

H. I think so, it suggests a manifest unity of redeemed ones. At the present time the Lord's people are rather a dispersed treasure, a hidden treasure, a few names in Sardis, but I look forward for a fuller little reviving when the Lord will graciously grant we shall have, as it were, a nail manifestly in His holy place. Something that can be seen, and something that can be fixed, that something else may be hung upon it.

Q. Do you really think those would be the Lord's people who come to a meeting, and are not gathered in a meeting? It seems strange that so many should perhaps be the Lord's people and yet mechanically come to a meeting because it is of this sect or that sect. I never agreed to this myself, although I occasionally go to a meeting where I can get good but I cannot join the people

because I cannot agree with them in everything.

H. I think it is impossible for us to decide in general who are the Lord's and who are not. "The Lord knoweth them that are His". If by grace we love Him WE are not called to draw a hard and fast line, but to realise that His wisdom knows. Our next point if we know that we are His, is to be seeking to be gathered with those who ARE of one mind in the things of the Lord, and if only every believer who saw the ruin of to-day would step out from everything he sees to be wrong, and simply be willing to gather on the simple lines of the Lord's will, there would be a protest and a witness in the Lord's Name which would surprise Christendom, and would bring many dear people of the Lord to confess themselves in a way that they have not confessed before. But so many who do know the things of the Lord are in measure identified with things that grieve and vex their righteous souls. They stay, in a measure, in Sodom, with a desire of improving it, instead of remembering the words, "Let us go forth to HIM without the camp bearing His reproach". I can enter quite into your motive, dear Mr. --- in the matter you have mentioned, but I am not sure I can equally enter into your action, if I might lovingly add that thought. I feel that we are partly responsible for the wrong words that others say if we partly identify ourselves with their meetings, while at the same time, feeling them not to be entirely in accord with the will of the Lord, and that a consistent position outside would do more to find out among them who are the Lord's and who are not, than by almost anything else. By actions that seem to us natural (and we have all done them in our lifetime), and which seem to us brotherly love, I believe we hinder the manifestation of true brotherly love, and the true preparation for the Coming back of our beloved Lord. Nothing has a real claim upon a child of God except an assembly in accord with the mind of God, as revealed in Scripture. If he sees anything in a gathering that professes to be one of the Lord's people, which is contrary to what the Holy Spirit shows in the Scripture, he is bound by his conscience, bound with a precious binding, to stand aloof from

that which he sees grieves God's Holy Spirit. If only we all felt that more, and prayed more, I am sure the Lord would honour our faith by reviving more.

Q. Those attending a place where the services held are not entirely the Lord's will, are they responsible, even if they are not in the knowledge of the error in that certain place?

H. What I meant rather was, to put it briefly, that if by the grace of God we love Him, we are to keep His commandments. We are therefore to seek to be gathered with those who will carry out the will of the Lord, and if we attend, or identify ourselves in measure with that which does not carry out the will of the Lord, we are responsible for building up that which is taking the place of the will of the Lord, and thus are responsible for perpetuating the ruin. On the other hand, I could not, as an ISOLATED exhortation, urge any dear christian to come out from any sect or system where he is found, - could not make this an ISOLATED exhortation. I have seen some come forth with the "best of intentions", and there has been a measure of stranding because of a lack of confidence in the Lord for the PECULIAR emergency. One needs to have a real trust in Him, and to take the act as an act of faith, and live a life of faith, and then the Lord, Who ever led His people will grant that the isolation will be followed by something of fellowship which will more than compensate, and will be a fuller witness if those activities, not being entirely in accord with the will of God, are sorrowfully left. Have I made it clear? I do not ask whether you agree, but have I made it clear?

Q. Yes, it is clear so far, Mr. Heward. I should like to ask further, if you intend, if the Lord will, to continue this subject next week?

(This was agreed, and the Lord's gracious blessing was sought.)

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