

UPLOOK

DECEMBER 1996

O Lord,
I am
THINE;

*Thou hast bought me by Thy blood;
Thou hast called me by Thy constraining voice;
Thou hast won me by Thy grace.*

My soul is
THINE
to adore Thee.

My heart is
THINE
to love Thee;

my body is
THINE
to serve Thee;

my tongue is
THINE
to praise Thee;

my life is
THINE
to glorify Thee;

my eternity is
THINE
to gaze on Thee.



Our Man is In

The American election is history. The bunting is coming down; the posters are disappearing from the lawns; the strident campaign rhetoric is subsiding. The people have made their choice. How will it affect our lives?

Did some U. S. Christians cast their ballots for the incumbent in the recent election? Then surely they must have uneasy consciences about their choice for what ought to be obvious reasons. Probably more Christians voted for the Republican nominee. But do they wonder if they have voted contrary to the will of God when they supported the man whom He sovereignly disallowed?

Some, on the other hand, don't vote. They believe their heavenly citizenship and ambassadorial status makes them "resident aliens," commissioned by their Lord to be non-partisan: "If My kingdom were of this world, then would My servants fight," said our Lord.

But whether or not you believe Christians should vote, we all know we should pray! Paul writes: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved..." (1 Tim. 2:1-4). Notice the kinds of prayer to be offered: supplications, prayers, intercessions, and giving of thanks. Whatever our influence in the voting booth, it is insignificant compared with a visit to the Throne of Grace.

The objective of such requests is "that we may lead a quiet and peaceable life." It would seem that the intent of asking for such is not primarily to give the saints a safe and easy life but to provide an environment that is amenable to the furthering of God's work.

Providing this atmosphere in society is the fiat of God, but Paul also reminds us of our responsibility: our life should be lived "in all godliness and honesty." Godliness seems to refer to that heart attitude in the believer that always moves him to act in ways that please the Lord. Honesty (*semnotes*, gravity) describes that lifestyle that suits a Christian who is at the same time moved to sorrow over the conditions on earth and filled with joy through fellowship with heaven (see 2 Cor.

6:10). W. E. Vine refers to the Greek word as "gravity combined with dignity, with freedom alike from moroseness and from levity."

Beyond our own desire for such a world condition is the far greater desire of God: "For this is good and acceptable in the sight of God our Saviour; who will have (wills) all men to be saved...." Ultimately, it is the longing of God not to reform society but to redeem sinners. We must never lose sight of this, that God loves Democrats as much as Republicans, liberals as much as conservatives, and desires their eternal salvation.

The politicians going in usually disappoint us as much as the ones going out. Christ alone is the believers' true hope. "Our Man is in, and His seat is uncontested." By the unanimous consent of Heaven, the One who was "despised and rejected by men" now sits supreme. Before time began He planned the ages; in the past, He "by Himself purged our sins"; in the present, He upholds "all things by the word of His power" from the place where He sits "at the right hand of the Majesty on high"; as to the future, He is the "heir of all things"; all the while being "the brightness of [God's] glory" (Heb. 1:2-3).

Who is this One who rules the universe? As the Architect of the ages, He is *the First and the Last* of all God's plans. As the Purger of our sins, He is *the Author and Finisher of faith*. As the Upholder of the universe, He is *the Beginning and the Ending* of every divine purpose. As the Heir of all things, He is the *Root and Offspring* of David, the fulfiller of God's prophetic program. As the brightness of [God's] glory, and the express image of His person, "He is *the Alpha and Omega* of all God's revelation to man."

Two thousand years ago the exit polls indicated the Carpenter from Nazareth had lost. Men drove their point home with a lash, a hammer, and a spear. But God had the final say: "Whom God hath raised up...This Jesus hath God raised up...God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:24, 32, 36).

U

FEATURES

JESUS—THE GOD MAN <i>Donald L. Norbie</i>	7
AFTER THE ORDER OF MELCHIZEDEK <i>Henry Law</i>	13
WISE MEN STILL SEEK HIM <i>Poem</i>	15
HIGH PRIEST AND ADVOCATE <i>Arno C. Gaebelein</i>	17
THE OFFICIAL GLORIES OF CHRIST <i>F. McConnell</i>	20
OUR REFUGE IN CHRIST <i>Mark Kolchin</i>	22
WHITHER WILL THIS MAN GO? <i>James H. Snowden</i>	25
THE SON <i>William A. Thompson</i>	27
THE COMPASSION OF CHRIST <i>D. L. Moody</i>	29

DEPARTMENTS

EDITORIAL	2
FRONT LINES	4
WHAT'S GOING ON?	6
HEROES	9
BOUQUET OF BLESSINGS	12
LIVING ASSEMBLIES	16

UPLOOK

(USPS 620-640)

Founded in 1927 as *Look on the Fields*,
is published eleven times per year by



UPLOOK MINISTRIES
813 North Ave., N.E.
P. O. Box 2041
Grand Rapids, MI 49501-2041

POSTMASTER:
Send address changes to:
UPLOOK
P. O. Box 2041
Grand Rapids, MI 49501-2041

ISSN #1055-2642

Printed in the U. S. A.

© Copyright 1996 Uplook Ministries

Periodical postage paid at Grand Rapids, MI.

UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor, J. B. Nicholson Jr., and the authors take responsibility for materials published. For any blessing which accrues from this publication, to God be the glory.

UPLOOK is copyrighted solely for the purpose of maintaining the integrity of the material. It is not intended to limit the proper use of articles contained in the magazine. Please include the words: "UPLOOK magazine, by permission" on photocopies made for personal use. For large quantities or other purposes, contact UPLOOK.

Please enclose a self-addressed, stamped envelope with all unsolicited material.

News items must be submitted at least two months in advance of issue requested. Selected news items will be carried for two issues (if time permits). The editor reserves the right to determine those items best suited for the magazine. Editorial decisions are final. Black & white photos preferred but color photos accepted. Please enclose a self-addressed, stamped envelope for photos you wish returned.

Uplook Ministries is a tax-exempt corporation looking to the Lord to provide for the needs of this ministry. This magazine is sent freely to those who request it, but evidently is not freely produced. Donations should be made payable to "UPLOOK" and sent to:

U.S. donors:

Canadian donors:

P.O. Box 2041
Grand Rapids, MI
49501-2041

P. O. Box 427
St. Catharines, ON
L2R 6V9

Contributions may also be made using your *Visa* or *Mastercard*. When you write, please include your card number and expiry date and the amount in US currency that you wish to donate. Receipts are issued for all donations received and are valid for tax purposes in the United States and Canada.

Be sure to enclose your former address label when sending a change of address. Please let us know of changes six weeks in advance.

Front Lines

MEN'S BIBLE STUDY

A Men's Bible Study Seminar is scheduled for Jan. 6-10, 1997 at Camp Horizon in Leesburg, FL, with speaker Bernard Osborne from Wales. The topic is the book of Genesis. The format is a very intensive four days of Bible study. The days are long, the sessions enjoyable yet rigorous, and are most profitable to those serious about mastering the Word of God.

Registration fee (\$35.00) goes toward covering the costs of the meals and room. For registration information, contact Larry Price:

Men's Bible Study
P.O. Box 396
Eustis, FL 32727-0396

MEETINGS IN NEW BRUNSWICK

The Saint John and Moncton (NB) assemblies plan, in the will of the Lord, to have special ministry meetings with J. B. Nicholson Jr. (MI). The meetings are slated for Jan. 15-17 in Saint John and Jan. 18-24 in Moncton. Contact: Bill Swan (Moncton) at (506) 859-0090 or Steve Budd (Saint John) at (506) 847-4303.

FAMILY RETREAT

Families are encouraged to plan a weekend at Camp Iroquima, Feb. 7-9, 1997. The expected speaker is Mark Kolchin (NJ). Activities and special meetings planned for the children. To register or inquire further, contact Jim Weisbecker at (717) 967-2577

YOUNG ADULT RETREAT

A conference for serious-minded young Christians on Feb.

28-Mar. 2, D.V. Participants will meet at Little Pine Island in Grand Rapids, MI, for an intensive schedule of general sessions, small-group seminars, prayer and fellowship.

The scheduled speakers for the general sessions are J. B. Nicholson, Jr. (MI) and Ken Hampton (MI). There will also be several seminar leaders. The suggested cost for the weekend is \$30.00 but attendees may pay as they are able. Contact: Brian or Carol Wilson at (616) 742-0195.

WINTER CONFERENCE

The 10th Annual Winter Conference is scheduled to be held at Galilean Bible Camp (ON), February 28-March 2, 1997. Willie Burnett (ON) is the invited speaker. For further information:

James Martin
1761 Rutherglen Cr.
Sudbury, ON P3A 2K4

CRUISE AND CONFERENCE

An Alaska tour and Inside Passage cruise and conference is planned for June 5-16, 1997. Join other assembly believers for a twelve-day tour. You will meet as a group each day to enjoy ministry from Tom Taylor (PA). Port stops are planned for Skagway, Juneau, and Ketchikan.

Reservations are limited. Discounted fares will be applied to those registered by February 7, 1997. For more information:

Mark Kolchin
P. O. Box 305
Lanoka Harbor, NJ 08734



Photo by Jim Cook, Jr./The Times

TORNADO HITS CAMP HOPE

On Thursday, November 7, Camp Hope in Northeast Georgia was destroyed by a tornado. According to local newspaper reports, six buildings were demolished. Emergency officials initially estimated the damage at about \$300,000. Thankfully, only a few people were on the grounds at the time of the storm (a retreat had been cancelled for that time) and there was just one minor injury reported.

Those willing to help in a practical way can send contributions to:

Camp Hope
P.O. Box 3581
Augusta, GA 3094-3581

COMMENDATIONS

Chet Plimpton

The saints of Listowel Bible Chapel commend Chet Plimpton as an able minister of the Word

of God. Brother Chet has been with New Tribes Missions at Durham, ON, for about 25 years during which time he, his wife, and family have fellowshiped at the assembly in Listowel. They are regarded as a godly couple who have raised their family in the fear of the Lord.

Chet is considered an able minister of God's Word and a wise counselor among God's people. He is loved as a brother and overseer and is respected as a servant of the Lord.

Craig Funston

The oversight of the Kamloops Gospel Chapel believe that God has led Craig Funston in a change of status. He has been serving the Lord in a full-time capacity since 1986, during which time he has faithfully helped the assembly in Kamloops as well as other assemblies through camp work, seminar ministries as well as some itinerant preaching.

Craig has been involved with the Kamloops Christian School (KCS) for some time, periodically filling in as a substitute teacher. Recently, KCS decided to develop a bookstore and equipping ministry. Starting in November, Craig began transitioning into his new role at the bookstore and resource center. Effective January 1, 1997, Craig will become part of the full-time staff at the school. Your prayers would be valued.

MINISTRY OPPORTUNITIES

Victory Christian School

Opportunities for full-time ministry as a teacher in the school are available at Victory Christian School. Now in their twenty-second year of service,

RISE UP AND BUILD '97

This holiday season would be a good time to consider your plans for next year. Many Christians told us they were disappointed last year because they couldn't attend the *Rise Up and Build* conference due to family or job commitments.

Lord willing, the dates for the *Rise Up and Build* North American conference are **Dec. 30, 1997 - Jan. 2, 1998** at the Hyatt Regency in Dearborn, MI. Keynote speakers expected are Willie Burnett, Dr. David Gooding, Dr. John Lennox, William Macdonald, and Boyd Nicholson. Approximately 30 seminars are also being planned.

Victory Christian School is a ministry of the Bible Chapel in Saint Louis, MO.

A college degree and experience working with young people are preferred; certification or teaching degree not necessarily required. We anticipate openings for the 97/98 school year at both the elementary and high school levels. Contact:

Stan Vaninger
Victory Christian School
10255 Musick Rd.
Saint Louis, MO 63123-5064
Phone: (314)849-3425 (day)
or (314) 752-3778 (evenings)

Camp Iroquoia

Maintenance/Housekeeping couple needed immediately for year-round camp and retreat ministry. Husband should have some knowledge of all phases of

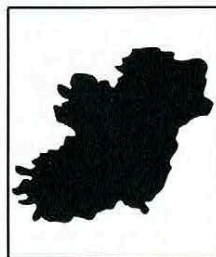
maintenance work—especially carpentry, painting, grounds keeping and light auto mechanics. Wife will be responsible for housekeeping and seasonal camp store management. Applicants should have a love for children and young people, and have a commitment to volunteer service.

Send resume, references, spiritual testimony and a letter explaining why and how God called you to Christian camp ministry. Please forward information to:

Camp Iroquoia
R R#1 Box 176
Hallstead, PA 18822

Ireland Short-Term Missions

Uplink Ministries is pleased to work with Ron Hampton in arranging a 24-day mission trip to the Republic of Ireland this summer.



The purpose is to have 3-4 responsible team leaders and 30-40 qualifying Christians (17 years old or older) spend a two-week period in Irish Catholic communities with existing assemblies to focus on evangelistic outreach. The group would labor in conjunction with the Irish assemblies and their oversight.

The tentative schedule is to arrive in Dublin on May 27 and spend three days in orientation after which the group would divide into teams to concentrate on particular areas with the gospel. A 3-day group tour will conclude the trip.

Call Caroline at (616) 456-9166 for further information.



What's Going On?

HOPE FOR THE HOSTAGES

Wives of the New Tribes missionaries who are being held hostage in Colombia were thankful for a recent opportunity to attend a prayer breakfast where Elizabeth Dole (wife of Bob Dole) was speaking. Since Mrs. Dole is the president of the American Red Cross, the wives asked for help in securing the release of their husbands. Mrs. Dole instructed an aide to assist them. Her office's inquiry to the International Red Cross has raised the level of interest in New Tribes' case. It could cause enough pressure on the Colombian branch to move it to top priority.

This turn of events comes just as a new director of the Colombian branch of Red Cross, who has given cooperation previously unseen, is stepping into position. The Red Cross has contacts with the guerrillas but until now have chosen not to use them. With this encouragement, the wives have written letters to their husbands with the promise that these will be delivered if at all possible. Thank God for His perfect timing in every detail. —*Friends of NTM*

RWANDA'S BABIES

Rwanda's government estimates that 35 percent of the women who were raped during the ethnic slaughter became pregnant. Many had abortions or killed their newborns. However, between 2,000 and 5,000 "children of bad memories" are alive. The mothers who have chosen to care for them must struggle not only with their memories but with social discrimination

against widows and rape victims. Few will ever be able to marry or remarry. —*Pulse*

ZAIRE UPDATE

The women and children from Nyankunde and Bunia have been evacuated to Rethy Academy due to severe political unrest. There are about 70 people there who are trying to get out of the country. While they feel they are safe, their present concern is dwindling supplies.

No incidents have been reported at Tchabi, Itendey, or Lolwa—all the looting was confined to the MAF hangar. Pray for the missionaries involved as well as national believers.

BANKS RE-EXAMINE CLAIMS

In a dramatic reversal, Swiss bankers have agreed to set up an independent commission with Jewish participation to determine what assets still in their banks belong to Holocaust victims.

Swiss Bankers Association Secretary General Jean Paul Chapuis told the World Jewish Congress that the commission will be authorized to retain an independent accounting firm and other experts as necessary to assist in preparing its report.

Chapuis added that the association was deeply concerned that this important issue be approached and concluded in a sensitive, equitable, open, accurate and professional manner.

—*Jerusalem Post*

OLYMPIC UPDATE

The DIME newsletter reports that the office in Atlanta, they

had received 2,879 literature requests, 1,748 of which were from people who made a profession of faith as a result of the evangelistic message in the Olympic booklet, "More than Gold." Praise the Lord for the eternal results of this outreach!

On a similar note, volunteers with Athletes in Action distributed 3,500 copies of the Jesus film in 52 languages during the Olympic Games in Atlanta. Their new goal is to distribute a video to each of the 11,000 athletes expected at the Sydney (Australia) Olympics in the year 2000.

BIBLE BAN

In India, the people demanding removal of a Bible from public display seem to have succeeded. Tiruvalla railway station no longer displays the Malayalam Bible that was kept on display for several years. The passage on display was changed frequently by the brethren who were paying the rent for this facility. This was a source of blessing to many weary travelers. —*Insight India*

WATCHING PROGRESS

Joel, son of George and Nancy Sturm (Albania), was declared inoperable in a hospital in Greece. Having shattered his skull in a fall from their balcony, his brain swelled and the infection spread throughout his body.

The Sturm family was able to come home to Michigan where Joel was immediately admitted to a hospital in Grand Rapids. Still in the States, he is out of the hospital and receiving antibiotics with encouraging results.

U

Jesus—The God Man

Beware those who blithely perform verbal surgery on the Person of Christ. Think in Scripture; don't go a step beyond the revelation given.

Down through the years men have grappled with the mystery of the Incarnation. How could God become man? How can an infinite person become finite? How can the Creator become a part of creation? How can the Almighty compress Himself into the form of helpless babe nursing at the breast of His mother? Was He still upholding the universe by the word of His power (Heb. 1:3) as He was being carried in the arms of Mary? Did He really enter into all the experiences of mankind or was He just playing a role? Did He actually learn things: to read, to write, to hammer a nail straight? What is involved in God becoming man?

Did He possess all of His divine attributes while He walked here on earth? Was He omniscient? Did He really know all things or was His knowledge limited in any area? Was He omnipotent, all-powerful, or was this power restrained in any measure? God is omnipresent; man cannot escape the presence of his God (Ps. 139). Was Christ everywhere, or did He choose to limit His presence to the body of Jesus? These and other questions have stretched the thinking of Christians for centuries.

There is a tendency in some quarters to emphasize the humanity of Christ at the expense of His deity. Some would say that while Jesus lived on earth He had no powers

beyond that of any human. His victory over sin and the devil was by the power of the Holy Spirit. His miracles were done by the Spirit. The same Spirit is available to believers today for the same miracles and victories.

They would quote Jesus' words, "The Son can do nothing of Himself, but what He sees the Father do" (Jn. 5:19, NKJV) and "I can of Myself do nothing" (Jn. 5:30). Does not this emphasize His human weakness and utter dependence on the Father? How then can one say that He is omnipotent? Did not Jesus say of His coming again, "But of that day and hour no one knows, neither the angels in heaven, nor the Son, but only the Father" (Mk. 13:32)? How then can one say that Christ was omniscient?

In connection with this is the teaching concerning the *kenosis* (the emptying) of Christ from Philippians 2. One writes, "The Divine Logos by His incarnation divested Himself of His divine attributes of omniscience and omnipotence, so that in His incarnate life the Divine Person is revealed and solely revealed through a human consciousness" (J. M. Creed, *New Bible Dictionary*, p. 689).

But this goes beyond what the passage states. Here is a personal translation:

Let this frame of mind be in you which was also in Christ Jesus, who existing in the essential form of God, did not deem the being equal with



God something to be grasped and held, By taking the form of a slave, By becoming in the likeness of men; And being found in the outward garb of humanity, He humbled Himself by becoming obedient to the point of death, Even to the death of the cross (Phil. 2:5-8),

What is involved in the "emptied Himself" is defined by the participles following. His humiliation was accomplished not by the subtraction of any of His divine attributes but by the addition of human nature and form. The NIV is too strong when it states that He "made Himself nothing." Christ became man and man was originally made in the image of God. There is a glory about man, even in his fallen state. But it was a humbling step for Christ to leave the glories of heaven for the confines of a human body, to be born in a stable and cradled in a manger.

The Council of Chalcedon met in 451 A.D. to discuss these matters: "Following the holy fathers, we unanimously teach one and the same Son, our Lord Jesus Christ, complete as to his Godhead, and complete as to his manhood; truly God and truly man, of a reasonable soul and human flesh subsisting; consubstantial with the Father as to his Godhead, and consubstantial also with us as to his manhood; like unto us in all things, yet without sin...the distinction of the natures being in no wise abolished by their union, but the peculiarity of each nature being maintained, and both concurring in one person and hypostasis." Thus there was a strong affirmation of the two natures, the human and divine, in the one person of Christ.

Christ affirms His deity throughout the Gospels. He could say, "Before Abraham was, I am" (Jn. 8:58). "He who has seen Me has seen the Father" (Jn. 14:9). He taught "that all should honor the Son just as they honor the Father. He who does not honor the Son does not honor the Father who sent Him" (Jn. 5:23). He argued that King David prophesied the deity of the Messiah to come (Lk. 20:41-44). He allowed Thomas to worship Him and to say, "My Lord and my God" (Jn. 20:28).

J. B. Lightfoot writes in his commentary: "He divested Himself, not of His Divine nature, for this was impossible, but of the glories, the prerogatives of Deity. This He did by taking the form of a servant" (p. 110). There is a holy mystery in this act of compression and self-limitation when the Eternal

God became man. He is just as truly man as He is God. Jesus grew up through the experiences of childhood learning and developing normally. He was not acting out the learning process; it was real (Lk. 2:52). He limited His omniscience in its exercise. The same was true of His omnipotence. He struggled with stubborn wood in the carpenter's shop. His muscles ached with fatigue at the end of the day. He could speak the word and the universe came into being but He worked hard to make a table.

Yet the potential of His divine nature was always there. He could say to Nathaniel, "Before Philip called you, when you were under the fig tree, I saw you" (Jn. 1:48). He could multiply the five loaves and two fish and feed over 5,000 men (Lk. 9:10-17), an amazing act of the Creator. He stood in the midst of a raging storm and quieted the wind and the sea (Mt. 8:23-27). The elements still obeyed His voice as they had at creation.

There are mysteries here but the Scripture affirms that Jesus is as truly God when in human flesh as He was in eternity past. At times He held these powers in check and functioned within the limitations of human frailty. As the perfect Man He was always submissive to the Father. When He said, "I can of Myself do nothing," He was simply stating that He never acted independently of the Father.

But the divine attributes were always present. Attributes belong to the very essence of a person. For God to give up His attributes is to cease to be God. In the desert the Shekinah glory of God was veiled by the brown, leather skins that covered the tabernacle. Similarly, the God-form glory of the Son was veiled by the brown, weathered body of the Carpenter as He tented among us (Jn. 1:14). The glory was there even though veiled; and it could flash forth at times. Peter could say, "We were eyewitnesses of His majesty" (2 Pet. 1:16). We believe that Jesus is truly God and truly man; we believe and we worship.

*Thou Son of God, eternal Word,
Who heaven and earth's foundations laid,
Upholding by Thy word and power
The universe Thy hands have made
We worship Thee, all glorious Lord,
Forever be Thy Name adored!
We worship Thee, all glorious Lord,
Forever be Thy Name adored!*

—Ingles Fleming





Matthew Henry

*Like the
Spartan
babe
whose
cradle was
his
father's
shield, we
can say
that
Philip
Henry
cradled
his son on
his open
Bible.*

Matthew Henry (1662-1714) was born into a model Christian home. When Philip Henry was courting Miss Matthews of Worthenbury, her family objected to the engagement because they did not know much about his background. When told that they hardly knew where Philip was from, she replied, "Yes, that is more or less true; but I do know where he is going and I want to go with him."

On August 24, 1662, a new law, called the Act of Uniformity, took effect. It stated that a revised prayer book had to be used and that all ministers not ordained by the English Church should be defrocked. Philip Henry, with 2,000 other ministers, withstood this act. The result? Branded a "dissenter," he was shut out of the state church as well as the building in which he had been preaching. Philip noted the date as "being the day of the year on which I was born...and also the day of the year on which by law I died."

Quietly, the Henry family moved to a property that they had inherited at Iscoid, in Flintshire, Wales. Matthew was born there that October at a place they called Broad Oak. It was a harsh time of intermittent persecutions, but among those Welsh hills they were insulated from many tragedies. London was decimated by the Plague, was leveled to ashes by the Great Fire, and terrified by the Dutch fleets, but the people of Broad Oak carried on, oblivious of the turmoil.

The Henry home was a peaceful place. Matthew said that he never experienced any rift with his younger sisters, Sarah, Katharine, Eleanor, and Anne. His only brother, John, died at the age of six so that Matthew took on the place of the only son.

Young students came there to learn from Philip and for that privilege they tutored Philip's children. About an aspiring preacher, Philip said he made an arrangement, "I to help him, and he to help the children: the Lord be our speed." While Katy learned to read English, Sarah worked on her Hebrew.

A sickly young Matthew was particularly drawn to language study. At three years of age, he could read from the English Bible. At the tender age of nine, he was studying Greek.

In 1675, the thirteen-year-old wrote, "I think it was three years ago I began to feel concerned, hearing a sermon by my father on Psalm 51:17, 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.' This I think it was that melted me: afterwards I began to enquire after Christ." About that time he took a walk with his father, opened up to him about his anxiety, and there trusted the Lord Jesus Christ to save him.

Educated at home under his father's tutoring until age eighteen, Matthew then went to a newly established "dissenting academy" at Islington where he continued his studies in Latin, Greek, Hebrew, and French.

In 1685, he went to Gray's Inn to study law. His orderly mind liked the schoolwork but he could not see himself as a lawyer. At this time the young student looked for counsel on at least two occasions from the legendary Richard Baxter (1615-1691). Baxter was under a kind of house arrest at the time and was about to spend a torturous 21 months in the Tower of London. This came from the hands of Judge Jeffries, notorious for his part in "the Bloody Assize." Baxter had been found guilty of preaching sedition, was fined £400, and his possessions were confiscated. Until the fine was paid, he was to lie in prison. A last minute clemency saved the 70-year-old from being tied to a cart's tail and whipped through the streets of London.

Matthew was not only influenced by great men, but conspicuously by godly women. Some have belittled him as being a "momma's boy," but I think there is more jealousy than reality to that accusation. We can all wish for the influence and care of a woman like Matthew's mother, as one brief letter shows. "Dear Child, It is much my com-

fort and rejoicing to hear so often from you, and though I have little to send you but love and my blessing (your father being absent), I write a line or two to mind you to keep close with God as I hope you do in solemn, secret, daily prayer...not forgetting what you have been taught...to walk circumspectly in your whole conversation, watching against youthful lusts and evil company, sins and snares from the world and the devil. This is from your affectionate mother."

In 1687, Matthew took a solemn step. "I think I can say with confidence that I do not design to take up the ministry as a trade to live by...no, I *hope* I aim at nothing but souls, and if I gain those, though at the loss of all mere worldly comforts, I shall reckon myself to have made a good bargain.

"I think also I can say with as much assurance that my design is not to get myself a name amongst men or to be talked of in the world. No, that is a poor business.

"I can appeal to God that I have no design in the least to maintain a party or to keep up any schismatical faction. My heart rises against the thoughts of it. I hate dividing principles and practices, and whatever others are, I am for peace and healing. *If my life-blood would be a sufficient balsam, I would gladly part with the last drop of it for the closing up of the bleeding wounds of differences among true Christians.*"

In 1687, he was speaking to a gathering of believers in a home in Chester; the people begged him to stay and tell them more. In May of that year, he gave his full time to preaching and teaching the Word in the style of the Presbyterian Nonconformists of that time. He began there by preaching from 1 Corinthians 2:2 and they received him as an angel of God.

In August of that year, he married Katharine Hardware. It was a happy, though brief, marriage. She died of smallpox after the birth of their first child, a daughter, in February of 1689. He married again in July of 1690 to Mary Warburton. Besides their own children, they would later adopt six of Matthew's nephews and nieces, after his sister and brother-in-law passed away.

Though he sustained shocks and tumult, his life was a study in consistency. The Bible teacher rose each morning at 4 A.M. and after personal devotions he had a time of Bible reading and instruction with family and neighbors. A second family devotional time came each night. His commentary sprang out of

these morning and evening fireside expositions.

He labored from cottage to manor house to the wretched inmates in the nearby jail, nurturing a congregation of 350. After one Tuesday night lecture, Matthew was mugged. When he reached home he wrote in his diary, "8 March, 1713. As I came home, was robbed by four men. The thieves took from me ten or eleven shillings. Have reason to be thankful, First, I who have travelled so much was never robbed before; Second, because, although they took my purse, they did not take my life; Third, although they took my all, it was not much; And fourthly, because it was I who was robbed, not I who robbed."

Henry's thirty books and booklets include: *The Life and Memoirs of Philip Henry*; and *Directions for Daily Communion with God*. His six-volume commentary he titled, *Exposition of the Old and New Testaments*, now commonly called *Matthew Henry's Commentary*, is the most famous Bible commentary ever written, a kind of "Authorized Version" of commentaries. Henry called them "methodized and practical expositions...in plain and homely dress." The commentary owes its fame to its orderly thoughts and devotional emphasis. John Wesley said he often heard George Whitefield preach messages that followed Matthew Henry almost word for word. Whitefield read Matthew Henry's commentary through four times! William Cowper was reading Henry when the poem came to him, "O, for a closer walk with God." Charles Haddon Spurgeon endorsed the classic, "Every minister ought to read it entirely and carefully through once at least." Actually, Matthew Henry never lived to complete it. He died two months after finishing the fifth volume, covering the Gospels and the book of Acts, but he did leave behind his notes, so that a group of thirteen fellow Nonconformists completed the last volume from his manuscripts.

His epitaph reads, "The mysteries contained in the Apostolic Epistles and Book of the Revelation he went to gaze into more closely in heaven."

MATERIALS FOR THIS ARTICLE WERE TAKEN FROM:

Leslie F. Church, *According to Matthew Henry*, Marshall, Morgan & Scott

Alex H. Drysdale, *Religious Reformers*

D. M. Lloyd-Jones, *The Puritans, Banner of Truth*

William Tong, *The Life of Matthew Henry*



Our duty as Christians is always to keep heaven in our eye, and the earth under our feet.

All our knowledge must be in order to practice, for this is the end of all divine revelation, not to furnish us with curious subjects of speculation and discourse, with which to entertain ourselves and our friends, *but that we may do all the words of this law*, and be blessed in our deed.

Samuel, the Lord's prophet, had forsaken Saul, but he thinks he can make up that loss by commanding Ahiah, the Lord's priest, to attend him. It is common for those that have lost the substance of religion to be fond of the shadows of it, as here is a deserted prince courting a deserted priest.

Men that have once broken the fence will wander endlessly.

The Gospel will never save you, if it be not allowed to *rule* you.

Those that will not be *warned* by God's judgments, may expect to be *wounded* by them.

True repentance is never too late, but late repentance is seldom true.

The Word of God is to be a *light*, not only to our eyes, but to our feet, and a *lamp* to our path. We are concerned not only to *perceive* its meaning, but to *receive* its impressions, so as to improve them to some good practical purpose. We must ask not merely, what is this? but what is this *to us*? Enquiry of this sort I aim to answer. When by critical explication of the text, the stone has been rolled away from the well's mouth, still, to many who would drink, "the well is deep, and they have nothing wherewith to draw." Some such may find a bucket here, or water drawn to their hands. Pleased shall I be with this office of the Gibeonites, to draw for the people out of these wells of salvation.

True repentance is both *from* sin and *for* sin.

We are to consider the *end* of sin that we may avoid its *beginnings*.

God's bounty leaves room always for man's duty.

To be angry at nothing but sin is the way not to sin in anger.

To render evil for evil is brutish, and evil for good is devilish; to render good for good is human, but good for evil is Christian.

U

GOOD MORNING, LORD

PRAYER AND PRAISE IN THE
TWILIGHT OF MY LIFE

by George A. Kirk, Jr.

A devotional book to be used at the beginning of each day, *GOOD MORNING, LORD* is not designed to take the place of regular quiet time with the Lord, but rather to enhance it. These concise meditations have excellent gospel content, and make an ideal evangelistic tool.

Herman Luhm read the book and wrote, "I was reminded of a word that John Newton coined for the title of a book he authored. He called it 'cardiphonia,' or 'the utterance of the heart.' Is not this what we find in *GOOD MORNING, LORD*: George's cardiphonia?...May it be a tool in His hand to bring us near to the heart of God." 218 page paperback, \$7.00 US

Available from Gospel Folio Press or:

Mrs. George Kirk
100 A Fourth Street
Terra Alta, WV 26764
Phone (304) 789-2825

Christ Jesus—Who is He?



Jesus is the Christ of the distressed, the Comforter of him who sorrows, the Burden Bearer, the Hope of the one who has failed. But He comes again when the skies are bright, when successful effort draws toward the goal, and demands of us, "Lovest thou Me more than these?"

—Charles A. McConnell

*The duration of heaven is the eternity of Jesus;
The light of heaven is the face of Jesus;
The joy of heaven is the presence of Jesus;
The melody of heaven is the fellowship of Jesus;
The theme of heaven is the glory of Jesus;
The employment of heaven is the worship of Jesus.
The fullness of heaven is Jesus Himself.*

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us.

Romans 8:34

*WHAT CHRIST IS TO US
The Shield from every dart;
The Balm for every smart;
The Sharer of each load;
Companion on the road.*

*The Door into the fold;
The Anchor that will hold;
The Shepherd of the sheep;
The Guardian of my sleep.*

*The Friend with Whom I talk;
The Way by which I walk;
The Light to show the way;
The Strength for every day.*

Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Philippians 2:9-11

*Never a heartache and never a groan,
Never a teardrop and never a moan,
Never a danger but there on the throne
Moment by moment He thinks of His own.*

When Jesus comes, the shadows depart.

—FROM AN

INSCRIPTION IN A GARDEN

*The Source of my delight;
The Song to cheer the night;
The thought that fills my mind;
The Best of all to find—is Jesus!*

Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.

Hebrews 7:25

Charles Lamb was once discussing the greatest literary characters of all time when the names of both William Shakespeare and Jesus Christ were mentioned. "The major difference between the two is this," said Lamb, "if Shakespeare entered this room we would all stand in honor and respect. If Jesus Christ were here, we would all bow in worship."

—G. S.

MY ALL IN ALL

*Jesus is before me,
He will be my Guide;
Jesus is behind me,
No ill can e'er betide;
Jesus is beside me,
To comfort and cheer,
Jesus is around me,
So why should I fear?*

*I love to hear my Lord well spoken
of, and wherever I see the print of
His shoe in the earth, there I have
coveted to put mine also.*

—John Bunyan

*The Lord has turned all our sunsets
into sunrise.*

—CLEMENT OF ALEXANDRIA

*No one else holds or has held the place in the heart of
the world which Jesus holds. Other gods may have been
as devoutly worshipped; no other one has been so de-
voutly loved.*

—John Knox

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

Hebrews 4:15

After the Order of Melchizedek

Melchizedek. Do we ask his lineage? It is shrouded in a veil which we may not pierce. Do we seek the morning of his days? His sun never rises. Do we seek the evening of his life? His sun never sets. He only appears in full-blown stature, and in meridian blaze. Can this be merely man?

Melchizedek, king of Salem, brought forth bread and wine, and he was the priest of the most high God" (Gen. 14:18). The first war which darkens history's page is ended. Abraham is moving homewards, crowned with success, laden with spoil. Suddenly a scene breaks on us, marvelous in what it reveals, marvelous in what it conceals. A personage, who is all wonder, stands on the stage of Scripture. Melchizedek bids us mark him well. He is high in earthly dignity, for he is Salem's king. He is high in holy function, for he is the priest of the most high God.

Do we ask his lineage? It is shrouded in a veil which we may not pierce. Do we seek the morning of his days? His sun never rises. Do we seek the evening of his life? His sun never sets. He only appears in full-blown stature, and in meridian blaze. So obscure is he in sublimity, so sublime in obscurity, that it is no surprise to hear the question: Can this be merely man? He comes forward with neither empty hand nor silent lip. He strengthens the patriarch with refreshment for the way. He adds, too, the greater strength of blessing in the Name of God. Abraham owns the claim to reverence and to homage. He presents a tenth part of all. Such is the record.

But Scripture does not pause here. It teaches us that all these lines of mystery are lineaments of the Lord Jesus. It shows in this stately person, no doubtful glimpse of the glories of the office of the Lord. It tells us in distinct phrase, He is made "like unto the Son of God" (Heb. 7:3). The news is often repeated, that Christ is "a priest forever after the order of Melchizedek." Thus faith, which only lives looking unto Jesus, sits at His feet in holy, happy musings, and finds the cheering of full gospel rays.

BEHOLD MELCHIZEDEK!

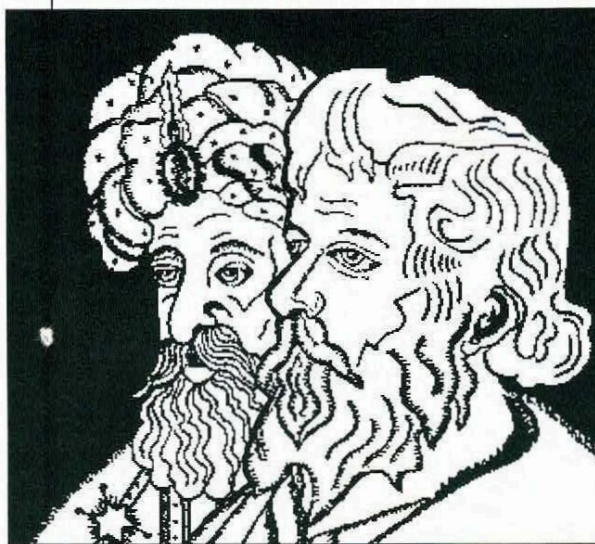
In wise purpose his descent is hid far beyond our sight. So, too, clouds and

darkness mantle the first rise of the Son. He is by eternal generation, the co-eternal Son of the co-eternal Father. But who can grasp such mystery? He, who begets, precedes not the begotten. He, who is begotten, is not second to the parent cause. This truth is a boundless ocean. Let us meekly stand on the shore and marvel. But let us not repine, that we cannot fathom what is fathomless. This truth hides its lofty summit in the heaven of heavens.

Let the poor worms of earth repose in reverence around the base. But let them not venture to climb the giddy heights. To know God's essence, we must have God's mind. To see Him as He is, we must be like Him. To span the length of His nature, we must have His infinitudes. To survey His amplitudes, we must sit as compeers on His throne.

We read, and are assured, that the Lord Jesus, by eternal birth, is very God of very God. But while we cannot dive into the depths, we bathe our souls in the refreshment at the surface. For it follows that He is sufficient to deal with God and satisfy God, and thus to save His people to the uttermost.

We cannot see Melchizedek's cradle but we distinctly see him as man on earth. Eyewitnesses heard Jesus give testimony that He,



too, has tabernacled in our clay, and thus was qualified to shed His lifeblood as our Ransom.

In Melchizedek we find neither first nor latest hours. Here, too, is the Lord Jesus. His age is one everlasting day. From eternity past to eternity to come, His being rolls in one unbroken stream. Before time was, His Name is, "I AM THAT I AM." When time shall have run its course, His Name is still "I AM."

Does such greatness fill you with tremblings of awe? Do you sigh, How can I draw near? How can I cast myself into His arms? Behold Him! His eternal being is eternal love. He never lived, He never will live, except with His people engraved on His heart, and spread before His eye. "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Zion's walls are continually before Him, immeasurable in tender grace.

Melchizedek: how mighty is this name? He that utters it, says, King of Righteousness. Who can claim that title in its full purport but the Lord Jesus? What is His person, what His work, but the glory of righteousness? Since Adam fell, earth has seen no righteousness apart from Him. But His kingdom is first righteousness, then peace (Rom. 14:17). There is a throne in it righteously erected to dispense righteousness. All the statutes, decrees, ordinances, every precept, every reward, every penalty, is a sunbeam of righteousness. Each subject is bright in royal robes of purity—each wears a crown of righteousness (2 Tim. 4:8). Each delights in righteousness, as his newborn nature.

MELCHIZEDEK WAS A LOCAL MONARCH

His city was graced with the name of Salem, which is Peace. The war which stalked through the land did not trouble these tranquil citizens. Here again we have the sweet emblem of the Lord Jesus' blissful reign. His kingdom is one atmosphere of peace, one haven of undisturbed calm.

Heaven is at peace with the inhabitants. Sin had rebelled, arousing holy wrath. It had unsheathed the sword of vengeance. It had pointed the arrows of destruction against our world of transgression. But our Lord Jesus cleanses His flock from every stain of evil. He is "the Lamb of God, which taketh away the sin of the world." The eye of God can no more find the cause of enmity. A flood of smiles descends upon the blood-washed kingdom.

The inhabitants are at peace with Heaven. Sin had

filled them with hatred of God's holiness, dread of God's avenging arm, aversion to God's presence. But the Lord Jesus, by His Spirit, plucks out the heart of stone, and implants a heart of filial love. The one delight is now to draw near to God, to walk by His side, to listen to His voice, to sing His praise.

The inhabitants are at peace within. The sight of the Cross stills each rising storm of conscience and stifles the accusing voice of Satan.

MELCHIZEDEK CALLED TO MOST HALLOWED FUNCTIONS

He is the consecrated priest of the most high God. As king, he sat above men. As priest, he stands before God. This holy office exhibits Jesus. He spurns no office which can serve the Church. The entrance of sin calls for expiation. No sinner can approach a sin-hating God without a sin-removing plea. This expiation can only be by the death of an appeasing victim. The victim can only die by a sacrificing hand. And all which is needed we have in Jesus. Cry out and shout, O happy believer, your "Christ is All."

An altar is upraised. The altar is Christ. No other can suffice. He alone can be the victim which bears His people's sins. A lamb is led forth. The lamb is Christ. None other has blood of merit to exceed man's guilt. Jesus, therefore, God in essence, man in person, extends Himself upon the accursed tree. But who is the Priest who dares approach a superhuman altar? Who has a hand to touch a victim-God? The very sight would shiver man into annihilation. Therefore Jesus is the Priest.

Mark it well, the Lamb has died once and forever. The Priest's work on earth is "finished" once and for ever. The shadows are passed away. The one Priest has entered with His own blood into the holy of holies, having obtained eternal redemption. Will any now speak of priests, and altars, and sacrifices on earth? Let them beware. Let them consider. It is no light matter to trifle with the Spirit's language, and the Names of Jesus. What begins in ignorance may end in death. "*It is finished*," is gloriously inscribed on the Priest's work below.

The Lord Jesus lives and His office lives. Behold Him on the right hand of the Majesty on high. He appears in priestly vesture. The names of His people are on His shoulder, a token that all His strength is theirs to uphold them. The names are on His breast, a token that, while His heart beats, it beats for them. The voice of His pleading ever sounds and ever pre-

vails, "Father, forgive them," and they are forgiven. "Father, have mercy on them," and mercies speed on rapid wing. The incense of His intercession ever rises: "Father, bless them," and they are blessed. "Father, smile on them," and it is light around. With extended hand He takes their every offering of prayer and praise and service. He perfumes all with the rich fragrance of His merits. He makes all worthy in His own worthiness, and thus our nothingness gains great reward.

MELCHIZEDEK MEETS ABRAHAM

Melchizedek meets Abraham with bread and wine. The weary warrior is wayworn and faint. Refreshment is provided. The Lord is very tender regarding His people's need. Awful is the curse on the Ammonites and the Moabites, because they met not Israel with bread and water in the way, when they came forth out of Egypt (Deut. 23:4). Here again we see our great High Priest. With God-like bounty, He presents every supply which our wasted strength and sinking spirits and failing hearts require. The fight of faith is fierce: the journey of life often seems long, but at every step a banquet house is open and His delights are spread before us. There is the solid sustenance of the Word, there are the overflowing cups of the promises, there is the spiritual food of His own body given, of His own blood shed. Our true Melchizedek invites us to draw near. And while we regale in soul-reviving faith, the gracious voice still sounds: "Blessed be [thou] of the most high God" (Gen. 14:19).

The patriarch, in grateful reverence, makes an offering to Melchizedek of a tenth part of all. O my soul, what will you render to your great High Priest? Let your adoring language be:

O Lord, I am Thine; Thou hast bought me by Thy blood; Thou hast called me by Thy constraining voice; Thou hast won me by Thy grace. I am Thine. My soul is Thine to adore Thee. My heart is Thine to love Thee; my body is Thine to serve Thee; my tongue is Thine to praise Thee; my life is Thine to glorify Thee; my eternity is Thine to gaze on Thee, to follow Thee, to hymn Thy Name. But eternity—eternity! Eternity is too scanty for a redeemed soul to magnify a redeeming and eternal Lord Jesus.

U



Wise Men Still Seek Him

As with gladness men of old
Did the guiding star behold;
As with joy they hailed its light,
Leading onward, beaming bright;
So, most gracious Lord, may we
Evermore be led to Thee.

As with joyful steps they sped
To that lowly manger-bed
There to bend the knee before
Him whom heaven and earth adore;
So may we with willing feet
Ever seek Thy mercy seat.

As they offered gifts most rare,
At that manger rude and bare,
So may we with holy joy,
Pure and free from sin's alloy,
All our costliest treasures bring,
Christ, to Thee, our heavenly King.

Holy Saviour, every day
Keep us in the narrow way;
And, when earthly things are past,
Bring our ransomed souls at last
Where they need no star to guide,
Where no clouds Thy glory hide.

—William Chatterton Dix

Unity—Watch It!

The two vital elements of unity are truth and love. Without truth, there can be no unity. Without love, truth cannot be effectively spoken and consequently, no unity.

Unity is not a feeling, but a fact. It was central in the prayer of our Lord in John 17. His desire was that believers should be "one" (Jn. 17:21).

Paul picks up the theme in Ephesians 4 where we are given the fullest explanation of unity in the epistles. He describes unity as "the unity of the Spirit" (Eph. 4:3). It is a significant theme in the New Testament.

Unity among believers is an expression of the work and character of God (Jn. 17:11, 21). The Lord Jesus emphasized in His prayer the oneness of the Father and the Son, and in a startling connection links this to believers in Christ. The relation of the two unities would be suspect if He had not said it. God is one. We are one. This was His prayer.

This unity is a witness to the world. "...that the world may believe that Thou hast sent Me" (Jn. 17:21). Some may conclude that the power of the witness is simply everybody "getting along." That conclusion is questionable as evidenced by the fact that other gatherings of people can demonstrate "getting along" apart from any Christian testimony. There must be more to this witness.

The truth is the essence of "the unity of the Spirit" (Eph. 4:13-15). The Lord Jesus said in John 16:13 that "...when He, the Spirit of truth, is come, He will guide you into all truth..." This is the consistent message from the early apostles through the early church age as seen in all the epistles. Anything that detracts from the truth about the person and work of the Lord Jesus is an enemy of unity.

Unity grows in diversity. Again consulting Ephesians 4 we notice the various diversities contributing to unity. Diversity among men is given as a foundation to the church: apostles and prophets, evangelists, shepherds, and teachers (v. 10), as well as diversity among all believers. Notice Paul's reference to "we" and "us." The force of his argument is a growing body each contributing to growth and development in submission to the risen Head.

The object of unity is maturity. The language

of the apostle is plain. His words in Ephesians 4:12-16 are all expressions of growing, increasing, edifying, and maturing. Maturing in the knowledge of Christ is the unity of the Spirit. This prevents us from being unstable, "tossed to and fro, and carried about with every wind of doctrine..." (Eph. 4:14).

The opposition to unity is division. The apostle spoke to the Corinthians about their division. In their case it was the carnality of being occupied with personalities (1 Cor. 1:12-13). The Romans were warned against those who cause divisions, thus exposing their ulterior motives. They are to be avoided (Rom. 16:17-18). To Titus, the language is stronger. Here the heretic (divider) is to be rejected completely (Titus 3:10). But to the Corinthians, Paul points out that dividers in the assembly, although causing great grief, also give opportunity to confirm the truth. In 1 Corinthians 11:19, he explains that sometimes God allows division in order "that they which are approved may be made manifest among you."

Unity is advanced by speaking "the truth in love." We are exhorted to not only grow in the truth, but cultivate the ability to speak the truth in love. Immaturity and lack of knowledge on the part of new believers can provoke irritation and cause us to act immaturely as well. Speaking the truth in love towards one another is a powerful force against error and promotes growth in fellow-believers. Evil is powerless against love; it never fails.

Unity honors the Lord Jesus and is in harmony with His will. Believers who "keep the unity of the Spirit in the bond of peace" are practically living out the will of the Lord. His interest is in His people knowing more of Him and growing together in harmony around the central truths about Him.

No wonder we are exhorted to "keep the unity," that is, to watch over and preserve it. Only the Spirit can make this unity, but it is possible that we can damage it. Unity never compromises the truth as it grows in loving hearts. Watch it!

U

High Priest & Advocate

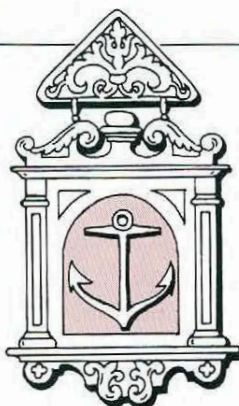
The Lord knows us personally. He saw us before the foundation of the world. He knew us as we wandered in our sins. His loving eyes followed us then. He sought us in His love and brought us to Himself. He gave us His life and dwells in us. And still He labors for us in glory.

The great work which the Lord Jesus came to do was to put away sin by the sacrifice of Himself. This finished work of the cross is the basis of His present and future work. What mind can estimate the value of that work in which the Holy One offered Himself through the eternal Spirit without spot to God! He procured redemption by His death. In His present service and much more in His future ministry, He works out this great redemption.

There is much confusion in the minds of Christians about the present and future work of Christ. Many speak of the Lord now occupying the throne of His father David in heaven. The church, according to this teaching, is His kingdom, which is gradually being enlarged under His spiritual reign until the whole world is brought into this kingdom.

All this is wrong. The Lord Jesus will reign over the earth; He will have a kingdom of glory, righteousness, and peace on earth; the nations of the earth will have to submit to His government—but all this is still to come. It will be accomplished with His visible return to the earth, when He will claim dominion of the earth. But there is a present work of our Lord in glory which is revealed in His Word.

Each believing sinner, saved by grace, is one spirit with the Lord. He calls each by name, like a shepherd calls his own sheep. He said, "I know them." He knows circumstances, trials, difficulties, and temptations.



Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchizedek.

HEBREWS 6:19-20

He know our conflicts and our tears.

THE HIGH PRIESTHOOD OF CHRIST

"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (Heb. 9:24).

Again we read of our Priest in Hebrews 7:24-25: "But this Man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them."

The unsaved have no share in all this. For them the Lord is not the intercessor. He declared this truth first of all in His high priestly prayer, when He said, "I pray for them (the believers); I pray not for the world" (Jn. 17:9).

This was also foreshadowed in the Old Testament. The high priest in his garments of beauty and glory had on his shoulders two onyx stones, and on his breast a breastplate with twelve stones. On both the onyx stones on the shoulder and the twelve stones on the breastplate there were names engraved. These were not the names of the Egyptians, the Jebusites, the Amorites or the Hittites, but the names of the twelve tribes of Israel.

So our High Priest in the highest heaven

carries His own on His shoulders—which typify His power, and on His bosom—which tells us of His love. The fact that the names were engraved on these precious stones also has meaning. If they had been written there, they might be blotted out. They were engraved and could never be erased. It tells out the blessed truth of our security.

Other passages reveal details of the present priestly work of the Lord. "Wherefore in all things it behooved Him to be 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 succor them that are tempted" (Heb. 2:17-18). And "Seeing then that we have a great High Priest, that is passed [through] the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

The first passage tells of the propitiation He made for sins. He suffered, being tempted, the basis of His intercessory service. Chapter 4 tells us how He was fitted while on earth for this great work. While here, He was tempted in all points as we are, apart from sin. From sin within He could never be tempted, for no sin was in Him. He has gone through the trials and sufferings that a man who depends on God is subject to in this world, with the exception of sin. Now He can be a merciful and faithful high priest, entering into all our sorrows and trials and sympathizing with us in our difficulties.

He does not intercede for the flesh—He has no sympathy with sin—but by His unbroken intercession in the sanctuary, He upholds us individually on the path down here. He gives strength to endure. If it were not for that intercession, we all would fall by the way. How often God's people fear troubles and difficulties, losses and bereavements, which might possibly come. But with the trial, with the loss, there comes such a strength to bear it all, and more than that, real joy and songs of praise.

It is because the great High Priest lives and intercedes. He knows all about it; and, in the tenderness of His love and the might of His power, He takes us in His loving arms whenever trials and troubles come upon us. At all times, under all circumstances,

He is our representative before God and thinks of us.

Our enemy is most powerful and intelligent. He knows how to spread his nets. His wiles are subtle. If Satan had his way, he would completely destroy the people of God. If it depended on our strength, we would soon fall. But the Lord knows. His eyes watch the enemy as they watch us.

Peter's case illustrates this perfectly. The Lord saw the old serpent as he moved toward Peter. He knew the cunning plan Satan had conceived to ensnare Peter. But Satan did not reckon with Peter's Lord. Before the plan could ever be carried out, the Lord had prayed for Peter that his faith might not fail. And though Peter denied the Lord, the Lord's gracious intercession kept him through it all.

So it is with us. He prays for us before that foe can approach, and thus we can be victorious in the conflict. Should we stumble and fall, as is so often the case, then He is the great shepherd who "restoreth my soul." How much we owe to this blessed present work of our Lord in glory no one knows. What revelation when we shall look back over our lives and behold what the intercession of the Lord Jesus accomplished for us and for all the saints of God.

Another phase of His priestly present work is recorded in Hebrews 13:15. "By Him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." He presents our spiritual sacrifices to God. Our worship, our praise, and our prayers are all imperfect, but as they are presented to God by Christ, they are acceptable to Him and delight the heart of God for that reason.

THE ADVOCACY OF CHRIST

There is another aspect of His work in the presence of God for His people. He is our advocate with the Father. Some Christians think that the Priesthood and Advocacy of Christ are the same. They are not. His advocacy is that which restores us. In 1 John we read of this phase of His present work. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 Jn. 2:1).

In the preceding chapter our wonderful privilege as the children of God is made known. We are to be in fellowship with the Father and with His Son, Jesus Christ. What does that mean? Fellowship with the Father is when we delight ourselves in His blessed

*Now consider how great
this man was, unto whom even the
patriarch Abraham gave the
tenth of the spoils.*

HEBREWS 7:4

Son, who is His delight, when we share the Father's own thoughts about Him. The Son knows the Father and He has revealed Him and brought us into His own relationship with the Father. Fellowship with His Son is to enjoy this relationship with the Father.

The condition for the enjoyment of this privilege is that we walk in the light as He is in the light. These things were written that we sin not. Sin cannot rob us of our salvation, but it mars the enjoyment of that fellowship. The standard is that we sin not, and if we live in constant enjoyment of that blessed fellowship, we do not sin. But how often this is not the case. We fall into sin. Then the blessed revelation is given: "If any man sin, we have an advocate with the Father, Jesus Christ the Righteous."

It is the exercise of grace in His own loving heart toward us to restore our souls, to put us back into the place where we can enjoy His fellowship. The moment the believer sins on earth, Christ acts as the Advocate above. The Holy Spirit then likewise acts in that He applies the Word to convict and cleanse. The cleansing is by the water, the Word, and not a second time by the blood.

Then follows confession from our side and the restoration is effected. Notice that it does not say "we have an Advocate with God," but "with the Father." It is a family matter, and the Father is a Father who can do nothing but love those whom He has brought to Himself through His Son. The conception that the Father is angry with His sinning child, and that the Son of God by His pleadings inclines the heart of God to be merciful, is unscriptural.

Another reason the Lord acts as Advocate is to deal with Satan, accuser of the brethren. He still has access to the presence of God. The day will come when he is cast out, but not until the church meets the Lord in the air (see Rev. 12:9-10). Because Satan accuses God's people before God day and night, the Advocate is there to rebuke him. Every attack by accusation of the sinning children of God, the Lord Jesus Christ meets with the fact that He made propitiation; He died for their sins.

In Isaiah 42:4, we find this word concerning God's perfect Servant: "He shall not fail nor be discour-

aged." Well may we apply this to His present work as Priest and Advocate of His own. As Priest, He will never fail in keeping His own and sustaining them, in sending them help from the sanctuary in time of need. As Advocate, He will not be discouraged. The same old failures in our lives humble us and break us down, but He continues in this service in behalf of His poor sinning people.

Some Christians do not believe in the fundamental doctrine of the gospel, that a child of God in possession of eternal life can never be lost. They think it depends on their walk and service. If one of His own could ever be lost again, if even the weakest, the most imperfect could be snatched out of His hands, His present work would be a failure as well as His finished work on the cross. But read the great High Priestly prayer He left for us in John 17. There He prays the Father, who heareth Him always, that His own may be kept.

Another aspect of His present work is what He does for His church. We can but briefly indicate what this means. He is the Head of the church, now seated in glory. The church is His body, the fullness of Him, that filleth all in all. Every believing sinner is a member in that body. The risen Lord Himself adds new members to that body. Each member is guided and directed by Him. And He supplies this body with gifts: "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 body of Christ: Till we all come in the unity of the faith, 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. 4:11-13).

Thus He builds up His own body from the glory. Some day that body will be complete. Then we all will come unto the measure of the stature of the fullness of Christ—when we see Him as He is. Then His present work on behalf of His own will be finished. Brought home from this wilderness to the Father's house safely—no more tears will then be shed, no more wounds of pain and sorrow to be soothed, no more help required for the time of need; all that is passed. Nor does He then need to exercise His office as Advocate, for we are delivered forever from the presence of sin and sanctified wholly—body, soul and spirit. Sinning will then be an impossibility. What a happy, glorious day that will be!

U

The Official Glories of Christ



In addition to the personal glories of our Saviour, and His moral glory there are glories which are His by reason of the offices which He fills. They become His only as He enters into and fulfills each official capacity.

The Lord Jesus Christ is greater than any office which He fills. With men it is usually the office which makes the man. Not so with the Lord Jesus. He Himself gives glory to the offices He occupies. For Him to fill an office is to transform it into another of His many glories. As we think of His offices, and of that which engages Him in each, we shall realize how full and varied is His work, and how great is that which has been, and is being, accomplished by Him.

The glory of His work, however, is intended to lead us to the glory of His Person. To think of salvation should lead us to think of Him as Saviour. Rightly apprehended, the blessings we receive from Jesus Christ will always lead us to Him. In order to appreciate these acquired glories of Christ, it would be well to think of them as they were acquired in their historical sequence—those which were acquired by virtue of His incarnation; those by His death; those by His resurrection and ascension; and finally those which will be His by virtue of His second advent.

HIS INCARNATION

The first of these glories is probably that of Mediator. "For there is one God, and one Mediator between God and men, the Man Christ Jesus" (1 Tim. 2:5). In this passage Paul is dealing with the supremacy and the Saviourhood of God in relation to men. He stresses not only man's accountability to God, but also God's availability to man in the Man Christ Jesus. By becoming Man, the Lord Jesus stepped into the breach and bridged the gulf between God and man. There is now direct approach to God through Christ, and only through Him. "I am the Way...no man cometh unto the Father, but by Me" (Jn. 14:6).

There was also His glory as Messiah. This had particular reference to the Jewish nation. Anyone claiming to be the Messiah of the Jews must stand or fall by the test of the Old Testament Scriptures. Jesus Christ proved

Himself to be the fulfillment of all

prophecies and promises relating to the Messiah. "This day is this scripture fulfilled in your ears" (Lk. 4:21) was His claim at the beginning of His ministry. As that claim unfolds itself, it can be seen that the Old Testament is full of Christ, and that every type, shadow, and prophecy finds its fulfillment in Him.

Although rejected and crucified, the Lord Jesus will again offer Himself to His earthly people as their Messiah, then to be accepted as their Deliverer and King. The title Messiah, meaning "Anointed One," embodies within it the offices of prophet, priest, and king, the three offices for which anointing was required in the Old Testament.

HIS CRUCIFIXION

There is His glory as Saviour. While He was known as the Saviour of the world during His life, and He always saved those who came to Him in repentance and faith, yet this was only possible in view of His coming sacrificial death. The pardon of each sinner before the Cross meant that his sins were covered until the moment when the Saviour of sinners met their judgment in His death, and removed them forever. The ruin wrought by sin has been met by the remedy of salvation, and is available to all through faith, on the grounds of the atoning work of Jesus Christ.

We must also notice His glory as the sinner's Substitute. The pardon of the sinner is only possible because there is One who has taken the sinner's place. He was without sin Himself, but was made sin and bore its condemnation and penalty instead of the sinner.

There is also His glory of Redeemer. In the New Testament we are viewed not only as sinners needing forgiveness, but also as slaves needing redemption. These two aspects are brought before us in Ephesians 1:7, "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace." Forgiveness deals

with what we have done; redemption deals with what we are—the slaves of sin (Jn. 8:34); “sold under sin” (Rom. 7:14); and under the sentence of death (Ezek. 18:4; Rom. 3:19). Here we have indicated that redemption has been accomplished. Those who are His have been purchased from a state of slavery out of the slave market of sin, never again to be exposed for sale, and the price paid is our Redeemer’s life’s blood. “Redeemed...with the precious blood of Christ” (1 Pet. 1:18-19). How precious then is our redemption, and how precious to our hearts should be the glory of Christ as Redeemer.

HIS RESURRECTION AND ASCENSION

In the sight of God the resurrection and ascension of our Saviour were really two stages of one great act of power, and should not be viewed separately (see 1 Pet. 1:21). As ascended on high, He has acquired many new glories. Among these is His glory as *Head*. The Headship of Christ covers many spheres. He is the Head of every man (1 Cor. 11:3), the Head of a new race of beings, the new creation (2 Cor. 5:17), but what we have specially in mind is the truth expressed in Colossians 1:18, “And He is the Head of the body, the Church.” When He ascended on high, and the Holy Spirit descended, the Church was born, and became linked with Christ in the unity of the one Body. This oneness is spoken of in 1 Corinthians 12:12, “For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.” Not, “so also is the Church.” We are so at one with Christ as His body that we are viewed as Christ Himself.

As the Head, He has complete sufficiency for all the needs of the body. The Church derives her sustenance from Christ, and He has made full provision for her welfare. He has given gifts “for the edifying of the body,” in order that we “may grow up into Him in all things, which is the Head, even Christ” (Eph. 4:12, 15). As members of His body, we should render complete submission to Him as our Head, and not only so, but also to exercise constant sympathy to other members of the same body.

Having entered into heaven, He has done so as our *Great High Priest*. Melchizedek was a type of Christ in priesthood as to His Person, while Aaron was a type of Him as to His work. And while the priest of the Old Testament stood before the throne of God, the Lord Jesus is seated on it. Their sphere of

service was on earth, His is in heaven.

The Lord Jesus represents His people in the presence of God. He is there on their behalf, pleading their cause and guarding their interests. We can approach Him, bringing all our need. He is never overwhelmed with the multiplicity of needs which are brought to Him, but is able to deal with them all.

He is also concerned with our pathway on earth, granting us the needed strength, and guiding us along the right path. There is no path we are called on to tread which He has not trodden before us. Therefore He is able to sympathize as well as help.

Then as our High Priest He is concerned with our praises. His priesthood is based on the offering of Himself as a sufficient sacrifice at Calvary. The offering with which He is now concerned is “the sacrifice of praise...that is, the fruit of our lips” (Heb. 13:15). He receives our worship and praise and makes it suitable for acceptance by a holy God.

HIS SECOND ADVENT

When the Lord Jesus comes again for His own, it will be to manifest Himself in the character of *Bridegroom*. The Church is His body. She will also become His bride. The body denotes nearness, while the bride denotes dearness. The expression of Christ’s love for the Church had in view the presenting of the Church to Himself as a spotless and perfect bride (Eph 5:25-27). Revelation 19 describes the coming marriage feast when the Church will become the Lamb’s wife. The blessedness of a happy Christian marriage is just a faint picture of the joy of that coming union between Christ and the Church.

Another of the glories our Lord will acquire by His Second Advent is that of *King*. While it is true that He was born, lived, and died a King, yet His glory in this character will not be displayed until the moment when He ascends the throne of Israel. Then will He be known as the King of kings, king over all the earth (Zech. 14:9). His authority will be absolute, His glory as King reflected in the abundance of blessing, both spiritual and physical, which He will shower upon the inhabitants of the earth. Universal peace will be accompanied by universal plenty.

As well as universal peace and plenty, there will be universal praise. Every detail of that kingdom will be a manifestation and reflection of the glory of the One who “must reign till He hath put all enemies under His feet” (1 Cor. 15:25).



Our Refuge in Christ

*The lessons
that come to
us from the
cities of
refuge are
instructive
and help to
broaden our
understanding
and deepen
our
appreciation
for the
sinner's
provision
made
available
through the
finished work
of Christ.*

In the Old Testament God made provision for the person who committed manslaughter—the unintentional killing of another individual. In five separate passages (Ex. 21:12-14; Num. 35:6-34; Deut. 4:41-43; 19:1-13; and Josh. 20:1-9) God gives thorough instruction for the establishment and use of cities of refuge—places designated as a safe haven for the manslayer. Needing protection from the vengeful relative, the manslayer could be lawfully sheltered from harm, but only if he fled immediately to one of the appointed cities.

Conceived by God, the appointment of these cities was the primary responsibility of Moses who was instructed to select six cities from among the 48 Levitical cities prior to entering the land of Canaan (Num. 35:6-8). Three were to be established in the wilderness on the east side of Jordan, and three were to be located on the west side of the Jordan in Canaan (v. 14).

Because of his sin at Meribah, Moses was not permitted to enter the land at that time and only the three wilderness cities were appointed—Bezer east of the Dead Sea, Ramoth in Gilead, and Golan northeast of the Sea of Galilee (Deut. 4:41-43).

After the conquest of Canaan, the task was completed by Joshua who established the other three cities all located in the mountains west of the Jordan—Kedesh in Naphtali, Shechem in the Samaritan Hills, and Hebron in Judah (Josh. 20:7). Highly visible, well-marked, and with clear roads (Deut. 19:3), these cities were readily accessible to anyone who would need them. They were not for the exclusive benefit of Israel, but were also for “the sojourner and the stranger among them” (Num. 35:15).

No matter where a person was—in the wilderness or in Canaan—these cities were not far away and thus easily reachable. Numbers 35 and Deuteronomy 19 give the possible scenarios in which a person could qualify for

the protection offered by these cities. As long as there was no hint of premeditation and death appeared to be accidental, the manslayer could flee to any one of these cities and be sheltered. Otherwise, he would have to pay for the life he took with his own. This provision of safety, however, was not automatic—it required that the manslayer flee immediately to the nearest city lest the “avenger of blood” kill him before he reached it.

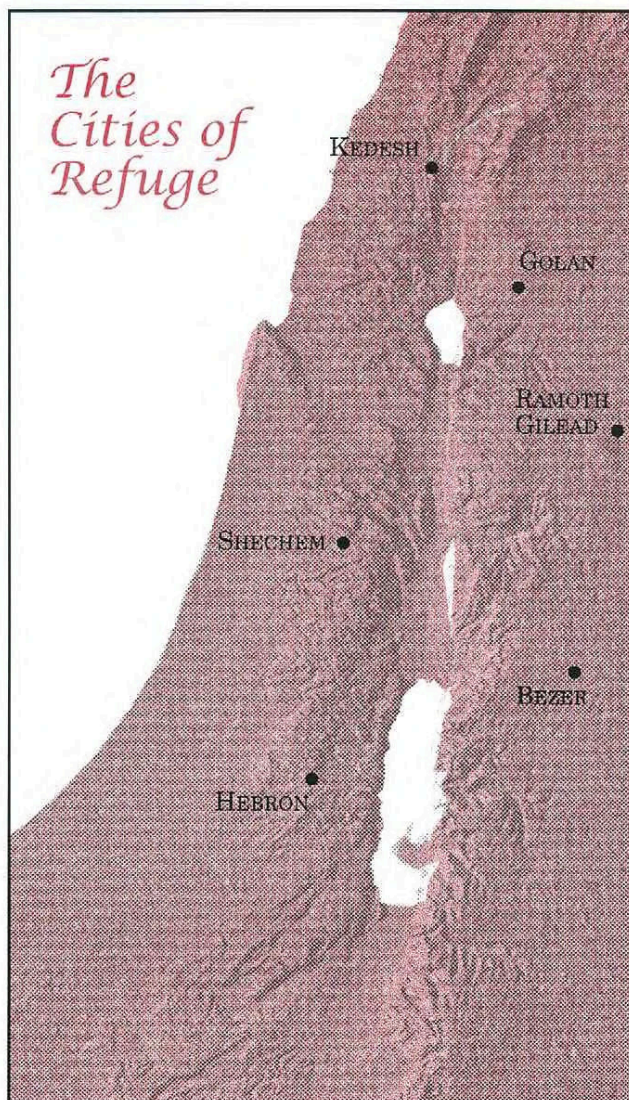
Arriving at the gates of the city, he would have to “declare his case” before the elders who would judge whether or not it was an accidental killing (Josh. 20:4). If they deemed it was not accidental, he would be turned over to the “avenger of blood” who could lawfully require the life of the manslayer at his own hand (Deut. 19:12). If, however, the elders assessed that the killing was unintentional, then the manslayer would be allowed to dwell in that city until a later time when his case was tried by a separate congregation.

Again, if it was determined that he was guilty of murder, he would be turned over to the “avenger of blood.” If he was deemed innocent, then he was allowed to stay within the city until the death of the high priest, at which time he was allowed to return safely to his hometown. Safety was only within the city of refuge and the only caution was that if he wandered at anytime outside the city limits during his time there, it would be at the risk of his own life should the avenger find him (Num. 35:24-28).

Apart from the practical aspect of protection that these cities offered, they also serve as an important picture of the Person and Work of our Lord. In Hebrews 6:18, the writer makes a pointed reference to Christ as the One to whom believers have “fled for refuge to lay hold of the hope set before us.”

To anyone familiar with the Old Testament Scriptures—especially a Hebrew—this designation of Christ as a “refuge” strikes a familiar chord. It is a clear allusion paralleling these cities with the salvation that is offered

The Cities of Refuge



in Christ. Though there are differences at points, the similarities between them are numerous. What are some of the outstanding characteristics of these cities that make them similar to the work of Christ?

1. *They were God's provision for the protection of the guilty offender.* Because of his actions, the manslayer needed protection from the "avenger of blood" and this he received when he fled to a city of refuge. Likewise, the guilty sinner is protected from the judgment that his sins deserve by fleeing to Christ. The Bible declares that "all have sinned and come short of the glory of God" (Rom. 3:23). Created in God's image but having violated His moral law, all of mankind is under God's condemnation and therefore subject to the penalty for sin, which is death (Rom. 6:23).

As a sovereign God, Jehovah has the right to see that justice is served upon the guilty sinner for ac-

tions committed against the Son of His love. But just as the manslayer had a place of refuge, so too the world has a shelter in the Lord Jesus Christ—God's perfect provision for sin. The blood that sheltered the children of Israel while the death angel passed through the land in Egypt pictures the same type of protection that every manslayer needed and that every believer in Christ enjoys.

2. *Further, the concept of the cities of refuge did not originate with Moses or Joshua, but was provided by God.* It was not something they conceived, but rather in the heart and mind of God, who instructed them to establish these cities. Similarly, salvation by grace alone through Christ is not man's idea, but God's—His unique plan conceived in love from His heart and mind from "the foundations of the world," providing salvation for the helpless sinner.

3. *These cities were the only means of safety and were nearby, well-marked, and accessible to all.* No other place or city offered the same protection as these. To go to any other was both useless and foolish. Likewise, Acts 4:12 reminds us that "there is none other Name under heaven given among men whereby we must be saved." Christ is the sinner's only means of refuge. He made it clear Himself when He said: "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me" (Jn. 14:6).

Additionally, these cities were nearby and strategically located so that the person in need was never far away—no matter where he was—from availing himself of the safety provided by these appointed cities. The roads leading to these cities were well-marked and clear (Deut. 19:3) so that the manslayer would be unhindered once he began his flight to a particular city.

So too, with salvation—Christ. The Apostle Paul reminded the Athenians on Mars Hill that Christ is "not far from any one of us" (Acts 17:27). He is never so far away that the person who recognizes his need cannot avail himself of Him. Like these elevated cities, He is "highly visible" in the sense that the salvation that the grace of God brings "hath appeared to all men" (Titus 2:11). God has given "Him a Name which is above every name" (Phil. 2:9). And once the step of faith has been taken toward Christ, God provides a clear road that brings the guilty sinner to the place of refuge.

4. *The fact that these cities were for the use of both Israel and the sojourner reminds us that salvation in Christ*

is available to all—regardless if the person was in the “wilderness” or in the “land,” “bad” or “good” (Mt. 22:10). That the “road” of salvation is easily accessible is the testimony of multitudes through the ages who, like the thief on the cross, can attest that nothing more is needed than simple faith in Christ.

5. *The manslayer was instructed to flee to one of these cities immediately to escape vengeance from the “avenger of blood.”* The sinner likewise is exhorted to flee to Christ before it is eternally too late, lest he die in his sins. “Behold now is the accepted time, behold now is the day of salvation...” (2 Cor. 6:2). The manslayer was urged not to linger outside the city gates, lest the “avenger of blood” find him and execute justice. This is illustrated in the life of Abner who had accidentally killed Joab’s brother Asahel (2 Sam. 2:23-4). David lamented: “Died Abner as a fool dies?” (2 Sam. 3:33), mourning Abner’s death at the hand of Joab who killed him just outside the gates of the refuge city of Hebron. How like those who foolishly put off trusting Christ, and like Abner are in jeopardy of dying “as a fool dies” outside God’s appointed place of refuge.

Despite the many similarities, there are some contrasts, however, between the cities of refuge and the Person of Christ. Once safely within the city, the manslayer would have to go to trial before a congregation to determine his guilt or innocence. The sinner who takes refuge in the finished work of Christ is assured by Christ Himself that he will never come into judgment. “He that heareth My Word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation, but is passed from death unto life” (Jn. 5:24). Our salvation in Christ is forever secure and there is never any fear that after being saved our protection will ever be in jeopardy.

Additionally, the manslayer was allowed to return safely to his home on the death of the high priest. In Christ, believers have a great High Priest whose priesthood is unchanging, One who “ever liveth to make intercession” for us (Heb. 7:25). Therefore we are forever safe in Him.

Indeed, there are many wonderful lessons for us in the cities of refuge. But the most wonderful lesson

to us is the one seen at Calvary. Jeered by a crowd representing all humanity, Christ cried out from the Cross, “Father, forgive them for they know not what they do.” Ignorant of who He really was—God manifest in flesh—they erroneously believed that they were only crucifying a man who claimed to be the Son of God. Though deliberate in their actions, they were ignorant of who they were acting against.

When the Lord cried out, “Father, forgive them for they know not what they do,” it was His request to the Father to acknowledge the ignorance of their deed. By so doing, the charge of deliberate murder against the Son of God that could have been made against the people, was in a sense reduced to manslaughter—thus opening the way to God’s City of refuge for “unintentional” killing of His Son—the Lord Jesus Christ.

Although God has the right to avenge the miscarriage at Calvary, He views the world as responsible for the death of Christ because of the blindness of their hearts through sin. De-

spite this, however, God’s love and grace still provides for the safety of the guilty sinner who acknowledges his actions, senses his need, and avails himself of the protection that God offers in Christ.

Subsequent to Pentecost, the Apostle Peter acknowledged this ignorance on Israel’s part (Acts 3:17) when he said, “Now, brethren, I know that through ignorance you did it,” thus offering again the way of salvation to the guilty nation. Likewise, the Apostle Paul, speaking to the Corinthians, spoke of this same ignorance on the part of the Gentiles when he said, “For had they known it, they would not have crucified the Lord of glory” (1 Cor. 2:8).

Biographically, the Apostle Paul also testified to the grace and forgiveness of God offered him despite his violent opposition to the early Church, as he gratefully acknowledged that “he obtained mercy because he did it ignorantly in unbelief” (1 Tim. 1:13).

How thankful the manslayer must have been when he safely reached his city of refuge! And how thankful we who know the Lord ought to be that, like the manslayer, we too have reached our City of Refuge and are forever safe inside!

**Like the
manslayer,
we too have
reached our
City of Refuge
and are forever
safe inside.**

U

Whither Will This Man Go?



"Whither will this Man go?" was the question that kept working in the minds of the Jews. They felt that He must go somewhere, that He had in Him powers and destinies that would carry Him beyond the ordinary into the unexpected and great.

The boldness of Jesus in breaking the Pharisees' traditions had brought their growing suspicion and opposition to a head, and they determined to seize Him. Petty officers were sent to arrest him when he was present in Jerusalem at the Feast of Tabernacles (Jn. 7), and the appearance of these policemen led Jesus to say to the Jews, "Yet a little while am I with you, and I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, thither ye cannot come."

These strange words drew from the Jews the wondering exclamation, "Whither will He go?...will He go unto the Dispersed among the Gentiles, and teach the Gentiles?"

Thus Jesus warned the Jews that He was going away from them and would leave them behind. They were the chosen people who had been trained for generations to receive the promised Messiah. Moses and the law, prophet and priest, temple and sacrifice, had been given to them as schoolmasters to educate them into such spiritual preparation that they would be fit scholars for the coming Teacher or good soil into which to drop the precious Corn of Wheat that was to produce the Bread of Life for the world.

But the children of a rich inheritance often fail to appreciate their privilege. The superior means and opportunities bestowed on them swell them to pride in themselves and haughtiness over less richly gifted ones, blind them to their dependence and their duty, and lead them to misuse their inheritance and turn it into a means of destruction to themselves.

The Jews illustrated these fatal tendencies above any other people in the world. Carried up to the highest mount of spiritual privilege, their pride blinded them to their glorious opportunity and cast them down to the lowest depth of ruin and dishonor.

Yet their blindness could not stop the shining of the Light of the world. Jesus, their own Messiah, could not let the wheels of His chariot be blocked by their unbelief. If He could

not go on with them, He must

go on without them. The path of His duty and destiny was plain. The cross stood with outstretched arms just before Him, but beyond it opened the gates into the City of God and home of His Father, and through those portals He would pass, though His unfaithful people could not follow. The same fateful law still operates in every field of life. Our inheritance will not save us if we are false to it; we may turn our very privilege to a curse, and Christ will leave the proud and disobedient behind in His onward march.

"Will He go unto the dispersed among the Gentiles, and teach the Gentiles?" Unwittingly they hit on the very truth. The Dispersion was the body of Jews then scattered abroad in the Gentile world, and these Jews wondered if Jesus might go to them and thereby teach the Greeks themselves. They despised all Gentiles, as a less favored breed, and yet they could not have been wholly blind to the intellectual superiority of the Greeks. Might it be possible that this strange Prophet would leave them and go to Athens and Corinth and teach those brilliant people? Already they felt their special privileges slipping out of their own into other hands.

The judgment was frequently flung in the face of self-righteous Jews that publicans and harlots, the most despised and degraded classes, would pass into the kingdom of God and they themselves be shut out. This judgment still awaits all those that are unfaithful.

"Will He teach the Gentiles?" they asked. This is just what He did. The gospel could not be bound by Jewish unbelief and unfaithfulness, and immediately crossed the narrow confines of the Holy Land into the regions round about.

No sooner had it passed the border than it was among the Greeks, then the most gifted people of the world. Paul himself, the first apostle to the Gentiles, was born in a Greek city and was at home in the Greek language



and literature and civilization. He passed through Asia Minor, populous with Greek cities, into Europe, and was soon standing in Athens and Corinth, and in these commanding centers of Greek culture and art was preaching the gospel of Jesus Christ. He commented on the many religious altars in Athens and quoted Greek poets and adapted the gospel to the Greek mind.

**"WE WILL NOT COME TO ME,
THAT WE MIGHT HAVE LIFE"**
(JN. 5:40)

**"I AM COME
THAT THEY MIGHT HAVE LIFE,
AND THAT THEY MIGHT HAVE IT MORE ABUNDANTLY"**
(JN. 10:10)

It is true that some hearers scoffed, but others believed, and the gospel took root and began to grow on that soil. What a rich soil it was and what fruitage it bore! In a short time a circle of Greek Christian churches shone like points of light around the eastern Mediterranean. These were the first victories that led to the conquest of the empire.

Mightier still were the contributions of the Greeks to the spread and development of the gospel. It was largely on Greek soil and wholly in the Greek language that the New Testament was written. This most wonderful book in all the literature of the world began when Paul put his pen to parchment in Corinth to write his First Epistle to the Thessalonians, and it was ended in a Greek city when John finished his Gospel.

Thus the Jews were denied the privilege of putting a single book into the New Testament in their own language, and this immortal honor went to the despised Greeks. The Greek tongue, then the universal language of the world and the most beautiful language ever written, with its marvelous flexi-

bility and facility for expressing every shape and shade of thought, and its mellifluous fluency and music and charm, became the wings that carried the gospel far and wide over that ancient world and brought it down to us.

The Greeks also made important theological and philosophical contributions to the development of the gospel and became powerful advocates and eloquent preachers of it. Thus the Jews spoke better than they knew when they said, "Will He go among the Greeks...?" He did teach the Greeks and through them has taught the world.

"Whither will this man go?" Still the question confronts us and still it is fraught with immense possibilities. Jesus Christ, having gone from the Jews to the Greeks, went on to the Romans, and by similar steps passed down through the centuries and out over the world. He marched through the mighty Roman Empire and brought every part of it more or less under His influence. He threaded German forests, and

crossed Russian steppes, English moors, and Scottish highlands. He leaped the Atlantic and seized the Americas. He has been in the van in every enlargement of the world through exploration and discovery and through the spread of population.

Where is He going today? He is striding across the scorching plains of India, invading the populous provinces of China, seizing the islands of the sea, and penetrating the vast forests and densest jungles of Africa. He is going everywhere around the globe, and no mountain fastness or most obscure valley or remotest island can escape His presence. He is indifferent to all continents and climates, tropic heat and arctic ice, all racial lines and social classes—He is after human hearts and will go to the ends of the earth for a single soul.

This Man has in Him boundless powers, a mighty passion of love, and will go wherever He will. Yet His divine sovereignty awaits human choice, and the question with everyone is whether He will come unobstructed and welcomed into our hearts, or leave us in our unbelief.



The Son

*Is it true
that the
young
virgin from
Bethlehem
bore the
One who
was her
Creator,
and would
be her
Saviour?*

Names in the Scriptures form an interesting study. For instance, the various names that God uses to describe Himself: Elohim, Jehovah, The Lord God, Almighty God, The Most High God, Father—all convey different truths about the same Person. And so it is with those in connection with the Saviour. Sometimes we read of Him as Jesus, Christ, Jesus Christ, Christ Jesus, The Lord Jesus Christ—all telling us how words fail to describe the unique Person who is everlasting. But I wish to call attention to titles in the following portions: Mark 6:3; Matthew 1:18, 21; Matthew 1:1; and John 1:48-51.

THE SON OF MARY

"Great is the mystery of godliness, God was manifest in the flesh" (1 Tim. 3:16). In one breath He is called "the Son of the Highest" and the Son of Mary (Lk. 1:30-32). This corresponds with the Old Testament, where we are told in Micah 5:2 of His birth in Bethlehem; and also that "His goings forth have been from of old, from everlasting."

Yet He became flesh and dwelt among us. What a Son Mary possessed! Never mother before or since had such a Son.

In Luke, after narrating the scene in the temple, the passage finishes by telling us that "He went down and was subject to them" (Lk. 2:51). He who was the Creator of all things and by whom all things consist, yet He was sub-

ject to them.

The first requisite for anyone who would serve God in public is to "show piety at home" (1 Tim. 5:4); and surely there will be no service rendered which is pleasing to God if this is neglected.

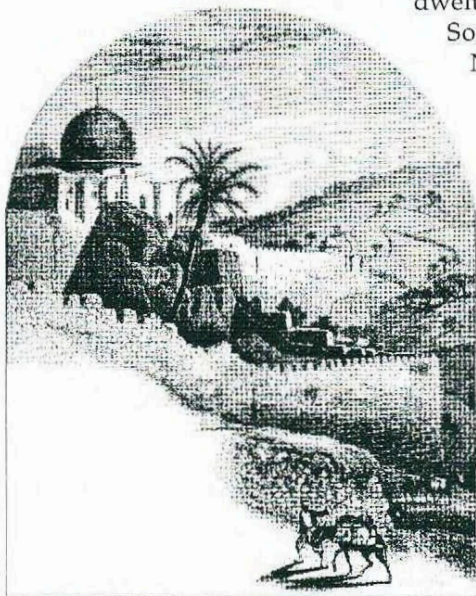
As to the intervening years, the Word of God is silent, and speculation is worse than useless; but as we emerge from these hidden years we hear Mary saying, "Whatsoever He saith unto you, do it" (Jn. 2:5). She evidently knew enough to be able to rest in what He did and said, and instructed others to do the same. To the very last He fulfilled the Son's part perfectly, and even when He came to die on the cross, He was still thinking of His mother, and considered her future welfare in this vale of tears (Jn. 19:26-27). Indeed, no woman was so honored as this woman, and generations arise and call her blessed, we among the rest.

THE SON OF DAVID

The Lord Jesus came of the royal line, and the question was asked at His birth: "Where is He that is born King of the Jews?" (Mt. 2:2). He had a proven pedigree, and manifested by His works and ways that the scepter would be safe in His hand, and His Kingship would result in glory to God and blessing to man.

The nation of Israel would not have Him, and instead of acclaiming Him as their Messiah, they cried, "Let Him be crucified." Thus He was rejected by that generation. But that by no means frustrated the purposes of God; they were only postponed, and the day hastens when He whom the heavens have received will be revealed once again.

Then Israel, who has suffered so terribly for their rejection of Him, will be gathered again into their own land, and God will "give unto Him the throne of His father David," and Jerusalem will become the City of the Great King. Israel will then be reunited and blessed indeed in their own land under the benevolent reign of great David's greater Son.



THE SON OF ABRAHAM

God called Abram out of a land of idolatry, from Ur of the Chaldees, saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee...and I will bless thee and thou shalt be a blessing" (Gen. 12:1-2).

We know from the life of Abram that all the promises made to him were unfulfilled through the weakness of the flesh, but they are all going to be fulfilled in Abram's seed, which is Christ (Gal. 3:16).

When the Lord Jesus comes back and establishes His kingdom, not only will Israel be blessed, but all the nations are to share in that blessing, and to earth's remotest bounds His sway and rule shall be acknowledged, and in that millennial reign the knowledge of the Lord shall cover the earth "as the waters cover the sea" (Isa. 11:9).

THE SON OF MAN

When we consider Christ in this character we think of the blessing that this groaning creation will yet have. Man, when he fell did not only ruin himself, but dragged his inheritance down with him and ruined it. As well, creation has suffered terribly through the sin of man. However, it is God's purpose that dominion over the work of His hands should be entrusted to man (Ps. 8), and that will be definitely fulfilled in the Lord Jesus who will lift cre-

ation out of its groaning condition and bondage "into the glorious liberty of the children of God" (Heb. 2:8; Rom. 8:21). Then "they shall not hurt nor destroy in all My holy mountain" (Isa. 11:9), and "the wolf shall dwell with the lamb" (Isa. 11:6). Then "the desert shall rejoice, and blossom as the rose" (Isa. 35:1) under the care of the One who turned this moral desert of a world back into a garden.

THE SON OF GOD

What shall we say of Him under this aspect? The Church is associated with Him in this character. It was immediately on confession of Him as "Son of the living God" that the Lord Jesus spoke of His Church (Mt. 16:18). Far, far above this earthly scene, ruled by sun and moon and stars, this heavenly, this unique community, is identified with Him, and that to all eternity. In the Epistle to the Colossians we read that the Saviour "made peace through the blood of His cross," and that God "reconciled all things unto Himself by Christ, whether they be things on earth or things in heaven" (Col. 1:20). There are a great number of events that God has not fully revealed. We read that He charges His angels with folly (Job 4:18); and the heavens are not clean in His sight (Job 15:15). The Lord Jesus died to bring everything in heaven and on earth into harmony, and that will be fully accomplished by Him as the Son of God.

U

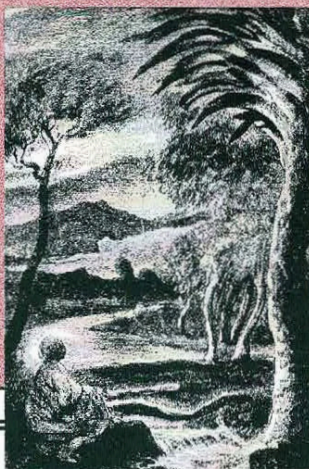
Alone

I. Y. EWAN

Alone amid the multitude,
In distant, stilly solitude,
Mistaken and misunderstood,
Alone!

The Holy Stranger on the hill,
While men are sleeping, praying still,
'Neath midnight's mantle cold and chill,
Alone!

The flowers of earth by heaven pressed
Beneath His sinless, suffering breast,
In sorrow's garden sore distressed,
Alone!



Omnipotent: with nought to say!
The cynosure of mockery!
Of all on earth most utterly
Alone!

Forsaken by His God; between
Two robbers in a godless scene;
As never man has ever been
Alone!

Love ratified in tears and blood,
Love proven in the fearsome flood!
Who with such love could love but God
Alone!

The Compassion of Christ

It's a hard world out there, and easy to become hard in it. This well-known servant of Christ found he had grown hard to the sad and sorrowful around him. He went to Jesus about it.

Some time ago, I began to read the Bible carefully to study Bible characters. I read through the four Gospels, and my heart was moved. When I look over an audience and think of the wretchedness and misery that you and I do not see, that He does see, I think I can understand what this passage means: "When He saw the multitude, He was moved with compassion." His heart went out to them.

We ought to have more compassion for the unfortunate, the erring, and the fallen. How many times I have had to upbraid myself for this. I believe it would be a very easy thing to reach the unfortunate and distressed if we had the spirit of the good Samaritan.

People say, "I wish I had it." How can we get it? Listen. Suppose a great misfortune has overtaken you; wouldn't you like to have someone come right along and help you? Wouldn't you? I believe there is not a man or woman, I don't care how rich or poor they may be, who does not need, at some hour in their lives, a little human sympathy, a little ministration of love, or helpful words from somebody else. Each heart has its own bitterness, each one has his own trouble and sorrow. We are too apt to think that others do not need or care for our compassion.

Now if you want to get the spirit of compassion, just think of someone among your acquaintance who is in trouble—someone who is in distress, or who has had some great misfortune. And who has not? Then imagine that their trouble is yours.

I used always to spend my summers in Chicago; probably fifteen-hundred to two thousand children were in my Sunday school, and very few of them had a church home. When sickness or death came into their families they used to send for me. I sometimes attended three or four funerals a day. I could go to a funeral and see a mother walk up to the coffin of her loved one, and hear sobs and wails of anguish that were enough to break a heart of stone, but I heard them so often they

wouldn't move my heart. I had become hardened.

One day my wife told me that one of the children in my Sunday school had been drowned. I took my little girl, four years old, and started for the home of the child. Some working men and women had dragged the little one's body from the water, and the mother sat by the dead child, stroking her hair, as the water was dripping down upon the floor. It was her firstborn child. Little Adelaide used to go to the Chicago River and gather floating wood for the fire. That day she had gone as usual; she saw a piece of wood a little way from the bank, and in stretching out her hand to reach it she slipped and fell into the water and was drowned.

There were four children in the room. The husband sat in the corner—drunk. The mother said between her sobs and tears: "You see the condition my husband is in. I have had to take in washing to get a living for my children, and I have had to care for him. He has never provided for us, or done a day's hard work in five years. Adelaide was my companion. I have no money to buy a shroud or coffin for her. Oh, I wish you could help me."

I laid down the money for the coffin and the shroud. Then she said, as the tears rolled down her face, "Can you help me find a place to bury her?"

"Yes," I said, "I will attend to that."

I made a memorandum of what was wanted, and I did it all very mechanically. Then I took my little child by the hand and started out. When we reached the street, my little girl said, "Papa, suppose we were very poor, and Mamma had to wash for a living; and I had to go to the river to get sticks to make a fire. If I should see a big stick and should try to get it and should fall into the water and get drowned, would you feel bad?"



"Papa," she said, "did you feel bad for that poor mother?" The child had been shocked at her own father. How that question cut me to the heart. I could not speak.

"Feel bad! Why, my child, I do not know what I should do. You are my only daughter, and if you were taken from me I think it would break my heart," and I took her to my bosom and kissed her.

"Papa," she said, "did you feel bad for that poor mother?" The child had been shocked at her own father. How that question cut me to the heart. I could not speak.

I led the child home, then I went into my room and turned the key to the door. I walked up and down the room all that day. I said to myself: "You profess to be a disciple of Jesus Christ, and to represent Him, and you went to that heart-broken woman, and you left her there with a drunken husband." I got on my knees and asked God to forgive me, and to give me a tender heart, that if I ever saw people in trouble I might sympathize with them.

I went back to that poor woman's house, and read the fourteenth chapter of John, and I told the mother where Adelaide had gone, and prayed that the Lord might heal the mother's wounded heart. We fastened the lid of the coffin, got a carriage and put the poor mother and her four little children into it, and, last of all, little Adelaide's coffin was put into the carriage with them. The husband was still drunk and did not realize what was going on. The cemetery was seven miles away. I had not been there for many years. I thought my time was too precious to go there. I said, "I can't let that mother go alone and bury her child," and rode the seven miles and comforted her all I could. I could weep with her then. "Suppose it was my child!" was the thought that kept coming into my mind.

We buried Adelaide in the Potter's Field. We had no sooner lowered her body into the grave than we were ordered off the place. As the mother tore herself away, she turned and looked towards the little grave and moaned: "I haven't always been able to pay my rent, and have lived among strangers all my life. I have always thought that was hard, and oh, it is hard! But it is harder to bury my Adelaide here, to leave her here in an unmarked grave in the Potter's Field. I am afraid I shall not know where she is laid."

I thought it would be very hard for me to lay my little girl in a pauper's grave. I said to myself, "I will never bury a child in a pauper's grave again as long as I live."

On the next Sunday I told the story before my Sunday school, and, although they were all poor

children, we raised money and bought a lot of our own in which a hundred children could be buried. Before I could get the deed, another heart-broken mother came and said: "Mr. Moody, my little girl died today. Can I bury her in that lot?"

She asked me if I would go to the funeral, and say a few words, and bury her. I said I would. I well remember the first burial in that lot. The little grave was dug under an oak tree.

When we came to lay the child in it, I asked the mother: "What was the name of your little girl?"

"Emma," she said.

That was the name of my own little girl, my only daughter. Do you think I could not grieve, that I could not weep and sympathize?

In a little while, another mother came. Her little boy had died, and she wanted to bury him in that lot. We made a grave close to Emma's grave. After making a few remarks, I turned to the mother and said, "What was the name of your boy?"

"Willie," she said.

That was the name of my only boy at that time. So strange that the first two little bodies let down into those graves should bear the names of my two dear ones. Do you think I could not weep with that mother, that I did not have compassion, and that my heart did not ache for her?

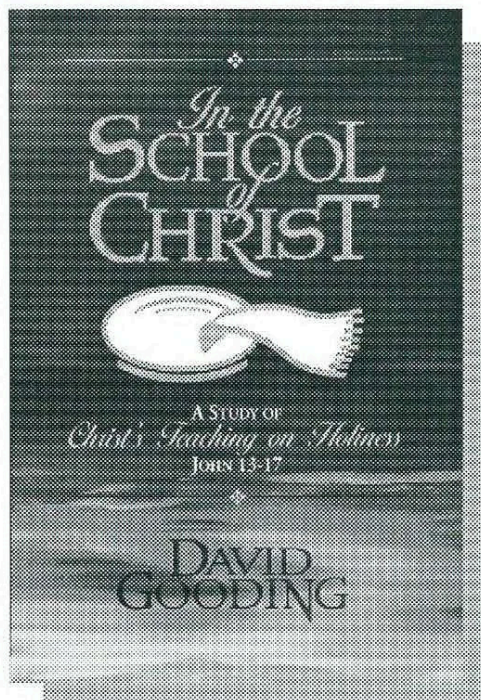
Soon after, I went to Europe. I was gone a year and a half, and when I returned to Chicago, one of the first things I did was go to that cemetery. The lot was filled with little graves. I have often said that I should like to be buried there with those little ones, and when my Master comes, and they rise to meet Him, I should like to go up with them.

Have you got compassion yourself? Don't you think there's need of it? Ought we not to cultivate it? Oh, my friends, what conception can you form of the compassion of Jesus? He knows what human nature is. He knows what poor, weak, frail mortals we are, and how prone we are to sin. He will have compassion upon you; He will reach out His tender hand and touch you as He did the poor leper. You will know the touch of His loving hand, for there is virtue and sympathy in it.

"He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea" (Micah 7:19).



Read yourself right into the new year!



LIMITED TIME PROMOTION!

offer good through Jan. 31, 1997

IN THE SCHOOL OF CHRIST

by David Gooding

This book is not another rehash of evangelical cliches. Join the disciples as they sit under the teaching of the Master while He shows them, through graphic illustration, what true holiness really is. This excellent study on John 13-17 sets the standard for responsible, spiritual, biblical interpretation. Bringing a panoramic view to the passages along with a close understanding of the original languages, the author provides the common Bible student the helps he needs to outline, digest, and live the intended message. Paper. 272 pages.

Retail \$12.95; CDN \$17.95

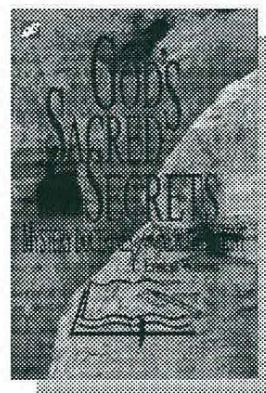
SPECIAL \$10.99! — CDN \$14.99!

GOD'S SACRED SECRETS

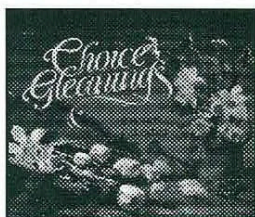
Mystery Doctrines of the New Testament

by T. E. Wilson

Each generation of Christians must discover the Word of God for itself. The truth is the same in every age, but it has to be applied to various circumstances and needs of each period of time. This book was written to restate the great doctrines of the New Testament which are called "mysteries." These glorious truths, undiscoverable by human reasoning but revealed by God, are common property to all believers. There is a real need to apply them to the special circumstances of these difficult and dangerous times which the New Testament calls "the last days." Paper. 147 pages.



Retail \$7.95; CDN \$10.95 SPECIAL \$6.99; CDN \$8.99



Just a friendly reminder. . .

It's not too late to order your 1997 CHOICE GLEANINGS CALENDAR!
\$9.95—\$12.95 CDN

Ordering Information: ORDER BY PHONE OR BY MAIL

US Customers: Add 6% for shipping charges (min. \$2.50). Add 6% if you live in Michigan for sales tax.

Canadian Customers: Add 7% GST and 10% for shipping charges (min. \$4.50).



GOSPEL FOLIO PRESS, P. O. Box 2041, Grand Rapids, MI 49501-2041

Orders 1-800-952-2382

1-616-456-9166

Fax 1-616-456-5522

UPLOOK

(USPS 620-640)

P. O. Box 2041

Grand Rapids, MI 49501-2041

UPLOOK CONFERENCE:

RISE UP AND BUILD '97

For Information Update, see Page 5



C. H. SPURGEON

**LIKE
HIM**

*"Beloved, now are we the
sons of God, and it doth not
yet appear what we shall be:
but we know that, when He
shall appear, we shall be like
Him; for we shall see Him as He is"
(1 John 3:2).*



ANDREW BONAR

Charles Spurgeon one day received a copy of Andrew Bonar's *Commentary on Leviticus*. It was such a blessing to him that he returned it to the author with the following request:

*Dr. Bonar, please place herein your
autograph and your photograph.*

C. H. S.

The book was returned to Spurgeon with this reply from Bonar:

*Dear Mr. Spurgeon, here is the book
with my autograph and with my photograph.
If you had been willing to wait a short
season, you could have had a better likeness,
for I shall be like Him! I shall see Him
as He is!*

signed, A. Bonar