

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. 52. Nos. 1 & 2

JAN., FEB., 1952

FREE

SOME OF THE CONTENTS.

	Page
"Blessed are the pure in heart" ...	2
The Lord's Work	3
Flowers... ..	4
The Deity of Christ	5
Inspired Words Inspected	6, 7
The Mystery of Lawlessness... ..	8, 9
"We have an Altar"	10
"Buy"	11
Readings and Notes	11, 12

"Now it is high time to awake out of sleep: for now is our Salvation nearer than when we believed. The night is far spent, the day is at hand."

Rom. 13. 11, 12.

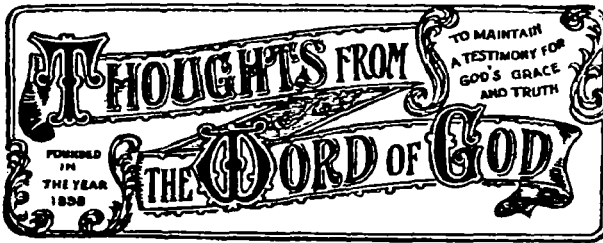
PSALM 45

Full well my heart might bubbling over be,
My gladsome tongue a ready writer's pen,
To speak, O Blessed Lord, concerning Thee,
Thou fairer than the fairest sons of men.

The precious theme of thine abounding grace
May well the fleeting moments occupy,
As in the Holy Scriptures more I trace
The love that gave, that ransomed, drew me nigh.

Yea now Thy people, such Thy love untold,
To Thee all fair, in raiment pure and white,
And glorious in clothing wrought in gold,
In Thee accepted are in God's pure sight.

A.W.H.



Words of Encouragement

It is heart-warming to ponder the words of the Lord Jesus spoken during His life on earth. John 9. 4. For Him, as this utterance declares, there was a holy necessity—"I must"—in all He said and did. Such constraint was not incompatible with the free-will offering of Himself every moment of His lovely life. The Father's will was "all in all" to Him; 'twas His delight. "I must work," "I must be about My Father's business." "My Father worketh hitherto and I work." He wearied Himself as "He went about doing good," yet was never "cumbered about much serving," so restful was He. But the works were the works of the Father, and all foreordained by Him that sent Him. He never was outside of His Father's will. In all He was weaving a robe of righteousness to cover Himself and His chosen, as well as preparing to offer Himself without spot to God.

Blessed Lord, Thou art our Redeemer. Enable us to follow Thee as our peerless Example!

REQUESTS FOR PRAYER AND PRAISE

Let us mark the limitations of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKS-GIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea,

6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentine and around, Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Warner (Germany). Continue to pray for the Lords enabling if He will, of additional fellow-workers for S. America, and the translation of Scripture.
7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

Poems to help Christian Experience—189.

"Blessed are the pure in heart: for they shall see God." Matthew 5. 8.

O do thou contemplate my soul,
God's glory that doth all transcend,
Unchanging as the ages roll:
Creation doth on Him depend.

"He spake the word and it was done,
Commanded He, and it stood fast."
The spheres in all their courses run—
To Him how small, to thee how vast!

Behold the heav'ns, how high they are!
Their bounds the eye can never see,
A name He giveth to each Star,
Their number telleth; wise is He!

The nations are but as a cloud
Beneath the pathway of His feet,
Yet proudly rise against their God,
'Gainst Him would sit in judgment's seat.

Ah, whilst the world its mad pursuits
Delight in, do thou meditate
On all His grace and attributes:
Upon Him only do thou wait.

Be silent to Him. He will shew
To thee His glorious majesty;
Nor hasten from His face to go,
But listen for His voice to thee.

Become thou holy, pure within;
Yea, let His chast'ning hand refine;
Yield Him thy members, hating sin,
Lest worship ceases to be thine.

O praise Him for the precious blood
Once giv'n by His Son so dear,
'Tis only by that cleansing flood
That thou the Father drawest near.

And though of all His wondrous ways,
My soul, thou knowest but a part,
To Him direct adoring praise,
And worship from the inmost heart.

THE LORD'S WORK

Though this phrase is widely used among God's children, we little realise its extent, deep meaning and true application. Hence we often hear complaints such as this, "The Lord's work in . . . failed"; or pessimistic expressions such as, "This would destroy the Lord's work"; or, again, the most mistaken inference, "In that town there is no work of the Lord"; or the discouraging deduction, "The Lord's work here is making no progress," and so on. A quick glance at the references to the Lord's work in the Holy Scriptures would convince us that *His work is both complete and indestructible; perfect and everlasting.*

Whether as to Creation and Preservation of the Universe; or touching Christ's Redemption and Intercession on behalf of the Church, God is the sure Foundation. "*He is The Rock, His Work is perfect*" (Deut. 32:4). Therefore we are admonished, "Remember that thou magnify His work, which men behold" (Job 36:24).

The error consists in confounding man's work with the Lord's work. Meetings, gospel literature, the activities of the redeemed, are not always the Lord's work although He can use them, and generally does condescend to do so. Meetings may be stopped, literature may have little or no result, activities may be paralyzed or discontinued; *yet the Lord's Work will stand.* Some assume that all that is the Lord's work must be confined or shut up within four walls. Although the ideal, the Scriptural way is that all the saved ones meet with the Lord's people to praise His Name, build one another up and offer a united witness to the world, many who never had the privilege of attending a meeting will be in the everlasting habitations. We do not allude, by any means, to those who neglect or desert the assembly contrary to Heb. 10:25. "The Lord knoweth them that are His" (II Tim. 2:19). In That Day "many that are first shall be last; and the last shall be first" (Matt. 19:30).

The Lord's Work—what is it? Neither more nor less than this, *The Work of the Lord.* Nothing abstract or theoretical, but *His Work in hearts.* God begins with an individual, continues with a people, finishes with the completion of what He purposed, "after the counsel of His own will" (Eph. 1:11). God made Adam; from this beginning came the human race. God called Abraham; he was the father of God's people, Israel. Spiritually, God does the same through the Holy Spirit applying Christ's work to the individual. Although there were many blind men in Jerusalem during the earthly life of the Lord Jesus some He healed; but we read He healed *one*, "that the works of God should be made manifest in him" (John 9:3). And they were made manifest indeed! (Read the

entire chapter.) When and where God does not work, man often tries artificially to simulate His work. The enemy who himself attempted to be "like the Most High" imitates even the "incorruptible seed"; (Matt. 13:24-30; I Peter 1:23, Isa. 14:14). When God works, it cannot remain hidden. Whether the sunlight or the light of the glow-worm; the wide ocean or the dewdrop; the great elephant or the minute insect; the tall eucalyptus or the tender bud of the grass . . . *all show God's work.* "From the creation of the world are clearly seen . . . His Eternal Power and Godhead" (Rom. 1:20). And who would be able to estimate *the manifestation of the Lord's work in a person entirely surrendered to the Holy Spirit?*

Christ fulfilled to perfection, as well in His precious life as in His unique death, the Father's will. And let us marvel that, though *as to His redemptive work He was alone*, He said God would do, in a certain sense, even "greater works." "The Father That dwelleth in Me, He doeth the works. . . . He that believeth on Me . . . greater works than these shall he do; *because I go unto My Father.*" "I have finished the Work which Thou gavest Me to do" (John 14:10-12; 17:4). Hence God's work must be "wrought" first in us, and then *through* us. If God has not done His work in a person, that person is unable to occupy himself in His Work. Consequently many—alas!—fail as to doctrine (Christ's Doctrine) and fall into difficulties. "For it is God Which worketh in you both to will and to do of His good pleasure." "Lord . . . Thou also hast wrought all our works in us" (Phil. 2:13; Isa. 26:12). *The Work is His; He is The Lord; He is sovereign.* His servants reach their rest at Home, *but His work continues.* Therefore it is He Who calls, prepares, raises up, sends forth and supports the labourers in His Harvest. When that is so, they do endure, whether results are seen or not.

Over many buildings, multitudes, religious ceremonies and "movements" might be written Nebuchadnezzar's prideful utterance: "Is not this great Babylon, that I have built . . . by the might of my power, and for the honour of my majesty?" (Dan. 4:30). Followed by the epilogue "found in Rev. 18:2 "Babylon the great is fallen, is fallen. . . . Many activities which some claim to be the Lord's work are but clay burned in the fire of their own ambitions, and not living stones laid upon the "Chief Corner Stone, Elect, Precious," even Christ, the Rock smitten in our behalf; they will remain unfinished, like the tower of Babel: it did not reach heaven, neither will they (Gen. 11:1-9). On the contrary, a single soul, "two or three" gathered together, or a dozen ("little flock"), in whom God has worked, will not fail, will never be lost: *God's work can-*

Continued on page 6.

YOUNG PEOPLE'S COLUMNS

FLOWERS

Who does not delight in a garden and in the lovely colours and sweet scents of the almost countless kinds of flowers? Our hedgerows and fields, too, are a pleasure to see, when primroses, cowslips and violets, in the spring, and daisies and buttercups, in the summer, adorn them. Then the fruit trees, covered with blossom in the spring, are not only a glad sight, but make us look forward to the time when we shall enjoy the apples, cherries and pears that will grow and ripen in the summer sunshine. And we all know the bright scarlet flowers of the runner bean and the yellow blooms of the marrow and cucumber. Almost every plant and tree has some kind of flower.

Does the Bible speak of flowers? Yes, often, for we read of the rose, the lily, the flower of the olive and the grape, as well as the flowers of the field. And God has in them some lessons for us.

LIFE AND BEAUTY.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these." The Lord who spoke these words made the lilies. Solomon, that wise man, spoke much about plants, for he knew much about them. But "a greater than Solomon" is the Lord Jesus, for He knew *all* about them and took pleasure in their living beauty.

The Lord Himself, though, is "Altogether Lovely" (Song 5.16), and of Him that same song says, "His cheeks are as a bed of spices, as sweet flowers: His lips like lilies, dropping sweet-smelling myrrh." Is the Lord Jesus dearer than all to *you*, and what He says precious to your heart?

God's people are said to be "as a lily among thorns"; that is, they are lovely in His eyes, but the people around are often against them, prickly and trying. They have life, they grow and are more gloriously dressed than Solomon, for they have on the robe of God's righteousness.

Some day, the Lord Jesus will call all His people by these lovely words, "Rise up, My love. My fair one, and come away. For, lo, the winter is past, the rain is over and gone, the flowers appear on the earth; the time of the singing is come. Arise, My love. My fair one, and come away." He is coming to take them to be where He is. *There* is life and beauty in everlasting and unchanging freshness, and joyous gladness and singing" (Song. 2.10-13. John 14.3. 1 Cor. 2).

BEAUTY IN GOD'S HOUSE.

The Temple, built by Solomon, was "wonderful great" in its beauty. Lilies and "open flowers" were seen in many parts. On the walls and folding doors were carved "open flowers." Within the house were ten candlesticks, all of gold, adorned with golden flowers. You will think of the candlestick in the tabernacle, all of gold, with its "knops and flowers." In the court of the house was a large basin-like "sea" of brass. Its rim was a hand-breadth thick, and it was adorned with "flowers of lilies." This "sea" held much water, for the priests to wash their hands and feet. Wherever one looked there were flowers—flowers of cedar wood, of olive wood, of brass and of gold.

God has no house of wood or stone today, because "He dwelleth not in temples made with hands." But He is building a house of *living* stones, that is, of men and women, boys and girls, who are saved by His grace. He wants them to be beautiful, each one living a "good" life, doing "good" works, witnessing a "good" confession and fighting a "good" fight. The word "good" means "beautiful," also, and how God's people long to be fair in His eyes. In Christ they are "all fair," but their lives are to show it. A flower is beautiful whilst it lives, but believers have everlasting life that will never fade nor decay.

THE FLOWER FADETH.

The freshness and scent of flowers very quickly go away, and few things are more unpleasant than dead blossoms. In Palestine one may, at certain times in the year, go out in the morning and see the fields covered with bright flowers. In the evening their beauty may have faded away. Why? Because a hot wind has passed over them and all are scorched and withered. So we read in the Bible:—"Man . . . He cometh forth as a flower and is cut down." "As for man, his days are as grass: as a flower of the field, so he flourisheth: for the wind passeth over it and it is gone, and the place thereof shall know it no more" (Job. 14.1-2. Ps. 103.15). Peter and James both speak of the short life and fading glory of man in the same way (James 1.10-11. 1 Pet. 1.24). This is the *sad* lesson of the flowers: *but one we must learn*. We do not like to think or speak of dying, yet some boys and girls do not grow up to be men and women. Therefore, however young you are, you ought to be prepared in case God calls you away sooner than you expect. It is a joy to belong to the Lord Jesus. He is the Shepherd and "He feedeth (His sheep) among the lilies." May you become one such by His love and mercy!



THE DEITY OF CHRIST

(Continued)

P. W. HEWARD

DIFFICULTIES

Sometimes the translation may veil His glory, e.g., "Being MADE PERFECT" (Heb. 5.9). A careful pondering of this word in the whole epistle will show the meaning, "Brought to the goal:" He finished the work which was given to Him to do (John 17. 4; 19. 30).

Possibly some will suggest 1 Corinthians 15. 28. But the language is remarkable. In verse 24 we read, "to God, even THE FATHER," not so in verse 28. It is NOT written "that the Father may be all in all." What if the Deity of the Lord Jesus is to be only the more emphasized after He DELIVERS UP the mediatorial kingdom, in His eternal union with the Father? The context refers to a SPECIAL ACT, not a CONDITION, and the word "shall be subject" may be more strictly rendered "shall be subjected," i.e., in this specific act. For "giving up," as well as "receiving" must be viewed as a covenant work, and His Humanity is before us. But do these words in 1 Corinthians indicate that He has LESS glory afterwards than in the kingdom? Surely not*. Let us recollect that we do not only have "the throne of His father David," but "of His kingdom there shall be no end" (Luke 1. 32, 33). In like manner, not only does He reign a thousand years (Rev. 20. 4-7), but we have a twofoldness hinted by Revelation 11. 15, (a) "The kingdoms OF THIS WORLD are become the kingdom of our Lord and of His Christ, and (b) He shall reign for ever and ever." In connection with this eternal reign, Godhead is emphasized (Rev. 22. 3, 4). Everything harmonizes, to His praise and glory. And so, we are convinced and confident, is it with all difficulties when we are reverent and disciple-like. The Holy Spirit will lead on the path into all the truth, and the meek will be guided in judgment, so that every problem will only help us to realize more of the fulness which is found in Him (Col. 19, 29) of Whose fulness His people have received (John 1. 16) and still receive.

MISCONCEPTIONS.

If there be any who revel in discussion, we do not write for them. Attitude is deeply important, more important than we realise, in this matter. An argumentative mind, unacquainted with the Lord Himself, closes many doors of precious knowledge. "The meek will He guide in judgment, and the meek will He teach His way" (Ps. 25. 9). "The deep things of God" are not revealed to unbelief or pride.

But there are objections which have troubled children of God and anxious enquirers, at least awhile, and, though others of His people may find no difficulty in them, it is God-glorifying to ponder them.

Some are perplexed by such words as, "The Son can do nothing of Himself," and "My Father is greater than I" (John 5. 19, 14-28). But what other language should we expect, if the Holy Spirit emphasizes the covenant position which the Lord Jesus voluntarily took? There are, indeed, many such verses, but not one of them denies His essential glory. They only indicate His attitude as the Perfect Servant (Phil. 2. 7). Surely, if He were "over all," and yet became a servant, He would become a Perfect Servant. The theory that the Glorious One *could not* take this position of humiliation is a *denial of God's power*. In other words, the language used fits in with Christ's real and holy Humanity and contains nothing against the Deity of Him Who possessed this Humanity.

*"Shall be subject." might, in this sense, rather imply a contrast with subjection before. But the kingdom is itself given to Him and He has its tenure in perfect trusteeship. His subjection is included in the very "sovereignty" arrangements of the kingdom. And what if the *giving up* of the kingdom (mentioned in verse 24) is a special act of covenant subjection before us?

See T56/5:
In Revelation

THE LORD'S WORK

Continued from page 3

not be overthrown! Praise His Holy Name! "A bruised reed shall He not break, and the smoking flax shall He not quench" (Isa. 42:3). The wolf (like the thief) comes to kill and to destroy, mainly the lambs, but—though when the sheep are scattered there are, alas! reproach and dishonour to the Lord's Name—he cannot destroy them. *No verse is found in Scripture to assume that the Lord's Work can be destroyed.* "And as we have borne the image of the earthly (Adam), we shall also bear the image of The Heavenly (Christ)." "Of them which Thou gavest Me have I lost none" (John 10:10-16, 18:9, I Cor. 15:49). Thanks be to God, the Greek word in Rom. 14:20 (which suggests that God's work can be affected by eating "with offence") is "kataluo," translated "dissolved" in II Cor. 5:1, and not "apollumi," which means to destroy and is rendered "perished" in I Cor. 15:18. Now, "Woe unto him through whom (offences) come!" "What therefore God hath joined together, let not man put asunder" (Luke 17:1, Mark 10:9). Yet in spite of all, God, by His Spirit, will continue to use the members of Christ's Body "till we all come in the unity of *The Faith*" ("One Faith," Eph. 4:5), and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ" (Eph. 4:13). That is the climax, the Divine pattern, and up to then "the Lord will not cast off His people; neither will He forsake His inheritance" (Psalm 94:14). "Whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before Him." "His Work is honourable and glorious" (Eccles. 3:14; Psalm 111:3).

Epaphroditus for the work of Christ was nigh unto death (Phil. 2:30). Are we? Paul wrote regarding Timothy: "He worketh the work of the Lord, as I also do" (I Cor. 16:10). Could this be written of us also? "We are labourers together with God." Angels desire so to be. But there will always be those "too great" who will not put their necks to the work of their Lord. (I Cor. 3:9, I Peter 1:12; Neh. 3:5). The Lord will come soon. "Behold, *His reward is with Him, and His Work before Him*" (Isa. 62:11). What will there be for us, ashes or a prize? (I Cor. 3:11-15). Oh that Habakkuk's prayer may become ours, "Oh Lord, revive Thy Work . . . in the midst of the years make known" (3:2). And that of Moses in Psalm 90 (16-17): "*Let Thy work appear unto Thy servants . . . and establish Thou the work of our hands upon us.*" "The new heavens and the new earth, which I

will make, shall remain before Me. . . ." "Wherein dwelleth righteousness" (Isa. 66:22, II Peter 3:13). There will be a *cleansed earth, and a heaven filled with those redeemed by the Lamb's precious blood.* . . . "In the ages to come," there will be the cry: "What hath God wrought!" (Rev. 5: Eph. 2: Num. 23:23).

"Therefore, my beloved brethren, be ye steadfast, unmovable, always *abounding in the Work of the Lord*, forasmuch as ye know that *your labour is not in vain in the Lord*" (I Cor. 15:58).

F.A.F.

Argentina.

Inspired Words, Inspected.

No. 15.

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of afflictions the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power they were willing of themselves.

2 Cor. 8. 1-3.

This passage contains an old English expression, "do to wit," used in the sense to "have one's wits," that is "to be fully aware." The language and arrangement of the sentences in the Greek is worth studying. They are the introductory words to a very beautiful exposition of true godly giving, and a much-needed exhortation, to-day, to all believers.

MOREOVER (de); lit., "but," the second word.

WE DO TO WIT OF (gnorizomen); present indic. from "gnorizo" (I make known). The "gno" is akin to "know." Translate, "we are making known."

YOU (humin); dative, personal pronoun "to you."

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

THE GRACE (ten charin); accusative, article and noun from "he charis" (the grace). The word occurs in vv. 4 (the gift), 6, 7, and 9.

OF GOD (tou Theou); genitive art. and noun, from "ho Theos" (the God).

BESTOWED (dedomenen); perfect passive participle, from "didomi" (I give); translate "having been given." A past action with a present effect. Accusative, agreeing with grace.

ON (en); lit. "in," or "among."

THE CHURCHES (tais ekklesiais); plural, Dative because following "en." Notice the plural. It is not "the Church of Macedonia," for there were many cities in that country. Scripture does not speak of the church of a Country.

OF MACEDONIA (tes Macedonias) Genitive feminine Proper Noun. Where are these churches to-day? Greek Catholicism is the predominant religion there. How heart-searching!

HOW THAT (hoti); "because," literally.

IN (en); preposition, "in."

A GREAT (pollei); adjective, dative, because following "en." Lit. "much," from "polus."

TRIAL (dokime); noun, dative, qualified by "pollei"; "dokime" (trial, or proof by trial) from "dokimazo" (I prove by test); for example, metals (1 Pet. 1:7), animals (Luke 14:19) It has also the sense of "approval" (1 Cor. 16:3. Phil. 1:10). The idea conveyed in the passage being considered is that of undergoing refining tests.

OF AFFLICTION (thlipseos); genitive from "thlipsis" (affliction, distress, particularly with thought of "pressure"). From "thlibo" (I make narrow by pressure); see Matt. 7:14 and Mark 3:9 (throng). "Tribulation" and "trouble" are the same words in 2 Thess. 1:4, 6:7.

THE ABUNDANCE (he perisseia); fem. noun, nominative. (Lit., "more than enough," superabundance, an overflowing.)

OF THEIR (auton); gen. plur. personal pron., following "joy."

JOY (tes charas); gen. from "chara" (joy), with gen. article; "of the joy." The phrase reads, "the overflowing of the joy of theirs."

AND (kai); conjunction.

THEIR (auton); see above. Follows word "poverty."

DEEP (kata bathos); kata (down); the noun, genitive, from "bathos" (depth); contrasted with "height" (Rom. 8:39); used of the sea (Luke 5:4, Ezek. 27:34); also, figuratively, of unfathomable secrets of God (Rom. 11:33), of Satan (Rev. 2:24). The phrase may be rendered, "down in the depth," a vivid description of the *extreme* poverty these believers had endured.

POVERTY (he ptocheia); fem. noun, with art. the phrase above occurs between the article and the noun.

ABOUNDED (eperissusen); aorist indic. from "perissuo" (I overflow, superabound) whence "perisseia" above. Translate "abounded" or "overflowed."

UNTO (eis); "into" or "unto." The idea is the attaining an objective or reaching a goal, that is the "overflowing" reached to a riches of liberality.

THE RICHES (to ploutos); neuter noun, accus. The word "plutocrat" derived herefrom.

OF THEIR (auton); see above. This word is at the end of the sentence.

LIBERALITY (tes aploketos); genitive, fem., from "aploketos," "oneness," contrasted with "diploos" (two-fold). English words are, respectively, "simplicity" and "duplicity." The generosity of these believers was sincere, genuine, and with no ulterior motive. The word also occurs in Rom. 12:8; 2 Cor. 1:12, 9:11, 9:13, 11:3; Eph. 6:5; Col. 3:22. The adjective is in Matt. 6:22, and the adverb in Jas. 1:5. In this last, it is God's giving which is so described as "liberally" or "simply."

FOR (hoti); "because."

TO THEIR POWER (kata dunamin); lit., "according to power or ability." "Their" not in text.

I BEAR RECORD (martureo); pres. indic. "I bear witness" or "I testify." It is the word of a man of God, a truthful testimony.

YEA AND (kai); no affirmative; only the conjunction.

BEYOND (para); preposition, "beside," with accusative case following, suggesting motion. One may be "by" a thing (that is rest) or go "by" a thing, and hence beyond it, which is the thought here. Those who had gone *down* beyond the ordinary level of poverty had also gone *by*, beyond their ability. They had trusted God, with Whom nothing is impossible.

POWER (see above); the word "their" not in text.

THEY WERE WILLING OF THEMSELVES (authairetoi); this sentence is but one word in the text; an adjective, "authairetos"; a compound word, from "autos" (self) and "aireomai" (I take for myself, I choose). The word, being nom. plural, signifies, "of their own self-choosing." The words "praying," (v. 4) and "gave their own selves" (v. 5) would seem to be modified by this adjective, used adverbially. It is translated, "of his own accord," in v. 17.



"The Mystery of Lawlessness."

A STUDY IN ZECHARIAH 5

INTRODUCTION

The Book of Zechariah has attracted the heart and mind of *exercised* believers, as have all the so-called "minor prophets," often because of their being comparatively neglected; but what blessing have they afforded that disciple who desires the hand of the Beloved to "reach" him the "corn" of His Truth. If, like Ruth, we can take a humble position, marvelling that we have found grace in His eyes, we shall seek and find much nourishment and enlightenment in this part of Scripture, as well as delighted fellowship with Him Who is the Living Word.

This book has affinity with those of Daniel and Revelation, in that the prophet foretells what will be in the latter days, and that very largely by vision and symbol. True, he spoke of things that have now passed into history, as the betrayal of Christ and His sacrificial death; but the second coming of the Lord Jesus, and events of the last seven years of "this present evil age" are presented under strange and solemn figures. Nor are we to forget that the awe-inspiring symbolism denotes REALITIES far more sublime and awe-inspiring.

How are we to understand these similitudes? (Hosea 12. 10). Only by comparing, in dependence upon the Holy Spirit, with other Scriptures. 'Tis so easy to go astray. How much there is of unsatisfactory and unsatisfying "interpretation" of the figurative statements in Holy Writ! For example, the "flying roll" in this chapter has been taken as something "good," and used to bolster up an heretical system. If only other parts of God's Book had been studied, as well as the context, and use made of marginal renderings, such confusion would not have arisen. In passing, may we take warning lest, through depending solely on our "natural" minds and imperfect logic, we too should be led astray. It cannot be too often repeated that only the Spirit of Truth can lead into Truth, whether directly or through *heaven* - appointed and *Divinely* - instructed teachers. Thus dependent, may we seek to understand the meaning of the two visions before us in this chapter, eschewing, by God's enabling, mere dogmatism; may He grant a like spirit to that of the Bereans, who searched the Scriptures with all readiness of mind.

THE FLYING ROLL

As already mentioned, a certain heretical sect has taken this to be a symbol of "good," but, wrongly. The dimensions of the "roll" are the same as those of the "holy place" of the

Tabernacle—twenty cubits long and ten broad. It has, however, *no foundation*, but is *flying*. It is described as a "curse" that *goes forth* over the face of the whole earth. We suspect a Satanic imitation, a serpent-like subtlety of "the prince of the power of the air." Remotely-controlled air machines are not unknown in these days, and there is, therefore, nothing improbable or impossible in this description of a "flying roll." Satan is possessed of an evil "wisdom."

Is there anything to confirm the thought of the evil one's work here? Notice there are inscriptions "on this side" and "on that side." What are they? The marginal rendering is, "Every one of this people that stealeth holdeth himself guiltless as IT doth." The language is similar concerning the "swearer." In other words, it "frameth mischief by a law" (Ps. 94. 20). Thus a period is prophesied when "theft" and "perjury" will be condoned by those who are wickedly glad to be under such a "law." This is indeed "lawlessness," being flatly contradictory to God's plain commands. And who, among "honourable" people will be safe as to person and possessions under such a wicked régime?

Observe, however, the solemn sequel. Like a plague of leprosy, the very houses of those who welcome such wicked legislation—which can only proceed from a Satan-energised Antichrist—will be consumed with their timber and stones. "I will bring it forth, saith the Lord of Hosts." Not that He is the author of such evil, but He will so over-rule that men shall suffer the consequences of their choosing such delusions (2 Thess. 2). 'Tis a comfort, however, to the tried people of God to know that, in such times of tribulation, "God's judgments are in the earth." Ah, what a call is this to believers to be strictly truthful, to abstain from all appearance of evil, to avoid any compromise with socialism, ritualism, and modernism, in all of which are the seeds of this evil thing which will eventually spring up as noxious weeds and thorns, choking the "true seed," yet attracting by its seductive flowering and poisonous fruitage "the vessels of wrath fitted to destruction." "Be ye separate and touch not the unclean thing."

THE EPHAH GOING FORTH

Allusion has already been made to 2 Thessalonians 2. That chapter, together with the Parable of the Leaven in Matthew 13, will, it is suggested, throw light upon the strange symbolism of the "flying ephah."

Let it be observed, first, that there is no stability, *no foundation*, either for the "roll" or the "epah." There is movement through "the air," of which Satan is described as the "prince" of its "authority" (Eph. 2); worldwide control is

sought by him, for here again comes the phrase, "all the earth." True, the Ephah finds its final resting place in Shinar, but it will be of short duration. The "movement" is remarkably suggestive of present-day mentality. Even that very word is used by men to describe their plans and schemes. A wearying "activity," characterising so much of human effort, even in the religious sphere, is in marked contrast with the believer's peace and his patient service.

Resuming our meditation, we have seen that the "flying roll" is a Satanic "parody" of the Tabernacle. Is there in the Ephah with its Cover a like parody? Yes! The Ark of the Covenant had a *golden* cover with two golden cherubim of glory whose wings overshadowed it. Within were the tables of stone whereon was written the Law of God.

The Ephah is a measure, which here has a *leaden* cover. Within is a woman named "lawlessness." It is borne by *two* women with *wings*. Thus there is a subtle satanic imitation, purposed to deceive mankind. Like the "great signs and wonders" mentioned by the Lord in His discourse upon Olivet, it is cleverly devised to deceive, if possible, the very elect. (Matt. 24.24. 2 Thess. 2. 9. 10. Rev. 13. 13.)

An Ephah is equivalent to "three seahs" or "measures": such an amount of wheaten flour Abraham bade Sarah take and prepare food for his heavenly visitors (Gen. 18. 6). The same "three measures" are mentioned, in Matthew 13, by the Lord in His parable of the Leaven. *Inside* the measure is fine meal. *Outside* is a woman who puts leaven therein. The leaven works until the whole meal is permeated. There is no suggestion of cooking, nor the application of heat. Indeed, the mention of such is significantly omitted. Now what *must be* the result of such leavening? Surely, a mass of sourness and corruption because of the continued fermentation. There is an increase—*apparent*—in quantity, reminding of that "theory of development" which, in reality, is but the *adding* of false doctrines to the primitive "apostles' doctrine," until that is no longer to be recognised. So we have, in parabolic form, a history of what the professing church—Christendom—has done with the wholesome meal of the truth—the doctrine of grace. She has added thereto Ritualism, Modernism, and "democratic principles," placing these side by side with the Gospel. Present-day catholicism and denominationalism do not bear resemblance to those "assemblies of God" wherein Paul and Timothy ministered. From the Patmos letters we learn how, at that early date, the evil leaven was working. Observe particularly the "lawlessness" in Thyatira, where a *woman* is prominent in seducing

to spiritual uncleanness.

The Church of Christ is called in Scripture "The Bride, the Lamb's Wife," and godly wives whose names are recorded therein are seen to be types of the church, as Rebecca, Ruth, and Abigail, to name but a few. The false "church" is also likened to a woman, but an unfaithful adulterous and treacherous one. Whenever, therefore, a *symbolic* woman is before us in Scripture, she typifies either "The Bride of Christ" or "The Great Harlot." It is true that God intends to take Israel into bridal union with Himself, but in the present age she, as a nation, is "Lo-ammi"—Not My people.

Christendom is a development of that which was originally pure and marked by simplicity, as the mustard, that humble herb and lowly useful plant. In that parable (Matt. 13) it is seen to have overleaped the bounds set by the Law of God ("After its kind." Gen. 1.) and *become* a tree with great branches, giving lodgement to the "fowls of the air." Similarly, the woman, by *adding* the secretly-working leaven, has changed the whole character of that which was good in its beginning. Therefore, despite the fact that many saints are found within its fold, Christendom can no longer be regarded as that which is heavenly. "The corruption of the best is the worst."

What has this, however, to do with the vision of "The Ephah"? A great deal, it is submitted. Are there not certain factors common to both the vision and the parable of the Leaven, for instance, a woman and "three measures" (or "Ephah"? In Zechariah 5, there is no meal, but the woman herself is within the ephah, and her name is "Lawlessness." Note it is not now the Truth plus self, but self only.

(If the Lord will, to be continued)



"We Have an Altar."

Heb. 13.

Not material is ours. It is spiritual, and therefore real. 'Tis the Lord Jesus Christ Himself. Those to whom these words were written were aware of their significance, for they looked back to the type—the brazen altar in the court of the tabernacle. From certain of the offerings made thereon, the priestly family had portions for food. Thus were they "partakers of the altar."

In like manner, saints to-day partake of Christ, Himself the Priest, the Altar and the Sacrifice. His offering was of Himself, on the earth, but accepted in Heaven. 'Twas "an offering and a sacrifice to God of a sweet-smelling savour" (Eph. 5. 2). What He is to the Father only the Father knows, but to us "His flesh is meat indeed."

Some Jews in the early church tenaciously clung to the arrangements made by God under the law, not realising fully that all had been superseded by the Gospel. Medieval and Modern ritualism manifest a similar failure. Christendom, by crystallising error, that of attempting to take up what God has temporarily put aside, or rather imitations thereof (Satan-inspired) and incorporating them into its system, is guilty of greater sin, inasmuch as

(1) It has not heeded the warnings of the apostles nor profited by the example of those who, being taught more clearly, turned from their errors.

(2) It has sinned against the light of Scripture.

Yet the seeds being sown in earlier days were of the Evil One, who took advantage of the affections of the Hebrews for those appointments, once given by God, but now no longer binding, for were not their consciences purged from *dead* works to serve the *Living* God?

The theme of the epistle to the Hebrews is the surpassing excellency of the ministry of righteousness and reconciliation (cf. 2 Corinthians 3). In the last chapter, amid exhortations to practical godliness, is a final word given to establish the hearts of waverers.

Those "serving the tabernacle have" no right "to eat" from "our Altar." They are "occupied with meats" (cf. Romans 14. 17. 18). Even when the law of Moses was binding, still these commands and forbiddings did not help. "as pertaining to the conscience." If what was *then* unhelpful to the inner man, can that *now* be profitable?

The writer uses a further argument. The bodies of those beasts which were offered for sin, and their blood brought into the holiest, were burnt **WITHOUT THE CAMP**. They

provided no food for the priest or offerer. On the Day of Atonement, when the people fasted and afflicted their souls, there was no thought of ministration to bodily needs. The awfulness of sin was presented to the mind. There was each year a *remembrance of Sins*, which could only be expiated by the shedding of blood. "In due time Christ died for the ungodly," including these Hebrews. That He might be the Perfect Antitype and "sanctify the people with His own blood," He suffered **WITHOUT THE GATE**.

The prime need of the sinner is to know Christ as That One Who knew no sin, Whom God "made sin for us." The need felt, Christ is seen to be the **ONLY** Sacrificial Substitute. "Who gave Himself for our sins" (Gal. 1. 4), and is received by faith, which faith is of the operation of God (Col. 2. 12). Thus there is a passing from death into life—a "new creation" indeed.

But that new Creation *cannot be satisfied* with outward observances and occupation with meats. *It must be sustained*, and so "We have an Altar," whereof the family of faith—"priests unto God"—eat. Christ was not only the Sin-offering. He was also the Peace-offering. "Happy are they which do hunger and thirst after righteousness, for they shall be filled." The words of the Lord Jesus wondrously illustrate. "The bread that I will give is My flesh, which I will give for the life of the world." That is Sacrifice. "As the Living Father hath sent Me, and I live by the Father: so he that eateth Me, even He shall live by Me" (John 6. 51. 57). Truly, "we have an Altar." "Thou art my Portion, O Lord" "The Lord is my Portion, saith my soul."

The Lord preserve us from seeking any satisfaction from this present world, and enable us, by His Spirit, to desire Him only.



"BUY"

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, BUY, and eat; yea, come, BUY wine and milk without money and without price. Wherefore do ye SPEND money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness" (Isaiah 55. 1. 2).

"And the king said unto Araunah, Nay, but I will surely BUY it of thee at a price: neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing. So David BOUGHT the threshing floor and the oxen for fifty shekels of silver" (I Sam. 24. 24).

"BUY the truth and sell it not; also wisdom, and instruction, and understanding" (Proverbs 23. 23).

"And the foolish said unto the wise, Give us of your oil; for our lamps are going out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and BUY for yourselves" (Matthew 25. 8. 9).

"I counsel thee to BUY of Me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear: and anoint thine eyes with eyesalve, that thou mayest see" (Revelation 3. 18).

The above verses need no explanation. They speak to tender hearts. How grateful are such for that free salvation, which yet is theirs as if they had paid the full price. Having "nothing to pay," they have heeded the call, by grace, and found satisfaction and delight in Christ. To them it is "without money and without price," but 'twas not without price as to its being secured for them. The price was the precious blood of Christ.

But then a price has to be paid for blessings, if they would be experienced and enjoyed. *Worship* is costly if it is true. It means "forsaking all other" and cleaving to the Lord. So with the *acquisition of Truth*. It must be paid for in early rising, patient study, and *obedience* to the words of God. *Witness* can only be maintained by the Holy Spirit in the saint. None can impart that power but God only. The advice, "Buy for yourselves," implies *personal* petition to the God of all Grace.

Finally, there is the Lord's warning against self-sufficiency. Two sins need to be guarded against:—

(a) That saints can be spiritually wealthy in and of themselves.

(b) That heavenly riches can be acquired without "buying of Christ."

But what can we pay Him, to Whom we OWE all, except loving devotedness? We are bidden to "yield our members" and "present our bodies" to Him. May we not hold back from being wholly for Him!



Revise the old gospel, and you "devise" another.

**Suggested Daily Readings**

"IF THE LORD WILL."—JANUARY, 1952.

Day	READING		LEARNING	
	1 Chronicles	1 Thessal'ians	Proverbs	Revelation
1	15. 1-13	3. 1-13	2. 17	17. 13
2	15. 14-29	4. 1-18	18	14
3	16. 1-22	5. 1-28	19	15
4	16. 23-43	2 Thes. 1. 1-12	20	16
5	17. 1-15	2. 1-17	21	17
6	17. 16-27	3. 1-13	22	18
7	18. 1-17	1 Tim. 1. 1-20	3. 1	18. 1
8	19. 1-19	2. 1-15	2	2
9	20. 1-8	3. 1-16	3	3
10	21. 1-17	4. 1-16	4	4
11	21. 18-30	5. 1-25	5	5
12	22. 1-19	6. 1-21	6	6
13	23. 1-20	2 Timothy 1. 1-18	7	7
14	23. 21-32	2. 1-25	8	8
15	24. 1-31	3. 1-17	9	9
16	25. 1-31	4. 1-22	10	10
17	26. 1-19	Titus 1. 1-16	11	11
18	26. 20-32	2. 1-15	12	12
19	27. 1-15	3. 1-15	13	13
20	27. 16-34	Philemon 1-25	14	14
21	28. 1-10	Heb. 1. 1-14	15	15
22	28. 11-21	2. 1-18	16	16
23	29. 1-13	3. 1-19	17	17
24	29. 14-30	4. 1-16	18	18
25	2 Chr. 1. 1-17	5. 1-14	19	19
26	2. 1-18	6. 1-20	20	20
27	3. 1-17	7. 1-14	21	21
28	4. 1-22	7. 15-28	22	22
29	5. 1-14	8. 1-13	23	23
30	6. 1-15	9. 1-12	24	24
31	6. 16-27	9. 13-38	25	19. 1

SPECIAL READINGS FOR THE LORD'S DAY.

6. Ps. 125. 2 King 6. 15-17. Eph. 1. 15-23. 1 John 4. 4.
 13. Ps. 126. Mark 5. 19, 20. Gal. 4. 31, 5. 1.
 1 Cor. 1. 4-9. Luke 19. 41, 42.
 20. Ps. 127. 1, 2. Matt. 16. 18. 1 Cor. 3. 9. Eph. 2. 18-22.
 1 Pet. 2. 4-7.
 27. Ps. 128. 1, 2. Mic. 6. 8. Gal. 5. 16, 25. Eph. 5. 1, 2.
 John 4. 31-38. 1 John 1. 5-7.

Suggested Daily Readings.

"IF THE LORD WILL."—FEBRUARY, 1952.

Day	READING		LEARNING	
	1 Chronic es	Hebrews	P. overbs	Revelation
1	6, 28-42	10, 1-14	3, 26	19, 2
2	7, 1-11	10, 15-27	27	3
3	7, 12-22	10, 28-39	28	4
4	8, 1-18	11, 1-12	29	5
5	9, 1-16	11, 13-23	30	6
6	9, 17-31	11, 24-40	31	7
7	10, 1-19	12, 1-13	32	8
8	11, 1-23	12, 14-29	33	9
9	12, 1-16	13, 1-25	34	10
		James		
10	13, 1-22	1, 1-15	35	11
11	14, 1-15	1, 16-27	4, 1	12
12	15, 1-19	2, 1-13	2	13
13	16, 1-14	2, 14-26	3	14
14	17, 1-19	3, 1-18	4	15
15	18, 1-16	4, 1-17	5	16
16	18, 17-34	5, 1-20	6	17
		1 Peter		
17	19, 1-11	1, 1-12	7	18
18	20, 1-21	1, 13-25	9	19
19	20, 22-37	2, 1-12	9	20
20	21, 1-20	2, 13-25	10	21
21	22, 1-12	3, 1-22	11	20, 1
22	23, 1-21	4, 1-19	12	2
23	24, 1-14	5, 1-14	13	3
		2 Peter		
24	24, 15-27	1, 1-11	14	4
25	25, 1-13	1, 12-21	15	5
26	25, 14-28	2, 1-11	16	6
27	26, 1-23	2, 12-22	17	7
28	27, 1-9	3, 1-9	18	8
29	28, 1-15	3, 10-18	19	9

SPECIAL READINGS FOR THE LORD'S DAY.

3. Ps. 129. Isa. 50. 5-7. Isa. 53. 3-7. Matt. 27. 22-26
Luke 24. 26
10. Ps. 130. Isa. 55. 6, 7. Matt. 12. 32-37.
1 John 1. 8-10. Acts 13. 38-41. 2 Cor. 5. 21.
17. Ps. 131. Isa. 57. 15. Rom. 12. 3. 16. 1 Cor. 14. 20.
Phil. 2. 1-11. Jas. 4. 6-10.
24. Ps. 132. 1-9. 16. 1 Chron. 29. 2. 29. 3. Acts 7. 46-50.
Eph. 2. 13-22. Rev. 5. 9-14.

Notes on Memorized Verses

PROVERBS 2.

17, Forsaking and forgetting. Solemn warning!
18, The world seduces, but it leads on to death and "Rephaim," and 19, There is no returning. He who dies a sinner is evermore a sinner. 20, This follows from verse 11. Fellowship with the "good" and "righteous" is sought when wisdom is loved (v. 10). 21, "The perfect are left in it," a promise to the earthly people, but we "seek a country, a heavenly" (Heb. 11). 22, Sin brings a "cutting off" here sometimes (1 Cor. 11. 30) but the "wicked" and "transgressors" shall not see life (Joh 3. 36).

PROVERBS 3.

1, "Forget not" (Heb. 13. 2, 3, 7, 16). Our memories are short. 2, Life and peace (see Rom. 8. 6). 3, Mercy and truth. Cling, lest they leave. The table of the heart (2 Cor. 3). 4, In the sight of God and man (cf. Rom. 14. 8). 5, 6, "Trust . . . acknowledge Him." Distrust thyself. 7, Self-wisdom will lead to evil (1 Cor. 3. 18, 19). 8, The fear of the Lord is profitable for the body (1 Tim. 4. 8). 9, 10, "Honour the Lord . . . SO." The converse is also true. 11, 12, See Hebrews 12, also Deut. 8. 5). 13, "O the happiness" (lit.). "Finding" and "bringing forth." If you have found truth, share it. 14, And "trade" with it, and so increase blessing. 15, Precious and beyond "pleasures." 16, 17, Christ is The "Truth." In Him is "length of days," and "unsearchable riches." He is the "Way." His paths are pleasantness (even if difficult) and peace. 18, He is the "Life," truly a tree of life. Happy are those who retain Him. 19, 20, He created, He upholds. 21, Let them not depart, that is the wisdom, understanding, and knowledge just mentioned. 22, They—wisdom and "thoughtfulness" (lit.); life and grace. 23, 24, Walking or resting. Tranquility and sweet sleep, a good conscience. 25, 26, "Be not afraid" (see Heb. 13. 5, 6). 27, 28, Deferred duties merit Divine displeasure. 29, Be not unworthy of your neighbour's trust in you. 30, Picking quarrels is worse than folly; are believers quite free? 31, 32, Why envy or choose the ways of His enemies, seeing the Lord has treated you as His friend. 33, Two houses (cf. Matt. 7. 24-26). 34, Would you have more grace? Be humble. 35, "Honour do the wise inherit, and fools are bearing away shame" (lit.). They even glory in it (Phil. 3. 10).

PROVERBS 4.

1, How should we attend, as children to the teaching of our Father in heaven (John 6. 45)? 2, I give . . . forsake not. 3, 4, Sweet remembrances of childhood and grateful thoughts of early training. 5, Get . . . get wisdom . . . get understanding. You are accountable. . . but love. "Love of the truth." 7, Wisdom . . . get wisdom . . . get understanding. You are accountable. 8, 9, Exalt her . . . embrace her. "She shall," fourfold certainty. 10, "O my son." Affectionate pleadings. 11, I have taught thee . . . I have led thee. Thus God deals with His children. Are we obedient? 12, Going and running (cf. Isa. 40. 29-31). 13, Take fast hold . . . Let not go. . . Keep. An urgent call. "She is thy LIFE." 14, Enter not . . . go not. 15, A fourfold urgent call. "Pass not over into it . . . pass on." There is no time to dally or parley with sin, either in imagination or conversation. 16, 17, These are antichristian characteristics. 18, A blessed contrast. "And the path of the righteous is as a Shining light, going and brightening till the Day is established" (Lit. Trans.) 19, A solemn contrast! 20, 21, Ear, eyes, heart, all for the Truth. 22, God's sayings "in the midst of the heart" (v. 21). 23, Yet Keep thy heart above every Keeping, for out of it are the outgoings of life. There is an inflow and an outflow. 24, "Put away . . . put far" . . . evil speech. 25, Look right on . . . look straight. Keep the heavenly goal in view. There is joy set before you, even as before Christ.

Correspondence from any Believers and Enquirers:—
61 Upton Lane, Forest Gate, E.7.
Phone: Grangewood 4196. No telephoning on 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

Vol. 52. Nos. 3 & 4

MARCH, APRIL, 1952

FREE

SOME OF THE CONTENTS.

	Page
"Son, go work today" ...	14
"The Mystery of Lawlessness"...	15
Leaves ...	16
The Suitability of the Gospel ...	17
Inspired Words Inspected ...	19
"Pray for us" ...	20
A Scriptural Home ...	20
The Jealousy of God ...	21
"Wilt thou be made whole?" ...	22
Readings and Notes ...	23, 24

"The LORD . . . For of Him,
and through Him, and to Him,
are all things, to Whom be
glory for ever. Amen"

Romans 11. 34-36.

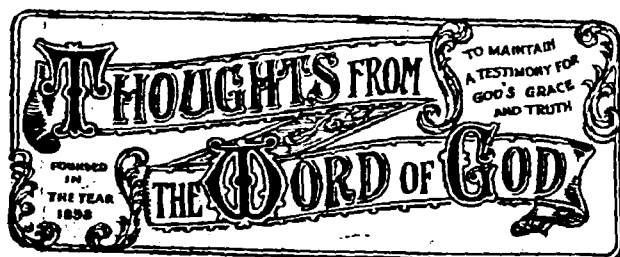
"Then hear Thou from heaven Thy dwelling
place, and forgive." 2 Chronicles 6. 30.

Father, poor and needy, we
Come in our unworthiness.
Humbly now, with bended knee,
Sin, with contrite hearts confess.

Thou, Who art in heav'n above,
Hear according to Thy word;
From Thy throne of grace and love,
Be our supplications heard.

Gracious God, we seek Thy face;
Thou hast bid us seek and live;
Hear from heav'n Thy dwelling place,
Look upon us and forgive.

A.W.H.



Words of Encouragement.

"Sing ye to the Lord, for He hath triumphed gloriously," Ex. 15. 21. It is not an invariable experience of the saint to "feel like singing all the time." The plague of his own heart, and a sense of inward corruption tend often to make him cry out, "O wretched man that I am! Who shall deliver me from the body of this death?" From looking within he looks around and is much inclined to "sigh and cry for all the abominations." The apathy in the church, the state, and a carelessness as to simple morals, the restlessness of the nations, do not call forth melody.

Moreover, like the exiles of old, realising he is "a stranger in the earth," he may ask, "How shall we sing the Lord's song in a strange land?"

But his "conversation is in heaven." He has been "raised" and "made to sit together in the heavenlies," because "the Lord hath triumphed gloriously." As the King of Glory, Christ has passed through the everlasting doors. Surely that is a theme for song. Let not the soul, then, cleave to the dust, but, together with all the redeemed, sing and make melody in the heart. "I will sing unto the Lord, for He hath triumphed gloriously."

REQUESTS FOR PRAYER AND PRAISE

Let us mark the limitations of Psalm 66. 18. Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.

6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentine and around, Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Werner (Germany). Continue to pray for the Lords enabling if He will, of additional fellow-workers for S. America, and the translation of Scripture.
7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

Poems to help Christian Experience—190.

"Son, go work to-day in My vineyard" Matt. 21. 28.

"SON"

"Son"—'tis a word of tender love;
The Father speaketh from above—
"Our Father"—precious Name!
For sons are we, since born again,
Saved through His Son, the Lamb once slain
Upon a cross of shame.

"GO"

Thy loving voice hath called to me,
"Come," and by faith I came to Thee.
And found Thy promise true.
Now, when Thou biddest me to "go,"
I would obey, nor yet be slow
Thy loving will to do.

"WORK"

'Tis not by works that I have done—
Alone the work of Thy dear Son
Availeth me to save;
Yet work I must, be pleased to use
In any service Thou shalt choose,
Thy grateful willing slave.

"TODAY"

The Father speaks. Should I delay,
Since His command is, "Go today."?
Tomorrow may be too late—
Too late. Then with a holy haste,
No time or talent let me waste,
But on His pleasure wait.

"IN MY VINEYARD"

HIS vineyard! Do I hear His voice,
The Father's choosing make my choice,
And labour in that place
That He appointeth, fitting me
To serve Him with alacrity,
By all-sufficient grace?

"HE . . . WENT"

Yea, I would labour till be done
The work He gives me, till His Son—
His glorious Son—comes down
In all His majesty—the Lord—
To raise His own and give reward
And place on them a crown.

"The Mystery of Lawlessness."

(Concluded)

Digressing a little, have we not here an important *practical* lesson? Is not "self" at the back of all dissatisfaction with God's pure truth and simple way of gathering for His people? Self-assertiveness sets aside the commands of the Lord Jesus. We are verily guilty, beloved fellow-saints, of this very thing. Not that we have been allowed to reach the *end* of such "selfishness," yet the evil principle dwells in the flesh. "If ye love ME, ye will keep My commandments," saith the Lord Jesus. "Love of the truth" marks the growing believer, but the love of ceremonies, vestments, lamps and candles, organs and choirs, mark so many "religious" people, and have become so necessary to them that they admit they cannot "worship" apart from such "helps." Alas! What will such avail in that terrible day when their eyes will be opened to see that these are but the trappings of Babylonianism, designed to draw their attention away from their sins and to hide the Saviour from their eyes.

And even "evangelicals" hanker after something additional to the simple way of "heavenly" living and worship. Oh, how the flesh wishes the narrow way were not *quite* so narrow. Beloved, we all have within us the "leavening" principle, which may be described by one word—"self."

Returning to our chapter, having noticed a connection with Matthew 13, we read that the angel casts a talent of lead upon the mouth of the Ephah, evidently to keep the woman therein from springing forth. The time was not then ripe for her manifestation, for she represents a system which shall diffuse itself throughout the "whole earth." Time will not be spent in discussing whether this means the whole world or that part of it surrounding the Mediterranean Sea, known as the "Roman earth." Suffice it to say, this satanic system will have far-reaching and totalitarian effect, and control many nations and peoples. The language used cannot be otherwise understood.

The "talent of lead" restrains or "holds down" for a season. Here we must turn to 2 Thessalonians 2. In verse 6 we read, "*what withholdeth*" (or holdeth down) and in verse 7 of "*He who now letteth* (holdeth down) until." There seems to be a parallel between these phrases and the casting by a *person* (God's angel) of a *cover* (talent of lead) for the purpose of *restraining* or "holding down," as the word literally signifies. So in both parts of Scripture there are a *Living Restrainer* and a *means of restraint*, the object in both being to prevent the revelation of *something* or *someone* before an appointed time.

So far, the close parallelism between the prophet's vision and the apostle's plain words,

seems to be clear. In the second epistle to the Thessalonians, the Restrainer would appear to be a Divine Person, and that He uses, or over-rules, a certain factor (or factors), for His purpose. It is encouraging to the heart of a believer to know that, although "the mystery of lawlessness is already inworking," God holds the key of the "times and seasons," and is in control of the whole situation. All will be made to fulfil the counsel of His Own will.

It may be asked, What is it that God is using to hinder that awful development of human lawlessness, satanically inspired, to be headed up in the coming "Man of Sin"? Without presuming to offer *the* solution, it may be remarked that lead is typical of man opposed to God. It is weight without preciousness. The hosts of Pharaoh "sank like lead in the mighty waters." What man values will ultimately drown him in destruction and perdition.

It is a metal much used in war, and the feverish preparations now being made in fear of a third world-conflict *may be* that which is hindering the "parousia" of him who is to come in "peaceably" and "by flatteries." It is interesting, too, that when they shall say, "Peace and Safety," sudden destruction shall come upon them. An "armed peace" may be the prelude to the arrival in this world of "The Antichrist."

If the talent of lead suggests war-like readiness, that cannot be said of "The Ephah," than which nothing could be more innocent in appearance. It is an apt symbol of trading. One cannot read Revelation 18 without the thought occurring in the mind of what vast commercial value to an antichristian world would be a re-built and re-inhabited Babylon. That part of the earth—Iraq—has already come into significance. If we read Scripture as it stands, literally and without spiritualising, Babylon is to be a most important world-centre. 'Tis easy to conceive a close connection between Commerce and Babylonianism, the latter being subtly forwarded by the former, for what will not time-serving men do to promote their own trading interests?

Now, it is not a little remarkable that "the land of Shinar," the site of ancient Babylon, should be the destination of the "Ephah" containing the imprisoned "woman" (Zech. 5: 11). It is to have a house *THERE* and it is to be established and set there *UPON HER OWN BASE*. What *can* this mean but that Babylonianism—that lawless religious system—is to return to the land whence it came? Where, then, is the present home of that system, it may be asked? Zechariah was at the time of the vision in Jerusalem. He saw the Ephah borne *eastward*;

Continued on page 18.

YOUNG PEOPLE'S COLUMNS

LEAVES.

As these words are being written, the leaves on the trees are changing into lovely colours and some are beginning to fall. The Hebrews thought of a leaf as something that "goes up," and this is just what we see; for the wind carries the leaves upward for a while, and then they fall to the ground and decay. What does God's Word say about them?

LEAVES FOR CLOTHING.

Is it not strange that the first time we read about leaves, it is of Adam and Eve sewing fig-leaves together to dress themselves? Such clothing did not last, but God made them coats of skin. We are all like our first parents, for we try to cover ourselves with something *earthly*, which *we have made*, but that is not good enough for God, and it will not last. As an animal had to die to give up its coat to Adam and Eve, so the Lord Jesus died to take away sin, and to cover all who trust Him with the robe of His Own obedience.

"AN OLIVE LEAF PLUCKED OFF."

This is the next mention of a leaf. The dove came back to Noah with a leaf in her mouth, so he knew the earth would soon be clear of the water. So the Lord Jesus gave a token to His people that He would come again and bring blessing to the earth. "Now learn a parable of the fig tree. When her branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that He is near even at the doors." (Matt. 24.22.23).

"THE SOUND OF A SHAKEN LEAF."

This is the third time a leaf is mentioned. Moses was telling the children of Israel how dreadfully they would suffer if they walked "contrary to God." (Lev. 26.23.36). He would drive them out of their land, and their foes would kill them and make them slaves. So full of fear would they be that "the sound of a shaken leaf" would chase them. Ah! How many boys and girls have been afraid when there was no danger, because they have something "on their minds" that they have done wrong. If any dear reader has a burden of sin, let him or her come to the Lord Jesus. (Matt. 11.28).

"NOTHING BUT LEAVES."

The Lord Jesus once saw a fig tree full of leaves, and so fair to see that fruit should have been found on it, *but there was none*. He spoke a solemn word against it, and it was dried up from the roots. That tree is like many

people, young and old, fair to the eye, but fruitless. Now the Lord Jesus was hungry when He saw that tree, and do you not think it grieves Him when we bring forth no "fruit of the Spirit" to refresh His loving heart? Yes, indeed, it does grieve Him; but there cannot be fruit from a dead tree. Are you living truly with a life that God gives—eternal life?

FADING LEAVES.

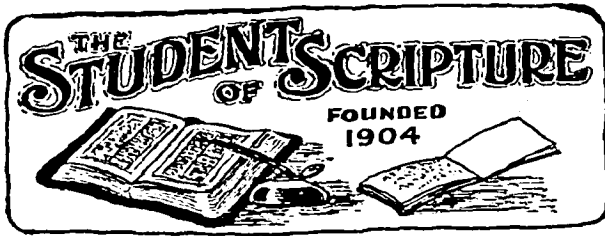
In autumn the leaves turn colour, bright brown, yellow, and red, very lovely to see. Soon they will be all gone. Such thoughts make us sad, perhaps, that soon every branch and twig will be bare. "We all do fade as a leaf, and our iniquities like the wind have taken us away." (Isa. 64.6). By the time you read these words, if the Lord will, spring will be here, but let us not forget the longest life must end. Fading leaves have a beauty, but who would gather them for treasures. They are useless, and so are sinners. But God loves poor, lost, and worthless sinners. For such He gave His dear Son to die (John 3.16) and they who trust Him shall be made comely with a Comeliness that shall never fade.

"HIS LEAF ALSO SHALL NOT WITHER"

"HER LEAF SHALL BE GREEN."

The first of these texts is about the Lord Jesus (Ps. 1.3) and the second about those who trust Him (Jer. 17.7.8). How alike they are! That is because one who has faith in Christ also follows Him, and has Him for an Example. The life of the Lord Jesus was perfect, He did no sin (Peb. 2.21-23.) and His people are to be as "trees planted by the waters," always "green" and *always* fruitful. No colour is so restful to the eyes as the greenness of plant-life, and how refreshing is its fruit! Such was the Lord Jesus, ever a delight to the Father, and such should be His saved ones.





The Suitability of the Gospel. A Display of its Heavenly Glory.

PERCY W. HEWARD

Foreword

God has been pleased to bless these thoughts very much to the writer, and he believes that, as here expressed they may be very *definitely* used of God. If it removes any difficulties, and glorifies God, as in personal experience, unto Him be *ALL* the praise.

INTRODUCTION

There are many "views" in the world, but there is one gospel of the grace of God, and this gospel is the joy and rejoicing of our heart, for we have tasted that the Lord is gracious, and have proved the preciousness of a personal Saviour. And now we are lifted up above mere argument: we do not "compare" the gospel with "other religions," or seek to encourage a mere "mentality" of heart and attitude: our lives belong unto the Lord, and having been convinced by a love and power, which pass natural understanding, that "Christ died for our sins," and, knowing that we have eternal life, we have the deepest "Christian evidences" which no theory of man will, or can shake. Thus, with the confidence of faith, we would declare "Christ and Him crucified," knowing that the grace in which we were snatched as brands from the burning is not exhausted, but that the same Lord over all is rich unto all that call upon Him (Rom. x. 12). Well may we lay aside every weight, and remember, in the power of the Holy Spirit, that we are not our own, but the Lord's servants, having been for ever saved by Christ. Well may our hearts rejoice in a gospel of entire suitability to meet all our needs!

GOD IS THE SAVIOUR

It is plain that God is the Saviour (Isa. xliii. 3, 11, xlv. 21). Are we surprised that this revelation is associated with Deity? Is it not fitting that we should love the Lord with all our hearts? But if *another* saved us, our hearts would be drawn aside to the one who did the *greatest* work of love for us, with which all other works of created beings cannot compare. Hence it is deeply important that God Himself should be

the Saviour, and thus the Deity of Christ is emphasized. Any other gospel would be unsuitable: it would necessarily take from the glory of God.†

But it is evident that law must be vindicated, and that since man is guilty, none can be delivered from the effects of Adam's sin, and from the wrath of God upon all ungodliness, apart from a complete atonement. But to remove sin apart from giving positive righteousness is impossible. Sin is failure to love God with all the heart, and unless this positive love is graciously imputed, the sin still remains. The power of atonement therefore is not simply bearing punishment, but providing righteousness (Ps. xxxii. 1, 2, Rom. iv. 6-8). Hence animal sacrifices could not and cannot meet the need: they could not give more than they possessed, *i.e.*, an acceptance of body in an earthly sanctuary (Heb. ix. 13). But what the law could not do, God has done. The finished work of the Lord Jesus, as the Perfect One, Who became under the law (Gal. iv. 4), has met the need.

A MAN MUST BE THE SAVIOUR

We have seen that the Deity of Christ was essential as to salvation. But likewise is His humanity: only through a man could there be the bearing of wrath substitutionarily, for only One Who became Man could render the obedience which is implied in acceptable atonement. An angel would not have been under the law: a sinful man would be quite incompetent: God, while in His heavenly glory, could not become thus subordinate. Hence the need that He Who was over all should take upon Him the form of a Servant. And thus we behold again the precious suitability of the Gospel of the Grace of God, for this is exactly what it sets forth.

RIGHTEOUSNESS AND WRATH

A further emphasis in connexion with God's holy law will surely be a real help to those who are heartily grateful for salvation. We have seen that the work of Christ meets both aspects of law—righteousness (Rom. viii. 4), and wrath

† A moment's consideration will clearly show in this connection that the sacrifices of bulls and goats could have been nothing more than types, else would they, as the *causes* of blessing, have attracted love unto themselves. How deeply this aspect attacks every theory of man, which looks to man, whether to the sinner himself, or to another creature. Again and again would we emphasize that any idea which verbally exalts Christ, but makes Him out to be in any degree less than One "over all, God blessed for ever" must falter, and detract from the worship which belongs unto God. Thus the Scripture unveiling of our Triune God is the *only* key to the precious mystery of salvation in which His people rejoice.

(Rom. iv. 15)—and that atonement involves both. Man might have conceived a deliverance by righteousness without punishment (but this would have been indulgently untruthful), or by punishment without righteousness (but this would have left sins, those of omission very manifestly, and thus have been impossible). Now the testimony of God in Lev. xviii. 5 is clear, and there is no “if” in the Hebrew:—“The Man (cf. Deut. viii. 3, Matt. iv. 4, a prophecy of Christ) shall do and live in them.” Hence our precious Saviour must do all first, and then live.† But Rom. vii. 1 shows continued life would mean a continuance in law, and the impossibility, in that condition, of going beyond it into righteousness! The only way out is death, but death for the Obedient One would be against law, and thus the obedience would remain unfinished and unrewarded. Hence the plan of the Gospel again sets forth a suitability which has no parallel.

† If He is not seen in Lev. 18, the prophecy remains unfulfilled. Thus we note the suitability of the Gospel in that it fulfils Scripture, and thus sets the mind at rest that God has not gone back from His word. This is deeply important.

(If the Lord will, to be continued)

“The Mystery of Lawlessness.”

(Continued from page 15)

therefore it must have been from a westerly direction. The inference may be that the present and temporary centre of Babylonianism is Rome ecclesiastical.

The means whereby the Ephah, wherein the woman was sitting, was conveyed, are significant. “Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork; and they lifted up the ephah between the earth and the heaven.” These are a satanic imitation of the two cherubim.

Women with wings are not heavenly angels, for these always appeared as men. That is evident from a perusal of this prophecy and is amply borne out by such passages as Judges, chapters 6 and 12. But those beings seen by Zechariah do represent the popular religious idea as expressed in pictures and stained glass windows, even as “cherubs” are depicted as small children, a totally unscriptural conception.

The stork is the eighteenth on the list of unclean birds in Deuteronomy 14. This number is equivalent to three sixes (cf. Revelation 13. 18)

and this fact is not without interest in a symbolic presentation of prophecy. Both the number and the typical uncleanness but confirm the impression that what is before the prophet in this vision was something contrary to righteousness and holiness.

The wind was favourable, as might be expected when the “prince of the power of the air” is active. The great wind of Job, chapter 1, was satanically directed, though only by God’s permission. Further, the “lifting up between earth and heaven” is suggestive of the curse upon the hanged one (cf. 2 Sam. 18. 9).

Nothing in these details savours of that which is Divine, but the exact opposite; and all is subtly contrived, and planned to deceive. The satanic cleverness and serpent-like cunning is seen in the advantage taken of necessary inter-commercial relations between the lands, for is not trading an honourable occupation? Yes, but since governments have intruded into this sphere—and much more extensively in recent years—buying and selling have become inextricably woven with politics. Since, however, “religion” and “politics” have often a bearing upon each other, it is fairly clear whither the world is tending.

It should be obvious to the reader that the study of these prophetic symbols is not a matter of mere mental interest. It is vitally important, for herein is a warning to believers to keep separate from the world’s religion and politics. Both tend in the direction of Antichristian totalitarianism, as, for example, “The World Council of Churches,” the vast organisation of the Papacy, and that body and soul-enslaving system—Communism. All will be headed up in the Antichrist, a future king of Shinar, with his capital at Babylon, but he will be cast into the lake of fire, and Babylon will be thrown down from its eminence to total destruction. All who accept his claim will share his doom.

The last words of the prophecy are, “established and set there upon her own base.” But ’tis not the last word of God, for, “A mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all” (Rev. 18. 21).

“Here have we no continuing city, but we seek one to come” (Heb. 13. 14). Rather, like Abraham, we “look for a city that hath foundations, whose Builder and Maker is God” (Heb. 11. 10).

“Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear” (Heb. 12. 28).

Inspired Words, Inspected.

No. 16

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season, we shall reap, if we faint not. Gal. 6. 7-9.

BE NOT DECEIVED (me planasthe); from planao (I lead astray, cause to wander) passive present imperative, "Be not led astray." The same word occurs in 1 Cor. 6.9, 15.33, James 1.16, all being warnings to believers.

GOD (Theos) Nom. Masc. Noun. Note, no article, "the." ONE who is *essentially* God, over all, blessed for ever.

NOT (ou). simple negative.

MOCKED (mukterizetai); from mukterizo (I turn the nose up at, I sneer) Present, Passive Indicative. "Is not sneered at." Men may act thus, treating God's words with contempt, but it makes no difference to Him. (See Ps. 2. 4.5). Note the letters m and k common to Greek and English.

FOR (gar); Conjunction, second word in sentence.

WHATSOEVER (ho ean); Relative pronoun, neuter, followed by Conjunction meaning "if" and rendering the pronoun more general.

A MAN (anthropos). Note, no article.

SOWETH (speirei); Present, Subjunctive from speiro (I sow).

THAT (touto); neuter demonstrative pronoun, "this."

ALSO (kai); Conjunction, connecting with "whatsoever &c."

HE SHALL REAP (therisei); Future, Indicative, from "therizo" (I reap).

FOR (hoti); a Conjunction; "because."

HE THAT SOWETH (ho speiron); article and present participle, suggesting habit and character. "The one sowing."

TO (eis); lit. "into," may be rendered, with a view to." Preposition governing Acc. Case. HIS (heautou); personal reflexive pronoun. Genitive. "Of himself"; follows "the flesh."

FLESH (ten sarka); Feminine noun, accusative, with article: "the flesh" "The flesh of himself"; denoting self-interest and self-indulgence. Self, respectable or otherwise, the sole object.

OF (ek); lit. "out of"; preposition followed by genitive.

THE FLESH (tes sarkas); Genitive article

and noun, from "sarx" (flesh) "Out of the flesh," as things grow out of the ground. What is sown habitually must spring up even while a man is "in the flesh," certainly "moral," probably "physical" as well.

SHALL REAP (see above) A *certain* future.

CORRUPTION (phthoran); Feminine noun, accusative, meaning "rotteness, decay, decomposition." The crop is of the same nature as the seed sown. "Whatsoever . . . this." What is sown may be small. What is reaped inescapable. The seed (what is sown), the ground (the flesh), the crop (corruption) Solemn Words!

BUT (de); Adversative conjunction.

HE THAT SOWETH (see above for explanation).

TO (eis); see above.

THE SPIRIT (to pneuma); May denote, The Holy Spirit, or the thought maybe, the new creation called "spirit" (John 3). "Sowing unto (with a view to) the spirit" may suggest the assiduous "cultivation of the new Creation, so that the "grace of God" is not received in vain. To pneuma is a neuter noun. Here it is in the accusative case.

OF (ek) see above.

THE SPIRIT (tou pneumatos) Genitive singular, with article.

SHALL REAP (see above).

LIFE (zoe); Feminine noun, accusative from zoe (life).

EVERLASTING (aionion); adjective, qualifying "life" meaning "eternal." This phrase, "everlasting life," is used often by the Lord, (John 3.16 and elsewhere). But is not this the GIFT of God? The text, therefore, must mean that the possession of that gift will be proved by the earnestness with which the professor lives. Sowing is toilsome and tearful work. "God purposeth a Crop."

AND (de); "but."

NOT (me); "not," as used where there is a measure of indefiniteness.

LET US BE WEARY (enkakomen); Subjunctive plural, from "ekakeo" (ek, out, and kakos, bad in the sense of cowardly) to turn out a coward, or lose heart. The subjective is used in an exhorting sense, "Let us not lose heart."

IN WELL (to kalon); Neuter article and adjective, from "kalos" (beautiful) "The beautiful thing," literally.

DOING (poiountes); Present Participle suggesting habit and continuance from "poieo," I make or do. The phrase has the thought of "continuing to do the thing that is good or beautiful."

FOR (gar); conjunction.

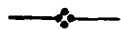
IN DUE (idioi); Dative, Singular, Adjective, qualifying "season"; from "idios" (what is one's own or peculiar to a person or thing). Translate, "at its own."

SEASON (kairoi); Dative, Singular, Noun, from "kairos" (an appointed season).

WE SHALL REAP (see above); here it is a plural, first person, future. Does it not refer back to the last words of verse 8?

IF NOT (me); see above, but there is no "if," except as understood.

WE FAINT (ekluomenoi); from "ek" (out) and "luomai" (I am loosed): a "loosing-out," as when one relieves the tension of the strings of an instrument. Present Passive Participle, Plural. "Fainting ones," those *unstrung*, as it were. The word occurs in Matt. 15:32. Heb. 12:3-5.



"PRAY FOR US."

How often a believer or company of believers will seek the intercession of other saints, and rightly so! It may be on behalf of a portion of the Lord's work entrusted to the care of His "called" servants, or perhaps, because of difficulties in the personal, domestic or business life.

It is comforting to be assured that fellow-saints *are* interceding for us, but we need to beware of two things:—

(a) *Resting upon* the presumed knowledge that others pray for us, and neglecting to pray for ourselves, or only half-heartedly seeking the throne of grace.

(b) Being insufficiently careful about a good conscience and "conversation."

The writer was struck, when expounding a portion of Hebrews, chapter 13, with the added reasons why the apostle pleaded, "Pray for us." They are—(a) "We trust we have a good conscience." (b) "In all things willing to live honestly."

Are not these factors sometimes forgotten or under-emphasised when asking for prayer? Indeed, have saints any right at all to make such a request apart from the background of personal godliness?

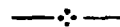
"And herein do I exercise myself to have always a conscience void of offence toward God, and toward men" (Acts 24:16). The times are marked by a growing moral laxity, and the danger is that believers may not be unaffected thereby. We may presumptuously take upon

ourselves the keeping of others' vineyards, whilst "mine own vineyard have I not kept." It is deplorably easy to deteriorate in conscientiousness. O for the holy "exercise," in the power of the Holy Ghost!

"In all things willing to live honestly." In other words, to exhibit a beautiful manner of life. "I do not mind what people think," may be a thoughtless remark, for it matters very much what "those who observe us" see in our lives.

We are saved to glorify God *here* and *in the body*, to let the light shine, to live praisingly that others may see and fear and trust in the Lord.

May the felt need of fellowship in prayer and the every asking therefore be used of our gracious God to quicken into a realisation of what we ought to be in order to our rightly requesting, "Pray for me."



A Scriptural Home

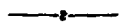
If we would be spiritual, we must be scriptural. An assembly of *saved* persons is an enlarged home. How solemn, then, are the responsibilities of heads of households. The children of Israel were left in no doubt as to what God desired, yea, required, of them in regard to their homes. The Scriptures were to be *in their hearts* as well as *on their doorposts* and gates. They were to be also *in their mouths* at all times and under all conditions. "And thou shalt teach them diligently unto thy children" (Deut. 6:4-9). Thus the Lord of the Word and the Word of the Lord were to be loved, obeyed and honoured.

Evidently a home is the most difficult place in which to be spiritual. Relatives, seeing one another constantly, become too familiar, but not always emphasizing the things of the Lord.

There are in the Scriptures some beautiful examples of homes wherein God was glorified. That at Bethany where the Lord Jesus was a loved and welcomed guest (John 11) stands out beyond many. What a home should be, the head of which would serve the Lord in the assembly, is before us in Titus 1. Other epistles emphasize a right condition of home-life.

Usefulness in the home is a stepping-stone to usefulness in the Church.

P. W. H.



The Jealousy of God

The Lord, Whose Name is Jealous, He is a jealous God. Exodus 34:14.

"I the Lord thy God am a jealous God." This is the first declaration of the moral law, the ten commandments, ordained through angels on Mount Sinai. It is God's first official unveiling of His own perfection, and thus regulates all His dealings with those in covenant relationship to Himself. Hasty rationalistic thought ridicules such a statement. To them it is the perverted viewpoint of a self-centred Judaism. If, however, we stop to consider this startling declaration we must indeed reach the conclusion that God's character could not be otherwise. Divided worship, divided affection, could not be countenanced by One Who was to be to Israel a husband and a friend. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," is the first and greatest commandment, and embraces all others. Deut. 6:4, 5; Mark 12:29, 30.

And lest it be thought that this first declaration of God's character was only emphasised in this manner for those of old time under the law, we find words of similar import coming from the lips of Him, Who likewise asked from His redeemed children the obedience and devotion of their poor hearts. "He that loveth father or mother more than Me, is not worthy of Me." And again, in even stronger words, "If any man come to Me, and hate not his father and mother . . . yea, and his own life also, he cannot be my disciple." Luke 14:26. We also are espoused to one Husband, even Christ, and the jealousy of God is emphasised in this very connection. 2 Cor. 11:2.

Throughout Scripture there is no other sphere where the jealousy of God is more stressed than in that which concerns worship and approach to Himself. Under the law, as we know, everything which concerned this matter was divinely given. The tabernacle, the priesthood, the ordinances, had to be strictly in accordance with the pattern given. Ex. 25:40; 1 Chr. 28:12 (were they not patterns of things in heaven?). Nothing of self choosing, nothing from the nations around, however plausible the reason, was to be brought in. If so it would be an affront to God. The altar from Damascus (2 Kings 16:10-16) the strange fire (Num. 3:4) the Lord would have none of them.

Yet the nation of Israel wandered very far from God and His commandments, and brought into His service things which were unappointed and which were of their own choosing. Even things of pagan origin such as the groves, the

images, the high places, were found among the nation, and which things, the Lord said, were to Him an abomination. In days of revival under kings Hezekiah and Josiah, who sought to bring the nation back to God and His pure worship, these groves were cut down, the images broken in pieces and the high places removed, and thus God was honoured and sanctified in their midst. 2 Ki. 18:4; 2 Ch. 34:1-3. In other recorded instances of revival, however, we find that recovery was not so complete. Although the groves were destroyed and the images broken, yet the high places remained among the nation. The people still sacrificed there and sought to sanctify them to the Lord, showing us how deeply rooted they had become in the life of the nation. 2 Ch. 33:17.

We rightly transfer these warnings to ourselves for they were written for our instruction and we too, like King Josiah and others, should be zealous for the Lord's honour, lest we countenance things in connection with His worship and service, of our own choosing, without divine warrant, and which, like the groves and high places among Israel, may originally have been connected with pagan idolatry. An enquiry from a Biblical encyclopædia, Protestant or Roman Catholic, would show that Christendom has many accretions borrowed from pagan idolatry, especially in sacerdotal circles, as is confessed by themselves and their followers. We need hardly enumerate the ornate dress and regalia, the ritual, the turning towards the east, the crossing, the festivals, saints days, play acting, etc., much of which can be traced to pagan rather than Christian origin. As Israel turned aside from the commandments of the Lord, so too the professed Church of God, soon after Apostolic times, departed from the faith and from the simplicity in Christ, and when the Roman Empire became nominally Christian, and even before, existing pagan festivals were adapted and brought into the professed service of God.

The Reformation, in God's grace, through men who hazarded their lives for the truth and freedom of the gospel, swept away much that was idolatrous and sensuous, but much has since crept back.* Play acting and childish and untrue imagery, as in plays of the nativity are now found in circles which, at one time, would have abhorred these misrepresentations of divinity and of sacred things. The celebration of Christmas, also, with its pagan accompaniments, has come back into nearly all Christian circles, yet the Reformers were right when they said that *this festival* was an adaptation of a heathen festival†. Many may have no other thought than that it is right and proper to keep it, but there is no word from the

Lord to celebrate it in His remembrance. This of itself should cause earnest consideration among those who fear the Lord. Neither is there any record in the New Testament of the early Christians keeping it, and are we more devoted than they? Unlike Judaism, however, Christianity has no appointed anniversaries.

The accompaniments of this festival, as the Christmas tree, the mistletoe, the yule log, the fabled figure of Santa Claus, are all of heathen origin. Likewise Easter eggs and Easter crossed buns, so unwittingly bought by Christians, were also originally parts of idolatrous pagan ritual. Is there not a parallel between these pagan accretions and the high places among Israel which the people sought to sanctify to the Lord? Whatever sentiment or pious feelings we may have regarding them, it does not change their origin and should they have a place in our Christian life and service? Satan's method from the beginning has ever been, and still is, to materialise and degrade the service of God, to adulterate the truth of God and to mingle the worship of God with idolatry, but the Lord would have His people enlightened and not ignorant of Satan's devices. Our worship and service is to be in truth as well as in spirit.

Customs even from childhood have no claim upon the believer's devotion unless there be Scripture precept or practice so to do. Children do not need pagan myths represented to them as true to make them happy. Neither need charity be reserved for special seasons, although the world may be helped by their particular seasons and events.

We read and meditate with abiding delight on "that wondrous birth, which for our God was meet," and we are to observe all things whatsoever the Lord has commanded us. Matt. 28.20. "Christ's mass," however, is not one of them, and we are not to observe days of our own choosing. Gal. 4.8-10, and how costly sometimes to go against received custom.

The Scriptures contain all instruction necessary for faith and practice for our salvation, and for that life which is well pleasing to the Lord, and to follow or to be bound to Christendom's arrangements is not Christian liberty, nor the liberty of the Spirit.

May we therefore, with godly fear, seek grace to ponder all aspects of our service and approach to One so holy, and One Who has loved us, and Who will love us unto the end, lest unwittingly even thinking to do God service, we grieve the Lord and provoke Him to jealousy.

*In England, under the Reformation, the festival of Christmas was forbidden by law, 1644. Charles II revived it, but the Scots adhered to the Puritan view.

†The date of the Lord's birth in God's wisdom has not

been revealed. Evidently, from Luke 2.1.8, it was not in midwinter.

R. L. WHEELER.

Ashby Parva, Rugby.



"Wilt thou be made whole."

One who has been ill and weak for thirty-eight years might be reckoned as incurable. Such was the case of a man who, among many "impotent folk, of blind, halt, withered," waited for a cure at Bethesda, near the sheep market at Jerusalem. Here was a pool into which, at certain times when its waters were agitated, he who first stepped, was healed.

There were, of course, various degrees of strengthlessness, so that the relatively stronger had the advantage over others. "Hope deferred maketh the heart sick," and how these words were constantly being illustrated in those five porches of Bethesda!

But there was ONE to whom the nature and duration of sickness presented no difficulties when He purposed to heal. He had created man and could heal "all manner of sickness and all manner of disease among the people" (Matt. 4.23). He even brought the dead to life. He walked as Man amongst men, and though they honoured Him not, but often reviled Him, "His compassions failed not," and ever went out toward those who suffered in body and in mind.

The Lord Jesus knew the history of this "impotent man," and that "he had been a LONG TIME in that case." In His love and wisdom He singled him out for an act of mercy, and "Saith unto him, wilt thou be made whole?" A simple question requiring, one would think, a simple and expectant answer, but no; he replied, "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me." What self-interest, on the one hand, and utter hopelessness on the other these words reveal! Upon "man" he would rely, and there was "no man." On his own powers he could not depend, for he was strengthless. No help in himself or from a fellow-creature! Year after year had this gone on, and yet the man still awaited a cure.

Now, however, there shall be an end to his fruitless efforts, and that by a word from the Lord Jesus. "Rise, take up thy bed, and walk." "And immediately the man was made whole, and shewed by his obedience the instant change." "He took up his bed and walked."

Now, what Christ did to release a man from

a long-standing weakness of body, He is able to do for the soul, however many years, months or weeks has been the sense of sin and spiritual impotence. Sin is inherited. "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Ps. 51.5), but few have any deep realisation of the sad fact. "A long time in that case" describes the elderly one still unsaved, perhaps you, dear friend, if your condition before God is unrealised by you.

You may be thirty-eight years old, or more, or less; perhaps not far from the grave, and **STILL YOU HAVE NOT MET WITH CHRIST.**

On the other hand, you may be looking for help from "a man," a "priest," perhaps, to put you in a way of salvation, to pronounce absolution of your sins, and **STILL YOU HAVE NOT MET WITH CHRIST.**

Others have stepped in front of you, have seemed to obtain that which you are seeking, have risen up to walk in newness of life, but you, **STILL YOU HAVE NOT MET WITH CHRIST.**

The Lord Jesus is the Same, though glorified in heaven, as He was at Bethesda's pool, and 'tis He Who asks, "Wilt thou be made whole?" What will you say to Him? Will you complain that you have "no man"? But what can man do compared with an Almighty Saviour?

You are strengthless, others are taken up with themselves. Salvation cannot be achieved by them or you. "None can by any means redeem his brother, nor give to God a ransom for himself" (Ps. 49.7). So you are shut up to that which Christ has accomplished when He bore sins "in His own body on the tree."

He asks today, He asks of you, "Wilt thou be made whole?"

"A long time in that case." Day after day
In utter impotence,

Amid the many strengthless ones he lay
In longing and suspense.

"A long time." Yet at last a voice he hears;
'Tis, "Wilt thou be made whole?"

What words to one so helpless through the years!
Can they indeed console?

"I have no man." None for his need would care,
As forth the stronger pressed
To gain the healing they expected, where
But only one was blessed.

"I have no man." How vain is human aid,
But, O how mighty He

On Whom the weight of countless sins was laid,
Of strengthless ones as we!

"A long time in that case." "I have no man;"
The words how sad, how true!
Since none hath ever saved himself, or can,
What shall the helpless do?

A word of pow'r! "Arise," and as he heard,
Alone amid all those

Who thronged the pool, within a new strength stirred;
Forthwith the man arose.

There is no case too long; no heart too ill
But may be made to hear
The voice of Him Who quickens whom He will,
When He in grace draws near.

O sorrowing soul, mourning thy impotence,
Thou needest not despair;
Trust Christ, and He will give deliverance
In answer to thy prayer.

Thy sins, a burden, He will all forgive.
His blood—it maketh near
To God, and by His power you shall live
Until the Lord appear.

Suggested Daily Readings

"IF THE LORD WILL."—MARCH, 1952.

Day	READING		LEARNING	
	2 Chronicles	1 John	Proverbs	Revelation
1	28. 16-27	1. 1-10	4. 20	20. 10
2	29. 1-19	2. 1-29	21	11
3	29. 20-36	3. 1-24	22	12
4	30. 1-12	4. 1-21	23	13
5	30. 13-27	5. 1-21	24	14
6	31. 1-21	2 John	25	15
7	32. 1-15	3 John	26	21. 1
8	32. 16-33	Jude	27	2
9	33. 1-13	Rev. 1. 1-20	6. 1	3
10	33. 14-25	2. 1-11	2	4
11	34. 1-13	2. 12-29	3	5
12	34. 14-22	3. 1-13	4	6
13	34. 23-33	3. 14-22	5	7
14	35. 1-16	4. 1-11	6	8
15	35. 17-27	5. 1-14	7	9
16	36. 1-10	6. 1-17	8	10
17	36. 11-23	7. 1-17	9	11
18	Ezra. 1. 1-11	8. 1-13	10	12
19	2. 1-70	9. 1-21	11	13
20	3. 1-13	10. 1-11	12	14
21	4. 1-10	11. 1-19	13	15
22	4. 11-24	12. 1-17	14	16
23	5. 1-17	13. 1-18	15	17
24	6. 1-22	14. 1-20	16	18
25	7. 1-28	15. 1-8	17	19
26	8. 1-20	16. 1-21	18	20
27	8. 21-36	17. 1-18	19	21
28	9. 1-15	18. 1-24	20	22
29	10. 1-17	19. 1-21	21	23
30	10. 18-44	20. 1-15	22	24
31	Neh. 1. 1-11	21. 1-27	23	25

SPECIAL READINGS FOR THE LORD'S DAY.

2. Ps. 133. 2 Chr. 5. 13, 14. John 17. 11. 19-23.
1 Cor. 1. 9-13, 12-14. Rom. 15. 4-7. Eph. 4. 1-6.
9. Ps. 134. Rom. 13. 10-14. Col. 1. 12, 13.
1 Thess. 5. 5-11. 2 Pet. 1. 19.
16. Ps. 135. 1-7, 15-18. John 1. 1-5. Luke 8. 22-25.
1 Cor. 8. 4-6. Col. 1. 14-20.
23. Ps. 136. 1-9, 23-26. Dan. 2. 47, 3. 28, 6. 25-27.
Matt. 9. 10-13. Rom. 9. 15-18. Eph. 2. 1-7.
30. Ps. 138. Matt. 15. 8, 9. John 4. 21-24. Eph. 3. 14-21,
5. 18-20. Phil. 1. 6.

Suggested Daily Readings.

'IF THE LORD WILL.'—APRIL 1952.

Day	READING		LEARNING	
	Nehemiah	Revelation	Proverbs	Revelation
1	2. 1-20	22. 1-21	6. 24	21.26
2	3. 1-16	Matt. 1. 1-25	25	27
3	3. 17-32	2. 1-23	26	22. 1
4	4. 1-23	3. 1-17	27	2
5	5. 1-19	4. 1-25	28	3
6	6. 1-19	5. 1-20	29	4
7	7. 1-38	5. 21-32	30	5
8	7. 39-73	5. 33-48	31	6
9	8. 1-18	6. 1-18	32	7
10	9. 1-12	6. 19-34	33	8
11	9. 13-27	7. 1-14	34	9
12	9. 28-38	7. 15-29	35	10
13	10. 1-39	8. 1-15	8. 1	11
14	11. 1-14	8. 16-34	2	12
15	11. 15-36	9. 1-13	3	13
16	12. 1-30	9. 14-26	4	14
17	12. 31-47	9. 27-38	5	15
18	13. 1-14	10. 1-15	6	16
19	13. 15-31	10. 16-28	7	17
20	Esther 1. 1-12	10. 29-42	8	18
21	1. 13-22	11. 1-15	9	19
22	2. 1-11	11. 16-30	10	20
23	2. 12-23	12. 1-13	11	21
24	3. 1-15	12. 14-32	12	Ps. 110. 1
25	4. 1-17	12. 33-50	13	2
26	5. 1-14	13. 1-23	14	3
27	6. 1-14	13. 24-35	15	4
28	7. 1-10	13. 36-46	16	5
29	8. 1-17	13. 47-58	17	6
30	9. and 10	14. 1-14	18	7

SPECIAL READINGS FOR THE LORD'S DAY.

6. Ps. 139. 1-4. 17. 18. 23. 24. Gen. 6. 5. Isa. 55. 6-9.
Matt. 15. 17-20. Eph. 1. 17-21. 2. 4-10.
13. Ps. 140. Matt. 6. 19. John 17. 14. 15. Eph. 6. 10-18.
2 Tim. 4. 7. 8. 16-18.
20. Ps. 141. 1-5. Ex. 30. 1-8. Luke 1. 8-10. John 17. 1-4.
Acts 10. 1-4. Eph. 4. 25-32. Rev. 5. 8. 8. 3.
27. Ps. 142. Jonah 1. 17. 2. 1-7. Matt. 12. 38-40.
Acts 2. 22-32. Eph. 4. 9. 10. Heb. 2. 9-12

Notes on Memorised Verses

PROVERBS 4.

20. My Son . . . My words . . . My sayings. God speaks. His sons should hear. 21. Thine eyes to see and read. Thine heart to keep, thus imitating Christ (Psalm 40. 8). 22. Compare 1 Timothy 4. 8. o. 23. Keep above all keeping—a paramount concern. 24. The heart being right, the lips, eyes, and feet need also godly attention. Put away . . . put far. (1 Thess. 5. 22). 25. There is much evil under seductive appearance. 26. The believer's path is beset with dangers. 27. There are "right hand" evils, and there are "left hand" evils. Both must be shunned.

PROVERBS 6.

1, 2. To become a "Surety, even for a friend, is an impossibility, because of limitations of knowledge and possessions. Only One, the Lord Jesus, could become a Surety for His "friends." 3, 4. Act now and sleep not, though it mean personal hardship. 5. Deliver thyself. A personal responsibility and necessity. One can easily become entangled through hasty, if well-meant, words. 6. The ant so little (ch. 30. 24). So humbling therefore to proud man. 7, 8. Instinct implanted in insects by their Creator. They are "wise-made, wise." Much more the "born-again" should show wisdom. 9. Compare Romans 13. 11 and Ephesians 5. 14. Sloth and sleep are prevalent sins. 10. A little, a little, a little, but great failure and loss. O for wisdom to discern and check "small sins." 11. The traveller aims to reach his goal. Poverty will arrive. The armed man plans to attack and rob. Want will overcome. All this is true *spiritually as well*. 12, 13. Mouth, eyes, feet, fingers all wrong because. 14. the heart is wrong. 15. Suddenly, suddenly, and no remedy. Solemn warning! 16. The Lord Who loves is the Lord Who hates. There is hell as well as heaven. But He hates sin in whomsoever—even a saint—it is found. 17, 18. Eyes, tongue, hands, heart, feet (see above)—the whole man. 19. Sowing discord. Satan's delight, saints' disgrace. Sowing ensures a crop (of what?). 20. My son, thy father. Solemn, yet sweet, re-iteration. 21. Bind, tie. A needful word in these days of looseness. 22. Lead, keep, talk with. Is there this fellowship between the Word and my soul? 23. God's Word alone enlightens, instructs and reproves. 24-26. Wholesome instruction to "my son." The spiritual counterpart—the world—is seductive also (James 4. 4 and 1 John 2. 15-17). A word to the sons of God. 27-29. Lack of self-control indeed may lead to burning in everlasting fire. 30, 31. What men think, yet righteousness demands recompence. 32, 33. Destruction and dishonour, as regards relationship to God and man. 34, 35. A wound remaining open, that cannot be healed, as regards the wronged.

PROVERBS 8.

Many see in the personification of Wisdom the Lord Jesus Christ. Who is said to be the Wisdom of God (1 Cor. 1. 24). Also see Colossians 2. 3. The Words are certainly true of Him.

1. The voice is meant to be heard. 2, 3. Not only at all times (ch. 6. 23) but in all places comes the Word of the Lord. 4. The voice is meant to reach men, even though, 5, simple or fools. 6. Both excellent and right. 7. truth and 8. righteousness. 9. Plain and right to understanding ones. All is true of the words of the Lord. 10, 11. Receive Wisdom, knowledge, instruction. It is spoken to be heard and welcomed. Silver, gold, rubies, and all desirable things cannot be compared to the words of heavenly wisdom. Are they a delight to me? 12. An introduction into wisdom's house means acquaintance with prudence and knowledge. 13. Hating what the Lord hates. 14. I am . . . I have. 15, 16. Kings, Princes, Nobles, Judges are over-ruled by God. 17. Compare John 14. 21-23. 18. Wisdom is not alone. It is not an abstract thing. It has accompaniments. Of course, for is not Christ made Wisdom to His chosen? (1 Cor. 1. 30). All we are and have is in Him (cf. verse 14. which is true of Christ).

Correspondence from any Believers and Enquirers:—
61 Upton Lane, Forest Gate, E.7.
Phone: Grangewood 4196. No telephoning on 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

Vol. 52. Nos. 5 & 6

MAY, JUNE, 1952

FREE

SOME OF THE CONTENTS.

	Page
"I am Debtor"	26
"I lift up my soul"	27
"Gathering of Sticks"	28
The Suitability of the Gospel	29
Inspired Words Inspected	30
"He brought me"	32
"He requested for himself"	33
"I thought"	33
Questions and Answers	34
Readings and Notes	35, 36

"Father, glorify Thy Name . . .
I have both glorified It, and
will glorify it again."

John 12. 27, 28

"May the God of Peace Himself sanctify you
wholly (lit)."

1 Thessalonians 5. 23

"Be . . . perfect, even as your Father, Which
is in heaven, is perfect."

Matthew 5. 48

Dwell with us, Thou God of Peace,

By Thy Spirit sanctify.

May all rebel wishe cease:

How our longing hearts do sigh.

To Thy loving heart draw near;

Deal with us as we can bear.

Fain we would be more like Thee,

Know Thy grace and love and pow'r,

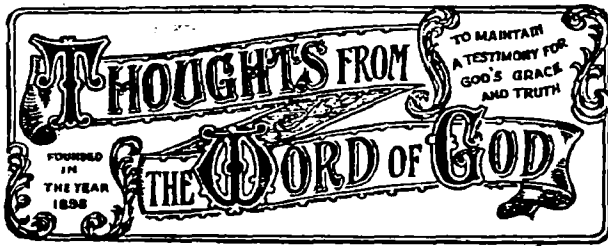
From the law of sin made free,

More and more each day and hour.

Lead us in Thy will and ways;

Sanctify us to Thy praise.

A.W.H.



Words of Encouragement

"Having therefore obtained help of God, I continue unto this day."

Four years ago, the Lord was pleased to remove from our midst a true "man of God," the founder and editor of Acts 26. 22, the two magazines now appearing as one. A devout scholar, a bondservant of Jesus Christ, he, in humble dependence on God, was enabled to send forth the Truth by means of the printed page, both in the periodicals, and by way of booklets and tracts, for fifty years. Moreover, his private letters to saints in many lands were almost innumerable. Who can measure the gracious influence he exerted by the "help of God."

Since his "home-call," we also may say, "Hitherto hath the Lord helped us." Though costs have greatly increased, the Lord has graciously enabled the sustaining of this work which we believe to be, and trust will always be, the Lord's work.

Let writers and readers alike rejoice in this heavenly encouragement. "We'll praise Him for all that is past, and trust Him for all that's to come."



Poem to Help Christian Experience.—191.

"I AM DEBTOR."

"I am ready." "I am not ashamed of the Gospel."
Romans 1. 14-17.

Saith the servant, "I am debtor
To the Gentile and the Jew,
Scythian and barbarian too,
To the unwise and the wise";
Sinners under every guise,
All the glad good news must know:
Is not this the debt I owe?
Saith the servant.

Saith the servant, "I am ready"
Rome Imperial to reach,
"Also unto you to preach
God's good news," that some may trust
Christ the Holy One and Just;
Yea, "as much as in me lies,"
Ready to evangelise,
Saith the servant.

Saith the servant, "Of the Gospel
I am not ashamed." Indeed
'Tis "of Christ," and ev'ry need
Of the sinner there is met,
For is cancelled ev'ry debt
By the Saviour's precious blood.
Yea, "it is the power of God,"
Saith the servant.

"I am debtor." "I am ready."
Yea, and "not ashamed am I
Of the Gospel." 'Tis thereby
God "His righteousness makes known:"
'Tis imputed to His own,
Who the Word of Truth believe,
Who the Son of God receive,
Saith the servant.

"I am ready to be offered;"
See the servant's end is near.
For his work is finished here.
By the pow'r of heav'nly might
He hath fought a beauteous* fight,
From the course he hath not swerved,
And the faith he has preserved,
Faithful servant!

Now at hand is his departure,
When his life he will lay down
But he looketh for a crown
Which the Righteous Judge, the Lord
Shall bestow as His reward,
In that Day, on all who love
His appearing from above.
Happy servant!

* Greek, Kalos.

"I lift up my soul."

Unto Thee, O Lord, do I lift up my soul. O my God, I trust in Thee: let me not be ashamed, let not mine enemies triumph over me."

Ps. 25. 1. 2.

"Rejoice the soul of Thy servant; for unto Thee, O Lord do I lift up my soul. For Thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon Thee."

Ps. 86. 4. 5.

"Cause me to hear Thy loving-kindness in the morning; for in Thee do I trust: cause me to know the way wherein I should walk; for I lift up my soul unto Thee."

Ps. 143. 8.

It is easy to "lift up the voice." Singing is a delightful exercise, but it may be merely emotional, producing a psychological effect rather than a spiritual, and many do not perceive the difference.

But "lifting up the soul" is a heavenly experience of the psalmist. The phrase, as used in Deuteronomy 24. 15 and Hosea 4. 8 (see margins) is rendered, "set the heart." Therefore, holy purpose and determination preceded and accompanied this lifting up of the soul to God.

In Psalm 24, plainly Messianic, the right to enter God's holy place belongs to Him Who is personally holy, both positively and negatively. "He hath not lifted up His soul unto vanity," is said of Christ, as well as, "He that hath clean hands and a pure heart." Of Him, and of Him only, are these words true in their absoluteness; yet because of the removal of sins, which were imputed to Him, and of righteousness wrought by Him, which is reckoned to the elect, there is a "generation of them that seek Him." (verse 6). They, too, are (or ought to be) clean of hands and pure in heart (O heart-searching words!) as imitators of Him. They, too, lift up the soul, not to vanity, but to God.

The three passages from the Psalms are instructive as to the character of that "generation," namely, those born of the Spirit, led by Him, and, consequently, not minding the things of the flesh but the things of the Spirit (Romans 8).

They lift up the soul to the LORD, that is, they set their heart's affections to Him (Col. 3. 1. 2.) with purpose of heart cleaving to the Lord (Acts 11. 23). They claim Him as "my God," affirming trust in Him and expecting deliverance from enemies. The saints *have* their enemies, the conflict is unceasing, for there can

be no truce 'twixt the flesh and the spirit.

"The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds" (2 Cor. 10. 4 and context). "Now thanks be unto God, which always causeth us to triumph in Christ."

This note of confidence characterises also the second of these passages. "Rejoice the soul of Thy servant" (bondservant, such as Paul delighted to describe himself). But, beloved, *how can* we have joy in the soul unless it is lifted up to Him, that is, set upon Him? Can we not trace our joylessness to lack of fixity, neglect of prayer and praise, which are indeed a lifting up of soul? "Busyness" in "service" cannot, of itself, bring true joy, though none are so happy as those in the LORD'S service, and in the sphere of His will.

Still, joy is of the Lord's imparting. "Rejoice the soul of Thy servant." It is for those who call upon Him, Who is "good, and ready to forgive, and plenteous in mercy." "Who is a God like unto Thee that pardoneth iniquity?" (Micah 7. 18). Saith our Lord Jesus, "These things *have I spoken unto you* that My joy might remain in you, and that your joy might be full" (John 15. 11). Joyful communion between the Lord and His saints depends upon two factors:—

(a) FOR unto Thee, O Lord, do I lift up my soul.

(b) "FOR Thou, Lord, art good." The Lord impress this upon our hearts.

Lastly, "the generation that seek the face of God," seek also from Him wisdom. "Cause me to hear,"—"Cause me to know." "Cause me," because the power is in God, and I am strengthless. Hearing precedes knowing. The morning hour, before the day's work is entered upon, and when the face of God is sought before the face of man is seen, is the time to hear His loving-kindness, "for in Thee do I trust." Then shall we be guided by Him Who is wisdom. Oh, how the saint needs wisdom in every part of his walk; how he needs to know the way! How problem after problem faces him, and how dependent is he on God's instruction. James tells us "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering" (James 1. 5. 6). The psalmists' faith, "In Thee do I trust" is practically expressed by, "For, I lift up my soul unto Thee."

May the Lord enable us, in the power of His Spirit, to enter into, and apply to ourselves, these words of exhortation and encouragement.

YOUNG PEOPLE'S COLUMNS.

"Gathering of Sticks."

What a simple thing to write about! Yes, an easy thing to do, and often a dull task. Have not some young readers, on a country walk, helped their parents and friends to gather "kindling" for the fire at home? But why should this be the subject of our little talk? Well, *everything* in the Bible is to teach us *something*, and as there are three persons who come before us in its pages, "gathering of sticks," may we not see if God is teaching us a lesson by them?

First, it is a useful work. It is easy to pick up sticks, but when you have bent your back a great many times, and then have to carry home a load, you get tired. "In all labour there is profit," (Prov. 14. 23), and nothing is gained without work in this life. I hope the boys and girls who read this will always look upon honest work as something noble, however hard and humble it be. Then how pleasant, in the cold weather, is a bright fire, and what comfort it brings to your dear ones and you, if you have helped to gather the "kindling." Lazy people are not happy, but the sleep of a labouring man is sweet, whether he eat little or much" (Eccl. 5. 12).

So you see, when God gave man work to do, He shewed great kindness. Work keeps him well, and by it he feeds and clothes himself and his children (Gen. 3. 19). "Six days shalt thou labour, and do all thy work."

GATHERING STICKS ON THE SABBATH DAY.

"And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath day" (Numb. 15. 32). This was God's day, when not even a fire was to be made (Ex. 35. 3), and for what else would sticks be needed? And, if even the manna was not to be gathered on that day, how much worse was it to gather sticks! It was disobeying God and was punished by death.

All sin deserves death, for it is that which God hates. It *seemed* such a little sin, but so did the eating of the fruit by Adam and Eve. Yet all the sorrow and death in the world came from their one act of sin. Oh, never make light of "little sins," for they displease God and lead to greater ones, and perhaps to being sent away from God for ever and ever. But the Lord Jesus died on the cross to put away sins, "great" and "little." He bore sin in His own body on the tree (Isa. 53. 6., 1 Pet. 2. 24). What great love was this to die instead of sinners!

A WIDOW WOMAN GATHERING STICKS.

During a famine, Elijah found a poor woman gathering sticks to light a fire for her last dinner. After that she thought she and her son would die. She had only enough meal and oil for herself and son, but Elijah asked her to make him a little cake *first*, and *then* for themselves, because God would make the "handful of meal" and the "little oil in a cruse" last all the days until the rain came again. The poor woman did so, and proved that Elijah's words were true. It was really GOD'S PROMISE and GOD'S PROVIDING. Three persons lived on that little supply all the time of the famine.

Although it was God who made the food last, yet the poor woman shewed her faith by her works; for day by day she went out to gather the sticks for the fire by which to cook the food. How happy a thing it is to trust God for our daily needs (Matt. 6. 31-34).

But those who are saved need food for their souls, and this they find only in Christ, Who is Himself the Living Bread. He will never fail His people until that day when He shall come down from heaven "as showers that water the earth" (Ps. 72. 6).

AN APOSTLE GATHERING STICKS.

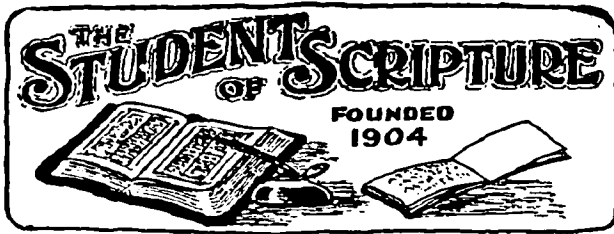
To see "Paul the aged" gathering sticks (Acts. 28. 3) is a pleasant sight. He, with many others, had come safely through a dreadful storm. The ship was broken, but no one lost his life, and they all were cast upon the island of Malta. It was very cold and the rain was heavy, but the people on the island were very kind and made a fire, which Paul helped to keep up by *gathering* "a bundle of sticks." How homely and thoughtful! He who had been used of God to lead many to Christ and *gather* them together into assemblies to worship God; was not too proud to help make a fire. He was just as helpful on the ship, and his cheerfulness must have been a help to all the men with him. Surely some were brought to Christ!

So our subject is not so dry after all. Let us "gather" up the lessons as the sticks were gathered. We must *bend* to do this. Then let us bind them in bundles in our memories.

1. Sin, however little, IS SIN, and must be punished, but the Lord Jesus has borne the judgment against sin. All who trust Him are FORGIVEN all their sins.

2. The Lord Jesus is the FOOD of His people; yes for *all* of them, until He comes again. He Who saves will keep.

3. God's children must be humble and ready to be helpful at all times, and thus shew themselves to be truly His children.



The Suitability of the Gospel. A Display of its Heavenly Glory.

PERCY W. HEWARD

CHRIST THE OBEDIENT ONE

The Obedient One must die for others in order to receive the fruit of His own meritorious obedience. But if He dies for others, His perfect obedience still remains undestroyed and therefore He must live. Hence the necessity of resurrection (Rom. iv. 25). But if He dies for others, their sins are taken away, and they too must live. Since He cannot give them less than His life, if He represents them, they possess His merits. Hence the suitability of the gospel, in that it guarantees the complete carrying out of the Divine plan, and a height of blessing which would have been non-existent, but for God's overruling of the very sin. In Christ the believer is far higher than unfallen Adam was! Could any gospel be suitable for the revelation of God's love and glory as this? The display of the full majesty of God's infinite plan is so far-reaching that we only catch glimpses of the wondrous landscape. What could glorify Him in like manner?

GOD'S ATTRIBUTES IN UNISON

And this may be the background for other precious thoughts which our hearts would adoringly enjoy. The gospel manifests love and justice and wrath combined. In other words, the attributes of God are seen in wondrous unison. This test is crucial. Any gospel which fails here is of men and not from heaven. Only a message of mercy which does not attack the most seemingly distinct attributes, but intensely magnifies them all, has a value which can never be over-estimated. "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!" (Rom. xi. 33).

CHRIST THE SUBSTITUTE FOR HIS ELECT

To return. If the gospel implies that Christ,

the End of the law into righteousness (Rom. x. 4), must live with all His perfect merits approved (Ps. xxiv. 5), this is also the generation of them that seek Him (Ps. xxiv. 6, xxii. 30). His acceptance is their acceptance, His welcome is theirs, His security is theirs, but His infinite eternal glory as God remains His. Thus the suitability of the gospel is seen in that though it makes us sit together in heavenly places in Christ Jesus, it causes us to own His honour aright: "He is thy Lord, and worship thou Him." The believer is necessarily delivered from the sphere of law: law can say nothing against such: how blessed are the privileges of a child of God.

THE BELIEVER'S LIFE IS IN CHRIST

But if He is personally living as the One Who shall live, via obedience, my life is in Him§ . . . Hence it is not mine till in Him. This is something beyond transference. Herein is the answer to the objection that the purpose of God according to election involves salvation and righteousness apart from living faith. The work of the Holy Spirit now comes before us, and again we see that if He Who causes quickening were less than God, love would be turned aside, and the unveiling of God as Saviour would be dimmed, if not denied. When one is caused to believe, by the Holy Spirit, righteousness, life, and faith are all entwined though the consciousness of them may be at different times and in different degrees. This aspect of being "in Christ" (Rom. xvi. 7) must be distinguished from Eph. i. 3. All Scripture is in harmony when prayerfully acknowledged, and humbly pondered. It is not for us to harmonize it but to see its beauty, and to glorify the Name of our Triune God.

THE NEED OF THE ALARMED SINNER

And how suitable is the gospel not only to the manifestation of the perfections and truthfulness of God, and the fulfilment of all His seemingly contrasted words, but also to the condition of the alarmed sinner. It has nothing to glorify the creature as such, and this is a precious "Christian evidence" against all theories. It has nothing to attract the self-righteous, and thus nothing in it to encourage sin! This, too, is deeply important. All circumstances are gloriously met by the one gospel. If it appealed to a sinful attitude how could it be

§ If He were not personally raised, the prophecy would be broken. If I were not united to Him, His work for me would be destroyed. This is a wondrous thought. Everything else would be unsuitable.

from God? If it terrified those for whom it was graciously intended, would there not be an inconsistency? The entire suitability of the gospel to the hopeless and helpless is its glory. The whole aspect does not contradict its particular statements, but they entirely harmonize.

THE ANXIOUS SINNER'S NEED MET

And so we revert to the precious thought that the anxious need of the concerned sinner is adequately taken in hand. Not only the conditions but the feelings are rightly met. The troubled conscience has a reason for resting. A work which honours God, magnifies law, blots out sin, secures eternal life, and maintains every iota of Scripture, is displayed, that the purged conscience may be a background for worship (Heb. ix. 14, x. 2). An unpurged conscience would be worrying. And if I thought that God had changed one word to save me, might He not change another to lose me? If I were told that my accepted position was partly in self and not in Christ altogether, my peace would be removed, and the finished work would be unfinished, and the exceeding great and precious promises would no longer be "yea and amen." Any "gospel" which has conditions for the sinner to fulfil, however small, is law, not gospel, or, rather, neither law nor gospel, but a compromising and unavailing scheme of man, like to that of the unjust steward. But, "the Gospel of the Grace of God" by one work removes sin, and shows an everlasting safety. Anything else, we may add, would show a disappointed love of God, and either an undoing of Christ's atonement, or a suggestion that He did not die instead of His people, and therefore was not righteously caused to suffer.]]

POWER AND MOTIVE FOR HOLINESS

Happy realization that every sin is covered! The Gospel of God provides a power and motive for holiness. Any idea which left me without a new life in Christ would be too weak, and it would allow me an eternity of imperfection. Only if our old man has been condemned can there be eternal perfection. This again is crucial. The gospel is a sound basis for present godliness and future entire sinlessness. The more one feels how many parts of truth are linked, and that these all revolve around the one gospel, the more one knows that here we have God's revelation. Just as two or three prophecies might seem to apply in a "coincidence" but the agreement of twenty or thirty, yea of all, and the opposition of none, prove we are at the right centre, and that probability is changed to certainty, so is it here; though we should not

see this, were it not that the very gospel includes the quickening power of the Holy Spirit, to enable us to know and enjoy the things which are freely given to us of God. Beloved brethren, rejoice in such a gospel and declare it by life as well as lip, that the God of all grace may be glorified, and your hearts will indeed delight in His salvation.

|| Any "exemplary," "heroic" or "governmental" theory of atonement which denies "instead" surely declares that the obedient One was *unjustly* under Divine wrath. Thus from *every* standpoint, *every* human conception falters, and indirectly attacks the attributes of God.

(Concluded)



Inspired Words, Inspected.

No. 17

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh. Heb. 9. 8, 10. 19. 20.

These verses are analysed by request of a reader. It is well to notice that Israel's Day of Atonement is the basis of this Divine exposition of the types of Atonement found in Leviticus. The words are given nearly in the order in which they occur in the Greek Text.

THIS (touto); Relative pronoun, neuter; lit. "this thing."

SIGNIFYING (delountos); "shewing or making clear"; Pres. Part. Gen. Sing. from "deloo."

THE SPIRIT (tou pneumatos); "the Spirit"; Gen. Sing. Noun and Article, Neuter, from "pneuma."

THE HOLY (tou hagiou); "the Holy"; Gen. Sing. Adjective and Article, qualifying "The Spirit." Lit. the phrase is, "The Spirit the Holy One," and is a Genitive Absolute, suggesting the manner of acting.

NOT YET (mepo); adverb, used also in Rom. 9.11.

MADE MANIFEST (pephanerosthai); "to have been brought to light." Perf. Infin. Pass., from "phaneroo," "I manifest, or shew openly"; "phaino" means "to shine or shed light," and from this our verb is derived.

THE WAY (ten hodon); Fem. Noun and Art. from "he hodos," "the way." Accusative case, being the subject of the Infinitive verb.

INTO THE HOLIEST (ton hagion); Lit. "Of the Holies." This phrase comes between "the" and "way," reading, "the of-the-holies way." Gen. Plural from "hagios" (holy). The plural is used in ch. 8.1, 9.2.3.12.24.25. Note particularly ch. 9.12.25, where clearly the "holy of holies" is meant. "The way OF the tree of life" (Gen. 3.24) means "the way into, and a similar thought is here.

WHILE AS (eti); "yet." Adverb.

THE FIRST (tes protes); "the first." Numeral Adj. and Article, Fem. to agree with "tabernacle." Gen. Sing.

TABERNACLE (skenes); "tent," "tabernacle." Gen. Sing. from "skene." The phrase is a Genitive Absolute.

WAS (echouses); "having"; Pres. Part. Fem. Sing. agreeing with "tabernacle," and part of the absolute phrase.

STANDING (stasin); "standing, position, or place," fem. accus. noun from "stasis." The sentence could be read, "the first tabernacle yet having a place" (in God's arrangements).

HAVING (echontes); Present participle from "echo" (I have). Used elsewhere in the epistle as denoting our possessions.

THEREFORE (oun); a Conjunction.

BRETHREN (adelphoi) Vocative case, from "adelphos" (a brother).

BOLDNESS (parrhesian); Acc. Fem. Noun. "boldness, liberty, freedom." Coming from "pas" (all) and rhesis " (speaking) it suggests "the speaking all one thinks," that is freeness and frankness, and absence of fear.

INTO (eis); prep. governing "the way in."

THE WAY IN (ten eisodon); fem. noun and article, from "eis" (into) and "hodos" (a way).

OF THE HOLIES (ton hagion); see above. This sentence seems incomplete. "Eis," however, has the thought of "with a view to," or "finding a goal in." The A.V. translation is a good one. The "brethren's" boldness is with a view to a way into the holiest. They reach that goal "in the blood of Jesus."

BY (en); lit. "in." Suggesting a "protection."

THE BLOOD (toi haimati); neut. noun; dative because following "en."

OF JESUS (Iesou); Gen. Proper Noun. This simple (but beautifully complex) Name of our Lord is thus used again and again in this epistle (see ch. 13.12).

WHICH (hen); rel. pron. fem. to agree with "the way in."

HE HATH CONSECRATED (enekainisen); Aorist passive, from "egkainizo" (I initiate, consecrate, dedicate, renovate, institute) "en" (in) and "kainos" (new); hence the thought of "initiate" and "renovate." All connected with the work of redemption is "new," though God's Counsels were from eternity.

FOR US (hemin); "to us." Dative sing. personal pronoun.

A WAY (hodon); see above.

NEW (prosphaton); from "pros" (toward) and phonos (murder); originally, "newly slaughtered or fresh killed." A striking word, perhaps to remind that the death of the Lamb that was SLAIN, though once for all, is ever new in its blessed effects. His body saw no corruption.

AND (kai); Conjunction.

LIVING (zosan); pres. part. from "zao" (I live) Note these words are all feminine and accusative to agree with "eisodon."

THROUGH (dia); Preposition.

THE VEIL (tou katapetasmatos); Gen. following "dia," which therefore is rendered "through." Neut. noun and article. From "kata" (down) and "petannumi" (I spread out). Something spread out and hanging down. A veil or curtain. The word is used in the LXX (Ex. 26.31).

THAT IS TO SAY (tout'estin); "that is" (the words, "to say" not in text).

HIS (autou); "Of Him." Gen. Person. Pron.

FLESH (tes sarkos); Gen. Singular, because in apposition with veil: From "he sarx" (the flesh). The expression, "The rent veil of His flesh," is not warranted by this text, and should be avoided. The veil hiding the Holy of Holies was typical of Christ, Whose earthly life is a condemnation of sinful man, but yet Whose death (for there was "scarlet" in the veil) opened a way into the holiest. 'Twas not that His flesh was rent, as the temple veil was rent from the top to the bottom, but that, in His flesh, He accomplished the whole work of God needed for our redemption. Through a Saviour once crucified, but now raised and ascended, we draw nigh to God.



"He Brought Me" . . . "I Brought Him."

Song 1.4, 2.4, 3.4, 8. 1-3.

The theme of this song is the intimacy of love subsisting between the Lord Jesus and His saved ones. His Name does not occur therein, neither the Name of God, but the constant refrain, "My Beloved," assures the loving heart that the Divine Lover is none other than Christ. His Name is not disclosed to hearers (outwardly) and onlookers such as "the daughters of Jerusalem" or "the watchmen that go about the city," yet it is known to the betrothed, for to her it is "as ointment poured forth." The mere professor knows nothing of this preciousness, but he who leans upon the bosom of the Lord, enjoying a nearness such as He desires His own to have, entered into a measure of this joyous experience. That may not be unvarying as the song abundantly testifies, for the loved one sometimes mourns His absence. Yet when Christ is realised, He is exalted, and the "sweet savour" of His Name fills the house.

The Lord's love for His own is such that He will have them where He is. Unaided, they cannot reach that "inner chamber" wherein He dwells. They would be "without" for ever did He not put forth His hand, as Noah to the dove, and "pull her in unto Him." "He brought me," must ever be the glad confession of the redeemed. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. 9.16). I did not bring myself; 'tis all His gracious doing from first to last (Phil. 1.6).

"The King HATH BROUGHT ME into His inner chambers" (Song. 1.4). Is not that "the Holiest of all"? Hath not God blessed us with all spiritual blessings in the heavenlies in Christ? (Eph. 1.3). And all by the blood of Jesus." (Heb. 10.19). However the world may scorn that lovely phrase, nothing but the atoning work of the Son of God gives the chosen bride a right to be there, in His presence. "In spirit there already." Brought to God (I Pet. 3.18) because He hath drawn, and we have run after Him, should we not love Him, Who hath brought us into such a place of REST?

"HE BROUGHT ME to the house of wine." Still, it His bringing. 'Tis all of grace that the burdened sinner heeds the call "Come." (Matt. 11.28). And He who giveth of His fulness and grace for grace (John 1.16) has rejoicing and refreshing as well as rest. In "the house of wine," the saved may "drink, yea, drink abundantly. They may be filled with the Spirit

(Eph. 5.18). Looking upward they see a banner above them. A sign of victory? Yes, a conquest of overcoming love (see ch. 8.6.7). Into such blessedness hath "He brought me."

The Lord is not ashamed of His brethren, but are they never ashamed to own Him? Let each saint ask, "Do I take Him with me wherever I go?" The betrothed is never seen to be ashamed of her Lover, but through slothfulness she did lose sight of Him. Rising from her bed, she sought Him in the streets and in the broad ways. She enquired of the watchmen, but He was not in the world's thoroughfares, nor was he known by the world's guardians. She must "pass from them" ere He would reveal Himself, for who can find Him if He choose to hide Himself? But "I found Him Whom my soul loveth. I held Him, and would not let Him go until . . ." (Song 3. 1-4). Like Jacob clinging to the Angel of the Lord, or those two on the road to Emmaus who constrained the Lord, "Abide with us." Beloved fellow-saved-one, is the Lord so precious (1 Pet. 2.7) to you that you are deeply concerned when His presence is unrealised? "Ye shall seek Me and shall find Me when ye shall search for Me with all your heart," are words to Israel, but we believers need also to take them to heart.

The betrothed was not satisfied with holding Him fast to herself; she would introduce her Lover into her mother's house. "I BROUGHT HIM." Whether this signifies an earthly home or a spiritual house, the teaching is plain in either case. Do we "bring" our Lord Jesus into our homes after a day's toiling? Are we so burdened with cares that our dear ones see only a weary, anxious countenance; or do they observe that serenity marking the saint who walks with God? Enoch brought up a family, Noah worked strenuously, but both walked with God. He was seen and heard in them wherever they went. Is that true of you and me?

When we come into assembly, do we bring Christ with us? Did we pray about the meeting in our own room? If not, we may bring our persons into the gathering, but fail to bring HIM. Solemn thought!

In the last chapter of the "Song," there is a desire expressed for a realisation of *brotherly* relationship to the Beloved. In other words "sonship." Much may be said about this (cf. Hebrews 2. 10-14). Notice the words, "As my Brother." We are not to speak of our Lord as, "Elder Brother," even though He is not ashamed to call us brethren. But there should be affection to Him, and such love He does not despise, He appreciates and desires it. The "mother's house" comes again before us.

Thither He must be brought. "I WOULD BRING THEE." The house is a place of instruction, of giving joy to the Lord (causing to drink) and realisation of His love and nearness. What a picture of an assembly of God! The Lord revive His own!

"I THOUGHT."

Everyone thinks, and many think wrongly. God knows the things that come into a man's mind, every one of them (Ezek. 11. 5). There are many who think an evil thought Ezek. 38. 10). God's thoughts are not man's thoughts, but infinitely higher (Isa. 55. 8. 9). It is delightful to be able to say, "How precious also are Thy thoughts unto me, O God! How great is the sum of them! If I should count them, they are more in number than the sand: when I awake, I am still with Thee." (Ps. 139. 17. 18). Those who are saved by the precious blood of Christ are called to this experience.

But numbers of persons have quite a different idea of salvation from that which God has made known. Need it be added that their ideas are "a will o' the wisp," a delusion, an imagination?

The great Syrian general, when he came to Elisha to be healed of his leprosy, was astonished at the prophet's message. At once he said, "I THOUGHT, he will surely come out to me, and stand, and call on the Name of the Lord his God." He wished to be saved dramatically; but God had a different purpose altogether. The word "thought," according to the *margin* of the scripture passage is, "I said with myself." A Chinese character for a "thought" is "a word in the heart," and so is it here. There are many who wish to be saved THEIR OWN WAY—a vain wish and doomed to disappointment, even rejection by God for ever.

Though "Naaman was wroth and went away," he was made to see his foolishness; he humbled himself and, on the path of GOD'S THOUGHTS instead of his own, received blessing. Will this be your happy experience? Do not say, "It may be," and procrastinate. A week's delay may be deadly. Even a day's hesitation may spell "TOO LATE." An hour ahead is not in your grasp. The next moment is not your possession or mine in this earthly life. The heart may suddenly cease to beat, an accident may terminate your hesitation in judgment. Will you not judge your vain thoughts, and seek the Lord while He may be found."

Ah, dear reader, are you purposed that "I

thought" shall stand between you and blessing? Will you let "I thought" be a blindfolding of your eyes, preventing you from seeing the gospel of the glory of Christ? 'Tis a terrible thing to be LOST. 'Tis a crime to put aside God's message and trust to the "spider's web" of a vain hope. God has no alternative to His gospel. The blood of the Lord Jesus Christ has made a way—the ONLY WAY—to heaven. The only ark of safety is in Christ.

P.W.H.

"He requested for himself that he might die."

"Elijah was a man subject to like passions as we are" (Jas. 5. 17) and this incident awakens sympathetic thoughts in many a believer's breast. How true to life; how common an experience! 'Tis often, after encouragement in service, an appreciative letter, a heartening word, that a saint is somewhat uplifted, and these are more in his thoughts than the Lord Who constrained fellow-believers to pass on the helpful letter or word.

Rather there should be humbling—and frequently there is a sense of being unworthy of kindness expressed—but sometimes a reaction sets in, a feeling of depression ensues, the "blessing" recedes, and the tendency is to "run away" from the work. Like the prophet, he may say in his heart, "It is enough, Now, O Lord, take away my life, for I am no better than my fathers." Or his desire may be that the Lord might come and put an end to his "afflictions," now so magnified in his eyes. Who has not been just here?

But how tenderly the Lord dealt, and deals still, with His servant. He gave him rest in sleep, and then fed him, so that he had strength to take a forty-day journey. At Horeb he met with God, Whose "word" and "still small voice" came to him, "What doest thou here, Elijah"

We may not leave the scene of our labours, but is it not possible to get into a position spiritually, wherein God may have to speak those words to us? At such times, one may feel alone, that things are going awry among the saints as a whole, as the prophet did. True, there was but a remnant in his day, and weakness may characterise the present day, but God appointed Elijah's successor, and thus shewed to him—and us—that the work of the Lord will go on. His purpose shall be accomplished.

May the Lord thus encourage His tried and tempted people!

Question and Answer

No. 151.

Why does Paul say, "I have laid the foundation"?

1 Cor. 3. 10.

This question is asked in view of the words of verse 11. The proximity of the two statements shews there is no contradiction. Other examples might be given. For instance, the salvation of the elect was accomplished "once for all" by Christ on the cross; yet it is needful to declare, "Believe on the Lord Jesus Christ and thou shalt be saved." Faith is the God-given means whereby the Gift of God is personally appropriated. By way of illustration, Paul told his fellow-passengers on the ship (Acts 27. 22. 24). "There shall be no loss of life among you," and, "Lo, God hath given thee ALL THEM that sail with thee"; yet in verse 31, he said, "Except these abide in the ship, ye cannot be saved." Man must be so controlled as to fit in with God's purpose, and in the sphere of salvation, this is grace, sovereign and constraining.

The foundation of God's living temple has been laid "Which is Jesus Christ." All building on any other basis is human, and "great will be the fall thereof" in the day of calamity.

When Paul, as God's chosen vessel, proclaimed the Gospel, he was, as he describes it, "laying the foundation." In other words, he declared as a *present* and abiding fact that which is a matter of history—the atoning death of the Lord Jesus Christ. Though, indeed, the Foundation was laid so long ago, the Divine process of building thereupon has continued to this day.

Paul laboured for the spiritual apprehension of his hearers, presenting Christ as the One and Only Foundation, whereon an abiding superstructure can be built. He longed for a deep work, a laying bare, by clearing away the "rubbish" of "self-righteousness," so that the True Rock Foundation might be discovered to the conscience. Yet in all he was, as every God-sent minister must be, an instrument in the hand of God for the accomplishing of His eternal purpose.



Question and Answer

No. 152.

Does Scripture give any light on Death during the Millennial Age?

There is one verse—Isaiah 65. 20—that refers to the longevity of those who will be dwelling in Jerusalem and, presumably, in the land of Israel, during the reign of Messiah for "the thousand years."

Israel will be "all righteous," (Isa. 60. 21); godly living, the absence of all fear and earthly strife, and abundance of fruits of the earth, will all contribute to the health and long life of the people. "The inhabitant shall not say, I am sick" (Isa. 33. 24), that is, physically; also, the people that dwell therein shall be forgiven iniquity." The rule of the Lord Jesus Christ over the restored nation will ensure the enjoyment of all blessing, earthly and heavenly.

Seeing that "a child shall die an hundred years old," it would seem that, in Israel, age will approximate to that reached in the early centuries, from Adam and onwards. Yet these words also make it clear that death—"the last enemy"—will not yet be destroyed. (Ezek. 44. 25).

What of the nations? They will be subject to Divine rule, from Jerusalem as the centre of the earth (Isa. 2. 1-4). "The Lord shall send the rod of Thy strength out of Zion: rule Thou in the midst of Thine enemies" (Ps. 110. 2). The Gentiles will submit, but there will be "feigned obedience" (Ps. 18. 43-45, margin). This will shew itself at the end of the millennium (Rev. 20. 7-9), thus manifesting that man will not have been changed in heart, even under the beneficent rule of Christ. Contrary to human opinion, *external* blessings do not, in and of themselves, lead men to think of God and their eternal future.

It does not follow, however, that Truth will not be proclaimed, and in many cases welcomed, among the nations (Isa. 66. 19. Hab. 2. 14). But, presumably, death will still take toll of men among the Gentiles, and Paradise and Hades, respectively, will receive the souls of the departed, to await the second resurrection and the throne of judgment.

One cannot speak with certainty, however, on this subject. Hades is mentioned in Rev. 20. 13, but not Paradise, and this *may* signify that those who have died, "in Christ," since the "first resurrection" shall have already been glorified, but of this, so far as the writer is aware, we have no assurance. We need to await that day when we shall know even as we are known.

REQUESTS FOR PRAYER AND PRAISE

Let us mark the limitations of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING."

Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew-Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentina and around, Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Werner (Germany). Continue to pray for the Lords enabling if He will, of additional fellow-workers for S. America, and the translation of Scripture.
7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

Notes on Memorized Verses—Continued from page 26:

are established and the meek shall inherit the earth. 31. 32. Mouth, tongue, lips, mouth (see James 3).

PROVERBS II.

This chapter again emphasises the excellency of righteousness, and the folly of pride and hypocrisy.

1. We can be deceitful in measuring up ourselves; yes, and be deceived. 2. Pride hath come, and shame cometh—cause and effect. 3. Integrity or perversity; guidance or destruction. 4. Compare ch. 10. 2. 5. The way so often implied (cf. v. 3).

NOTE:—Many of the thoughts expressed are suggested by reference to Young's Literal Translation.

Suggested Daily Readings

"IF THE LORD WILL."—MAY, 1952.

Day	READING		LEARNING	
	Job	Matthew	Proverbs	Matthew
1	1. 1-22	14. 15-36	8. 31	24. 1
2	2. 1-13	15. 1-20	32	2
3	3. 1-26	15. 21-31	33	3
4	4. 1-21	15. 32-39	34	4
5	5. 1-27	16. 1-12	35	5
6	6. 1-30	16. 13-20	36	6
7	7. 1-21	16. 21-28	9. 1	7
8	8. 1-22	17. 1-13	2	8
9	9. 1-35	17. 14-27	3	9
10	10. 1-22	18. 1-14	4	10
11	11. 1-20	18. 15-22	5	11
12	12. 1-25	18. 23-35	6	12
13	13. 1-28	19. 1-15	7	13
14	14. 1-22	19. 16-30	8	14
15	15. 1-16	20. 1-16	9	15
16	16. 17-35	20. 17-34	10	16
17	16. 1-22	21. 1-17	11	17
18	17. 1-16	21. 18-27	12	18
19	18. 1-21	21. 28-46	13	19
20	19. 1-29	22. 1-14	14	20
21	20. 1-29	22. 15-22	15	21
22	21. 1-31	22. 23-46	16	22
23	21. 22-34	23. 1-12	17	23
24	22. 1-30	23. 13-25	18	24
25	23. 1-17	23. 26-39	10. 1	25
26	24. 1-25	24. 1-14	2	26
27	25. and 26	24. 15-28	3	27
28	27. 1-23	24. 29-34	4	28
29	28. 1-28	24. 35-51	5	29
30	29. 1-25	25. 1-13	6	30
31	30. 1-15	25. 14-30	7	31

SPECIAL READINGS FOR THE LORD'S DAY.

4. Ps. 143. 1-8. 2 Chron. 6. 12-14. 1 Tim. 2. 8.
Heb. 12. 11-13. Jas. 4. 6-10.
11. Ps. 143. 9-12. John 6. 37-40. Luke 22. 41-44.
Rom. 12. 1. 2. 16. 17-20. Heb. 10. 4-10.
18. Ps. 145. 1-7. 1 Chr. 10-13. 25. Matt. 11. 20-24.
Luke 9. 43. Jude 24. 25. Heb. 1. 1-3, 8. 1. Rev. 8-14.
25. Ps. 145. 8-13. Luke 1. 32. 33. John 18. 36. 37.
Col. 1. 12-16. Rev. 11. 16-17.

Suggested Daily Readings.

"IF THE LORD WILL."—JUNE 1952.

Day	READING				LEARNING	
	Job	Matthew	Proverbs	Matthew		
1	30.	16-31	25.	31-46	10.	8
2	31.	1-22	26.	1-16	9	24.32
3	31.	23-40	26.	17-30	10	33
4	32.	1-22	26.	31-46	11	34
5	33.	1-13	26.	47-56	12	35
6	33.	14-33	26.	57-75	13	36
7	34.	1-20	27.	1-18	14	37
8	34.	21-37	27.	19-28	15	38
9	35.	1-16	27.	29-38	16	39
10	36.	1-16	27.	39-49	17	40
11	36.	17-33	27.	50-66	18	41
12	37.	1-24	28.	1-20	19	42
13	38.	1-17	Mark 1.1-15	20	20	43
14	38.	18-41	1.	16-28	21	44
15	39.	1-13	1.	29-45	22	45
16	39.	13-30	2.	1-17	23	46
17	40.	1-24	2.	18-28	24	47
18	41.	1-34	3.	1-12	25	48
19	42.	1-17	3.	13-21	26	49
20	Psalms	1	3.	22-35	27	50
21	2.		4.	1-13	28	51
22	3 and 4		4.	14-25	29	25.1
23	5 and 6		4.	26-41	30	2
24	7.		5.	1-17	31	3
25	8.		5.	18-24	32	4, 5
26	9.		5.	25-34	11. 1	6, 7
27	10.		5.	35-43	2	8
28	11 and 12		6.	1-13	3	9
29	13 and 14		6.	14-29	4	10
30	15 and 16		6.	30-44	5	11, 12

SPECIAL READINGS FOR THE LORD'S DAY.

1. Ps. 145. 14-21. John 14. 1-8, 17. 11. 12. 20-24.
Rom. 8. 28-30. 1 Cor. 2. 7-10.
8. Ps. 146. John 1. 1-3, 14. Luke 4. 17-22, 7. 18-22.
Isa. 35. 5-18. 1 Cor. 15. 24-28.
15. Ps. 147. 1-6. Gen. 15. 5. 6. Job. 38. 31-38.
Mark 4. 35-41. Eph. 1. 18-23.
22. Ps. 147. 7-11. Isa. 53. 9. 10. Matt. 3. 15-17, 17. 1-5.
John 8. 28. 29. Col. 1. 17-20.
29. Ps. 147. 12-20. Deut. 4. 5-8, 8. 33. Isa. 9. 6. 7.
Gal. 6. 14-16. Eph. 2. 14-18. Heb. 13. 20. 21

Notes on Memorized Verses

PROVERBS 8.

31, Rejoicing . . . HIS earth. My delights with sons of men, this is grace. 32, 36, Invitation. Exhortation. Commendation. "Hearken to me"—O the happiness. Watch daily. "Finding me" or "missing me." Which?

PROVERBS 9.

A contrast between Wisdom and Folly, both personified, and both calling to passers-by. The two voices have ever been heard, and still are seeking the ears and hearts of men.

1, 2, All things ready; house built and table spread.

Cf. Matt. 22. 4. 3, A public call. 4, To the "simple" and "lacking heart." A simplicity that should be forsaken (v. 6). Cf. 2 Samuel 15. 11. 5, A generous invitation to partake of bread and wine (cf. Gen. 14. 18). 6, "Live . . . and be happy," but in the way of understanding. 7, It is not easy to instruct and reprove. One may suffer. 8, A Scornor hates reproof and the the reprover. A wise man loves both. 9, The wise thus will be wiser and increase (cf. Mark 4. 25). 10, A knowledge of the Holy ONES—The Tri-une God. 11, To a people blessed with earthly blessings, how precious is a long life. Heavenly wisdom means eternal life (John 17. 3). 12, Wisdom—a gift of grace—is personal. So the contrary—natural—is personal, and its consequence will be reaped. 13, The voice of folly—"noisy, simple, and hath not known what." 14, She imitates Wisdom. 15, Entices those "going straight on their paths. 16, See v. 4. 17, Stolen waters and hidden bread. The "simple" may think these sweet and pleasant, but 18, their end is with the eternally lost.

PROVERBS 10.

1, God regards the attitude of children toward His truth, and toward their parents. They are related. 2, Riches and Righteousness contrasted (see 2 Tim. 6. 17-19). 3, Cf. Luke 1. 53. 4, True spiritually? 5, Remember the words of the Lord Jesus (John 9. 4) Shame (see Mark 8.38, 1 John 2. 28). 6, The "head" of the righteous; the "mouth" of the violent. Is not the Lord Jesus Head, Grace is poured over HIS lips (Ps. 45). 7, Remember the Righteous One, and obtain blessing. 8, Wise in heart or a fool of lips (margin)? Cf. James 1. 10. Luke 6. 45. 9, An upright walk is a confident walk. The contrary is known, to God and by men. 10, "Winking" may be a passing over of failure, in mercy. Here it is an expression of an evil eye (see ch. 6. 13); harmful, as the fool kicketh, to himself and others. 11, Cf. v. 6. May the mouth of the saint be a fountain of life. 12, Hatred awaketh, Love covereth (Jas. 5. 20, 1 Pet. 4. 8). 13, Having understanding or lacking heart (margin). Which is true of us? 14, Laying up (in the heart) unheard and unseen. Mere talk may be next door to ruin. 15, See verse 2. The strong city may fall, and poverty make room for God's blessing. 16, Toward life or toward sin. Whither? "Labour" suggests difficulty in the True Way. "Fruit" the natural easy-ness of the broad way. 17, "A traveller to life" or "erring." (Matt. 7. 13, 14). 18, To conceal or reveal by sinful speech is the mark of a fool. 19, "A still tongue makes a wise head." 20, The heart of the wicked a "little thing." How true! It contains little. A large heart produces rich speech. 21, Food or death. Observe how often the heart and tongue are mentioned together. 22, Riches without sorrow, because the gift of God. 23, A fool takes nothing seriously. Remember Eph. 5. 4. 24, A feared thing meeting (as a wild beast?) or a desire given. Solemn alternatives! 25, A passing wind or a lasting foundation. 26, God has sent His saints into the world as His messengers. Are we slothful? Do we grieve Him? 27, Godly fear may bring blessing in the present life. 28, A joyful hope (Titus 2. 13) or a false hope. 29, One way but meaning "strength" or "ruin," according to the character. 30, Those who are in Christ

(Concluded on page 35)

Correspondence from any Believers and Enquirers:—
61 Upton Lane, Forest Gate, E.7.
Phone: Grangewood 4196. No telephoning on Lord's Day.

Printed by NORMAN, HOPPER & Co., Ltd., Boleyn Castle, Upton Park, E.18.

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. 52. Nos. 7 & 8

JULY, AUGUST, 1952

FREE

SOME OF THE CONTENTS.

	Page
"A faithful Creator"	38
"Sin . . . exceeding sinful" ...	38
The Book of Acts	39
Names	40
Reasons for not keeping Sabbath	41
Inspired Words Inspected ...	43
Religion	44
"Whither is thy Beloved gone"	45
The Second Death	46
Readings and Notes	47-48

"All nations whom Thou hast
made shall come and worship
before Thee, O Lord; and shall
glorify Thy Name."

Psalm 86. 9.

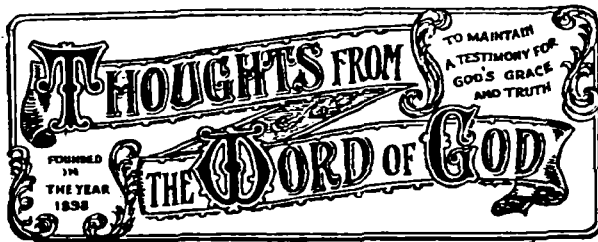
"Whom have I in heaven but Thee? and
there is none upon earth that I desire beside
Thee."

Psalm 73. 25.

One only, pow'r can meet our need,
One only hand our souls can feed,
And truly satisfy.
'Tis His, Great Shepherd of the sheep,
Who evermore His own doth keep,
To them is ever nigh.

He lives for us to intercede,
Our cause before the Father plead;
He hears each longing sigh.
He weepeth with us when we weep,
And climbs with us the pathway steep,
Our Lord is ever nigh.

A.W.H.



Words of Encouragement

"For thy Maker is thine husband; the LORD of hosts is His Name." Isaiah 54 5.

The bride values the name which is to replace her own when united in marriage, and the believer, joined to the Lord Jesus by an everlasting covenant, bears His Holy Name, esteeming his own of little worth. "And this is the Name wherewith she shall be called, The Lord our Righteousness" (Jer. 33. 16. See also 23. 6). True, these promises are to be fulfilled in Israel "in that Day," but there are parallels in God's dealings with His church and with Israel. Saints enter into the privileges of the New Covenant in the "present age," Israel as a people in the "age to come."

The words of our text blessedly remind us that a "Faithful Creator" deigns to speak of Himself as husband to His chosen. Maker! Husband! No words could be more widely apart in the natural sense. But sovereign grace has united them, in the Divine reckoning, and the happy experience of saints.

Moreover, the significance of the Name is further emphasised in the title, "The Lord of Hosts." Said one, "I am called by Thy Name, O Lord God of Hosts" (Jer. 15. 16) "The Lord of Hosts is with us." (Ps. 46). "If God be for us, who can be against us? (Rom. 8. 31).

"A Faithful Creator."

"And God saw everything that He had made, and, behold, it was very good."

"Lift up your eyes on high, and behold Who hath created these things, that bringeth out their host by number: He calleth them all by names by the greatness of His might, for that He is strong in power: no one faileth."

"Thus saith God the LORD, He that created the heavens, and stretched them out; He that spread forth the earth, and that which cometh out of it; He that giveth breath unto the people upon it, and spirit to them that walk therein."

"I have made the earth, and created man upon it: I, even My hands, have stretched out the

heavens, and all their host have I commanded."

"For thus saith the LORD that created the heavens; God Himself that formed the earth, and made it; He hath established it, He created it not in vain, He formed it to be inhabited: I am the LORD, and there is none else."

"For lo, He that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The LORD, the God of hosts, is His Name."

"Thou art worthy, O Lord, to receive glory and honour and power: for Thou hast created all things, and for Thy pleasure they are, and were created. "Hast thou not known? Hast thou not heard, that the Everlasting God, the LORD, the Creator of the ends of the earth, fainteth not, neither is weary? "There is no searching of His understanding."

"My help cometh from the LORD. Which made heaven and earth."

"The Lord That made heaven and earth bless thee out of Zion."

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a FAITHFUL CREATOR."

Gen. 1. 31, Isa. 40. 26, 42. 5, 45. 12. 18, Amos. 4. 13, Rev. 4. 11, Isa. 40. 28, Ps. 121. 2, 134. 3, 1 Peter 4. 19).

Poem to Help Christian Experience—192.

"Sin . . . exceeding sinful." Rom. 7. 13.

"The plague of his own heart." 1 Kings 8. 38.

Sin, thou art loathsome o my heart:
I fain would bid thee, "Hence! Depart,
And trouble me no more."

How thou dost cling and wind around
My being! Thou wouldst have me bound
In fetters strong and sore.

I would, with all my heart and mind,
Serve God obediently, but find
Evil is with me still.
For in my flesh dwells no good thing,
And sin is ever hindering
My doing His dear will.

O must I, while I live this life,
Engage in this unceasing strife?
My foes seem ever fresh.
Can I mine armour ne'er unloose?
Nay, for there cannot be a truce
'Twixt spirit and the flesh.

Courage, my heart, be not downcast:
The conflict will be overpast—
Thy Lord shall come e'er long.
Here is the noise and stress of strife:
There peace and everlasting life
And there the victor's song.

"The sting of death is sin . . . but thanks be to God,
Who giveth us the victory." 1 Cor. 15. 56, 57.

The Book of Acts in Relation to Israel's History.

Notes of an Address by
Percy W. Heward.

This book has a title not Divinely given. Only *some* acts are recorded. Here is a very brief "church history." It is remarkable that only *one* book contains accounts of the acts of early believers, or rather what they did in the power of the Holy Spirit. Yet there are four books recording parts of the Lord's life. Thus pride is hidden from man.

The "structure" is particularly interesting. "Two" is the number of witness, so we find Peter witnessing in the first half of the book, and Paul in the latter half. It seems that whatever Peter does, Paul does or endures. Both give long addresses, followed by the raising of a man who had never walked (chs. 3 and 14). Both raise a person from the dead (chs. 9 and 20). Both are found in prison and miraculously delivered (chs. 12 and 16). Both are seen in connection with "The Breaking of Bread" (chs. 2 and 20). Sad to say, both fail, the record of such failures shewing that the object is not the glorifying of man.

THE PARALLEL WORKINGS OF GOD.

There is a number of dispensations in Scripture and these have similar commencements. For instance, the eating of certain foods commanded by God (Gen. 2. 16, 9. 3,4, Ex. 12. 8,9, 18-29 Luke 22.19,20). The Hebrew word "Covenant" is connected with food. It is sometimes rendered "Testament" in the later Scriptures.

Other parallels are seen in the experiences of various servants of God, who became types of the Lord Jesus, and thus were alike, as Moses, Abraham, Joseph, and David. They bore a family likeness, and so should saints who live in this day of grace.

There are contrasts, however, which must not be overlooked. For example, we have a TABLE now, not an ALTAR. We do not engage in warfare, as Israel, but await the return of the Lord Jesus Christ to put the world straight. We belong to a "heavenly" period, and are to illustrate a simplicity and patience as a heavenly people.

SOME PARALLELS BETWEEN ACTS AND ISRAEL'S HISTORY.

In Acts 2, there is a contrast—a solemn contrast—with Babel (Gen. 11.7-9), but is there not also a contrast, in another way, with the coming down of the Lord on Mount Sinai. Then there was failure—on Israel's part, and Levi

only was truly *joined* to the Lord. The failure was judged by God, when three thousand were slain (Ex. 32.28), but at Pentecost, three thousand were saved, joined to the Lord, and continued steadfastly.

After the introductory book of Genesis, we have four histories of the people of Israel, during the life of MOSES. Then comes the book of Joshua, beginning with the words, "Moses My servant is DEAD" (Josh. 1.2). But in Acts (1.3) are the contrasted words, "He (the Lord Jesus) shewed Himself ALIVE after His passion."

In each book there is a claiming of land (Josh 1.3,4) but in Acts, the geography is extended—"to the uttermost parts of the earth" (Acts 1-8). We do not reign on the earth, but the Holy Spirit has been given—"The Earnest of the inheritance," and when the Lord returns some will reign over cities. "The meek shall inherit the earth" *then* (Matt. 5.5 Rev. 20. 4-6).

When Israel went forward to possess their possession, Jericho was attacked, but in Acts 2, the Word of the Lord was preached in power, in JERUSALEM. The mixed nationalities there at that time may be parallel with the saving of Rahab and her family.

Both books record a giving up to the Lord, and in connection therewith, failure; in the one case it was Achan (Josh. 6.19, 7.1), in the other Ananias and his wife, who coveted. (Acts 5). Both were punished by death, followed by "fear of God" on the part of those who lived.

In Joshua 9, is recorded the wiliness of the Gibeonites, and Israel's mistake in receiving them. In Acts 6, the appointing of deacons would seem to have been "without asking counsel at the mouth of the Lord." Food is mentioned in connection with each.

But God over-ruled for His glory and His people's good, for He does not always deal with them according to their failures. A wonderful victory was given to Israel (Josh 10) and to the church in Acts 6.7.8 and Acts 8 and 9. Thenceforward, victory after victory was granted to Israel through the Lord's use of Joshua, and to the church through His servant Paul and others.

Israel set up an altar. "It *pleased* them" (Josh. 22.30) and we find Paul identified himself in Acts 21.26 with that which *pleased* disciples in Jerusalem. The warning is recorded for our admonition. It is not that which *pleases* us which will necessarily please the Lord.

Continued on page 46

YOUNG PEOPLES COLUMNS.

NAMES.

Not long ago, our daily readings were in the first book of Chronicles. What a long list of names there was to begin with! If these parts of the book were read, did we not find it very tiring, and were not some of those names long and hard to utter? Yes, and were not some of us wanting to "skip" them? Ah, but if we had patience to read them through, what lovely verses we found amongst them, such as the prayer of Jabez (ch. 4. 9, 10).

Now the whole human race is one great family, for all have come from one man—Adam. That is why the first word in chapter one is "Adam," and all the names that follow are those of his sons and daughters, their sons and daughters, and so on. You and I belong to this great family, and what is so sad, we have the same sinful nature, because it has been passed on to us from Adam. He disobeyed God, and fell, and we all fell in him. "In Adam all die" (1 Cor. 15. 22). "As by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." (Rom. 5. 12). So all the people whose names follow that of Adam in 1 Chronicles are sinners. What! Enoch, Noah, Abraham, Isaac, Israel? Yes, all sinned and came short of the glory of God. But did not God love them and save them? Yes, but they had faith in Him and so were counted righteous before Him.

There are one hundred and sixty names in this chapter, as well as the names of eight kings and eleven dukes. But there are thousands of millions of people who have lived and died, and still there are millions all over the earth. Their names are not in the Bible, but God has them all written down in His books; and not only their names, but all they have done. Good lives like those of Enoch (v. 3) Noah (v. 4) Abraham (v. 27) Isaac (v. 28) Israel (v. 34) have been recorded by God. Sinful lives, like those of Nimrod, who rebelled against God (v. 10) the Canaanites who were very wicked and worshipped idols, (vs. 13-16) Ishmael, who mocked Isaac (v. 28) Esau, "who for one morsel of meat sold his birthright" (v. 34).

Some day (Rev. 20) the books will be opened, when the dead, small and great, shall stand before God. Those whose names are not written in the Lamb's book of life will be cast into the lake of fire, never to see God's face. All those who had faith in God and were saved by the blood of the Lord Jesus Christ will have been

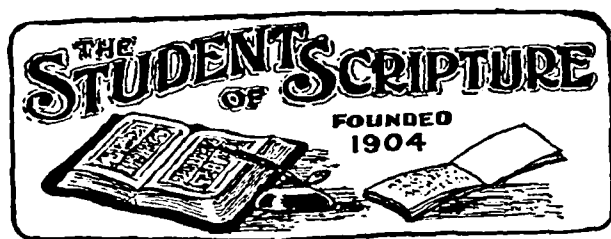
taken up into heaven long before. Their names were in the book of life. Is your name there? You say, "I do not know. How can we know? No one has ever looked into its pages." Quite true! Yet God's servant Paul once wrote of some of his fellow-labourers, that their "names are in the book of life." Clement was one of them (Phil. 4. 3). How did he know? Because they loved and trusted in the Lord Jesus Christ to save them, and they shewed their faith was real by their holy and useful lives.

So, dear young friends, if this chapter and many of the chapters after, seem to be "dry," remember it was all written because God willed it, and He guided the hand that held the pen. He knows the names of all, and though He dwells in the high and holy place, it does matter to Him how people live. He cannot pass over any sin, and He does not forget any act of obedience to Him. The names of His dear people are very precious to Him, and He delights to remember them and would have us to think of them, too. But it is solemn to remember that sin is remembered also, unless it is blotted out, in His grace, by the precious blood of His dear Son.

Before we leave our chapter, let me remind you of verse 19. There we read of Eber, whose name means, "beyond the river," and may remind us of Abraham who came from beyond the river and is called, Abraham the Hebrew, which is a like word. Eber had two sons, and one he called "Peleg" (Division). The verse tells us why he gave this name. It seems that some great change took place in the earth in his days, and his name would always remind of the great power of God.

But the loveliest Name in the Bible is JESUS, which means "The Salvation of the LORD." "He shall save His people from their sins." He has power to save, for He is mighty (Isa. 63. 1). He is LORD and CHRIST. (Acts 2. 36). "The Name of the Lord is a strong tower; the righteous runneth into it and is safe (Prov. 18. 10). May many a dear young reader be led to put his or her whole trust in Him.

Once more, this Book of Chronicles begins with Adam and ends with David, "his reign and his might and the times that went over him." Just so, the Bible begins with creation and the forming of Adam and ends with, "the grace of our Lord Jesus Christ," Who is the Root and offspring of David" (Rev. 22. 16. 21). So also, every person begins by being "In Adam," but when one is saved, he or she is "in Christ." Is that *your* happy position?



Brief Reasons for Not Keeping the Sabbath Day.

PERCY W. HEWARD

"To the law and to the testimony"

(Isa. 8, 20, see verse 16).

"Under the law to Christ" (1 Cor. 9, 21).

1. The authority of the Lord is needed for everything (Lev. 10, 1), and He has particularly worded commands as to the Seventh Day, so as to limit their application to certain people (Ex. 20, 2, 8-11).

2. In accord with this, no precept can be found in the Scriptures for this observance by those who are partakers of the heavenly calling (Heb. 3, 1). If, for example, Matt. 5-7 and the epistles are searched through, the appointed omission will be noticed. The only mention in epistles is in Colossians 2, 16.

3. It is wrong to take part of one precept, and to overlook or reject the other parts linked by God Himself therewith; for instance Exodus 20, 10 assumes that those receiving this appointment should not be "strangers," but possessors of "gates" (i.e., cities) and looking on others as strangers ("thy gates"). But believers now should not be so (Heb. 13, 14). Secondly, Ex. 31, 15 shows a death penalty for breaking God's Sabbath statute. Assemblies of God have no such physical judgments now.

4. This principle (3) applies, beyond one precept, to the law in general. It is a grave mistake to pick out a portion of God's law through Moses, and obey it on that account, while rejecting other equally definite commands of the same law. If we keep the Seventh Day, why not expect a human priesthood and animal sacrifices? Observe that the weekly Sabbath is as much identified with the feasts of the Lord, and holy convocations for Israel, as passover and other observances. (Lev. 23, 1-8).

5. The Sabbath was not given to be an isolated law, but as a covenant (Ex. 31, 16), and within the tables of the covenant: if we put ourselves under the covenant of works, without Divine authority, we deny the doctrine of grace

(Gal. 5, 4), and contradict the whole testimony of Christ.

6. Accordingly the only verse in the Epistles, which names the Sabbath, forbids believers to keep it, showing that (a) they will be allowing men to bring them to judgment if they thus act, just as much as if they now observe the days and sacrifice of the feasts and new moon.* (b) Sabbaths, distinguished from other feast days, are, in general, a shadow. (c) The appointments of God for another dispensation may be made "the commandments and doctrines of men" now. (Col. 2, 22).

7. Romans 14, could hardly have been written, if the seventh day Sabbath were then in force.

8. Every attempt to make a new Sabbath with regulations distinct from those of the earlier Scriptures is a human device and a blending of law and gospel. A change of Sabbath from seventh to first day, and a change of Sabbath-laws while retaining Sabbath are alike against God's appointment. The first day is not called a Sabbath.

9. The arguments given by many for keeping the seventh day rest on insufficient basis; among these are:—

(a) "Christ kept it." True, He had the ten commandments as the ark preserved the law, but He was also circumcised, yet this is no basis for circumcision (Gal. 5, 1-4).

(b) "Christ did not come to destroy the law" (Matt. 5, 17). Let the whole verse be noticed: He came to "fill" or "fulfill." Has He done so? If He has, I cannot add to this work, I cannot take up part of His finished work. Hence the keeping of Sabbath because appointed in the law of Moses is a denial that He has fulfilled the law, a denial of His completeness and truthfulness. Rightly understood, this verse shows that the believer has no position, and receives no command, except in Christ, and HE has never appointed or even suggested the Sabbath to His blood-bought people to-day.

(c) "The apostles retained the Sabbath." They took the opportunity of preaching the gospel then, just as we should, under similar circumstances, among Israel, but there is no recorded evidence that they refrained from any actions according to the Mosaic law on

* Ponder "Let no man judge" with "let no man beguile" Col. 2, 18, cf. 8. Shall we allow men to be the cause of our loss at the Judgment Seat of Christ? This interpretation is contextual, but any weaker interpretation of "judge" would prohibit the authority of any Sabbath now, and only make it "permissible," a theory quite unfitting the context, but even this would overturn seventh-dayism.

that day with God's authority. Notice (i) the last record of resting "according to the commandment" in Luke 23, 56 (ii) the passing by of the Sabbath before the specially emphasized gatherings of John 20, 19, of Acts 2 and of Acts 20, 7. This silent leaving out in Acts is most remarkable. Is there not a reason?—(2 Tim. 3, 16).

(d) We are told "Constantine introduced another day, and present reception is on the authority of the 'Church' of Rome." This is an unhistorical confusion. Constantine mixed the Lord's Day with the heathen "Sunday," and approved the world's keeping of the first day, which does not belong to the world. He stole a treasure belonging to believers, and emphasized a misnaming. Satan who is behind all this, has also sought to bring other parts of truth into disrepute by giving them to the world and renaming them (as the Lord's Supper). Romanism teaches a changed Sabbath, but God has never changed it; He has put Sabbath in abeyance, and introduced something else. If the indispensable sins of some are to be an argument for our departure from God's word in another direction, is not this assuming that evil must be answered by evil? The fact that erroneous systems wrongly apply the Lord's Day is no reason why we should, without authority from God, keep the Seventh Day.

(e) Rev. 12, 17 is brought forward. But to say this must mean certain commands, and yet to leave out others, is unscriptural. 1 John 3, 22, 23, 4, 21, 5, 2, 3 may help. Surely the only spiritual interpretation would be, "Whatever commands the Lord has shown to be His appointment at the time, and to the persons mentioned." Any other interpretation is a verbal victory over those who forget that God has a right to make different arrangements on various occasions. To limit Him is sin. If I do what He has commanded someone else, I am stealing, and this is no obedience.

10. The prophecies of Sabbath observance are linked with Israel's earthly blessing, (Isa. 56, 2-7), 58, 12-14, 66, 23, Ezek. 45, 17), and imply conditions which God would not fulfil now, for instance, Isaiah 56, 7.

11. Conformably with this, the passages which anticipate the present dispensation, and the type of Pentecost, alike leave out the Seventh Day.

12. The prophecy of Matthew 24, 20 assumes the willingness of believers to flee on the Sabbath (contrast Ex. 16, 29), and thus rather suggests

that the Seventh Day does not belong to the people of God in the present dispensation. The opposition is from "outside," as with the winter: that shows weather-hindrance; the "Sabbath" in Palestine, at the time prophesied, would involve hindrance from other persons.

To sum up:—I do not keep the Sabbath, for

(a) There is no command of God to children of God now thus to do, and the action would, therefore, be WILL-worship and "after the commandments and doctrines of MEN." (Col. 2, 22, 23).

(b) There is a clear Divine prohibition against keeping it, unless I wish to lose at the solemn judgment seat of Christ.

These principles—negative and positive—are authoritative, if Christ is simply owned as the one Lord. "Types" must not be misused, but they confirm, and, in like manner, the precious spiritual teaching contained in the Sabbath helps us to see the reason for the Lord's arrangement. The observance of the Seventh Day would imply acceptance in the flesh with the background of "doing" (Ex. 20, 9): the Lord's stress on the First Day implies resurrection and heavenly union with Christ, as a basis for "work": salvation first, then labour: we might almost say—Live, and thou shall do this. Herein is an exclusion of boasting, a call to praise, and a holy encouragement against careless disobedience. And so, whereas the Sabbath would now suggest a law working wrath, the First Day implies a new life with resulting loyalty to Christ, in view of the testing of saints in that Day. It gives a new reason for new-creation "works," and witness against a misuse of grace.

Since, therefore, the keeping of the Seventh Day is neither obligatory nor permissive, we would earnestly call upon the children of God not to be misled by men in this solemn matter. Repetition of loving admonition is not grievous. Accompanying delusions and doctrinal sins are sadly manifest in much seventh-dayism, and should make every "disciple" peculiarly cautious, but if there were no other error entwined, the fact that the Seventh Day is not part of the law of Christ (now appointed), but forbidden by the Holy Spirit, would be enough. One word of God is sufficient!

NOTE BY ED. There is no doubt that one day's rest in seven from labour is good for man and beast, and that this is included in the wise purpose of a beneficent Creator, but as pointed out above, the Sabbath was given to Israel and the first (Lord's) day to saints since Pentecost. The world, however, has benefitted thereby, and since Christendom has taken upon itself the profession of Christian faith and practice, will there not be sore judgment because of the profanation of the Lord's Day?

Inspired Words, Inspected.

No. 18

But unto every one of us is given grace according to the measure of the gift of Christ Wherefore He saith, When He ascended up on high, He led captivity captive and gave gifts unto men. Eph. 4. 7, 8.

The latter part of this passage is a quotation from Psalm 68.18. The Septuagint is similar, except that the verb is in the *second* person (Thou didst), the word "give" is "receive" and "unto men" is "in man." The Psalm is a prophecy of the Lord Jesus Christ ascending to heaven after His resurrection. The word "gave" is repeated in verse 11, and this, with verse 12, will be analysed later, if the Lord will.

BUT (de); Second word in sentence. Conjunction.

UNTO EVERY (hekastoi); "To each"; Simple Dative, from "hekastos" (each); Masc.

ONE (heni); from "heis" (one); Masc. Numeral; dative, in apposition with "to each." An emphatic declaration of the value of the individual believer before God.

OF US (hemon); Gen. Plural. Personal Pronoun. The apostle associates himself with all saints.

IS GIVEN (edothē); lit., "was given." Aorist Passive from "didomi" (I give). The "past" form of the verb suggests not only what *has been given* as a result of Christ's work, but what *is the possession* of each regenerate and "sealed" (ch. 1. 13) person, not to be withdrawn (Rom. 11.29).

GRACE (he charis); lit., "the grace." Fem. Noun and Article. Nominative. For the previous use of this word (since the article may denote a reference to grace already mentioned) see 1. 6 ("accepted" is "graced"), 1.7, 2.5,7,8, 3.2.7.8. "Grace" is thus the ground of acceptance, forgiveness, salvation. And twice the *riches* of grace are mentioned. The "gift" of ministry bestowed on Paul is also of "grace."

ACCORDING TO (kata); preposition; when followed by accusative, is thus rendered.

THE MEASURE (to metron); from "to metron," neuter noun. Occurs again in verses 13 and 16. How exact were the measures in the tabernacle and temple! All spoke of grace and glory, but remind that "God is not the author of confusion," but of order.

OF THE GIFT (tes doreas); from "he dorea," derived from "didomi" (see above) Genitive sing. Fem. noun. Perhaps the genitive denotes that the measure flows *from* or *originates* in the gift. (See Rom. 8.32. "freely-

give" is "grace").

OF CHRIST (tou Christou); lit., "Of the Christ." Genitive article and Noun. The Unspeakable Gift (2 Cor. 9.15) of the love of God (John 3.16). A further thought may be that Christ is the Bestower of Gift, gift originating in Him, and measured to "each one of us," as well as the Gift consisting of Him.

WHEREFORE (dio); "because of which"; from dia (because of), ho (which). Conjunction.

HE SAITH (legei); from "legō" (I say). It may be "it saith," referring to the word of Scripture, or "He saith," referring to the Holy Spirit (as in Hebrews 3.7). Both are true.

WHEN HE ASCENDED UP (anabas); lit., "having gone up," aorist participle, from "anabaino"—ana (up) and baino (I go).

ON (eis); lit., "into"; preposition governing acc. case.

HIGH (hupsos); neuter noun, acc., "height." See Luke 1.78 (coupled with "ek," out of). The Lord came *from* the height (of heaven and glory) and ascended *into* heaven. Power for service is also thence (Luke 24.49).

HE LED CAPTIVE (eichmaloteusen); Aorist. Indic. Active verb, from "aichmaloteuo," (I lead captive); it occurs in 2 Tim. 3.6. For aichmalotizo (I lead captive implying I subject to myself) see Luke 21.24, Rom. 7.23. 2 Cor. 10.5. The thought is of a Conqueror, who makes captives.

CAPTIVITY (aichmalosia). Fem. Noun, Accusative, from "aichmalosia" (captivity or captives).

AND (kai); conjunction. Some versions omit this.

GAVE (edoken); He gave. Aorist. Ind. from "didomi" (see above).

GIFTS (domata); from "dōma" (gift) also derived from didomi. The "ma" ending suggests something made, ready to be conferred. Occurs in Matt. 7.11, Luke 11.13. Phil. 4.17.

UNTO MEN (tois anthropois); "to the men." Dative Plural, Article and Noun from "anthropos" (man).

RELIGION.

Acts 14

It is remarkable that the miracle upon the impotent man at Lystra (an almost exact parallel to which is found in the third chapter) resulted in no conversions to God, so far as the record goes. Other signs of healing were used of God to cause belief in the Good News, as for instance, the curing of Aeneas (chapter 9); or, to go further back, the healing of the lame man at the Beautiful Gate of the Temple was a sign to the beholders and led to a large number being saved (Acts 4:4).

Yet if *seemingly* fruitless, as to spiritual results, the sequel to the miracle at Lystra is not without deep interest and instruction, particularly if the subsequent behaviour of the Jews from Antioch and Iconium is coupled therewith, for it is no mere coincidence that they occur so close together in the inspired history.

To what lengths will "religion" carry the natural man! The Truth of God is bound to be opposed, for not only is Satan the instigator of antagonism, subtle or violent, overt or covert, but the flesh cannot tolerate the humbling declaration of man's guilt and his inability to produce "good" works and to fit himself for God's approval and merit salvation.

Here, then, "religion" is seen to be contrasted with, and opposed to, the Gospel; on the one hand, heathenism, with its "gods many and lords many," its readiness to sacrifice, its ornaments, and susceptibility to the supernatural; on the other hand, Judaism, with its monotheism, its clinging to outward observances of the Law, and a jealousy for its legal and ritualistic system. Thus, extremes meet, for neither receive the message of God.

The heathen worshippers associated a manifest working of the Living God with their own "vanities" (verse 15). That was ignorance, but Satan was behind it, and sought to keep the people in ignorance, and that very subtly, for it implied there is no real difference between God's Truth and the Satanic counterfeit. There is no opposition, but an attempted mingling of two diverse things, holy and unholy. There cannot be any fusion of say, Hinduism, with the Gospel, to the glory of God. The apostles, far from being flattered by such "reverence," were deeply grieved, for they knew the honour of their God was affected. "They scarce restrained the people," and preached the truth of a Living God, Creator (v. 15) long suffering (v. 16) witnessing to His Own Being (v. 17) and providing for the needs

of His creatures, doing them good, and maintaining His covenant (see Genesis 8).

From such a message, given by those who had just been used of God to display His power, it might be thought that much fruit had been gathered, as at Thessalonica (1 Thess. 1:9) but the record ends abruptly, and immediately proceeds to narrate the stoning of Paul by the Jews.

What was there in Paul's Message (v. 15-17) to which these Jews could take exception, if they had heard it? Yet they *had* heard the Gospel and had seen its effects (chs. 13, 14, 38, 39, 48, 14:1) and remained rejectors. Nay, more, they came from Iconium and Antioch, moved by envy, expressly to seek the destruction of the messengers, lest the message should spread.

Thus, "religion," of diverse kinds, was a hindrance, a humanly-raised barrier to the reception of the Gospel. So is it today, and how believers should pray for the servants of the Lord in foreign lands who are meeting this difficulty constantly in service to the God of Truth. The Gospel is a stumbling-block to the Jew and foolishness to the Gentile. The witnesses to Christ soon discover, in experience, that "antiquity" is preferred to "present truth," that ancient error has a fearful hold upon man, because it is his "religion." From Cain downwards, man prefers his way to God's. "The Jews' religion" is but a shell of what Israel of old was taught. It is now but a human system, though ostensibly founded on the Scriptures. Hence its hold upon its followers, and of course, its danger.

Possibly, no parallel can be found today to the desired worshipping of the apostles, but there is the taking up of certain heathen seasons and symbols and incorporating these into a system of "Christianity." Such is now world-wide and has a strong hold upon the souls of millions, in many cases producing "devotion" leading to much "self-sacrifice." Yet, after all, it is of the flesh (Col. 2:20-23) and is natural, not "the fruit of the Spirit." How solemn are the words of the Lord Jesus in Matthews 7:21-23.

Israel is now free from idolatry, but when she accepts Antichrist coming in his own name, as Messiah, there will be a reversion to idolatry, and that of the worst kind, an adoring of the Idol-shepherd (see Zechariah 11:15-17 and note the Contrasted One in Chapter 13:7). Thus, again is illustrated the meeting of extremes. An attempt to worship men—Paul and Barnabas—would be regarded with horror by the Jews, not because of their envy of the apostles, but

because of the shame of much of their previous history. To this day, image-worship is abhorrent to them. The "Beast," however, will seek and enforce the worship of himself (2 Thess. 2 and Rev. 13) by "all the world." It may well be that a union of religions, including pseudo-christianity will further this Satanic project. Are there not solemn trends in that direction today, and increasing with the years?

Returning to the record, it is heartening to read that, despite the antagonism of various kinds, the servants of God continued preaching the Gospel, even returning to those cities where they had suffered, "confirming the souls of the disciples." Paul was a debtor both to Jew and Gentile, and he had but one Gospel to declare, "for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile." No false charity, such as assumes every religion will lead to eternal happiness, deceived him, nor should it deceive us. Judaism, Ritualism, or any "religion" of East or West can save. Therefore, let the lessons of our chapters lead the saints to "come unto Christ without the camp" and also "determine not to know anything" among men, "save Jesus Christ and Him crucified."

A further word to the unsaved reader. Are you trusting to any one or any thing but Christ only? If so, your "trust" is vain, and will fail you utterly in the hour of death, and how solemn to be outside of Christ in the day of judgment! "Escape for thy life." The Lord Jesus said, "NO MAN COMETH UNTO THE FATHER, BUT BY ME."

"Whither is thy Beloved gone... that we may seek Him with thee?"

Song. 6. 1.

The Church, under the figure of a betrothed one, has been telling of the excellencies of her Beloved. Words almost failed her in describing His loveliness. And well they might, for are not all the treasures of wisdom and knowledge hidden in Christ, and hath He not "unsearchable riches" (Col. 2. 3., Eph. 3. 8.)? "Thou art fairer than the children of men."

It was in response to a question of "the daughters of Jerusalem" that she spoke with glowing heart and burning lips of Him. "What is thy Beloved more than another beloved—that thou dost so charge us?" She besought them that, if they found Him, they would tell Him of her intense affection and longing desire for a sense of His love. Such a charge these daughters could not fulfil, for they did not know Him. Belonging to the holy city they were in-

deed, but their eyes were not opened to behold "beauty in Him that they should desire Him."

Now they had heard about Him, and desires were awakened. "Whither is thy Beloved gone—that we may seek Him with thee?" Ah! It is well when we can "so speak" (Acts 14. 1) of our Beloved Lord that others may long to know Him; and that our lives, individually and corporately, may also "so speak" that some may be aroused to seek Him, "with us." This can only be in the power of the Holy Spirit.

Grace hath made known "whither our Saviour Christ hath gone before." Saints are exhorted to "seek those things which are above, where Christ is, sitting on the right hand of God," for are they not risen with Him? "The Way of Life is above to the wise." In the passage before us, however, the Beloved is said to have GONE DOWN to feed, that is, "to shepherd" and "to gather lilies," among which He feeds. (Heb. 13. 20). His people are thus seen under two delightful figures, both signifying a certain need and dependence, for the sheep need His care and leading, and the lily is among thorns (ch. 2. 2).

He whose delights are with the sons of men loves to be among His chosen. (Heb. 2. 11-13). He came down for their redemption, and He is with His own still, by His Spirit. The assembly is the place where He should be found by the seeker. That is not to exalt the local church nor to invest it with infallibility, but to awaken the saints to their collective responsibility. Observe that it is "His garden," where there are "beds of spices." 'Tis one garden—HIS—and yet there are gardens. But is the church today worthy of such lovely epithets? Ah, what manner of persons ought we to be in all holy conversation and godliness. (2 Pet. 3. 11).

And since Christ is the Great Shepherd of the sheep, do saints welcome Him, and are they conscious—let there be honesty before God—of the presence of the Lord in the midst?

Thither does the betrothed direct the enquirer. Can saints do the same; can they earnestly invite others to their gatherings; can they expect an experience similar to that of I Corinthians 14. 25? True, there are no prophesyings today. The canon of Scripture has been completed, and we have all we need in the Book of Truth. Yet the believers in a local church *should be* "an epistle of Christ," and *should be* known and read of all men."

May the Lord awaken deeper desires after Himself and grant repentance and revival, for His Name's sake and glory!

The Second Death.

"What do you mean?" says one. I mean what I say, "The second death." The words, however, are not mine. God has used them in the last book of Scripture. 'Tis His Own language, and one of His final warnings to men. Each warning is given in His long-suffering, and those who rightly fear the second death will never experience it.

I am aware that many will say, "You do not experience death," and "the first death ends all." But such words are vain and a delusion, and hide—or attempt to hide—the real facts of the case. The first death is **NOT THE END**. The second death is a solemn reality of eternal and unchanging judgment for those who die in their sins. Death is the undoing of a condition, not an annihilation. The man who goes his own way and forgets God is already dead in the sense of right relationship to God. And if he goes on and on, and is not "born again" this side of physical death, there will be no hope for him thereafter. He **MUST** stand before God in "the day of judgment," and the holy sentence will send him away, soul and body together, into the second death. (Rev. 20. 14).

It is deeply important to state the facts of the case now, but, thanks be unto God, that is not the whole matter. There is the precious privilege of a real salvation *today* for poor guilty sinners. God has not only declared the solemnizing future of a second death. He has graciously made known the blessedness of **ETERNAL LIFE**, and has provided everything freely by the death of His beloved Son. The Lord Jesus Christ came into the world to save sinners (1 Tim. 1. 15) and He honoured God's law throughout. He bore judgment, too, that a great multitude whom no man can number might be for ever with Him.

There is a blessedness beyond all human language, "In Christ Jesus," and the gospel still sounds forth a welcome to any who feel their need. The important matter for you, dear reader, is that God has provided **ONE WAY OF SALVATION**, and only **ONE**. You are living a brief earthly life in this world; it may last a few years; it may not last a few minutes. You cannot escape "the second death" by your best works. Own your lost condition, and you are welcome to God's gift. There is, for a **LOST** sinner,

(a) Nothing to pay,

(b) Nothing to do,

(c) Nothing to add to the work of Christ.

I have spoken of those who fear the second death, but my desire is that you may love the One Who saves therefrom. Is it true that you

do not love Him? Have you ever faced the question, "Do I really love the Saviour or not?" Surely there is something wrong with you, if you do not love One who is so lovable. But He keeps on loving still, and though you may have forgotten Him for years, your spared life is a solemn reminder that, "Now is the day of Salvation." Find me the troubled sinner to whom the Lord said, "No!" You cannot. Praise His Name, He is "Mighty to save," and just as willing as He is mighty. P.W.H.

"A NEW CREATION."

"This shall be written for the generation to come: and the people which shall be created shall praise the **LORD**."

"I create the fruit of the lips: Peace, peace, to him that is far off, and to him that is near, saith the **LORD**; and I will heal him."

"Create in me a clean heart, O God; and renew a right spirit within me."

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

"For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them... He is our peace... peace to you which were afar off, and to them that were nigh."

"And that ye put on the new man, which after God is created in righteousness and true holiness." "And have put on the new man, which is renewed in knowledge after the Image of Him that created him."

(Ps. 102. 18, Isa. 57. 19, Ps. 51. 10, Gal. 6. 15, 2 Cor. 5. 17, Eph. 2. 10, 4. 24, Col. 3. 10).

The Book of Acts. Continued from page 39

There seems to be a parallel between Joshua 24. 14-31 and Acts 20. 28-32. We have no record of Paul's death and burial, but we see him awhile in prison, and on his release, we reach the period of 1 and 2 Timothy. Failure had set in; supernatural gifts were largely absent, and today, the working of the Holy Spirit is not the same as in those early days. Yet He still works among and in men on the earth.

Thus the Book of Acts abruptly closes. We are not any longer in the "Acts" period. Rather we are in a period illustrated by "Judges," with manifest weakness, and the raising up of godly deliverers.

May the saints have grace to confess their condition and position, and pray earnestly to God to grant "pastors and teachers" after His own heart.

REQUESTS FOR PRAYER AND PRAISE

Let us mark the limitations of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." Colossians 4. 2.

1. For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
2. For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
3. For Hebrew -Christians and their peculiar wants and difficulties, particularly in other lands.
4. For saints on the Continent, and their many difficulties, including persecution and repression.
5. For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
6. For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentina and around, Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Werner (Germany). Continue to pray for the Lords enabling if He will, of additional fellow-workers for S. America, and the translation of Scripture.
7. The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
8. For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
9. For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
10. For lonely missionaries, cut off from intercourse with fellow saints.

LEVITICUS 1. 3-8.

The offerings of the Lord all looked onward to Christ. He is the Fulfilment of them all. Hence the importance of learning these verses.

1. Out of the tabernacle, according to the promise (Ex. 25. 22). 2. If any man of you. Freewill offering from a redeemed people. 3. The herd—a bullock thence. Blemishless. "At the door." The only way in by blood. 4. "He shall lay." Identification and dependence Accepted for atonement. 5. "He shall kill." Our sins brought Christ to the cross. "By the door" (see v. 3). 6. "He shall flay." The officer's part, shewing his confidence in the appointed sacrifice. 7. The priests (v. 5). alone sprinkle the blood and offer the sacrifice. 8. This approach to the altar a priestly work, typically mediatorial.

Suggested Daily Readings

"IF THE LORD WILL."—JULY. 1952.

Day	READING		LEARNING	
	Psalms	Mark	Proverbs	Acts
1	17.	6. 45-56	11. 6	13. 1
2	18. 1-17	7. 1-23	7	2
3	18. 18-33	7. 24-37	8	3
4	18. 34-50	8. 1-13	9	4
5	19.	8. 14-26	10	5
6	20.	8. 27-38	11	6
7	21.	9. 1-13	12	7
8	22.	9. 14-32	13	8
9	23.	9. 33-50	14	9
10	24.	10. 1-16	15	10
11	25.	10. 17-31	16	11
12	26.	10. 32-52	17	12
13	27.	11. 1-19	18	13
14	28.	11. 20-33	19	14
15	29.	12. 1-17	20	15
16	30.	12. 18-27	21	16
17	31.	12. 28-44	22	17
18	32.	13. 1-23	23	18
19	33.	13. 24-37	24	19
20	34.	14. 1-21	25	20
21	35.	14. 22-42	26	21
22	36.	14. 43-59	27	22
23	37. 1-20	14. 60-72	28	23
24	37. 21-40	15. 1-15	29	24
25	38.	15. 16-32	30	25
26	39.	15. 33-47	31	26
27	40.	16. 1-20	12. 1	27
28	41.	Luke 1. 1-20	2	28
29	42.	1. 21-38	3	29
30	43.	1. 39-56	4	30
31	44.	1. 57-80	5	31

SPECIAL READINGS FOR THE LORD'S DAY.

6. Ps. 148. 1-10 John 1. 1-5. Col. 1. 12-19.

Rev. 4. 10, 11.

13. Ps. 148. 11-14. Pro. 30. 4. Song. 1. 3.

Isa. 9. 6, 12. 1-6. Heb. 1. 1-4.

20. Ps. 149. Isa. 61. 1-3, 10. 11. Lu. 4. 16-19.

Rev. 17. 14, 19. 11-16, 20. 4.

27. Ps. 150. Isa. 38. 18-20. Lu. 2. 10-14, 20.

Acts. 2. 41-47. Rev. 5. 11-14.

Notes on Memorized Verses—Continued from page 46:

It is easier to run hither and thither on "Christian work," but steady ministry week after week needs spiritual "staying power." 28, The Lord lead us in that path (Ps. 23).

Suggested Daily Readings.

"IF THE LORD WILL."—AUGUST, 1952.

Day	READING		LEARNING	
	Psalms	Luke	Proverbs	Acts
1	45.	2. 1-15	12. 6	13. 32
2	46.	2. 16-35	7	33
3	47.	2. 36-52	8	34
4	48.	3. 1-18	9	35
5	49.	3. 19-38	10	36
6	50.	4. 1-15	11	37
7	51.	4. 16-32	12	38
8	52.	4. 33-44	13	39
9	53 and 54	5. 1-16	14	40
10	55.	5. 17-26	15	41
11	56.	5. 27-39	16	42
12	57.	6. 1-19	17	43
13	58.	6. 20-36	18	44
14	59.	6. 37-49	19	45
15	60.	7. 1-17	20	46
16	61.	7. 18-35	21	47
17	62.	7. 36-50	22	48
18	63.	8. 1-15	23	49
19	64.	8. 16-36	24	50
20	65.	8. 37-56	25	51
21	66.	9. 1-17	26	52
22	67.	9. 18-36	27	26. 1
23	68. 1-16	9. 37-50	28	2
24	68. 17-35	9. 51-62	Lev. 1. 1	3
25	69. 1-18	10. 1-16	2	4
26	69. 19-36	10. 17-24	3	5
27	70.	10. 25-42	4	6
28	71.	11. 1-13	5	7
29	72.	11. 14-26	6	8
30	73.	11. 57-26	7	9
31	74.	11. 37-54	8	10

SPECIAL READINGS FOR THE LORD'S DAY.

3. Lev. 1. 1-9. 1 Ch. 21. 22-26. Eph. 5. 2.
Heb. 9. 11-14. Heb. 13. 15, 16.
10. Lev. 1. 10-13. Ps. 17. 1-4. Ps. 40. 6-8.
John 1. 14. 36. Heb. 7. 26-28.
17. Lev. 2. 1-10. Song 5. 10-16. Lu. 3. 21. 22.
John 12. 23-32. 1 Cor. 10. 16, 17.
21. Lev. 2. 11. Lev. 6. 14-18. Matt. 16. 6. 11. 12.
1 Cor. 5. 7, 8. 1 Cor. 11. 23-32.
31. Lev. 2. 11. Ps. 39. 4-6. Isa. 40. 6-8. Rom. 8. 5-9.
1 Pet. 1. 24, 2. 5.

Notes on Memorized Verses.**PROVERBS 11.**

6, Sin *will* be punished, and righteousness rewarded, if not in this life. 7, The "hope" and "expectation" of the ungodly are cut off by death, neither is there hope hereafter. 8, Solemn thought! The evil man's opportunity when a saint "from distress is drawn out." 9, What evil the tongue can cause! On the other hand, the righteous one has "knowledge." 10, 11, In earthly communities, the presence of the righteous, will often bring blessing. 12, "Despising" is expressed, as contrasted with the "silence" of the wise. 13, "Talebearing" is odious and dangerous. Are even saints faultless? 14, An earthly people in question here, yet a

heavenly people need counsel from heaven (see Ps. 119. 24 margin). 15, Cf. Ch. 6. 1-5. 16, A gracious woman will no more part with honour than a "terrible man" with his riches (1 Tim. 2. 9, 10, 1 Pet. 3. 1-6). 17, "Mercy" and "cruelty" both bring their reward often in this life. 18, "The wicked is getting a lying wage." Sow righteousness, *sure reward*. 19, The two ways. To life and to death. 20, "Perverse of heart" or "Perfect of the way." "Abomination" or "delight" to God? 21, The wicked is not *acquitted*. Deliverance is by *righteousness* (cf. Romans 4). 22, "A fair woman and stubborn of behaviour." Note the unflattering simile. 23, In spiritual things, "good" will be the desire of the saint (Phil. 1. 23) and "wrath" only the "end" of the wicked. 24, Treasure on earth or treasure in heaven? 25, Spiritual health and refreshment if there is a *giving*—a giving up and a giving out. 26, An illustration of the foregoing, by parallel and contrast. 27, "Seeking good" seeketh a *pleasing* thing. Seeking evil, it *meeteth* him. 28, Riches are external. Righteousness is internal—a living thing. 29, Inherit the wind—something empty or what will blow away. "The wise of heart" will rule. 30, "Tree of life" (see ch. 3. 18, 11. 30, 13. 12, 15. 4) associated with wisdom, and winning souls. "Fruit" and "service" joined. 31, Cf. Galatians 6. 7, 8.

PROVERBS 11

1. One cannot learn without instruction, but "who teacheth like Him?" 2, Favour or condemnation—both from the LORD. 3, A contrast. Not established; and not moved because rooted (Eph. 3. 17). 4, A woman by worldliness can mar her husband's testimony. 5, Thoughts and counsels result in character. 6, Does this mean the righteous shall warn and thus deliver from the wicked? 7, Cf. Matt. 7. 24-27. 8, Praise of God, or despised of Him? 9, How much false pride there is in the world (see Gal. 6. 3). 10, A godly man cannot be cruel to any of God's creation. 11, Following the plough or "following vanities." There is a spiritual counterpart and sequel, a satisfied soul or an empty mind. 12, The wicked *desires*, but the root of the righteous *giveth* (Acts 20. 35). 13, The lips ensnaring. They often do. The righteous comes out of trouble; because he holds his tongue. 14, "From the fruit of the mouth is one satisfied with good, and the deed of man's hand returneth to him" (Lit.). 15, Self-confidence or confiding in God (1 Cor. 3. 18, 19). 16, Anger is shameful as well as foolish (Rom. 4. 26). 17, 18, 19, A further stress on the power of the tongue for good and evil, righteousness or deceit, wounding or healing, truth or falsehood, enduring or passing away. 20, No joy for or from those with deceit in the heart. 21, No iniquity *desired*, though the righteous may be conscious of failure. But he has not a *fulness* of evil. 22, Shall we give pleasure to God by our speech and true dealing? Yes, by grace! 23, Samson told Delilah all his heart, with lamentable results (Judges 16). 24, True in the spiritual sphere. Be not slothful (Heb. 6. 11, 12). 25, Speak a good word and make glad the sorrowful. The Lord Jesus did (see Isa. 50. 4. 61. 1). 26, "The righteous *searcheth* his companion," that is by his holy conduct. The way of the wicked *seduceth*. 27, How many there are who enjoy the chase, but shirk the drudgery of preparing the meal. The one is exciting, the other quiet.

(Concluded on page 47)

Correspondence from any Believers and Enquirers:—
61 Upton Lane, Forest Gate, E.7.
Phone: Grangewood 4196. No telephoning on Lord's Day.

Printed by NORMAN, HOPPER & Co., Ltd., Boleyn Castle, Upton Park, E.13.

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. 52. Nos. 9 & 10

SEPT, OCT, 1952

FREE

SOME OF THE CONTENTS.

	Page
Praise to the Tri-une God... ..	50
" Mine eyes have seen Thy Sal- vation"	51
The Wild Ass	52
God's Teaching concerning Baptism	53
Inspired Words Inspected	55
The Climax of Job's Sufferings ...	56
The Credulity of Unbelief	56
"Let thy garments be always white"	57
Questions and Answers	58
Readings and Notes	59-60

**"The great, the Mighty God,
The LORD of Hosts, is His
Name, great in counsel, and
mighty in work."**

Jer. 32. 18, 19.

"Thou art worthy . . . for thou wast slain and
hast redeemed . . ."

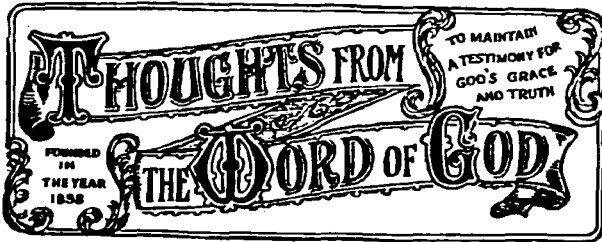
Revelation 5. 9.

When Thou didst walk this earthly scene,
Grace o'er Thy lips was poured:
Though wentest Thou with lowly mien,
Thou wast its Sovereign Lord.

Obedient unto death wast Thou,
Pleasing the Father well,
And all at Thy great Name shall bow,
Thy worth and praises tell.

Worthy Thou art, O Lamb of God,
Who can with Thee compare?
Thou hast redeemed us by Thy blood:
Thou Chiefest art, all fair.

A.W.H.



Words of Encouragement

There is never a saint
 'I was brought low that is not sometimes
 and HE helped me.' "brought low," not neces-
 Ps. 116. 6. sarily because of failure,
 but to preserve from self-
 exaltation and to strengthen faith in a Living
 God. The believing life is not so smooth as
 some present day teaching would imply. Paul
 knew an inward conflict (Rom. 7), pressure from
 without, fears within, to say nothing of the "thorn
 in the flesh." (2 Cor. 1.8, 7.5, 12.7). He valued
 that comfort which cometh from "God that com-
 forteth them that are cast down." A true servant
 may "walk in darkness and have no light,"
 whilst others walk contentedly in a false light:
 but he has this inestimable privilege—"AS ye
 are partakers of the sufferings SO shall ye be also
 of the consolation" (2 Cor. 1.7). "The LORD
 is my Strength and my Shield; my heart trusted
 in Him and I am helped: therefore my heart
 greatly rejoiceth; and with my song will I praise
 Him." (Ps. 28.7).

"WHY?"

We may not always understand the "Why?"
 But we can always on our God rely.
 We may not always see the end in view,
 But we can rest on One for ever true.
 We may not always comprehend His way,
 But we can praise with joyfulness each day.
 We may not always know the plan and goal,
 But God our Father sees and plans the whole.

P.W.H.

Poem to Help Christian Experience—193.

PRAISE TO THE TRI-UNE GOD.

Lift up your hearts to the Lord, O ye saved, and with
 singing
 Draw nigh to Him, your Creator, your sacrifice bringing.
 Off'rings of praise,
 Loving His word and His ways;
 Worship be heavenward winging.

See, O ye saved ones, the love of the Father, transcending
 All other loves, in the fullness of time by His sending
 His only Son;
 Wondrous the work He hath done;
 Worthy all worship ascending.

Worthy the Lamb that was slain to be ever possessing
 Power, riches, wisdom, strength, honour and glory and
 blessing!

Holy and True,
 Crucified was He for you,
 Him as your Lord be confessing

Wondrously wise the inworking of God's Holy Spirit,
 Shewing to you the Redeemer's ineffable merit;
 Grace is revealed;
 Ye by the Spirit are sealed,
 You shall a Kingdom inherit.

Bow down, ye saved of the Lord, and with true adoration,
 Worship the Tri-une One, Author of all your salvation.
 Unto His Name,
 Worthy of infinite fame,
 Sing ye with glad acclamation.

"Mine eyes have seen Thy Salvation"

Luke 2. 30.

There was a three-fold blessedness in the Divine dealings with the aged Simeon. He had a personal revelation by the Holy Ghost, he saw the Lord's Christ, he welcomed Him—then a Babe—into his arms. Not for us so wondrous a privilege, reserved for His mother and the aged saint. "It was revealed unto Him by the Holy Ghost, that he should not SEE death before he had SEEN the Lord's Christ." By the gracious and timely working and guiding of the revealing Spirit, the promise was fulfilled. God's words will thus be made good in the experience of His people. "Mine eyes have SEEN Thy Salvation."

There is nothing so certain, amid all the uncertainties of human experience, as that all shall see death—unless the Lord come first. But how few, it seems, have seen Christ. 'Tis not to these mortal eyes that a vision of Him shall be given, and yet "We SEE Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that He by the grace of God should taste death for every man." Such sight is spiritual—the eyes of the heart being enlightened (Eph. 1. 18). And then beauty is beheld in Him that the soul desires Him, and cries, "Sir, we would SEE Jesus." "Jesus Christ, whom having not seen, ye love, in Whom though now ye see Him not, yet believing ye rejoice with joy unspeakable and full of glory" (I Pet. 1. 8). And what joy yet awaits the saint, when he shall be like Him, for "we shall SEE Him as He is."

Simeon welcomed "the Child Jesus" into his arms. He had been "waiting for" (welcoming toward) the consolation of Israel, and his hope was now realised. He was "righteous and reverent;" therefore the physical seeing and embracing had a spiritual significance for him. He was Divinely instructed—"The Holy Ghost was upon him," and he was able to declare something of what would befall "This child." "He is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." He knew that "the Lord's Christ" was to suffer, yet that He is "Thy Salvation which thou hast prepared before the face of all people, a light to lighten the Gentiles, and the Glory of Thy people Israel." Glory was to succeed the suffering.

The aged saint was very near death. Probably he did not see that Child afterwards, as he "grew, and waxed strong in Spirit, filled with

wisdom: and the grace of God was upon Him." Simeon was amongst the last of those saints who lived before "life and immortality were brought to light through the gospel." Such as these are said to have been, through fear of death all their lifetime subject to bondage. But was this righteous man even as they? May we not expect that the sting and bitterness of death were somewhat ameliorated in his experience? We are not told anything about his "falling asleep," but such a revelation, such a vision, such an embracing, such a spiritual understanding, must surely have composed his mind and comforted his heart. Indeed, do not his words reveal the serenity of his spirit? "Lord, now lettest Thou Thy servant depart in peace, according to Thy word." Like Paul, who uses a similar word in Philippians 1. 23, he was ready for his vessel to be loosed and to be making for the "desired haven."

Now, when we "sow" the body of the saint in the earth, to await the final harvest, as we do today in regard to a dear sister in Christ, we may confidently say that, though she has SEEN death, it was not before she had "SEEN the Lord's Christ as her all sufficient Saviour. Many years ago had she embraced Him with the arms of faith. He was to her, "Him Whom my soul loveth." And she lived in the hope of being like Him and seeing Him, as he is, Himself and not another.

Let those who mourn take comfort from those lovely words used in this Scripture of Christ—

"The Consolation of Israel."

"Thy Salvation."

The Holy Spirit delights in these two words since it is His to witness of the Lord Jesus. "And whether we be afflicted, it is for your consolation and salvation—or whether we be comforted, it is for your consolation and salvation—knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation" (2 Cor. 1. 6. 7).

Let those who have not yet "seen" the Lord remember there can be no consolation apart from salvation. There can be no inward peace until one is reconciled to God. Anna on the same day, in the same hour, spake of Him—Christ—to all them that looked for redemption (Luke 2. 38). So, around this open grave, would we tell of Him Who is able to save and to keep, because He died to make atonement for guilty sinners, and thus, as our sister would have wished, we take our last leave of her, whilst appealing to others in these words, "Be ye reconciled to God."

The above is the substance, with some additions, of an address at Hertford on the occasion of "sowing" the body of a believing sister, March 19th, 1952.

YOUNG PEOPLE'S COLUMNS.

THE WILD ASS

Solomon, we read, was so wise a man that he could speak about all kinds of things in creation—God's works. But we find that Job also knew very much about the works of God. He spoke about the stars (9. 9), the wonders of his own body (10. 11. 12), the earth and living things (12. 7. 8), trees (14. 7-9), the action of water (14. 19), clouds and waters (26. 7-10), thunder (28. 26), treasures to be found in the earth (ch. 28), and much else.

Three times he or his friends speak of the wild ass, which is larger and stronger than those seen drawing barrows or on the sea-beach.

We are told that these creatures belong to the desert and find their food in the wilderness (24. 5). Their very name, in Hebrew, means they like to be away from all men and the places where people dwell. It is their joy to be in desolate places, for they are used to the wilderness and love to be alone (Isa. 32. 14, Jer. 2. 24, Hosea 8. 9). God Himself speaks about the wild ass. What a fine description we have in Job 39. 5-8! He is "free," his bands are loosed, he scorns the city crowds and the driver. Roaming at will over the mountains, he seeks the green grass; when he finds that, he is content (Job. 6. 5). God has made the springs in the valleys, where the wild asses quench their thirst (Ps. 104. 10. 11). Yet we read, in Jeremiah 14. 6, of a time of great famine when, even of these hardy animals, it is said, "Their eyes did fail, because there was no grass."

When the King of Babylon became "out of his mind," "he was driven from the sons of men...and his dwelling was with the wild asses." (Dan. 5. 21). He did not know then that God was teaching him and all mankind what he and all men were really like in the sight of God. See Job 11. 12. Of one man, Ishmael, it was said, "He will be a wild ass man" (Gen. 16. 12): and from all that has been said, we can see quite well what kind of a man he would be.

Now, much of what we have said about this interesting animal sounds much like a lesson in natural history, but it is more than that. God's precious Book is written to teach us something about His work and about us. "But ask now the **beasts** and they shall teach thee; and the fowls of the air, and they shall tell thee." (Job. 12. 7). Well, then, should we not expect to learn some **heavenly** lessons from **all** that God has made: yes, and from what is told us about the wild ass?

Let us put down what we have already learned about him:—

1. He lives in the wilderness, far from the homes of men.
2. He finds his food there and is content.
3. He scorns the service of man, is unwilling to be his servant or bear his burdens.
4. He loves his freedom and keeps it as long as he can. It is a hard task to find and take him.
5. Yet he is dependent on God for food and drink.

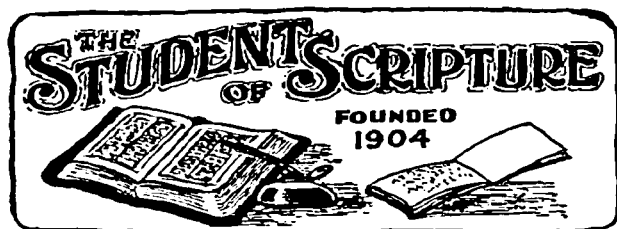
Such is man! And when we use that word—"Man"—we mean boys and girls as well as grown-up people. To begin with, all are in the wilderness, which means they are far off from God and from that home in heaven where saved ones will live for ever (Eph. 2. 12. 13). There is nothing in this world that will feed the heart. "This world is a wilderness wide," says the hymn, yet unsaved people love it and cling to it. They can see it and enjoy it, and find all they want **here**, not in God and heaven, being sadly and blindly content with this world (see 1 John 2. 17).

Again, man lives for himself, not to serve God and his neighbour. He thinks it bondage to live for Him, and vainly supposes those who serve God to be under a burden. So he keeps away from God's people and tries to avoid their speaking to him about his or her sin and need. He wants to be "free" and do as he likes. Even from the merciful God Who feeds him he turns away, wanting to forget Him.

Does this picture fit you, my dear young friend? Have you never been afraid that someone will speak to you about your soul? I was once like that, but how foolish! The wild ass flees from man, but does not always escape. If young, he can be "broken in," and become a useful and faithful servant. May the Lord Jesus seek and find you, and "capture" you for Himself and His glad service!

There is one more thing that must be told about this animal, so noble in many ways. He is "unclean." God's Law says so, even of the tame ass. "Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck. How stern that sounds in our ears! But we must not find fault with God's Law. His word says, "Man be born like a wild ass's colt" (Job. 11. 12). Man is unclean. He is sinful, and has many sins upon him, and deserves to die, like the "firstling" in Exodus 13. But Christ is the Lamb of God, whose precious blood redeems poor lost sinners. There were just two things

Continued on page 55



God's Teaching Concerning Baptism

Percy W. Heward

If you do not believe in the Word of God, and in the Name of the Lord Jesus, the question, "Have you been baptised?" does not apply to you. Baptism will not do instead of Salvation, even as a makeweight. It will not ritually wash away sins; it is a mere form unless your heart confesses the substitutionary work of Christ in your guilty stead.

But if, by grace, you have felt your sins as a heavy burden, and fled for refuge to the hope set before the redeemed, and rested upon the "It is finished" of the Lord, you must or should ask, "Lord, what wilt Thou have me to do?" On the Day of Pentecost, when the Church was formed, the Holy Spirit said to those awakened, at once, "Repent and **be baptised**" in accord with the order of Christ's promise, "He that believeth and is baptized." Have we any right to alter His arrangements? Read through the book of "Acts"; was not this the rule? Romans 6. 4. implies that saved ones thus pleased God, and the question of 1 Corinthians 1. 13. would be meaningless otherwise.

But you may see **no reason** for the command. Likewise might Israel have said as to the types in the books of Moses. Some by grace see much teaching in baptism, but even if it were not so, the will of the Lord is all-important. "Do we provoke the Lord to jealousy? Are we stronger than He?" "But," you add, "the action seems such a little one." So thought Naaman when commanded something humbling (2 Kings. 5. 12, 13). Shall we say "not necessary to salvation," selfishly forgetting it is necessary to glorify God. Little things are tests, for "he that is faithful in that which is least is faithful also in much." Another may remark that the present dispensation is not one of shadows. Then why did the Lord command this and the Lord's Supper? "Baptism in the Spirit" is not burial, or a "likeness" of Christ's death (see Romans 6.): all agree that **water baptism** is mentioned in 1 Corinthians 1. 14-17 (although verse 15 is often omitted), and therefore in verse 13, which plainly shows all

were baptized. Many think this to be a rite belonging to another dispensation. Apart from its appropriateness to the present period, when the entire setting aside of the flesh and a heavenly calling are emphasized, we have the stress on it in 1 Corinthians, which specially deals with a Church, and particularly in epistles that specifically mention "the One Body" (Romans, Corinthians, Ephesians, Colossians.) Here is **foundation** truth on which the arrangements of the **house** are built in Hebrews 6. 1-2, and there it is expressly linked with the related Baptism in the Spirit (hence the plural, and, possibly, the word **baptismos**), and brought into contrast with **Judaism** and its **dead works**. Moreover, in Matthew 28, 19, 20, our risen Lord ("ours," if, by grace, we have passed out of death into life) commanded it to His apostles until the **end of the age**, and in connection with the **assembly** words "into the Name." It is not "Jewish"; "**all the nations**" is the Lord's utterance. And Cornelius and his **Gentile** friends were baptized. Peter, "appointed **them in the name of Jesus Christ** to be baptized," for this is no human mistake of the apostle, and the Lord has given the record in Acts, to prevent **another sin**, even the proud idea—"We have been baptized in the Spirit, we need no baptism in water." Those who say this little know the fulness of the baptism in the Spirit, when the early saints spake with tongues and prophesied. The new birth, and guidance by the Spirit in days of weakness, must not be confused with this lost power, nor must **counterfeits** lead us astray. The statement that in Matthew 28. 19, we have "into the Name" of the Triunity (not "in the Name"; there is no formula), and in Acts "into the Name of the Lord Jesus," presents little difficulty because the word "Name" is singular in both cases. The Name Jehovah, is the Name of the Father, or of the Son, or of the Father and the Son and the Spirit; one Name, the Name above every name (Phil. 1. 10-11). The special new and opposed confession was of Christ; many acknowledged the Father as Jehovah before. Others take an entirely different standpoint, and conceive that Scripture approves of and says nothing against "infant baptism." But first are we only to avoid things against which it witnesses in so many words? Secondly, if infant baptism was not invented then, is the silence strange? Moreover, if the Lord invites a limited class to baptism, this limitation excludes others, unless another passage can be found for them. "He that believeth and is baptised," is definitely suggestive, and it is written, "Go ye, therefore, and make disciples of all the nations, baptising them,"

(autous agreeing with matheetas "disciples"—understood; not agreeing with ethnee "nations," which is neuter; the Lord does not speak of national baptism: the grammar can only mean individuals out of all nations, see Revelation 5. 9). And if such a command be given, it more manifestly shuts out the baptism of others than a promise would shut out those not named in it, for the precept is to tell God's servants what to do and what to omit. Where then have we a Scripture for another baptism of those without faith? The argument for circumcision tells the other way, for national infants then are parallel with spiritual infants, i.e., those in the heavenly nation. Proxy faith is against the character of the dispensation, and without warrant in the Word. Baptism was personal, followed by a personal rising to walk in newness of life (Romans 6). As to households—that of Stephanas contained grown up believers (1 Corinthians 16. 15); that of Cornelius heard the Word, and the Spirit of God first baptised those who were baptized in water (Acts 10. 44-48): that of the jailer rejoiced in the Lord, having heard His Word (Acts 16. 32, 34), and the typical house of Noah (1 Pet. 3. 20) had no infant:—shall we then rest on the slender thread that, though the Holy Spirit has shown us the nature of members of other households, Lydia, a travelling business woman from Thyatira, **must** have been married, and **must** have had infants in her home? Such unlikely hypothesis shows what slight seeming supports will be grasped in emergencies; may we be more bowed before the Lord on this account. The silence in Acts 8. 12 as to babes is important, and the same verse indicates God's wisdom in giving us complete information, lest we should misapply the parallel with circumcision and only baptize men, and lest any should argue infant baptism by saying "You have to go to tradition for the admission of sisters in Christ." This common way of trying to prove that another does the same thing as the one partly convinced is sinful and is merely to ease the conscience, for another's error does not put anyone right. The idea that infants are admitted by "inferences" sounds plausible. "Inferences," real ones, are enough, but where are they? The word "inference" soothes some who may be disturbed in a false peace: oh, dear friends, do not preserve your reputation in such a costly way. The Judgment Seat of Christ is near. The "inference" from Matthew 19. 13-15 is rather—"Christ blessed without baptizing: we should, therefore, not consider it unkind to omit baptism." The statement that in such a context, "we are not told He did not baptize" shows little reverence for the words of Scripture, and little appreciation of the fact that the one who refers to this passage

is seeking a prop for the positive support of infant baptism, not a negative "may-be." Those who quote Acts 2. 39 oft forget the added words, "as many as," the subsequent verses (41, 42), and the allusion to Matthew 27. 25.

But let it be made quite clear, we do not believe in adult baptism. Age gives no qualification. There must be, according to Acts. 2, 41, a glad receiving of the Word, evidencing **discipleship** and a new birth. The difference is not between adults and babes, but between disciples and not disciples.

And, dear readers, you cannot rightly shelve this for thus God will be dishonoured. All the abuses and varieties of opinion do not alter the Lord's command. He says "unto the end of the age." All the results of "friction," in no way modify God's revealed will, else we might change all. If His people obey, He will see to consequences. Can we not trust Him, though our "open doors" for work be closed? Abraham went out, not knowing whither. Do we love our Lord less? And it must not be forgotten that the method of a type is important, and that deviation from the Lord's will is disobedience, the opinion of godly men weighing nothing against His will. We have spoken of "infant baptism," when dealing with the subjects of the Lord's Command, but if believers be sprinkled they are not baptised. The etymology, and usage of the word require dipping, as many lexicons, and volumes of men who alter, and dare to act differently, will show. **Concessions** of this kind are not small. But the dear, earnest, uneducated child of God may feel inability to turn to many dictionaries. Is not the Scripture clear? Yes, for the figure of burial decides (Roman 6. 4). Sprinkling or pouring is no way symbolized death or wrath. The Lord plainly shows the same thing by the types of baptism, for in 1 Corinthians 10. 2, we have much water, a passing through, and the water surrounding (as it were). So it is in 1 Peter 3. 20, a passage which shows that cleansing is not the prominent thought, for there was not even sprinkling or moisture, but water surrounding, sufficient to drown but for grace and substitution. In accord with this, we have the baptism "in the river of Jordan" (Mark 1. 5), "in Ænon, near Salem, because there was much water there" (John 3. 23), and the going down into the water (Acts 8. 38). The figurative use of the word illustrates, whether we read of a baptism of sufferings in Mark 10. 38, 39, or in the Spirit in Acts 1. 5. In the succeeding chapter we are told the house was filled, evidently with the wind of the Spirit, and 1 Corinthians 12. 13, says "in one Spirit" (**en**). Thus in Luke 24. 49, we have a "clothing in" power from on high. The **other** figure of "pouring out," emphasizes

the origin, this was continued till the saints were immersed, and, moreover, it brings before us other aspects of the spiritual truth, as the words "sealed," "filled," "anointed."

(If the Lord will, to be continued)

Inspired Words, Inspected.

No. 19

And He gave some, apostles; and some, prophets; and some, evangelists, and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the of the body of Christ.. Ephesians 4. 11, 12.

AND (kai); conjunction, connecting with verse 8.

HE (autos); personal pronoun, masculine.

GAVE (edoken); "He gave"; aorist. Indic: active, from didomi (I give) "He" is emphatic because of the preceding pronoun.

SOME (tous men); the article (plural accus.) with "men" (meaning, "on the one hand," as "de" (see below) means "on the other hand") is translated "some," just as "tous de" is translated "others." These two particles are often found, implying antithesis, but sometimes, as here, partitively, to mark difference, but not strong difference, for the "offices" here described are all gifts of Christ.

APOSTLES (apostolous); noun, from apostolos (one sent forth from); apo (from) stello (I send); masculine, accus. pl.

AND (not in text).

SOME (tous de); "others" (see above).

PROPHETS (prophetas); from prophetes (a prophet); pro (before) phemi (I speak); masc. acc. plural noun.

AND (not in text).

SOME (see above).

EVANGELISTS (euaggelistas); from euaggelistes (an evangelist); eu (good) aggelos (a messenger). "A messenger of good tidings," the gospel, euaggelion, being a good message. Noun, Masc., Acc. Plur.

AND (not in text).

SOME (see above).

PASTORS (poimenas); from poimen, a shepherd.

AND (kai).

TEACHERS (didaskalous); from didaskalos (a teacher); noun, masc. Acc. Plural; from didasko (the verb) I teach. These last two being thus conjoined suggests that "pastor and teacher" is combined in one person.

FOR (pros); lit, "toward" a preposition; with the accusative as here, suggests design or aim. The phrases. "for the purpose of" or

"with the object that" may be helpful in conveying the thought.

THE PERFECTING (ton katartismos); noun, acc. sing; from ho katartismos, the fitting together thoroughly. The verb, katartizo, is found in Matt. 4. 21. (mending), Gal. 6. 1. (restore) 1 Thess. 3. 10. (perfect) 1 Cor. 1. 10. (perfectly joined together).

OF THE SAINTS (ton hagion); Genitive plural noun and article, from ho hagios (the holy one or saint). This noun in the plural is used elsewhere to denote the "holiest" (Hebrews 10. 19). So here, and in Colossians 1. 12, the thought of the "most holy place" may not be absent, for our "fitting together" is from thence as the source of all blessing, and also "belonging thereto" in the sense of "practical" fitness for God's presence, on the part of the saints.

FOR (eis); preposition governing accusative case always. "Into," but having the thought of "with a view to," a goal to be attained.

THE WORK (ergon); Neuter noun, Accus. No article. "Work."

OF THE MINISTRY (diakonias) Genitive of feminine noun, diakonia, *without article*. Here is before us, "work consisting of ministry." "The ministry" is often used as applying to the work of humanly-ordained men, but ministry, even of the "gifts" of v. 11, was "pastoral" as well as "teaching," individual as well as collective.

FOR (eis); see above.

THE EDIFYING (oikodomen); Feminine noun, accusative, from oikodome, "building," the ending signifying *process*. From oikos (a house) and demo (I build. There is no article, but this does not mean indefiniteness, but rather essentiality. The word also occurs in vs. 16 and 29.

OF THE BODY (tou somatos); neuter article and noun, genitive, from to soma (the body).

OF CHRIST (tou Christou); Masculine Noun and Article, Genitive, from ho Christos (The Christ). That which belongs to Christ--His body. (see 1. 22. 23). Note the presence of the article in both these last words. There is one body and one Lord (see 4. 4. 5).

THE WILD ASS (cont. from p. 52)

to be done regarding the young ass, and two only, either to be killed or to be redeemed. It was for his owner to say. And, my dear young friend, there are only two things before you, to be saved by the Lord Jesus Christ or to be sent away from God forever. Have you thought about this? If not, will you be in earnest to know where you stand?

The Climax of Job's Suffering

Job ch. 19 vs. 13-27.

Job's sufferings were not only in his flesh, and in the loss of all he possessed, terrible and bitter as these must have been, but we find that the whole community among whom he dwelt was against him. The above scriptures detail further of his sufferings which he had to endure and which were even harder to bear than outward distress and bodily affliction.

Verses 13-14 record that his brethren, relations and familiar friends were set against him. Even the three friends who came especially to comfort him, as we know, really reproached him and insinuated that he was wicked.

In verses 15-16 we find that his household ceased to hold him in respect. Even when he called his servant he obtained no reply; an insult indeed to an eastern ruler, and even personal entreaty was unavailing.

In verses 17-20 his wife and those whom he especially loved, were estranged from him, and even young children despised him and spoke against him. He was their song and derision. He had become an abhorrence to all around. There was none to pity, there was none to understand and in the climax of his sufferings and grief he cries out in bitter lament (v. 21) "Have pity on me, have pity on me, O ye my friends, for the hand of God hath touched me."

Why, he asks in v. 22 do they persecute him as God has done, why bite and devour him and add to his sufferings? So despairing of being understood by those around, despairing of obtaining justice in this life, he desires his words to be indelibly recorded (vs. 23-24), to be printed in a book, to be graven as lead in the rock for ever, so that they might be preserved until the day of judgment.

His thoughts go forward to the future, and to resurrection, and out of his deep lonely affliction are born words pregnant with assurance and hope which have been an encouragement through the ages to many suffering servants of the Lord, (v. 25). "Yet I know that my Redeemer liveth, and that He shall arise in the latter day upon the earth"; to vindicate and justify his servant from all the sufferings and calumnies heaped upon him. Although his skin would be no more, and his poor deceased body would be dissolved, (v. 26) yet from his flesh, from his renewed body in resurrection glory he would see God. Yea, whom he would see for himself, i.e., for his own profit, delight and eternal blessing. In contemplation of such a fulfilment his longing desire for that blessed consummation is expressed in the words (v. 27) "my reins be consumed within me."

The reins (kidneys) like the heart being the seat of deepest longings. Jer. 20. 12; Psa. 73. 26.

Such was Job's patience and faith. He will be one of those to whom the Lord will not impute iniquity, and of whom it is written, "and they shall be mine, saith the Lord of Hosts, in that day when I make up My jewels."

Much more has been revealed in Holy Scripture since Job's day concerning the resurrection and the life to come, but have we who bear Christ's name today, like piety and godliness as this honoured servant of God, of whom the Lord said, that there was none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?

R.L.W.

The Credulity of Unbelief.

"You only believe," is the assertive objection of many, when we tell with joy of the Saviour Whom we know, and of the salvation which by grace, we have experienced. Our first thought may well be gratitude that our eyes have been opened to see the glory of Christ, and our second a longing that we may indeed, "only believe," and not mingle doubt or anxiety with living faith, in our daily walk. Then a third thought may well be, "O that the objector might share with us." Does he know the meaning of the word "believe," or use it loosely for "think"? If so, he makes a mistake in logic and language as well.

There is nothing puerile in "faith," so long as it is right faith in the right Person and as to the right facts. Human reasoning has been proved deficient and wrong again and again, even when it seemed established, because of imperfect premises and imperfect inferences alike. Yet a faulty mind's faulty expression of faulty thinking is still made the "standard" by many. Ah, says one, "What other standard can you have?" Revelation, we reply. No one can deny its POSSIBILITY: many can rejoice in its PROVED REALITY.

True faith is the fruit of knowledge based on evidence, apart from personal eyesight. My knowledge of Australia is just as real as that of a London street which I behold. Let the evidence be true, and unbelief is ignorance, obstinacy, or blindness. It is no proof of wisdom to reject evidence. Thanks be to God, our "faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11. 1), and with Paul we can boldly say, "I believe God," "I know Whom I have believed."

In daily life men cannot test everything fully. We act on a "probability" that is commonly

viewed as "faith." For instance, I cannot guarantee that the food I eat is without poison: I buy what you sell, normally depending on the description given. Men trust one another within limits and often let one another down. Yet to refuse to act without some confidence would make life unbearable. Thus a certain faith is most desirable; to ridicule believers is madness.

But it is credulity to "believe" without evidence, or against evidence, or avoiding evidence. It is credulity to believe something came from nothing without a miracle, or that protoplasm "wished progress" and organised it in a way in which complex organisms cannot, or that chance so invariably coincided that the less became the greater, and chaos rose to order. Lack of plan usually involves the exact opposite: everything goes to pieces, and the result is collision. It is credulity to imagine absence of mind producing mind, or the inanimate the animate. The child of God feels too sceptical to be a sceptic. His simple faith is too real to grasp a shadow. "In the beginning God created" may be beyond reason's explanation, but it is not unreasonable. And when we know Him, we have the resting place of faith, and the harmony of our whole being in the knowledge.

A brain alone never led to salvation. We are not brains plus conscience, plus affections—as so many separable things. I am a unity, complex indeed, but a unity. My "life" includes mind and affections and conscience. And only a Person can satisfy my personality, only Christ can meet my need, only revelation can solve the problems for a finite mind in a consciousness of that which is more than finite. And it is blessed reality that one "having no hope and without God in the world" can still be brought to a living hope, and delivered from doubt to a definiteness, from credulity to a happy faith, a faith which worketh by love, testifying to others of the precious Lord Jesus Christ Who found us that we might find Him. "And truly our fellowship is with the Father and with His Son Jesus Christ," and, 'tis thus our conscience of guilt has been met, for "the blood of Jesus Christ cleanseth from all sin" and in His risen life His redeemed ones have power and a prospect. Do you not desire Him that "the song of songs" may displace "vanity of vanities" in your experience? He is living. He is mighty to save today, "Come, for all things are now ready." P.W.H.

"Let thy garments be always white; and let thy head lack no ointment."

Eccl. 9. 8.

This book treats of things "under the sun" and subject to "vanity." Here is advice to a young man to look carefully to his reputation. That is not unimportant in this short and troublous life; known sin is not to be tolerated. The bishop was to have "a good report of them that are without." Every saint is exhorted to "walk in wisdom toward them that are without." (Col. 4.5 1 Tim. 3.7). Whether prominent or obscure, a believer must "walk circumspectly," nor is he to be indifferent to what observers think of him.

"Let thy garments be ALWAYS white." Why should unseemly stains besmirch them? Have professing believers never told a "half-truth," acted a lie, concealed their own views under a seeming enthusiasm for truth, temporized or compromised, transacted doubtful business, adopted worldly dress, customs, and speech, and much more that grieves the Holy Spirit?

The world describes a man of integrity as a "white man." Should not every believer be worthy of such a description? A beautiful Spanish proverb says, "White hands cannot hurt"; and whilst we are not to be *fretting* about what the world thinks, yet our reputation, typified by garments, as that which can be seen, contrasted with motives which cannot be discerned, must be above reproach or suspicion. The world will find fault in any case (Luke 7.12) but let us not afford an occasion.

The defilement contracted by an Israelite was removed by washing both body and garments. "Hating even the garment spotted by the flesh." In the spiritual sphere, this outward purity can only be, by "keeping the heart with all diligence." Then the whole body will be "a vessel unto honour," "possessed in sanctification and honour," every member "an instrument of righteousness unto holiness." If the heart—the secret life—is not pure and holy, ugly spots will soon befoul the character. As a man "thinketh in his heart, so IS he."

White garments are distinguished. So should be a believer; not for "smartness" or learning, intellectual or physical prowess, but for simple goodness and purity of life. "Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white: for they are worthy." (Rev. 3.4).

"Let thy head lack no ointment." Doubtless

these words had a literal meaning. But can *they also* not be spiritualised? Anointing oil was poured on the head, and symbolised the choice and empowering of the Holy Spirit. To be clean within and without apart from Him is simply impossible. Some say, "I believe in the Holy Ghost." Is that to you and me a credal tenet or is He in us a living power, ungrieved, comforting and enabling? These two factors are necessities; oil upon the head, and pure white garments adorning the person. The one is God's working in us, the other our willing and doing of His good pleasure. Thus shall a testimony be maintained in a corrupt world. "Let thy garments be ALWAYS white, and let thy head LACK NO OINTMENT."



Questions and Answers

No. 153

Please explain Matthew 6. 7.

This question comes from Penang, Malaya, but other readers may have found some difficulty in understanding these words of the Lord in His discourse on the mount. They were addressed to disciples, not as Jews, but as those who were to be used by the Lord in bringing the Church into being (Eph. 2.20). Disciples are learners, the Lord is their Teacher, and the lessons taught them hold good today for such as are not an earthly people, but children of a heavenly Father.

It is well to bear this in mind in seeking to comprehend the meaning of any of the sentences uttered by the Lord in His discourse, as recorded in Matthew 5 to 7.

The words preceding warn against "judging," and self-examination is enjoined upon a "brother" ere he presumes to offer to put right another. "Thou hypocrite," seems a harsh phrase, but there is scarcely a saint who will not have to own that it has fitted him or her at some time.

The words of the text (verse 6) deal not with "brethren" but "dogs" and "swine." These terms symbolise the **unregenerate**, those who may be made clean outwardly, yet have not experienced the new birth. "That which is born of the flesh is flesh." Peter, in his second epistle, refers to "reformed" persons, those who have escaped certain pollutions, and become again entangled therein (2 Pet. 2.18-22) when he mentions the "dog" and the "sow." Both these were regarded as unclean under the law of Moses, unfit both for food and for sacrifice. (See Ex. 22. 31, Deut. 23. 18, Isa. 66. 3, Prov. 26. 11, Phil. 3. 2).

Then what is to be understood by "the holy

thing" (lit.) and "pearls." It is not the Gospel, for that has to be preached to every creature; and therefore the words must not be used as an excuse for not proclaiming the Good News in the streets and market places.

One writer has said that baptism and the Lord's Supper are holy things and not to be "given" to the unregenerate. There needs to be great care in exercise lest the unsaved (though "religious") be induced to participate in these "commands" of the Lord Jesus to His obedient people. The promises, too, are not to be "given" indiscriminately to anybody. They are addressed to persons of certain character. It might be added that the servants of God are not to attempt that which only the Holy Spirit can do. He can "give" whatsoever He wills to whomsoever He wills.

"Pearls" are treasures brought up from great depths, and may symbolise truth ascertained by diligent searching of the Scripture, at great cost (spiritually) and in humble dependence on God. Fellow saints will delight to share in these riches, but "swine" will shew their real character in resenting and resisting. The Lord forbids the "casting" of such "pearls" before **them**. Interestingly, the unity of saints seems to be symbolised by the "one pearl of great price" (Matt. 13. 46). Here is a precious portion of truth which **only** those "born again" can appreciate. The more mature they grow the deeper the desire for the "one-ness" of believers, not a union of denominations, but that unity for which the Lord prayed (John 17).

Finally, it must be remembered that God's people are "sheep" and "lambs" and quite distinct from those unclean animals, which pictured them by nature. God has made them to differ, by grace, and to these are "given" the "holy things" and "pearls" of truth.

No. 154.

What is the sin against the Holy Ghost?

The context of Matthew 12. 31. 32 and Mark 3. 28-30, wherein this is mentioned, needs to be studied in connexion therewith.

The Pharisees, having seen the Lord Jesus cast out demons, attributed His power so to do to Beelzebub, the prince of the demons. "How can Satan cast out Satan?", the Lord asked of them (Mark 3. 23). Further, "If I cast out demons by the Spirit of God, then the Kingdom of God is come unto you" (Matt. 12. 28). He uses the words, "the finger of God" in Luke 11. 20. A similar phrase occurs in Exodus 8. 19. The magicians of Egypt imitated God's works up to a certain point and then had to acknowledge

the supreme power of God. "This is the finger of God" (See 2 Timothy 3. 8).

The Pharisees accused the Lord Jesus of acting as these evil agents of Satan, "Because they said, He hath an unclean spirit" (Mark 3. 30). This word, "because" appears to indicate that such is the sin against the Holy Ghost.

The Pharisees **spoke** in envy. They knew the Lord was from God, for "no man can do these miracles that Thou doest, except GOD be with Him" (John 3. 2). "We know" is said on behalf of these self-same Pharisees; yet they blinded themselves by hatred and jealousy and rejected Christ and His testimony (See John 5. 31-37).

In **speaking** these bitter words, intending to wound the Lord Jesus, they were defaming the Holy Spirit. This the Lord saith, hath never forgiveness. Those who so sin are "guilty of an eternal sin,* because they said, He hath an unclean spirit" (Mark 3. 29. 30).

The evil **spoken** was deliberate and against knowledge, and this made it unforgivable. (See Matt. 12. 34-37). It would almost seem to be a sin to which specific incitement was made by the evil one. An elect soul could never so sin.

* αἰονίου ἁμαρτημάτων.

REQUESTS FOR PRAYER AND PRAISE

Let us mark the limitations of Psalm 66. 18.

Only those "IN CHRIST," and drawing near according to Hebrews 10. 22, can "CONTINUE in prayer, and watch in the same WITH THANKSGIVING." Colossians 4. 2.

- For those in authority (Rom. 13. 1, 1 Tim. 2. 1-4). The times are solemn: our "politics" remain heavenly ("citizenship," Phil. 3. 20), but our responsibilities to pray are real, even as in the days of Ezra (6. 10).
- For Israel—scattered, peeled, confused—that God may see in us the intensity He has appointed (Isa. 62. 6, 7), and that Psalm 122. 6 and Jeremiah 51. 50 may be a reality to us.
- For Hebrew Christians and their peculiar wants and difficulties, particularly in other lands.
- For saints on the Continent, and their many difficulties, including persecution and repression.
- For troubled China, and the trials of God's servants in that land, and for saints in war-stricken Korea.
- For the Lord's work entrusted to us, in this and other lands, and by Scriptures sent, and literature, that all may be fresh and vigorous and responsive to Him, that we may never settle down or slacken (Gen. 49. 24, Phil. 3. 14)—with special remembrance of Stanley Duce (the Near East), F. A. Franco (Argentine and around, Uruguay, Brazil, etc.), E. Lutz (Switzerland), D. Werner (Germany). Continue to pray for the Lords enabling if He will, of additional fellow-workers for S. America, and the translation of Scripture,

- The growth of literacy, opening doors both to evangelical and ideological literature, in many lands.
- For aged believers, that Isaiah 46. 4 and Psalm 92. 14 may be realised.
- For God's blessing in families ("Thou and thy house"), and that many "little ones" may believe in Christ (Matt. 18. 6).
- For lonely missionaries, cut off from intercourse with fellow saints.

Suggested Daily Readings

"IF THE LORD WILL."—SEPTEMBER, 1962.

Day	READING		LEARNING	
	Psalm	Luke	Leviticus	Acts
1	75.	12. 1-12	1. 9	26. 11
2	76.	12. 13-31	10	19
3	77.	12. 32-48	11	18
4	78. 1-18	12. 49-59	12	14
5	78. 19-37	13. 1-17	13	15
6	78. 38-58	13. 18-35	14	16
7	78. 54-72	14. 1-11	15	17
8	79.	14. 12-24	16	18
9	80.	14. 25-35	17	19
10	81.	15. 1-10	2. 1	20
11	82.	15. 11-32	2	21
12	83.	16. 1-18	3	22
13	84.	16. 19-31	4	23
14	85.	17. 1-10	5	24
15	86.	17. 11-21	6	25
16	87.	17. 22-37	7	26
17	88.	18. 1-14	9	27
18	89. 1-18	18. 15-30	9	28
19	89. 19-38	18. 31-43	10	29
20	89. 34-52	19. 1-10	11	30
21	90.	19. 11-28	12	31
22	91.	19. 29-48	13	32
23	92.	20. 1-19	14	Rom 9. 1
24	93.	20. 20-47	15	2
25	94.	21. 1-15	16	3
26	95.	21. 16-24	3. 1	4
27	96.	21. 25-38	2	5
28	97.	22. 1-23	3	6
29	98.	22. 24-38	4	7
30	99.	22. 39-51	5	8

SPECIAL READINGS FOR THE LORD'S DAY.

- Lev. 2. 12, 13. 2 Kings 2. 19-22. Matt. 5. 13.
Mark 9. 49, 50. Heb. 13. 20, 21.
- Lev. 2. 14-16. Acts. 10. 38-41. Col. 1. 12-20.
Heb. 9. 13, 14.
- Lev. 3. 1-5. Deut. 27. 7. 1 Kings 8. 62-64.
Isa. 9. 6, 7. Eph. 2. 14-18. Col. 1. 19-22.
- Lev. 3. 6-17. Lev. 7. 11-22, 28-24. 1 Cor. 10. 16-21.
1 John 1. 5-10.

The Holy Spirit never leads to wavering, or worrying, but to simple childlike assurance that rests in God's will, and never mistrusts His alteration of our plans and expectations. P.W.H.

Suggested Daily Readings.

"IF THE LORD WILL."—OCTOBER, 1962.

Day	READING		LEARNING	
	Psalms	Luke	Leviticus	Romans
1	100.	22. 52-71	3. 6	9. 9
2	101.	23. 1-12	7	10
3	102.	23. 13-25	8	11
4	103.	23. 26-38	9	12
5	104. 1-23	23. 39-56	10	13
6	104. 24-35	24. 1-12	11	14
7	105. 1-22	24. 13-35	12	15
8	105. 23-45	21. 36-53	13	16
9	106. 1-18	John 1. 1-28	14	17
10	106. 19-33	1. 29-51	15	18
11	106. 34-48	2. 1-12	16	19
12	107. 1-15	2. 13-25	17	20
13	107. 16-31	3. 1-21	4. 1	21
14	107. 32-43	3. 22-36	2	22
15	108.	4. 1-15	3	23
16	109.	4. 16-26	4	24
17	110.	4. 27-38	5	25
18	111.	4. 39-54	6	26
19	112.	5. 1-16	7	27
20	113.	5. 17-29	8	28
21	114.	5. 30-47	9	29
22	115.	6. 1-15	10	30
23	116 and 117	6. 16-29	11	31
24	118. 1-14	6. 30-40	12	32
25	118. 15-29	6. 41-51	13	33
26	119. 1-8	6. 52-71	14	10. 1
27	119. 9-16	7. 1-13	15	2
28	119. 17-24	7. 14-26	16	3
29	119. 25-32	7. 27-36	17	4
30	119. 33-40	7. 37-53	18	5
31	119. 41-48	8. 1-16	19	6

SPECIAL READINGS FOR THE LORD'S DAY.

5. Lev. 4. 1-12. 2 Cor. 5. 21. Heb. 1. 1-4.
Heb. 9. 24-28. Heb. 13. 10-15. 1 Pet. 3. 18.
12. Lev. 4. 13-21. Ex. 23. 2. Luke 2. 36-38.
Rom. 3. 23-25. 2 Tim. 2. 19-22.
19. Lev. 4. 27-35. Ps. 86. 5. P. 130. 3, 4. Eph. 1. 3-7.
1 Cor. 1. 26-31. John 1. 29.
26. Lev. 5. 1-3. Ps. 19. 12, 13. 2 Cor. 6. 14-7. 1.
1 Heb. 7. 26. 1 Pet. 2. 18-25.

Notes on Memorized Verses**LEVITICUS 1.**

9, Inward purity, and holy walk. "As He walked . . . The Lamb of God" (John 1. 36). 10, An animal of lesser size, but still spotless. 11, Northward, that is, to the right of the altar. The priests or worshippers did not take the Eastward position. 12, "In pieces," that every part may be seen to be perfect. Our Lord was spotless and altogether lovely. 13, "A sweet savour" (Eph. 5. 2). 14, A still smaller creature. The decreasing size may indicate a lesser apprehension of the value of Christ's work. 15, Also the priest seems to do *everything*, which may symbolise immature knowledge. yet, 16, 17, it is acceptable because clean and of a sweet savour.

LEVITICUS 2.

This deals with the "meat"—rather "Meal"—offering, by which the Lord Jesus is typified, in His enduring the fire of wrath upon His holy Person.

1, "When any," signifying voluntariness. Fine flour, produced under pressure. Oil, typical of the Holy Spirit. Frankincense a type of righteousness. 2, All the frankincense—the righteousness of Christ *wholly* acceptable. 3, A portion for the one chosen and made near. 4, Unleavened. Christ was sinless, yet endured fire. "Mingled" and "anointed" with oil. The Holy Spirit in all His actions, and empowering. 5, 6, Oil "poured" on the "parted piece," already baked with oil mingled. Every part of Christ's character holy and in the Spirit. 7, 8, 9, Fitness for food by fire—sufferings in life. Burning on the altar—suffering, and acceptance, a sweet savour. 10, Most holy. How fit should be the priests to feed on the memorial of Christ! 11, No leaven, because sin typified. No honey, because of the "goodliness of the flesh" typified. 12, See ch. 23. 17, 18. 13, Salt, reminding of incorruption and preservation, and the covenant. 14, 15, 16, Note similarity to vv. 1, 2. "Fresh" (rather than green) and "full." Christ was "Cut off" after a short life.

LEVITICUS 3.

The Peace-offering also speaks of Christ. In that the worshipper received his portion after the altar was satisfied, or rather the LORD. Thus reconciliation and fellowship as the result of Christ's work are symbolised.

1, Without blemish—an absolute necessity. 2, The worshipper identifies himself with the offering and its death. 3, 4, He also removes the inward parts, these reminding of Ps. 17. 1-3. 5, But the priest sprinkles the blood (v.2) and presents the sacrifice. 6, Like the burnt-offering there is a descent in value, yet not in holiness. There are degrees of appreciation of Christ's work. 7, 8, 9, 10, The kidneys, seat of natural affections, remind of Christ's delighted love of the Father. 11, No mention of "sweet savour," but "food of the offering." That part was for God, Who delighted in Christ. 12, 13, 14, 15, See remarks on verse 6. 16, All the fat in the Lord's. The best is for Him. Christ, however, was *wholly* acceptable. 17, Given to Israel only. . . Your generations . . . your dwellings.

LEVITICUS 4.

The Sin offering is doubtless alluded to in 2 Cor. 5. 21. All the offerings speak of Christ.

1, A fresh message to Moses. 2, Contrast the "if" of ch. 1. 2, with this "if." "Through ignorance." Presumption not considered. 3, The anointed priest's sin according to the sin of the people. He *should* be as Malachi 2. 7. 4, His identification with the offering. 5, 6, The blood sprinkled seven times in the holy place to cleanse from the priest's defiling sin. 7, All the blood poured out. 8, 9, 10, The choicest for God. 11, Nothing for the repentant offerer. 12, Without the camp (Heb. 13. 11-13). 13-21, Observe the similarity between the sin of the whole congregation and the sin of the priest. Solemn thoughts arise in regard to the failure of one prominent in the Lord's service.

Correspondence from any Believers and Enquirers:—
61 Upton Lane, Forest Gate, E.7.
Phone: Grangewood 4196. No telephoning on Lord's Day.

Printed by NORMAN, HOPPER & Co., Ltd., Boleyn Castle, Upton Park, E.13.

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. 52. Nos. 11 & 12

NOV., DEC., 1952

FREE

SOME OF THE CONTENTS.

	Page
"I will . . . watch"	62
"Nothing bettered"	62
Jesus Christ, Son of David	63
"There is a Lad here"	64
God's Teaching concerning Baptism	65, 66
Inspired Words Inspected	67
Question and Answer	68
Readings and Notes	68, 69
Indexes to Volumes 49—52	70—72

"Thy testimonies are very sure:
holiness becometh Thine house,
O LORD, for ever."

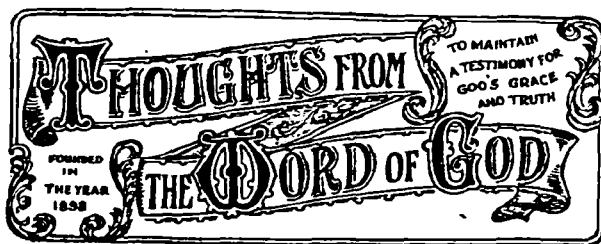
Psalm 93. 5.

"The love of Christ which passeth knowledge."
Ephesians 3. 19.

'Tis grace abounding, matchless grace,
That I shall see my Saviour's face,
Confess the wonder of His love;
That I should have in heaven above
A place reserved and kept for me,
Shall be from sin for ever free.

The love that brought me to His feet,
No mortal mind can ever mete,
Nor human intellect can span
The distance God hath put from man
His sins, to bring to His pure ways
And live for ever to His praise.

A. W. H.



Words of Encouragement.

"And He led them out as far as to Bethany, and He lifted up His hands and blessed them."

Luke 24. 50.

Jesus Christ is Lord. He is also our great High Priest—"touched with the feeling of our infirmities." The priest of old was "taken from among men," and "ordained for men." Being himself "compassed with infirmity," he was able "to have compassion on the ignorant and on them that are out of the way."

How true is this of the Lord Jesus, Who though having no infirmity, yet "was made like unto His brethren, that He might be a merciful and faithful High Priest . . . for in that He Himself hath suffered being tempted. He is able to succour them that are tempted." "Such an High Priest became us." Precious words! His last act on earth was High-priestly. "He lifted up His hands and blessed them" (see Numbers 6. 22-27). 'Tis no marvel that they worshipped, had great joy, and were continually praising and blessing God. He is still the Same. Shall there not be the same fruit in the lives of His saints today?

Poems to Help Christian Experience—194.

"I will . . . watch to see what He will say unto me, and what I shall answer when I am reproved."

Hab. 2. 1.

What shall I answer when I am reproved,
When by His living Spirit God hath moved
Within His words, wherein I meditate;
And so learn somewhat of my inward state?

Do I, as one upon a watchtower, stand
And wait upon the word of His command,
With ear intent and forward-looking eye,
And tarry for the vision from on high?

The vision hath been given, written plain,
That he may run who readeth, and obtain
The crown of righteousness. May I so run,
Obedient to that vision of God's Son.

"A little while, how very little"! Aye,
"And He that shall come will come" in that Day—
It is the Day of Christ—and then shall be
Completed that good work begun in me.

"So run that ye may obtain." 1 Corinthians 9. 24.

Nothing Bettered but rather Grew Worse.

Twelve years suffering! In another case eight, and, yet again, thirty-eight long weary years. And there are similar experiences today. Is there any hope? There was in these cases, and God is the Same today, and can work as He worked then.

Alas, many are unconscious of a still more terrible disease. Call it by whatever name you will, try to shut your eyes to it, avoid thinking of it—if you can—you will be unable to get rid of it. That disease is sin. There is no remedy except one. But that is not only unrivalled, it is a guaranteed cure.

The woman ill for twelve years had tried many means of healing. All had failed. She had paid heavily, and there was no result. She had spent all and reached her last resources. She had no more to offer. All physicians had failed. There was no gleam of hope. She was nothing bettered. Rather she was gradually growing worse. What would be the goal? She was sinking—sinking to death. BUT she came to a new Physician. Could He heal? Would He succeed,—or fail as the others? She sought, she touched, she felt at once the difference, she was healed!

And the expense? Nothing to her. The healing was a gift. It was not that she was gradually a little better, or that she felt or imagined a slight improvement. Everything was changed: there was a newness altogether. The Lord Jesus was the Physician. And He is the only One Who can heal the dread disease of sin today. Nor does He work a mere improvement: in this case He gives a new life. And this "so great salvation" is free, free to the burdened, wearied, hopeless, despairing, seeker. But has it cost nothing? Ah, it has cost more than tongue can tell. But that cost has been borne. The Lord Jesus gave His life blood for sinners. He went through judgment and agony to purchase and redeem a sinner even as I was.

Dear reader, have you tried various ways of getting rid of sin? Have you sought to conquer bad habits? Have you looked to various religions or philosophies or methods, and have they all failed? Are you in despair? There is deliverance. The Lord Jesus has never failed. He can save the most "unlikely." The slave of drink can have the chain broken. The great criminal may become a lowly saint. And the equally lost self-righteous sinner can be brought

(Continued on page 63)

"Jesus Christ, the son of David, the son of Abraham"

Matthew 1. 1.

Why genealogies in the Book of God? What spiritual profit can there be in the study of a list of names? Will it lead a soul to Christ, or will the saint be edified? The answer is, "All Scripture is given by inspiration of God and is profitable for doctrine." In so many parts of the Bible we have a genealogy, here that of the Lord Jesus Christ, The Word Who "became flesh." Surely anything we can learn about Him must be blessed to the soul. Let it be observed that His Name is at the beginning and the ending of this part of the gospel (Matt. 1. 1-16). 'Tis "the book of the generation of Jesus Christ." It is written that saints may have the record and trace the history of all the Lord's ancestors in the earlier part of Scripture. For the Gospel is not a philosophy—a treatise emanating from a human mind. Its roots are in history—in well-attested facts. Yet not mere history. The Lord Jesus lived and died and rose again. "The world passeth away" and all its history will perish, but Christ is "He Who liveth, Who became dead and is alive for evermore." The Crucifixion took place nearly two millenniums ago, but the Lamb That was Slain is worshipped in heaven—"Let all the angels of God worship Him"—and the salvation He then accomplished will be the theme of everlasting praise.

'Tis "the book of the generation of Jesus Christ," for He became a real Man; He came into the world to save sinners and that by dying for them. Hence "He partook of flesh and blood." (Heb. 2. 14).

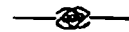
Further, He is called "The Son of David." Hence "He was born King of the Jews." Not born to be King, but KING. What if He were rejected! "Shall I Crucify your King?" asked Pilate. The answer was, "We have no King but Caesar." How solemn and how fearfully fulfilled in their dreadful experiences at the hands of the Kings of the earth! And there is still to come, "the time of Jacob's trouble" (Jer. 30. 7.) when the Antichrist, the last great emperor shall rule over them with rigour (Isa. 14. 3. 4). Ye! "A King shall reign in righteousness" (Isa. 32. 1.) none other than the once-rejected Messiah. Scripture abounds in references and allusions to that time of blessing. The Lord Jesus is "Son of David" (see Luke 1. 32. 33).

Observe, too, the expression, Son of Abraham. The promise to Abraham was, "In Isaac shall thy seed be called." The Divine commentary on

these words is seen in Galatians 3. 16. "He saith not, and to seeds, as of many; but as of one, And to thy seed, which is Christ." The Lord claimed, "Before Abraham was, I AM." Yet is He Abraham's SEED. Likewise is He the ROOT and the OFFSPRING of David. Abraham is particularly marked by faith, and is it not the Lord Jesus Who says, "I will put My trust in Him"? (Heb. 2. 13).

If the title of the Lord Jesus as "Son of David" particularly marks Him out as about to bring blessing to Israel, His title, the "Son of Abraham" designates Him as the bringer of blessing to elect ones of the Gentiles; for to Galatians was it said, "And if ye be Christ's then are ye Abraham's seed and heirs according to the promise."

May the Holy Spirit enable us to appropriate the preciousness of this truth to our souls enjoyment.



Nothing Bettered but rather grew worse

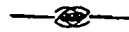
(Continued from page 62)

to self-denying discipleship. The disease is not incurable. Will you not come to Christ? What keeps you back?

You are your own enemy, choosing death, if you do not come.

The woman's touch of faith appropriated the waiting blessing. How real is living faith in a living Saviour. He has grace and time for you, if you feel your guilt, your ruin, and your necessity. You need the Physician, and He is ready: His appointed hours are not limited as those of earth's doctors, and there is no waiting room. His precious word is "NOW." He will tenderly speak today, as of old, "Go in peace, and be whole of thy plague" (Mark 5. 34).

P. W. F.



YOUNG PEOPLE'S COLUMNS

"There is a Lad here"

John 6. 9.

Possibly there were many little lads there, but one was marked out, and so it is now. I don't mind if it is a laddie or a lassie, I want you to feel that you are the very one of whom, and to whom, I am speaking just now. I wonder why the lad was found just where he was in John 6. A large crowd had followed the Lord Jesus, and this boy had evidently gone among them. Possibly his parents were there. I do not know. It may be you read this magazine, and read the Scriptures, because your parents wish you to do so. It is right to be obedient, but I hope you will have a further reason, even love to God, and His precious truth. If you came to a meeting at which I was telling of the Lord Jesus, I might ask, "Is there a lad here only because his parents have come? I long that he may be present because his heart delights to hear of the Lord Jesus." So will you put to yourself a question: "Why am I, 'a lad here,' reading about God's love?" Happy is the boy, and happy is the girl who can say, "I love Him because He first loved me" (1 John 4. 19).

I am so thankful that God takes an interest in those who are young. We need not wait till grown up to be saved. If "there is a lad here" who feels himself a sinner, and who longs to know the Lord Jesus as his own Saviour, I can rejoice to say that my precious Saviour is waiting to welcome such. Some of us can delight to say that we were saved when young, and we wish to lead others to Christ in the days of boyhood and girlhood.

Hence we notice that Andrew (whose name means "man" or "manly") saw the little lad, and there are still those who are older praying for the salvation of children. If any "Andrew" speaks to you about your soul, my dear boy, do not be offhand. Welcome his loving interest. And let the girls be grateful for those who were themselves girls many years ago who are glad to talk with younger ones of Christ. Ah, and elder Christian girls have a wonderful privilege, of becoming different from the world, and of walking with God that they may bring younger ones to Himself.

In John 6 the lad was noticed with his five barley loaves? Do not think of our large loaves, but rather "rolls," and the fish were only little ones. Possibly he had them for himself or for his brothers and sisters. I cannot tell, nor am I anxious to know. What I do know is that they were not worth much, and yet the Lord Jesus Christ was willing to use them. And I wonder

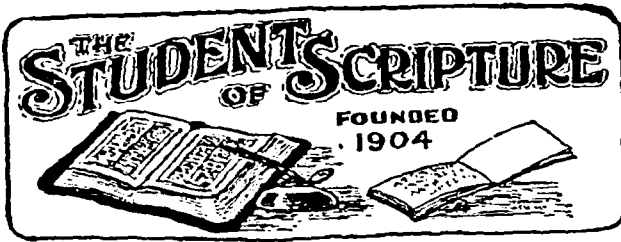
if "there is a lad here" (or a girl), who has something that the Lord can use. All of us can obtain earthly bread, but we cannot have that which is spiritual unless we are first saved. And therefore, our longing is that some who read these lines may feel the burden of sin, and rest on the finished work and poured-out blood of the Lord Jesus, and then be used by Him. A boy can serve God among boys at school, and a girl among girls. Young people can sometimes reach other young people, when older ones cannot. Do not say, "If I am saved, I cannot do anything for the Lord Jesus." It is a wonderful privilege to please Him, and He takes those who are little and weak, and can multiply the "little" that they have. And the girls will remember how God used the captive maid in 2 Kings 5.

But it must be "bread." What I mean is that we must be saved, and seek to do God's will according to His word. For His precious truth is likened to bread. And a young Christian is to seek God's words, regularly, daily, constantly,—and how happily a child of God should welcome all that He has given. Never let a day pass without reading the Scriptures. Ask God to speak to your heart thereby.

It is important to see that all the five loaves, and the two fishes, were brought to Christ. If "there is a lad here" who has His so great salvation let him not keep back anything from the Lord. Love gives all to Him, and is not proud of it. "Barley" seems to remind us of humility, in Scripture. And pride is one of the greatest dangers. If anyone is saved, how can he be proud? For what did we deserve? Nothing. Ah, salvation is by grace. And if "there is a lad here," or a girl, at present unsaved who longs to be saved, I would tell such once more the precious news,—The Lord Jesus has a full and warm welcome for any burdened sinner, young or old.

You're not too young to feel that sin
Will shut you out from God.
Can you His presence enter in
Without Christ's precious blood?
You're not too young to come to Christ.
He welcomes girls and boys:
His poured out blood for such sufficed,
And brings eternal joys.
You're not too young the Lord to know.
To love and do His will:
Saved boys and girls His path can go.
His holy words fulfil.
You're not too young to-day to die:—
What would that mean to you,
Unless to God you are made nigh?
His warnings are all true.
You're not too young to be concerned,
To-day God's voice is heard:
Let not His message still be spurned,
But heed His welcome word.

P.W.H.



God's Teaching Concerning Baptism

(Concluded.)

If any reply that immersion is not convenient, the argument attacks the Lord's authority; to make it an Eastern ceremony is to forget Matthew 28. 19; to say it is dangerous and indecorous, is to impeach the wisdom of God, as well as to deny facts:—though it is humiliating and unattractive, and the teaching of the Lord is emphasized by this very thing. Some will try and turn His reproof by adding that we ought to be particular by immersing in some special place—even as they also suggest as a parallel argument, that we should recline at the Lord's Table. But such an action is **not** part of the "Do This," and He has graciously avoided telling us who are to baptise, and where it is to take place. The river was usually chosen, a lesson in simplicity and publicity. But this was **not** commanded, and we are not told where Cornelius and the Jailor were immersed. With regard to the Lord's gracious prevention of pride in "the administering of a sacrament" (as men wrongly call this typical act), we may remark the frequency of the passive. "They were baptised," not "such an one baptised them;" see in Acts 8, 8, and in 1 Corinthians 1, 14. Paul does not say "I thank God ye were not baptised," but "that I baptised none of you"; any other interpretation opposing verse 13.

Mark 7, 4, is sometimes brought forward to show that baptise means "wash," but something unnecessary and extraordinary is before us and something stronger than verse 3*. Nor do these arrangements seem strange to those who know anything of Jewish ritual. Indeed the "proof-texts" of Christendom only show the weakness of the cause, and thus it must be said that not one passage can be found for either infant baptism or believers' sprinkling, and the methods of argument adopted would support almost any corruption of Romanism.

* The "baptism" of cups and other vessels is indeed mentioned in verse 4, but in the same verse occurs the word "sprinkle" (the first occurrence of "wash"). The word in verse 3 is the ordinary word for "washing." There does not seem to be any suggestion that these three words are synonymous. (Ed.)

And so, dear friend, it may be you have not been baptized! Having found out your error, and being humbled before God on this account, you ask, "Can anything be done?" When Israel entered the land of Canaan they were uncircumcised (Josh. 5). The reproach must be rolled away, and then could follow the eating of the Passover (somewhat parallel with the Lord's Supper). Furthermore, the Lord has not said, as with circumcision, the 8th day—after the heavenly birth. It is hard to say when one is, in sovereign mercy, quickened **from above**. Hence, there is an additional argument for obeying as soon as this word is "gladly received (Acts 2. 41). Some of the witnessing power is lost, but the believer may bless the Lord for the privilege of still following His neglected commandment (see John 14. 15). Let not fear of man, or a desire to avoid loss of reputation bring loss in "that Day." Let there be disciple-like love that God may be glorified. "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1. 9). "He that covereth his sins shall not prosper" (Proverb 28. 13). And so late obedience will not hinder baptism from being "into the forgiveness of sins," for there is sin is the very waiting (though one wist it not, Lev. 5. 17), and the idea of Acts 2. 38 is not that baptism regenerates but that it leads to a sense of forgiveness, and sets forth the same. In like manner, i.e., typically, it saves (1 Peter 3. 21). The symbol is called by the name of that which it symbolizes, and thus—"This is the Lord's Passover," "This is My Body," "We are buried with Him by baptism into death."

Possibly some young believer reads these lines. Dear fellow-saved one, do not let the opinions and differences of men blind you to the Word of God, or make you put off obedience. What a privilege to see this portion of truth when young in the faith, and thus be spared the difficulty of getting free from associations that ignore the solemn will of the Lord in this particular. But perhaps you and others would like to know more of the Divine teaching suggested, for there is much doctrine therein. (Hebrew 6. 2). In baptism we declare (a) the Triunity of God (Matthew 28. 19.) (b) a sinking of self to represent the Lord (into the Name), (c) that from head to foot we are corrupt and deserving wrath, (d) that the Lord is a God of judgment, and (e) that salvation is by the substitutionary work of the Lord Jesus for His people, and not creatures as creatures. The universalism of infant sprinkling, and its ignoring of wrath by the putting aside of immersion, must pain the thoughtful child of God, graciously delivered from bias.

None can say, "Christ died for me," except those who, as helpless sinners rest on His work: this is the teaching of Baptism. Moreover, it shows that (f) all are alike—sinners, and that (g) disciplelikeness is in face of the world and in things unpleasant to the flesh, and a rising to walk in newness of life, and (h) a separatedness from the world (as Abram the Hebrew on the other side of the flood) are solemn necessities. Further it is (i) the request (not answer, 1 Peter 3. 21.) of a good conscience toward God, i.e., a wish to have done with the old things of the old life (2 Corinthians 5. 17), and an asking for the Lord's blessing. And it sets forth (j) a type of baptism in the Spirit (often connected in Scripture), (k) a witness of and plea for the unity of the saints, (l) a testimony that the end of this sinful age of suffering has not come, (m) a willingness to stand in jeopardy every hour (1 Corinthians 15. 29, 30), and (n) a prophecy of resurrection bodily "in that Day" (Roman 6. 5). How precious is the teaching of the Lord; may we not despise it or Him, if, by grace, among His called ones. And let us not imagine that one act of conformity to the Lord's plans is enough. The life must be one of simple devotedness to Him in the Spirit. "Showy dress" and worldly luxuries are buried in baptism, and the pilgrim position is definitely taken. The world may scorn, but the privilege of Christ's friendship is more than compensation. Let there be no wavering, and let there be no fleshly haste or excitement. Let there be a quiet desire to please the Lord in this and in all, for we cannot but consider how great things He has done for us.

Some who read these lines may be unconvinced. Early training and respect for a church, a minister, or a parent may not only hinder simple readiness to follow the Lord's instruction, but dull the sight. Let there be no wish against this truth, dear reader, else you cannot expect the Lord's guidance (James 1. 6-7). Seek a mind of complete submission to the Lord's will, whatever it is! Not from the standpoint of pride, or perfection, but from that of consciousness of failure, and affection, would I emphasise this. If I am wrong in anything I desire always to be put right; but differences should pain us both, for truth is one. Whatever the Lord commands cannot be omitted without loss; and one of us is omitting and speaking against His will, (although, it may be, in ignorance) whenever there is the slightest divergence or controversy. Do not let there be any fear to examine this serious subject, but a real acceptance of what the bare Word of the Lord says, and He will give spiritual results. Let there be prayerful going aside, and in the closed room, with an open Bible, a definite

pleading for light from the Lord, for whatsoever is not of faith is sin, but if any one will do His will, he shall know of the teaching.

And now yet another solemn message. Some may remark, "Well, I was not 'christened,' as men call it, for that is plainly wrong; I was immersed at a chapel, but am hardly sure if I was a Christian, and am convinced I had not a disciplelike condition or motive." Then, dear reader, the absence of a godly motive made the act merely a physical one. You have not been baptised. The Lord speaks of disciples (Matthew 28. 19). But if, though very feeble, you were a believer in the Lord with but little light on His Word, yet seeking to please him, the act was acceptable, for the Lord appointed it for those who had little knowledge, having been just born from above. It may even be that an unsaved one baptised you, but if you were among the Lord's people, and with your motive to obey and glorify Him, you cannot be rightly immersed again. But be prayerfully earnest to know if this was so. Do not be afraid of the appearance of repeated baptism (Acts 19. 5).^{*} Be afraid of grieving the Lord by not being among His immersed ones, and be afraid of every departure from Him. But a healthy conscience will not always be imagining a failure, and going through the observance again and again. Satan will try to lead aside in this and many ways, but if, by grace, we seek the Lord's fellowship (1 John 1. 7), we shall have wisdom from above (James 1. 5), for the Lord is very merciful though we have sinned against Him. Those who read these lines and "know the Lord," are asked to pray that this witness may be the means of salvation to some, and of edification to not a few who have been saved. Those desiring to be immersed are lovingly urged to avoid immersion into a sect or any appearance of this, crippling discipleship. Shall we not seek to realise the Lord's prayer in John 17, and to plead for the unity of 1 Corinthians 1. 10, and to wait expectantly on God for the promised establishment of assemblies after His heart and in accord with His revealed will? Do we not wish to be more **simple disciples**—not taking the name as a sectarian title but illustrating it in our lives at all times, that our Father may be honoured (Malachi 1. 6)?

^{*} The writer of this paper, in later years, doubted whether it could be proved beyond question that a second baptism did take place, as much depends on punctuation. (Ed.).



Faith in God is the (living) fruit of a real knowledge of Himself, with confidence in His Words, and affectionately reverent realization of His love, power, and willingness. P.W.H.

Inspired Words, Inspected.

No. 20

In Whom all the building fitly framed together groweth unto an holy temple in the Lord; in Whom ye also are builded together for an habitation of God through the Spirit. Ephesians 2. 21, 22.

IN (en): "In"; preposition governing always dative case.

WHOM (hoi); Relative Pronoun, looking back to verse 20, "Jesus Christ Himself" (Compare "through Him" in verse 18). "In Christ," or a similar phrase, may be regarded as the keynote of the Ephesians.

ALL (pasa): Adjective, nominative, feminine. Singular, qualifying "building" (also feminine).

THE BUILDING (oikodome): Feminine noun, nominative, from oikos (house) and demo (I build), the ending signifying process. Most authorities omit the article, but some question this omission, and translate "the whole building," and as the ONE temple is the object of the Divine Purpose, this may be correct. On the other hand, if it is rendered, "every building," there is no real contradiction. Every local assembly, which is "a house of God" (1 Tim. 3. 15), is a part of the great whole, the temple, which is approaching completion. It has been suggested that Matthew 24. 1. and Mark 13. 1. 2. illustrate, since the one temple consisted of buildings and stones.

FITLY FRAMED TOGETHER (sunarmologoumene): Present participle, passive; fem. to agree with "building." The only other occurrence is the neuter form in ch. 4. 16. The "body" and the "building" both describe the church. The word is made up from "sun" (together) "armos" (a joint) and "logos" (in the sense of a reckoning, relation, or proportion). The "joint" may refer to carpentry or masonry, so the translation as here or in ch. 4. 16, is quite expressive. It illustrates the unity that should mark the local church, and also its relations with sister churches. That is practice. Doctrinally, it sets forth the work of grace, which has effected a unity—the "one body" and the "one new man." God's purpose is the "one temple." The word may be rendered, "being fitly joined together," for it is a process going on since Pentecost. Cf. 1 Pet. 2. 5, "being built up."

GROWETH (auxei); from "auxano" (I grow, increase); present indicative. Used "agriculturally" in 1 Cor. 3. 6. 7). The noun occurs in ch. 4. 16., and used concerning "bodily" growth. The church is "organic"

not a mere organisation, not a human plan.

UNTO (eis): "into," preposition always governing accusative. The word has also the thought of "with a view to," for the Divine purpose of having a habitation is before us.

AN HOLY (hagion); Adjective, Acc., qualifying "temple" which precedes it.

TEMPLE (naon): from "naos," accusative, masculine noun, (temple, the inner shrine as contrasted with the courts). A dwelling for God Himself.

IN (see above).

THE LORD (Kurios): "Lord," without article, perhaps signifying "Jehovah."

IN WHOM (see above).

ALSO (kai): conjunction.

YE (humeis): personal pronoun, nominative plural. With the verb, the "ye" is emphatic. Not only so, if the word is addressed to Ephesian believers, it would suggest, perhaps, a local church should be a habitation of God.

ARE BUILDED TOGETHER (sunoikodomesthe) ("sun" and "oikos" and "demo," see above) "I build together." Translate, "Ye are being builded together"; the process continues until completion. Pres. Pass.

FOR (eis): Preposition, "into." The thought is "with a view to," purpose and design are suggested thereby. See above for this word.

AN HABITATION (Katoiketerion); Noun, Accusative because following "eis." From katoikeo (I dwell in, take up my abode permanently). This noun is only found elsewhere in Rev. 18. 2.

OF GOD (tou Theou); Gen. Sing. Article and Noun, from "Ho Theos" (The God).

THROUGH (en); lit. "In," preposition governing dative case.

THE SPIRIT (pneumati): no article; noun, dative, from "pneuma" (spirit). The phrase "en pneumati," occurs also in ch. 3. 5., 5. 18., and 6. 18., from which it would appear that the Holy Spirit is referred to in each passage. It is also true that the phrase may be used in contrast with, "in the flesh," spiritual as opposed to carnal. Compare John 4. 24, where in both instances the article is omitted.



Question and Answer

No. 155.

Please explain the words, "For many are called, but few are chosen." (Matt. 22. 14).

Literally the words are, "For there are many called ones, but few elect ones."

The context is important, for the words are those used by the Lord Jesus as the "summing-up" of His parable of the king who made a marriage for his son.

First "servants were sent forth to CALL those having been CALLED, and they were not willing to come." "Again, he sent forth other servants, saying, say ye to those having been CALLED... all things are now ready: Come." (v. 3. 4.). "Then saith he to his servants, The wedding is ready, but they who were Called (having been CALLED) were not worthy. Go ye therefore into the highways, and as many as ye shall find, CALL to the marriage... and the wedding was furnished with guests." (v. 8-10).

Those originally Called were Israel. The invitations were refused, and the nation and its city suffered destruction, in the year 70, just as the Lord predicted.

Then the message was sent forth to Gentiles, and it was welcomed. They were called and grace enabled a response. Even so, there have crept in those who have not on a wedding garment—the robe of righteousness. Such manifest their lack of a change of heart, though often found amongst God's people. (see 1 John 2. 19).

The assurance of having righteousness imputed, upon trusting Christ, is a mark of the elect (chosen ones).

The man who had no wedding garment, as well as the Jews, had heard the call outwardly, but not inwardly. In the one case it was absolute rejection of the gospel, in the other a getting in amongst the saints without having any exercise of heart.

God has His servants who obey the Command of the Lord Jesus, "Go ye into all the world and preach the Gospel to every creature" (Mark 16. 15). Thus the call to repent and believe the gospel is heard by the outward ears. But "As many as were **ordained** to eternal life believed" (Acts 13. 48.). "By grace are ye saved, through faith; and that not of yourselves: it is the gift of God" (Eph. 2. 8.).

The elect seem but "few" compared with the "many" who are "called" and "profess."

"When thou hast eaten and art full, then shalt thou bless the Lord thy God for the good land which He hath given thee: beware that thou **forget** not the Lord thy God, in not keeping His commandments." Deut. 8. 10, 11.

He **blessed** . . . and gave . . . and they did eat, and were **filled**: and they took up of the fragments that remained twelve baskets full . . . Do ye not understand, neither **remember**?"

Mark 14. 19, 20, 16. 9.

Suggested Daily Readings

"IF THE LORD WILL."—NOVEMBER, 1952.

Day	READING		LEARNING	
	Psalms	John	Leviticus	Romans
1	119. 49-56	8. 17-30	4. 20	10. 7
2	119. 57-64	8. 31-46	21	8
3	119. 65-72	8. 47-59	22	9
4	119. 73-80	9. 1-21	23	10
5	119. 81-88	9. 22-41	24	11
6	119. 89-96	10. 1-21	25	12
7	119. 97-104	10. 22-42	26	13
8	119. 105-112	11. 1-29	27	14
9	119. 113-120	11. 30-57	28	15
10	119. 121-128	12. 1-22	29	16
11	119. 129-136	12. 23-50	30	17
12	119. 137-144	13. 1-17	31	18
13	119. 145-152	13. 18-33	32	19
14	119. 153-160	14. 1-31	33	20
15	119. 161-168	15. 1-27	34	21
16	119. 169-176	16. 1-33	35	11. 1
17	120.	17. 1-26	5. 1	2
18	121.	18. 1-18	2	3
19	122.	18. 19-40	3	4
20	123.	19. 1-22	4	5
21	124.	19. 23-42	5	6
22	125.	20. 1-18	6	7
23	126.	20. 19-31	7	8
24	127.	21. 1-25	8	9
25	128.	Acts 1. 1-14	9	10
26	129.	1. 15-26	10	11
27	130 and 131	2. 1-29	11	12
28	132.	2. 29-47	12	13
29	133 and 134	3. 1-26	13	14
30	135.	4. 1-22	14	15

SPECIAL READINGS FOR THE LORD'S DAY.

2. Lev. 5. 4-13. Prov. 28. 13. Matt. 5. 33-37.
Heb. 10. 19-25.
9. Lev. 5. 14-6. 7. Ps. 69. 4. Matt. 5. 23, 24, 6. 12-15.
18. 21. 22. 1 Cor. 11. 27-32.
16. Lev. 6. 8-13. Ps. 134. 1 Cor. 14. 15. 16. 40.
Rom. 12. 1. 2. Rev. 1. 5. 6.
23. Lev. 6. 14-23. Matt. 3. 13-17. John 1. 32-34.
John 6. 48-58. Eph. 5. 2.
30. Lev. 6. 24-30. Ps. 24. 3-5. John 1. 29. 36.
2 Cor. 5. 21. 1 Pet. 1. 15. 16.

Suggested Daily Readings.

"IF THE LORD WILL."—DECEMBER, 1952.

Day	READING		LEARNING	
	Psalms	Acts	Leviticus	Romans
1	136.	4. 23-37	5. 15	11. 16
2	137.	5. 1-15	16	17
3	138.	5. 16-32	17	18
4	139.	5. 33-42	18	19
5	140.	6. 1-15	19	20
6	141.	7. 1-21	6. 1	21
7	142.	7. 22-41	2	22
8	143.	7. 42-60	3	23
9	144.	8. 1-24	4	24
10	145.	8. 25-40	5	25
11	146.	9. 1-16	6	26
12	147.	9. 17-31	7	27
13	148.	9. 32-43	8	28
14	149.	10. 1-20	9	29
15	150.	10. 21-33	10	30
16	Prov. 1. 1-33	10. 34-48	11	31
17	2. 1-22	11. 1-18	12	32
18	3. 1-35	11. 19-30	13	33
19	4. 1-27	12. 1-25	14	34
20	5. 1-23	13. 1-15	15	35
21	6. 1-35	13. 16-37	16	36
22	7. 1-27	13. 38-52	17	12. 1
23	8. 1-18	14. 1-18	18	2
24	8. 19-36	14. 19-28	19	3
25	9. 1-18	15. 1-21	20	4
26	10. 1-32	15. 22-41	21	5
27	11. 1-31	16. 1-18	22	6
28	12. 1-28	16. 19-40	23	7
29	13. 1-25	17. 1-17	24	8
30	14. 1-35	17. 18-34	25	9
31	15. 1-33	18. 1-17	26	10

SPECIAL READINGS FOR THE LORD'S DAY.

7. Lev. 7. 1-10. Mic. 7. 18. 19. Isa. 53. 10-12.
 1 Cor. 5. 7. 8.
 14. Lev. 7. 11-21. Deut. 27. 7. Isa. 53. 5. Eph. 2. 13-18.
 1 Cor. 11. 26-29.
 21. Lev. 7. 28-38. Num. 18. 8-11. Luke 24. 86-47.
 1 Pet. 2. 9. 12.
 21. Lev. 8. 1-12. Heb. 4. 14-16, 5. 1-6, 7. 11-16, 10. 19-22,
 13. 15. 16.

Notes on Memorized Verses**LEVITICUS 4**

20, 21, See notes in last issue. 22, 23, "Through Ignorance." No sacrifice for presumptuous sins. "Or if his sin . . . come to his Knowledge." "Cleanse Thou me from SECRET faults." 24, Personal identification with the sacrifice. "Laying" means "leaning hard". 25, The altar of sacrifice, not the altar of incense. Why? 26, And it shall be forgiven him." Eight times here and in the next chapter. God delights in mercy. 27, "Which ought not to be done." "Man ought to obey God. 28, His sin which he hath sinned (see v. 3). The fact and the act. The sinner cannot be severed from his sin. Hence the need of a Priest and a Sacrifice. 29-35, Repetition, but not vain repetition. God made arrangements to fit all kinds of sinners, and had regard to what

was possible for each to do, whether rich or poor. But sin never was excused and never is.

LEVITICUS 5

Here we have before us the trespass-offering or guilt-offering. It is difficult to distinguish from the sin-offering, and there is a close connexion between the two as will be noticed by the reader in the language used. Perhaps the stress in the sin-offering is on the sin, whilst the trespass-offering is rather on the guilt of the sinner. The Lord Jesus died for "sins" and "sinners". 1, Knowledge of evil renders one responsible (cf. ch. 19. 17). 2, The touch of defilement. "Evil communications corrupt good manners." 3, Unclean and yet not knowing (Ps. 19.12.13). 4, Failing to keep a promise. All these make one guilty. "when he knoweth" (Rom. 7.7). 5, Confession. "He hath sinned in that." God wants open-ness of heart toward Him. 6, A choice of animals "for a sin and offering" (see remarks above). 7, Provision for the poor. No excuse. 8-10, Yet fuller details given in this case. 11, The need of the very poorest met. God is gracious. 12, No mention of sweet savour. "It is a sin-offering". 13, "And it shall be forgiven him." Precious declaration of God through the mouth of the Priest. 14, And the Lord spake unto Moses." A fresh section begins here (see ch. 1.1, 4.1, 6.1). 15, "The holy things of the Lord". Those before-mentioned are personal failures in every-day life. Notice a "ram", a larger animal. Accompanying was a restitution for the harm done. The priest to decide, the sanctuary the standard. 16, Adding a fifth part makes six parts, suggesting completeness. The Lord Jesus both took away sins and provided righteousness. 17, Breaking Divine commandments. "If he wist it not, he is guilty." How sinful is sin! 18, "Thy (the priest's) estimation, not the sinner's own. God knows the extent of sin, and met it fully in Christ. 19, "He hath certainly trespassed against the Lord" (see Ps. 51.4).

LEVITICUS 6

This chapter continues instructions regarding the trespass-offering; then follow the "laws" of the offerings, amid which the day of Aaron's anointing is mentioned. 1, Words denoting a fresh section. 2, Lying, prevarication, and false swearing, and untrustworthiness (cf. Eph. 4.28-32). 4, Confession and restoration. 5, A fifth part (see previous chapter). 6, But a sacrifice needed also that, 7, there may be atonement and forgiveness. 8, Re-iteration. So necessary for failing men (cf. Phil 3.1). 9, All night until the morning. The One Sacrifice ever fragrant, will be even so until the morning of "That Day". 10, Holy garments for holy service. 11, Outside the camp to a clean place. Ashes not bodies (see Ps. 20.3. margin) for the whole went up as a sweet savour to God. 12, "Every morning". Saints should have something for God each morning. 13, "Never go out". Christ's sacrifice hath perpetual value before the Father. 14, Before the Lord, before the altar." 15, God's portion first, then, 16, His servants' (see Matt. 6.33). 17, No leaven—for sinlessness is symbolised. "Most holy. 18, Only males, and those to be holy ere touching. 19, A fresh section (see above). 20, They (anointed ones) shall offer. 21, With oil, a symbol of the Spirit. 22, 23, Wholly burnt and none eaten. The Lord would have the priest realise His pre-eminence and that what symbolises His Son is wholly for Him. 24, A fresh emphasis. 25, The Burnt offering precedes the sin-offering. Christ's acceptance by the Father, yet His sacrifice needed for our sakes. 26, The servants' need met from the altar (see Heb. 13.10).

Subject Index to Volumes 49 to 52

	Vol.		Vol.
Abraham—page 47	49	Garments, White, and Head anointed—page 57	52
"Acts" in relation to Israel's history—page 39	52	Gathering of Sticks—page 28	52
"All things are yours"—page 50	51	Glory over me—page 54	51
"A man in Christ"—page 51	49	Glory—page 54	51
Ants. "Wise, made wise—page 40	49	Go and See—page 70	49
Ark, Living Things in the—page 40	51	Good man, a—page 14	51
Armed Truce—page 31	49	Gospel, Dynamics of the—page 17	49
Ass, The Wild—page 52...	52	Gospel of the Glory of Christ—page 58	49
Awaked, the Child is not—page 16	49	Gospel, suitability of the—pages 17,29	52
		Gospel, What is the—page 10	51
Bad Water and Barren Ground—page 64	51	Grace, Mercy, and Peace—page 38	49
Baptism, God's Teaching on—pages 53,65	52	Graveside addresses—page 39,51	50
Beaten Work—page 63	50	" " —page 27	51
Beggars and Diggers—page 28	49	Great Goodness—page 62	51
Be Instant—page 39	49		
Blood, The Precious—pages 56,68	50	Head Covering in prayer, Sisters'—pages 6,32	49
Books, The Book of—page 64	50	He brought me—page 32	52
Both to exhort and to convince—page 39	49	Heart and a heart, A—page 59	50
Buy—page 11	52	He paid the Fare—page 40	50
		Heward, Percy Weston—page 27	49
Child is not awaked, The—page 16	49	Holy Spirit, Sin against the—page 58	52
Come and See, Go and See—page 70	49	Home, a Scriptural—page 20	52
Coming of the Lord—page 69	50	How much did it cost?—page 23	49
Conies, Wise, made wise—page 52	49	Humbling and Exalting—page 63	49
Converted, Are you—page 11	49	Hundred and Forty-four Thousand—page 58	51
Creation, A new—page 62	49		
Creation, The new—page 46	52	Ideal and Actual—page 59	49
Creator, a Faithful—page 38	52	If by any means I might attain—page 68	49
Credulity of Unbelief—page 56	52	I have no time—page 59	51
Cross, Christ's words on the—page 11	49	I lift up my soul—page 27	52
		Impotent Man, The—page 22	52
Death in the Millennium—page 34	52	Inspired Words Inspected—pages 43,55,67	49
Death, The Second—page 46	52	" " " —pages 7,19,31,43,55,67	50
Deity of Christ—pages 17,29,41,53,65	50	" " " —pages 19,30,43,55,67	51
" " " —pages 6,17,29,41,53,65	51	" " " —pages 6,19,30,43,55,67	52
" " " —page 5	52	Instant, Be—page 39	49
Devotedness to the Lord—page 63	51	Israel's History, "Acts" in relation to—page 39...	52
Diggers and Beggars—page 28	49	I thought—page 33	52
Dove and Raven—page 52	51	I will . . . be enquired of—page 6	50
Draw me, we will run after Thee—page 6...	51	I will come again—pages 9,21,33,45,57,69...	51
		I will not leave thee—page 38	50
Ecclesiastes—page 5	49		
Elijah's desire to die—page 33	52	Jealousy of God, The—page 21	52
Encouraged—page 26	49	Jesus Christ, Son of David . . of Abraham—page 63	52
Eternal Life, Did Old-time Saints have—page 39	51	Job's Sufferings, The climax of—page 56	52
Exhort and Convince—page 39	49	Jonah—page 40	50
		Joseph, a beloved Son—pages 9,21,33,45	49
Faith—page 35	49	Joshua the High priest—pages 10,22,36	50
Faith, What is—page 32	50	Judgment, The realisation of—page 6	51
Faith a Substance, a Proof—page 8	51		
Faithful Creator—page 38	52	Kingdom that now is, The—page 7	49
Faithful Message (Poem)—page 15	51		
Faithfulness of God—page 2	51	Lamb, Worthy is the—page 52	50
Family of God—page 31	51	Lawlessness, The Mystery of—pages 8,15	52
Filled—page 70	50	Least in the Kingdom—page 42	51
First Born, I will make Him My—page 8	49	Leaves—page 16	52
First Commandment—page 27	49	Let not that man think—page 19	49
Flowers—page 4	52	Lift up now thine eyes—page 34	49
Foreseeing the Evil—page 36	49	Lifting up the soul—page 27	52
Former Days—page 62	50	Locusts, Little things made wise—page 64	49
Found of Him in peace—page 27	50	Lord's hand, the—page 26	50
Friend of the Bridegroom—page 22	51	Lord's work, the—page 3	52
Fruit—page 56	49	Lose his own soul—page 20	50

THOUGHTS FROM THE WORD OF GOD

71

	Vol.		Vol.
Make room for the children (poem)—page 35	51	Security, Eternal—page 34	49
Mammon—page 30	50	Seed shall serve Him, A—page 8	50
Man in Christ, A—page 51	49	Seeing and Knowing—page 8	49
Master, A new—page 28	50	Shadows—page 4	51
Matthias, Was he rightly chosen?—page 18...	50	Sin against the Holy Spirit—page 58	52
Mediator is not of one, A—page 3	51	Sincerity—page 9	50
Melchizidek—pages 57,69	49	Sin Offering, The—page 47	51
" —pages 21,33,45,57	50	Sirs, Ye are brethren—page 63	51
Men who passed over, The—page 18...	49	Sisters in the Assembly—pages 6,32	49
Mercies, The Lord's—page 50	50	Slow to anger, Ruling the spirit—page 59	49
Mercy of our God, the tender—page 38	51	Snow—page 28	51
Milk and Strong Meat—page 7	51	Spared not—page 34	51
Millennium, Death in the—page 34...	52	Spiders, Little things made wise—page 4	50
Ministering to them—page 20	49	Sticks, Gathering—page 28	52
My Beloved Spake—page 20	51	Strong Meat and Milk—page 7	51
My Firstborn, I will make Him—page 8	49	Strong Young Men—page 66	50
Mystery of Lawlessness—pages 8,15	52	Suitability of the Gospel—pages 17,29	52
		Sympathy—page 3	49
Naaman—page 33	52	That He my abide with you—page 20	50
Name of the Lord, the—page 27	50	The Lord's Hand—page 26	50
Names—page 40	52	The Lord's Work—page 3	52
Need . . . Nothing lacked—page 2	50	The Precious Blood of Christ—page 56...	50
New Creation, The—page 46	52	There is a Lad here—page 64	52
New Master, A—page 28	50	They which do. They that are—page 44	49
"Not" in Romans 4,19 Col. 2,18—page 7...	49	Things most surely believed—pages 29,41,65	49
No more—page 54	51	" " " —page 5	50
Nothing lettered . . . grew worse—page 68...	52	Thou and thy house—page 36	50
Nothing out of place—page 32...	51	Thy words were heard—page 3	49
		Times, Understanding the—page 15	49
O give thanks unto the Lord—page 32	49	Touch Me not—page 42	51
Oil that was multiplied—page 51	51	Truce, An armed—page 31	49
Ointment and Garments—page 57	52	Truth or Triumph—page 3	50
One-sided—page 22	49	Unbelief, Credulity of—page 66	52
Paradise—page 44	50	Understanding the times—page 15	49
Parents and Children—pages 3,15,46	50	Unjust Judge, The—pages 46,56,70	51
Passed over, The men who—page 18	49	Vengeance, Day of, and Days of—page 68	51
Path of the just—page 20	49	Walk of the Believer—page 17	49
Patience and comfort of Scriptures—page 50	49	Washed and Dressed—page 16	51
Patience, her perfect work—page 2	49	Water, Bad, at Jericho—page 64	51
Pearls before swine, Casting—page 58	52	We faint not—page 32	49
Poems by E. K. (second page of each issue)		We have an altar—page 10	52
" " A. W. H. (first page of each issue)		Werner, H. A.—page 15	50
" " P. W. H.—pages 8,9,10	49	Whence camest thou? Whither?—page 46	49
" " S. J. D. (Lebanon)—pages 20,25	49	Whence is this to me?—page 51	51
" " " —page 8	51	Where fell it?—page 4	49
" " " —pages 3,18	51	Where two ways met—page 16	50
Praise—page 8	49	Whither is thy Beloved gone?—page 45	52
Prayer—page 19	49	Why should God condemn me?—page 46	50
" A Lesson on—page 15	51	Widow and her Adversary, A—pages 46,56,70	51
" The Disciples'—page 58	49	Wild Ass, The—52	52
Pray for us—page 20	52	Will ye also go away?—page 14	50
Preaching—page 34	50	Wilt thou be made whole?—page 22	52
Pride—page 63	49	Wine—page 63	50
Priesthood of Christ—page 68	50	Wishing—page 10	49
		Words of Christ on the Cross—page 11	49
Raven and Dove—page 52	51	Words of Encouragement	
Religion—page 44	52	(see second page of each issue)	
Resurrection, If . . . I might attain—page 68	49	Worthy is the Lamb—page 52	50
Root of Bitterness, Any—page 66	51	Wrath of God (Poem)—page 23	51
Rosenberg, Paul—page 9	50	Young Men, Strong—page 66	50
Sabbath, Reasons for not Keeping—page 41	52	Zechariah 7—pages 42,58	50
Saints—page 14	49		
Samaritan, the Kind—page 51	51		
Satan, his desires and devices—page 31	49		
Second Death, the—page 46	52		

SCRIPTURE INDEX TO VOLUMES 49 TO 52

	Vol.	Page		Vol.	Page		Vol.	Page
Genesis—13,14	49	34	Daniel—1 & 6	49	60	Acts—1.15.26	50	11
16.8	49	46	6, 7 & 8	49	72	2.5	50	70
24	51	15	8, 9 & 10	50	12	7	50	54
Exodus—8,9	50	54	10	50	24	8	50	34
15,21	52	14	10.12	49	3	14	52	44
Leviticus—1	52	47	Hosea—1, 2, 3, 6 & 7	51	36	26,22	52	26
2, 3 & 4	52	60	8, 10, 11, 12 & 13	61	48	Romans—1.16	49	17
4	51	47	13 & 14	51	60	4.19	49	7
23	49	10	Joel—1 & 2	50	24	9.3	50	11
Deuteronomy—29.18	51	66	3	50	36	16.25-27	50	7
Joshua—2	49	18	Micah—7,5	49	31	1 Corinthians—3.10	52	34
2 Kings—4.7	51	51	Habakkuk—3	51	60	3.21	51	50
4.8-37	49	16	Haggai—1 & 2	51	72	4.13.14	51	55
6.1-7	49	4	Zechariah—3	51	60	8	49	8
1 Chronicles—12.32	49	15	4 & 5	50	10	11.1-16	49	6
Job—19.13-27	52	56	5	50	22	14.32.40	49	6
Psalms—22.30	50	8	7	50	36	2 Corinthians—3.2,3	49	67
26.1,2	52	27	8	52	8	4.1.16	49	32
34.8	50	23	12	50	42	5.6.7	50	51
86.4,5	52	57	14	50	58	5.9	49	43
89.27	49	8	Malachi—1, 2, 3 & 4	50	48	6.1-3	52	6
107.1	49	32	Matthew—1.1	50	60	12	49	51
116.6	52	50	6.7	52	63	Galatians—3.20	51	3
119	50	60	11.11	52	58	5.21.24	49	44
143.8	51	12	12.31.32	51	42	6.7-9	52	19
Proverbs—1 & 2	51	27	17.20	52	58	6.16	49	71
2, 3 & 4	52	12	21.14	49	15	Ephesians—2.21.22	52	67
4.18	49	20	Mark—1.31	52	68	4.7.8	52	43
4, 6 & 8	52	24	3.28-30	49	20	4.11.12	52	55
8, 9 & 10	52	36	4.25	52	58	5.18-20	49	44
11 & 12	52	48	6.38	51	32	Philippians—3.11	49	68
16.32	49	59	12.29.30	49	70	Colossians—1.12-14	50	31
Ecclesiastes—9.8	52	57	Luke—1.43	49	27	2.18	49	7
Song of Songs—1.4	51	6	1.58	51	51	2 Thessalonians—2.6-9	51	30
1.4,2.4,3.4	52	32	7.28	51	38	2.13.14	51	67
2.10	51	20	10.35	51	51	1 Timothy—2.1-15	49	6
6.1	52	45	14.11	51	51	2 Timothy—3.16.17	50	19
8.1-3	52	32	16	49	63	4.2	49	39
Isaiah—54.5	52	38	16.9,13	49	28	Titus—1.9	49	39
60-63	49	12	17 & 18, 1.9	50	30	Hebrews—4.12	49	39
Jeremiah—17	49	24	21.22	51	46	5.11.14	49	55
18	49	24	23.31	51	68	9.8	51	7
24	49	24	23.43	49	22	10.19.20	52	30
30 & 31	49	36	24.50	52	62	12.15	52	30
Lamentations—3.22.23	50	50	John—1.39	49	70	13	51	66
Ezekiel—2 & 3	49	8	3.29	51	22	James—1.4	49	10
34	49	8	5.1-16	52	22	1.7	49	2
36.37	50	6	6.9	52	64	5.8	49	19
37 & 47	49	60	9.4	52	2	1 Peter—1.5.6	50	69
			20.17-27	51	42	2 Peter—1.19.21	51	67
						3.14	50	27
						1 John—2.13.14	50	66
						Jude—19.21	50	43
						Revelation—1	51	55
						12.4,5,24,25	51	24
						14.1	51	43
							51	53

Correspondence from any Believers and Enquirers:—61 Upton Lane, Forest Gate, E.7.
Phone: Grangewood 4196. No telephoning on Lord's Day.

Printed by NORMAN, HOPPER & Co., Ltd., Boleyn Castle, Upton Park, E.18.

Please note:

If you need a higher quality of this document, please ask.

Further literature, concerning the Lord, gladly sent (international) to exercised believers for personal perusal, and **passing on** to God's glory, some also in German, Spanish, Russian, Polish, Czech, Roman:

– “*To Testify the Gospel of the Grace of God.*” –

COPIES FREE (as the Lord enables) on application to:

Scriptural literature for Believers

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