

UPLOOK

AUGUST 1993

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FAITHFUL & POWERFUL



FAITHFUL & POWERFUL

THE LUXURY cruise ship glides gracefully through the turquoise waters of Hamilton harbor. Her railings are soon lined with curious sightseers as her mighty engines propel her towards her berth along the fabled Front Street of the Bermudian capital. Their eyes squint into the brilliant sunlight, drinking in the exotic scenery.

There are the shops: the venerable Trimmingham's and Smith's, sharing the street now with brash upstarts, the gaudy T-shirt and souvenir venders. There are the natives: the white-helmeted policeman in the "birdcage," directing traffic; the businessmen in ties, jackets—and Bermuda shorts; the swarthy fish-seller, knife flashing in the sun as he deftly fillets his catch from the back of his boat.

Those on the ship can see beyond the busy streets of Hamilton, crawling with a thousand motorbikes. They can see the winding lanes that twist their way past hibiscus hedges, hot pink oleander, and flaming poinciana trees to the pastel houses of the locals (or those wealthy enough to afford the non-residency fees.) The yellows and peaches and pinks are, more often than not, set off by some dark shutters and pure white roofs.

I'm there, too; not on the ship, but standing under the shade of a tree, watching the towering form edge toward the wharf. And I notice what those on board do not see. The mighty vessel, with her restaurants and theatres and swimming pools and who-knows-what-else, is no longer under her own power. Able to plow through the Atlantic with this mobile city, she is utterly helpless to bring her human cargo to their destination.

But there is help nearby. Two tugs, attached by hefty cables, are slowly, gently bringing her toward her moorings. The tugs are painted in basic black and white. They have no deck chairs, no chandeliers, no happy revelers. They are there for one purpose—to get the ship safely to shore. It is their only task this morning, and they do it well.

Painted across the bow of one of the tugs, in nonsense block lettering, is its name: Faithful. Across the other's bow: Powerful. The two names tell the whole story. It would be of little help to the ships if these tugs were one without the other. What good

would they be if they showed up every day, but didn't have the strength to pull those behemoths in to dock? Or what if they, with all their resources, showed up for work so erratically that they could not be counted upon to help? Faithful and Powerful; they need to be both.

In our journey across the ocean of life, there are certain responsibilities *we* are called upon to take seriously. Jude puts them succinctly for us: "*But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life*" (vv. 20-21).

1. *Building*: We are responsible to take the Word we have heard and establish our lives on it. No one else can do this for us. They can study it, teach it, and exemplify it, but nothing will come of it unless I utilize the Word as the foundation of my life.

2. *Praying*: A Christian who doesn't *pray* becomes a *prey* to the enemy. Worry, doubt, discouragement, self, temptation, wrong thoughts—all these and more can be driven from me through prayer. Am I alone in the battle? No! Praying in the Holy Ghost—my internal, eternal, supernal Resource from heaven.

3. *Keeping*: Whatever happens in my life, I know I'm loved above. But I don't always *enjoy* that love. And what is love if it is not enjoyed? If I find a distance between my heart and the Lord, there can be no question who moved. Whatever is keeping me from enjoying this relationship, isn't worth it, is it?

4. *Looking*: If you're always *looking* at the things of earth, you will soon be *living* for the things of earth. We are far too easily pleased. Look up. Set your mind on things above where Christ sits. Only there will you find enough to satisfy your heart.

Even with our building and praying and keeping and looking, however, we have no hope of reaching safe haven under our own power. But there is One nearby—faithful and powerful—gently nudging us home: "*Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen*" (vv. 24-25).

U

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MIMIC ME!

ACCURATE TEACHING of the Word of God is vital for healthy, spiritual growth. In the Great Commission, our Lord commanded, "Go therefore and make disciples of all the nations, baptizing them in the Name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age" (Mt. 28:19-20 NKJV). While our Lord was here, He taught His disciples constantly. He passed on that commission to His followers as He left this earth.

On the day of Pentecost, when multitudes had believed, they were baptized. Then immediately, the apostles began teaching and instructing the young converts (Acts 2:42). There is so much a young convert needs to learn about God and the life he should live. Paul emphasized this need to Timothy: "Till I come, give attention to reading, to exhortation, to doctrine" (1 Tim. 4:13). The Word of God needs to be read, taught, and explained, along with exhortation to obey it.

But having said this, it needs to be emphasized that the teacher must then model his teaching. Great harm has been done to God's work by teachers who have fallen into sin and brought disrepute to the gospel. David had been a teacher and example to all Israel until he fell into the tragic sin of adultery with Bathsheba. The prophet Nathan confronts him. David is broken and cries out, "I have sinned against the Lord." Nathan then assures him that his sin can be forgiven but that he "has given great occasion to the enemies of the Lord to blaspheme" (2 Sam. 12:14). Because of this, his baby boy would die. Even today, 3,000 years later, the sin of David is a reproach to the work of God.

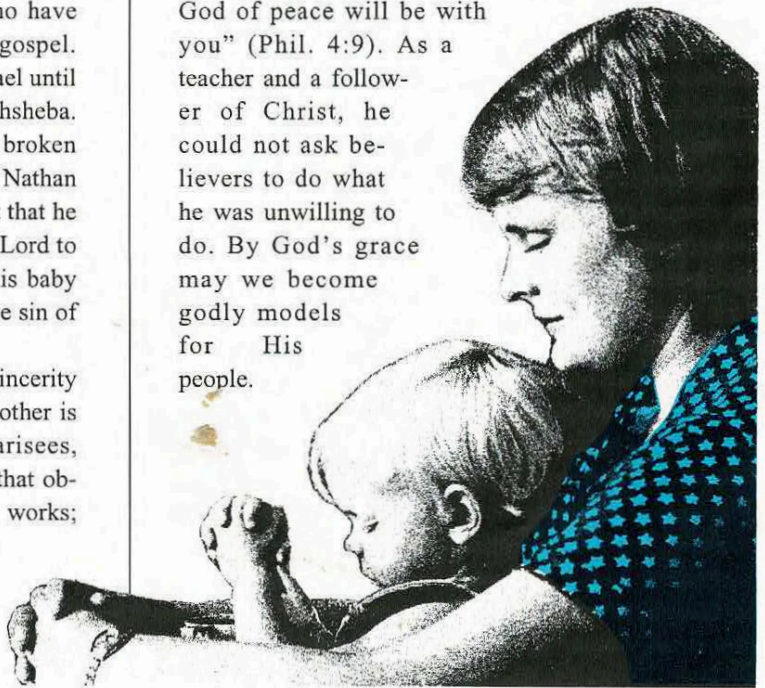
A godly example is necessary to show the sincerity of the teacher. To teach one thing and to do another is to play the hypocrite. Jesus said of the Pharisees, "Therefore, whatever they tell you to observe, that observe and do, but do not do according to their works; for they say, and do not" (Mt. 23:3). And so His harshest words were given to them, "Woe to you, scribes and Pharisees, hypocrites" (Mt. 23:27). The truthfulness of a message will be questioned if the messen-

ger is unreliable.

A godly person is also a living model; the bare bones of doctrinal teaching are now fleshed out with vibrant life. It is easier to emulate a living model and also it is seen that godliness is possible by the grace of God. It is possible to resist the devil and live a holy life in this evil world that constantly would seduce the believer.

My niece once asked me how long I had known the Lord and lived for Him. When I told her it was over fifty years, she said, "Oh, Uncle Don, thank God! It is possible to live for God." Yes, thank God, it is possible to live godly in this present, evil world and young people need models to encourage them.

Paul could say, "Imitate me, just as I also imitate Christ" (1 Cor. 11:1). The word for "imitate" is the word from which we get "mimic." We are all keenly aware of our imperfections, but by the grace of God we must be models to those who are younger in the faith. Paul wrote the Philippians, "The things which you learned and received and heard and saw in me, these do, and the God of peace will be with you" (Phil. 4:9). As a teacher and a follower of Christ, he could not ask believers to do what he was unwilling to do. By God's grace may we become godly models for His people.



FRONT LINES

LABOR DAY CONFERENCE

The 6th Annual Labor Day Bible Conference and Retreat, September 3-6, 1993 at Horton Haven Christian Camp near Chapel Hill, TN. Eddie Schwartz (NC) will be the speaker. Contact:

Matt Phelan
7526 Charlotte Road
Nashville, TN 37209
(615) 352-6761

A GOOD PROSPECT

The Prospect Bible Chapel (Hartford, CT), will hold its Annual Bible Conference September 17-19. Friday at 7:30 PM for prayer. Meetings on Saturday at 2:30 PM and 6:30 PM, and Sunday at 10:30 AM, 2:30 PM, and 5:30 PM. Speakers expected: Rob Linsted (KS) and Rex Trogden (NC). Contact:

Thomas E. Woods
31 Strickland Street
Manchester, CT 06040
(203) 643-4477

MISSIONS CONFERENCE

Bethel Bible Fellowship (Las Cruces, NM) will hold a Missions Conference on September 24-26, 1993. Speakers expected are Floyd Schneider and John Bloom. For more information, contact:

Bob Paz
(505) 521-1881 (home)
(505) 523-9227 (chapel)

A GLORIOUS CONFERENCE

On Saturday, September 25, 1993, CMMML will be hosting a conference on the theme, "The Glory Due Unto His Name—Psalm 96."

Speakers expected: Randy Amos (NY) and J. Philip Morgan (FL). The conference will be held from 10:00 AM. to 4:00 PM at:

Bethany Gospel Chapel
242 Clark Street
Worcester, MA

IOWA CONFERENCE

On October 1-3, Harrison Gospel Chapel (Davenport, IA) will host its Annual Conference. Speakers expected: Jim McKendrick (MI) and Dan Linsted (KS). Nursery and children's meetings provided.

For more information, contact:
Patrick Bennett
3247 West 66th Street
Davenport, IA 52806
(391) 388-9698

NEBRASKA CONFERENCE

Keystone Bible Chapel (Omaha, NE), will hold its Annual Fall Bible Conference on October 9-10. Prayer meeting October 8. Speakers expected: Boyd Nicholson Sr., Sandy McEachern, and Jim McKendrick.

For more information, contact:
Mr. Hank Pitschmann
13954 Drexel Circle
Omaha, NE 68134
(402) 896-0145

FALL CONFERENCE

Plan ahead for a fall conference at Mt. Hermon Conference Center, 75 miles south of San Francisco. The California Bible Conference will hold their 26th Annual Conference on October 11-15, 1993. Speakers expected: David Reed (IA) and David Adams (ON).

Henry Kamena
1400 West 13th St., Sp. 91
Upland, CA 91786
(909) 985-0437

ADVANCING

The fourth annual Women's Advance will convene October 22-23, at the Holiday Inn-Airport/West, in St. Louis, MO. Expected speaker is Betty McGehee. For overnight accommodations or information:

Mary Walter
1988 Bennington Common Dr.
St. Louis, MO 63146
(314) 434-8055

OTTAWA VALLEY

The Ottawa Valley assemblies will be having their Annual Youth Conference Weekend at Bridlewood Bible Chapel, Kanata, ON. The conference begins Friday evening at 6:30 PM. for a gospel meeting. On Saturday, at 10:00 AM. for ministry and workshops. Speaker expected: Randy Amos (NY).

Jim and Elizabeth Paul
Box 5067 Merivale Depot
Nepean, Ontario K2C 3H3
(613) 224-0383

OPEN HOUSE

Yonkers Gospel Mission Home (Yonkers, NY), is pleased to announce their 26th Annual Banquet and Open House on October 23, 1993, at 5:00 PM. Guest speaker, Lord willing, will be Ben Sutton (MB). For more information:

Yonkers Gospel Mission Home
PO Box 1491
Yonkers, NY 10702-1491

FRONT LINES

WOMEN'S MISSIONARY CONFERENCE

Park of the Palms (Keystone Heights, FL), will hold its Annual Women's Missionary Conference on October 29-30, 1993. Speakers at this year's conference are: Sara Sanchez (NY), Edna Monnik (South Africa), and Lois MacDowell (Zaire).

RADIO CONFERENCE

The 34th Annual Radio Conference of the Family Bible Hour will be held on Saturday, October 30, from 10:30-4:30. Speakers expected are Gaston Jolin and Arnot McIntee. In addition, comments will be made by Ron Hughes and special singing by Neville Eccleston. Lunch will be served between the morning and afternoon sessions. Plan to spend an enjoyable day with the Family Bible Hour.

Conference location:

Renaissance Convention Center
3045 South Creek Road
Mississauga, ON

MISSION—ARIZONA

Tucson Bible Chapel (Tucson, AZ), will be holding their Annual Missions Conference on November 5-7, 1993. Speakers expected include, J. B. Nicholson (MI) and Albert Gray (Ireland). Contact:

Jim Yencarelli
2324 N. Norton Avenue
Tucson, AZ 85719
(602) 795-3194

NORTHEAST LEADERSHIP CONFERENCE

Prospect Bible Chapel (Hartford, CT), will be hosting the Northeast Leadership Conference on November 9, 1993. All elders, commended workers, and any who are interested

in the Lord's work are invited to attend. Contact:

Don Dunkerton
112 Cranford Avenue
Cranford, NJ 07016
(908) 709-1373

TAVISTOCK CONFERENCE

The next Tavistock Area Conference on Biblical Church Principles will be held on Saturday, November 20, just outside Tavistock in south western Ontario. Dr. Boushra Mikhael (ON) and Steve Hulshizer (PA) will be the speakers. Contact:

Paul Booker
4 Eldale Road
Elmira, Ontario N3B 2C8
(519) 669-8362

MENDEd HEART

On July 28, 1993, doctors performed triple by-pass surgery on brother Elliot Van Ryn (FL). Brother Van Ryn has had three angioplasties in the past (all with good results), but doctors felt it necessary for him to have open-heart surgery as a result of the latest blockages.

He and the family have appreciated the prayers of the Lord's people during his hospitalization and value your continued intercession.

HOME CALL

On June 1, 1993, Robert Herriott was called home to glory by His Lord, at the age of 72. Saved in his late teens in Belfast, Ireland, he came to Toronto in 1949 and spent more than 20 years in Sunday School and Christian Brigade work. His years in St. Catharines were full, taking care of the chapel books and other practical ministries.

Brother Herriott would often volunteer at a nearby school, teaching children to read and write. Also



through arranging rides for people with doctor's appointments, he made an impact on the community, evidenced by the large attendance at his funeral.

He is survived by his wife, Kathleen, and stepchildren, Peter and Joyce Gunning, Brian and Marlene Gunning of St. Catharines, and Helen and Ron Kroeker of Edmonton, AB.

BANKS OF HEAVEN

After a lengthy bout with cancer, the Lord took George Kirk home on June 7, 1993 at the age of 65.

While in the banking business, George was very active in the Lord's work. Many were saved through his ministry. He was instrumental in the founding of the Hillcrest Chapel in Terra Alta, WV.

In 1987, Hillcrest Chapel commended him to full-time service for the Lord. With his wife Blanche, he served the Lord in Florence, SC until his health no longer permitted him to do so.

A memorial service was held at the Hillcrest Chapel, June 9, where a large company of friends and

business associates attended. Preston Keith and Herman Luhm spoke. Besides his wife, Blanche, he leaves two sons, Jerry and Barry, and a daughter Beverly Kerns.

SMILING ABOVE

Don Kieft was called home to be with the Lord he so faithfully served for many years on June 23, 1993. Don was a shining example of 2 Corinthians 4:16 that though the outward perish yet the inward is renewed day by day. He was gallant and joyful in his struggle with cancer for a number of years.

Don was born in December 1931, and raised in Grand Haven, MI. He married Lucy Tripp and together they went to Mexico to serve the Lord. His three children were born there. They came home from Mexico in 1963, but never lost their love for the Spanish people. They lived variously in Texas, Colorado, and Michigan and were always introducing people to the Latin American world. Many owe their first taste of missions to Don.

His smile, encouragement, and infectious love for the Lord will be missed, but he is living in the constant smile of the Lord he loves.

THE THEME OF HER POEMS

Mabel J. Mole passed into the presence of her Lord on July 14, 1993. Funeral services were held at the Blasdell Gospel Chapel (Blasdell, NY) on July 17, with approximately 140 in attendance.

Mabel was saved September 24, 1949. She came into fellowship at the Blasdell Chapel in 1951 and had been in fellowship there for the past 42 years. During that time, she has entertained hundreds in her home. She was an accomplished poet, and

for the past several months had been in the process of having a volume of her works published.

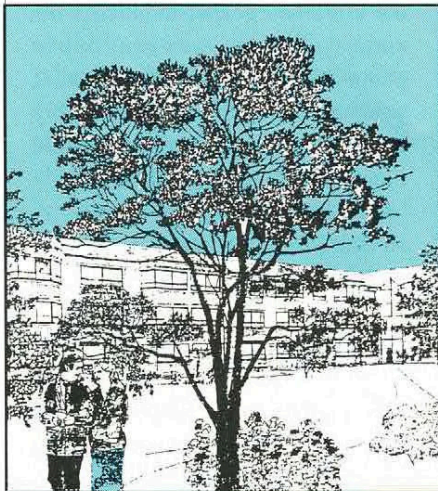
She will be greatly missed by her family and friends, but all take comfort in the fact that she is now viewing the face of the One who had been the theme of her poems.

BETHANY LODGE

Bethany Courts is a proposed new retirement community which will allow compatible retirees to purchase their own residence, adjacent and accessible to the services of Bethany Lodge. There are 72 units ranging in size from 774 to 1610 square feet in a 3-story building with underground parking.

In order for Bethany to maintain control of the ongoing operations of the new residences, they are selling market value "Life Leases" rather than condominiums. Bethany can therefore guarantee that the property, programs, lifestyle, and philosophy currently established will be maintained. However, before building can begin, they require the sale of 80% of the units; as of this date only 39% are sold. For information or a brochure, contact:

Bethany Courts (416) 477-3838



NOTHING MICKEY MOUSE IN ORLANDO

Last April, Henry Sardinia (MO), Mark Thomas and John Bjorlie (MI) test drove Gospel Folio's tract *Seven Fables College Students Hear and One Amazing Fact*, on the Purdue Campus in West Lafayette, IN. After a week of personal testimony, tract distribution and some open air preaching at Purdue, Henry and John went on to the University of Central Florida in Orlando where they teamed up with Joel Clark (on furlough from Peru) and Henry Lair of Orlando.

The *Seven Fables* tracts were well received. One faculty member who has been teaching in the Math department for more than twenty years invited the evangelists to his office and told them that he considered the *Seven Fables* tract the "finest evangelistic tract that I have seen for the university campus since I've been teaching."

As usual, the student response to the open air preaching ran the full range from indifference to outrage. Area believers showed support by distributing tracts and quietly speaking to students who would linger within earshot of the preaching. Some of the believers from area assemblies wondered how the students would receive them, since their hair had changed color since their college graduation. But as John Courtney (a local believer) discovered, the more gray you possess, the more apt the sophomores are to mistake you for a tenured faculty professor.

COMMENDATIONS

The believers of Centralia Bible Chapel (WA) have informed us of the commendation of Scott and

FRONT LINES

Marsha Blair, to the work of the Lord in southwest Washington.

Scott will be sharing in the Bible preaching and teaching in the area and will also serve at nearby Shiloh Bible Camp. Marsha will be participating in similar activities for women and girls.

The believers are happy to give their blessing and commendation to the Blairs as they take this step of faith to serve the Lord.

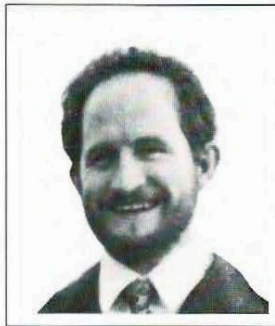
The elders of the Riverside Bible Chapel (Sault Ste. Marie, ON), have announced the commendation of Keren Shepherd to the work of the Lord in Romania. For the next two years, Keren will be part of a missionary medical team in Romania serving the Lord through her nursing skills and personal witness.

Please pray for Keren, that she might have a "great door, and effectual, opened" to share the gospel with the people of Romania.

The elders of the Zion Christian Assembly (Sheboygan, WI), happily commend Joel and Annette Hanson to the Lord's service. Joel has a strong exercise to see assemblies raised in the neglected areas of Wisconsin. The Hansons have been faithful witnesses in the city of Eau Claire, WI, and a small assembly has been gathering together as a result of their efforts. Pray that the Lord may pour out a blessing in Wisconsin, as laborers enter His field to serve Him.

TIM ALLYN MEMORIAL SCHOLARSHIP

The Ezekiel Project, has announced a scholarship program for those who may be interested in attending the Ezekiel Project Semi-



Tim
Allyn

nar, but may not be able to afford it.

The Timothy D. Allyn Memorial Scholarship for Open Air Evangelism, (named in honor of Tim Allyn who was promoted to glory on May 28, 1993) will provide funds to those individuals who qualify for financial assistance.

If you are interested in contributing to this program, or would like more information to see if you qualify for the scholarship, contact:

The Ezekiel Project, Inc.
P. O. Box 463123
Mt. Clemens, MI 48046-3123

THE ULTIMATE

Dr. Jon Walcott, and his wife Teresa, have recently moved to Erin, ON (approximately 20 miles NE of Guelph). They are seeking to start a New Testament assembly in the city. The gospel booklet, *Ultimate Questions*, was sent out to some 2400 homes in the area. If you would like to see an assembly established in this area, or would like to help in the work, contact:

Dr. Jon Walcott
Box 710
Erin, ON N0B 1T0

CHANGES

Please take note of the following address changes. Take the time today to write the Lord's servants and encourage them in the work.

Edwin Fesche
Gospel Hall Home
2800 Atlantic Avenue
Longport, NJ 08403

Mark and Cynthia Kolchin
205 Lawrence Drive
Lanoka Harbor, NJ 08734
(609) 693-9252

Henry and Lisa Sardina
Judith Springs Road, R.R. 1
Union, MO 63084

PRAISE

Joe Jeremiah (MD) has informed us of some pioneering work he has been involved with in Lewisdale, MD. They recently distributed 3000 gospel tracts door-to-door, and have rented an elementary school to meet in. Along with the gospel tracts, invitations to a Bible study have been distributed and they are encouraged by the response from adults and children in the community.

Please pray for this evangelistic effort in Maryland, as they seek to see an assembly established.

VACANCIES

Western Assemblies Home has vacancies for residency or short-term vacationers. The Home has been offering care and ministry for over 50 years. A haven of rest for all in assembly fellowship. Please contact:

Greg Crozier
Western Assemblies Home
350 Berkeley Avenue
Claremont, CA 91711
(909) 626-3711

LATE NEWS

We just received news that Dave Steifler had a stroke while serving at camp. Details in next issue.

WHAT'S GOING ON?

RELIGIOUS FREE SPEECH

The U.S. Supreme Court overturned a ruling by the Second U.S. Circuit Court of Appeals in the case of *Lamb's Chapel v. Center Moriches*, which stemmed from a New York school district's decision to reject a request to show the James Dobson film, *Turn Your Heart Towards Home*.

Chief Counsel Jay Sekulow argued the case before the Supreme Court in February, charging that the school district's rejection was nothing more than censorship.

"The Supreme Court decision today clearly shows that the school district was wrong, but beyond that, the court is saying that religious speech cannot be extricated from the public arena. Free speech is protected under the Constitution, and that includes religious free speech."

CHINESE TORTURE

Recently, five Chinese Christians were severely beaten and abused by Public Security Bureau officers, who raided a church service in Shanxi Province. One of the five beaten later died from his injuries. To cover up the incident, authorities have arrested 90 Christians. In the Jiangsu Province, severe persecution is said to be occurring among the believers there.

YOU DO?

Pope John Paul II sought common ground with believers of voodoo, suggesting they would not betray their traditional faith by converting to Christianity. On the sec-

ond day of his 10th African pilgrimage, the Pope held a dramatic and emotional meeting with priests of the voodoo. The Pope told the voodooists that just as they draw on their ancestors for their religion, Christians also revere their "ancestors in the faith, from the Apostles to the missionaries." Voodoo priests at the meeting warmly welcomed the pontiff. —Ahimaaz

SATANIC VERSES

TV, radio, education, and travel have dealt a crippling blow to the Muslim Yazidi sect in Iraq. Yazidis, known as "devil worshippers" because they appease Satan in the belief that God will not protect them, number only about 150,000, and dying leaders are not being replaced. "The modern world has invaded to take away our young, who no longer have time for religion," said a Yazidi elder.

STUDYING ISLAM

England's Oxford University has accepted funding from the Arab world to increase its staff studying Islamic culture, and a scholarship for the schools master's degree study of Islamic art is now available. Oxford is weighing the idea of opening an Islamic center as part of its larger program of studying the origins of civilization. —Pulse

CRUCIFIED

The Quran in Surah 5:33 says that Muslims may crucify non-Muslims. According to the United Nations and the British Parliament,

Christians are now being crucified in Southern Sudan by the fundamentalist Muslim government. The government of Khartoum deliberately favors depriving Christians of food and medicine to break their resistance to conversion to Islam.

—Ahimaaz



Stylized Arabic calligraphy of
Matthew 11:28-30

TOO INVOLVED IN POLITICS

The Catholic Church's popularity is plunging in Poland. Two years ago, nearly 70% of Poles approved of the church; today, only 40% do. Poles are afraid that the church has become too involved in the political process.

AFRICAN UPDATES

The following are some reports from the field:

—John and Eleanor Sims (Zimbabwe), report that they are in contact with a couple who may be interested in relieving them on the field so that they might go on fur-

WHAT'S GOING ON!

lough. Please pray for the "red tape" they must go through to obtain a work permit. The Immigration Department is not accustomed to giving permits very easily.

—Ruby and Alice White (Zambia), report that there were over 100 boys and counselors at the Secondary School Boys' Camp at Chavuma. Please pray for these young men, many of whom will be the future leaders of Zambia.

—Pearl Winterburn (Zaire), tells how the Zaire borders have been closed since the beginning of May due to ethnic fightings. As you can imagine, this has made all phases of life on the mission field very difficult. Please pray that the Lord will continue to provide for His people in Zaire.

—John and Karen Loudon (Tanzania), have purchased an evangelistic series of cassette tapes and flip charts in Swahili. The series covers most of the Bible, and each set contains a gospel message. Pray that these might be effective as they are used on their village safaris.

FIDELITY

When the Iron Curtain collapsed over Europe, sweeping changes occurred in many former communist countries. Can Cuba be very far away? Mariano Gonzalez of Audio-Lit Ministries (Lombard, IL), believes that it can happen any day. Are the Lord's people ready to take the gospel to the inhabitants of this Caribbean island that for so many years have been kept in the dark? Other world religions are poised, ready to go when that time comes. Pray for Cuba, and for those who might go and preach the gospel. If you have a similar burden for Cuba, and want more information about

how you can help, contact:

Mariano Gonzalez
Audio-Lit Ministries
P.O. Box 371
Lombard, IL 60148
(708) 495-9671

ANIMAL RITUALS

Members of the Santeria religion in Miami are rejoicing following a ruling by the U.S. Supreme Court. The decision struck down a Hialeah City Council ordinance which prohibited the sacrifice of animals within the city limits. Santeria is a cross between Catholicism and West African animism.

PUTTING OUT THE UNWELCOME MAT

St. Petersburg's Orthodox Metropolitan Ioann has called for the church and government to stop foreign missionaries from entering Russia. "They are trying to implant the capitalist psychology, and set as their primary goal the almighty dollar," he said. "Russians are vulnerable, because for 70 years they were raised on materialism." —*Pulse*

A PERSON-TO-SPIRIT CALL

Malaysians recently flooded a new 999 emergency phone line, hoping this would connect them to the spirit world. Callers chanted, asked about heaven and lottery numbers during most of the calls.

FEAR IN NIGERIA

The U.S. Embassy in Nigeria has urged all Americans to leave. Violence, following the termination of Nigeria's recent presidential election, has many worried. Rioting has broken out in Lagos, where tensions were already high prior to the election. Several high-ranking military

officers announced their retirement to protest the cancellation of the vote. Christians fear that the government will not be able to protect them from attacks by Muslims. One church official was quoted as saying, "The Christians would never attack them, but many are now preparing to defend themselves."

MORE VIOLENCE IN ZAIRE

Eleven thousand people were forced from their homes, and at least 1,000 are feared dead in the wake of recent ethnic fighting between Zairians and Rwandans in northeast Zaire. Refugees in this war torn nation have also been suffering from various diseases.

DAVIDIAN CULT

Recently in Jerusalem, a rock concert was held to raise money to help pay for the return of Pablo Cohen's body to Israel. Cohen, 28, was a member of David Koresh's Davidian cult, and burned to death when federal agents stormed the Branch Davidian compound in Waco, TX. —*Jerusalem Post*

NEW TRIBES HOSTAGES

In the August issue of New Tribes Mission's magazine, *Brown Gold*, Christians are encouraged to pray for the release of three missionaries that have been held hostage since January 31, 1993.

Rick Tenenoff, Dave Mankins, and Mark Rich were abducted from the Kuna village of Pucuro, Panama. Details of their capture and negotiations are being withheld to insure the safety of these men. Pray that the negotiators may have wisdom as they deal with this very delicate situation.

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THE MYSTERY OF GODLINESS

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the nations, believed on in the world, received up into glory (1 Tim. 3:16)

These wonderful words may have formed part of an early Christian hymn. Inserted by the Apostle Paul at this point in 1 Timothy, they have thus become part of the inspired Word. Six parallel statements give the highlights of the greatest life ever lived, that of the Lord Jesus Christ, who Himself is the Truth (see 1 Tim. 2:4; 3:15; Jn. 14:6). Although not arranged chronologically, it is noteworthy that this poetical composition is arranged antithetically: flesh—Spirit; angels—Gentiles; world—glory

The Greek word translated “without controversy” is literally rendered, “confessedly” (occurring only here in the NT). The word “mystery” is found twenty-seven times in the New Testament, twenty-one of them in Paul’s letters. It is defined by C. I. Scofield as follows: “A ‘mystery’ in Scripture is a previously hidden truth, now divinely revealed, but in which a supernatural element still remains despite the revelation.”¹ Though a “mystery” is not something mysterious, only those who have been illuminated by the Holy Spirit are able to understand the open secrets of God. Actually, this opening statement of 1 Timothy 3:16 explains the words “pillar and ground of truth” in 3:15.

“The mystery of godliness (piety)” is one of many New Testament mysteries which the Lord has revealed to believing hearts. In his excellent book, *Mystery Doctrines of the New Testament*, T. Ernest Wilson lists fourteen.² Such mysteries are not to be withheld but made known (1 Cor. 4:1). As Mr. Wilson has helpfully pointed out: “Two of these mysteries in the New Testament are called ‘great.’ One is the relationship between Christ and His Church, illustrated by Adam and Eve (Eph. 5:32). The other is the mystery of godliness. We are told that it is such ‘without controversy,’ or by common consent. There should be no difference of opinion or argument here. All are agreed that this is one of the top secrets. Godliness or piety is one of

Paul’s favorite words in the Pastoral Epistles. The word he uses indicates not piety as a quality or condition, but active, operative piety, a way of life. It should be noted that the secret of all godliness is occupation with a Person, with the One who is presented to us in this wonderful statement. The mystery of iniquity (2 Thess. 2:7) is headed up in a person, the man of sin. But in contrast, the mystery of godliness is also headed up in a Person, the Man of Sorrows (1 Tim. 3:16).³

Let us now examine briefly the six statements as they occur in this profound text, realizing that in their glorious sweep of truth they take us from the incarnation to the ascension of our Lord Jesus Christ.

GOD WAS MANIFEST IN THE FLESH

While the name “God” does not appear in the oldest manuscripts, there is no doubt as to the Person in view—namely, Christ. Here we have reference to His incarnation, and as Guy H. King has said: “His eternal existence is understood He did not begin at birth, any more than He ended at death; but Bethlehem was the point at which He showed Himself.”⁴ Of this statement, “God was manifest in the flesh,” Mr. Wilson has instructively commented: “There is very much to be said for the AV rendering as the correct one. The first word indicates His deity and the last one, ‘flesh,’ His humanity. God, who is a Spirit, becomes visible in a human body. The word ‘manifest’ covers the birth and the whole life of our Lord here below This has been Paul’s teaching in all of his epistles. For example, in Colossians 1, he expounds His deity and in Philippians 2 he outlines, in seven successive steps, His mighty stoop, from Godhead glory to the death of the cross. Here these mighty truths are expressed in synoptic form. God was manifest in the flesh. The Evangelist Luke uses 2,500 words to describe the incarnation; the Apostle John expresses it in four words: ‘The Word became flesh.’ Augustine, the early church father, expressed it in this way: ‘God—what more glorious; flesh what more lowly; God in flesh—what more marvelous!’⁵

JUSTIFIED IN THE SPIRIT

These words have provoked much thought and dif-

THE MYSTERY OF GODLINESS

ference of opinion. Nevertheless, most commentators agree that the Holy Spirit is meant, not the human spirit of Christ. In what way, then, was He justified or vindicated in the Spirit?

On two separate occasions heaven was opened and testified to the Person of Christ: (1) at His baptism in the Jordan River; and (2) on the Mount of Transfiguration. On the former occasion, He was vindicated by the visible sign of the Holy Spirit lighting upon Him in the form of a dove.

However, the greatest vindication of Christ was at His resurrection. While all three members of the Trinity were involved in this tremendous event, two scriptures tell us the resurrection was an act of the Holy Spirit (Rom. 8: 11; 1 Pet. 3:18). Christ's resurrection is not explicitly stated in the words "justified in the Spirit," but His resurrection is certainly implied.

SEEN OF ANGELS

In the past, present, and future, angels have an important role in the program of God. Our Lord was the object of their ceaseless and adoring gaze, and no less so when He became incarnate. The glorious salvation which He has freely provided for sinners is that which the angels desire to search into (1 Pet. 1:12).

Throughout His earthly sojourn Christ was "seen of angels," the New Testament pinpointing five specific occasions when angelic ministry was involved on His behalf: (1) they announced His birth (Lk. 1:30-31; 2:13-14); (2) they ministered to Him following His forty days and nights in the wilderness (Mt. 4:11); (3) He was strengthened by an angel midst His agony in the Garden of Gethsemane (Lk. 22:43); (4) angels appeared at His resurrection both to the Roman guards and to the women (Mt. 28:4-6; Lk. 24:4); and (5) they were present at His ascension (Acts 1:10-11).

Note that there was no angelic ministry at the cross.

PREACHED UNTO THE GENTILES

The word "Gentiles" is literally "nations." Christ was seen of angels but is now proclaimed to the nations, who have not seen Him except as they see Him in His own who are growing in likeness to Him.

Guy H. King has said: "The promulgation at Pentecost, Acts 2:8-11, was followed by the propagation at large. Be it noted that the tidings were not of an extraordinary 'it', but of a wonderful "Him"—not a thing, not a movement, not an experience, but a Person.

It is 'He who . . . was preached'—for it is He who in Himself is the Gospel; Christianity is CHRIST. This commission to preach Him is laid upon us also, as well as on those earliest disciples; and to refrain from that duty is criminal selfishness, withholding the water of life from souls dying from thirst; is plain disloyalty, refusing His orders to 'go' and do it; is evident stupidity, making, as it will, for spiritual ill-health of those who take in only, and never give out."⁶

BELIEVED ON IN THE WORLD

Countless multitudes through the centuries have truly believed on Christ. It is our privilege and responsibility to go and preach Christ to a lost world that we might be the instruments in God's hands through whom some might genuinely believe on Him. "Mark that preposition," says King, "it is not believed about, acceptance of the historical fact; neither is it believed in, acknowledgment of the spiritual power; but it is believed on, abandonment to the personal Saviour."⁷

RECEIVED UP INTO GLORY

At first glance, this statement appears to be out of proper order since Christ's ascension preceded the preaching and believing. However, the commission to preach was given immediately before His being received up into glory (Mk. 16:15-16, 19).

Where is Christ today? He is in glory. He ascended into glory forty days after His resurrection and is in glory now, His present session at God's right hand extending until He comes again. Some day all who have believed on Him shall enter where He has gone ((Heb. 6:19-20), and as we see Him now by faith, we shall, in a coming day, see Him face to face, be like Him, and appear with Him in glory (1 Jn. 3:1-3; Col. 3:4).

"The mystery of godliness" is Christ, and in relation to the six statements of this tremendous text we see Him in His: Incarnation—Godliness manifested; Resurrection—Godliness vindicated; Manifestation—Godliness observed; Proclamation—Godliness preached; Appropriation—Godliness believed on; Glorification—Godliness enthroned.

Endnotes

- 1 The Scofield Reference Bible, p 1014
- 2 T. Ernest Wilson, *Mystery Doctrines of the N. T.*, p. 11.
- 3 *Ibid.*, p. 46.
- 4 Guy H. King, *A Leader Led*, p. 66.
- 5 Wilson, *op. cit.*, p. 47.
- 6 King, *op. cit.*, p. 67.
- 7 *Ibid.*, p. 67.



LIKE HIM AT LAST



"As we have borne the image of the earthy, we shall also bear the image of the heavenly" (1 Cor. 15:49).

THE PURPOSE (ROM. 8:29)

THOSE CALLED according to His purpose are conformed to the image of His Son. It was the purpose of God in eternity to conform us to the image of His Son, that He might be the firstborn among many brethren. A great change must be effected in those who are by nature and practice alienated in their hearts from Him; that such should be conformed to the image of His Son is a marvel of God's grace. The ultimate purpose of God is to fill a renewed universe with people who have been transformed into the image of His Son. What a joy for God the Father to look out on a vast scene in which all are pleasurable to Him. Here God will find His rest in a new creation resulting from the work of the Son in whom He found all His delight.

THE PROCESS (2 COR. 3:18)

This work of transformation is proceeding now, the Holy Spirit working in the hearts of believers to produce Christ-likeness (2 Cor. 3:18). This transformation proceeds as we engage our minds and hearts with the perfections of Christ. We are being strengthened with power by His Spirit in the inner man, for the indwelling of Christ by faith. In Romans 12, we are exhorted to yield our bodies as living sacrifices to God that He might work out His will through us. Our part is not to be conformed to the world but transformed in the renewing of our minds. While it is the Lord's work to bring about this change, we have our responsibility to "put off the old man with his deeds . . . put on the new man, which is renewed in knowledge, after the image of Him that created him" (Col. 3:9-10).

THE PERSON (PHIL. 3:21)

The One who will perfect this work is the Lord Himself: "Our conversation (citizenship) is in heaven, from whence also we look for the Saviour . . . who shall change this body of humiliation and fashion it like unto His body of glory." He who once bore the

We shall only be prepared to be with Him when we shall be changed to be like Him.

body of humiliation now has a body of glory. His purpose is to have all who are His, fashioned like Himself, that we may be suitable companions to Him, and that we may be at home in that place. It is "the same Jesus" who departed in the clouds of heaven who will come again in like manner. Then He will immediately effect that change.

THE PERIOD (1 COR. 15:51-52)

The time the Lord will occupy in perfecting the change is so infinitesimal as to be described by the Apostle Paul as an "atom." Then, as though to split the atom, he says, "in the twinkling of an eye," or as we might say, "a split second." The Lord speaks of the second phase of His coming as being like the lightning flash coming out of the east and shining into the west, an indefinable measure of time. Only the Almighty could undertake to make so great a change in so great a number in so brief a time.

THE PERFECTED WORK (1 JN. 3:2)

When the change is completed, both in the moral and spiritual aspect, then the physical change will complete the work which God has purposed for us in Christ before the world began (2 Tim. 1:9).

"To be conformed to the image of His Son" is the realization of the Christian's highest ambition: "Beloved, now are we the children of God; it doth not yet appear what we shall be, but we know that when He is manifested, we shall be like Him for we shall see Him as He is" (1 Jn. 3:2). "When Christ, who is our life, shall appear, we shall appear with Him in glory" (Col. 3:4). This is the eternal purpose which He purposed in Christ Jesus our Lord. We shall only be prepared to be *with* Him when we shall be changed to be *like* Him.

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GEORGE BREALEY

GEORGE BREALEY (1823-1888) was born into a Christian home. But as a teenager, an unbelieving uncle introduced George to alcohol, profanity, and fighting.

In 1841, one Sunday afternoon, George's mother found her 18-year-old son in a saloon playing cards and drinking himself drunk with two others. Falling on her knees right there, she pleaded with God for her wayward son. Where argument failed, her prayers succeeded. Turning to his companions, George said, "Goodbye, mates, I shall never enter this place again." "What," they replied, "you going to turn 'Methody'? He's afraid of his mother."

Normally this taunt would have been enough for him to attack. Instead, he quietly replied, "I'm not afraid of my mother. I love her too well, but I am afraid of God and of my sins. Will either of you go to hell for me?"

"No," they replied, "we don't want to go for ourselves, much less for you."

"Then don't laugh at me for turning around and trying to escape." He left with his mother, and soon after was converted.

In 1844, at the age of 21, he married Susan Gibbings, a devoted believer, and began a business in Exeter. For a few years, the concerns of business and family crowded the Lord out. But God shook him out of his spiritual lethargy by the suicide of a neighborhood drunkard called "Old Evans." George had the job of cutting down the corpse from the stairway where Evans had died. He "gazed into the distorted features of the man who had lived and died within a stone's throw of his own door—lived a life of evil and he had not warned him, died in his sin and he had not offered him the gospel—the terrible thought of his accountability to God and his responsibility to his fellow

men pressed so crushingly upon him, that there and then he resolved to give himself afresh to God and His service with a determination never relinquished or relaxed."

Calling this his "second conversion," he wrote, "His love had killed my earthly desires, and I was ready to be His slave because He had made me His free man." One proof of the change was his use of time. He trained his body to get by on five hours of sleep to

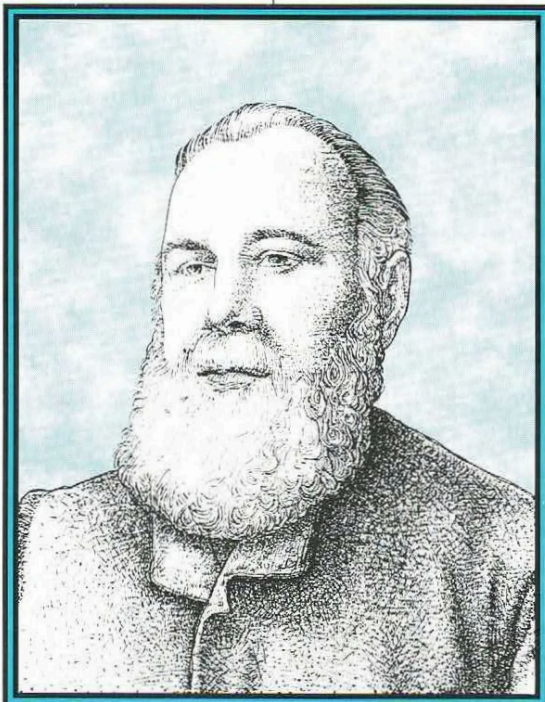
allow time for his job and for door-to-door witnessing. His constant prayer was that God would use him.

H. W. Soltau, Samuel Wreford, and Henry Dyer encouraged George to distribute gospel tracts at fairs and races in and around Exeter. He went at it with a vengeance, giving out thousands in a time when tract distribution was a novelty. Undaunted, he withstood some unique challenges.

Once a perturbed clergyman, who was not so drunk that he couldn't stay in his saddle, charged him and before the astounded crowd who had come to hear George preach, threatened to horse-whip George for trespassing in his parish!

Preaching and witnessing in the streets of Exeter, he had a special burden for "the poor slaves of drink."

In 1853, George composed an original, sensational and rather crude gospel tract entitled "Who is the Culprit?" The cover pictured a man hanging from a gallows. He distributed it at public hangings in Exeter. This macabre specimen of English literature was just the beginning of several tracts he produced. The "culprit" tract was used at the execution of a man from the Blackdown Hills. Interestingly, George went to live near where the murder occurred and lived in the house that the convicted murderer had owned. Having lived



in the area for some time, he was asked by a woman to come and pray with her aged mother. She was in misery, "because," she said, "I don't know where I am going. 'Tis all dark. I don't see my way." He asked her what she wanted to see. She replied, "I want to know where I am going." I told her, "Some are going to heaven, and some are going to hell. Those who go to heaven are those whose sins are washed away in the precious blood of Jesus, and who have received Him as their only Saviour; and those who go to hell are those who do not accept, but reject the blessed Saviour." After some explanation, she said, "Make it plainer, that I may take it." Silently asking the Lord to help her, I said to her, "I was passing this morning a crossroad, and I read these words on a pillar, 'On this spot Mr. B was murdered by G S—, who was executed at Exeter for the horrid crime.' Now, suppose G S—had been tried at Exeter, and found guilty, and condemned to be hanged, and someone had come forward and said, I will be hanged for G S—; and suppose the law would allow such a thing to be done, what would the judge have done with G S—?"

Just then the old woman exploded in agony. Wringing her hands, she sobbed, "My poor George! my poor George! There was nobody to take his place and he had to be hung."

God had brought him to the murderer's mother! Discovering the relationship between the two, and recovering from his own shock, he had the presence of mind to tell about the One who took the place of the guilty. The mother, the widow, and the son of the murderer all eventually came to Christ.

When Brealey began work in the Blackdown Hills in 1864, he asked God for a "body of iron and a soul of fire." In summer he preached in the open air and in tents, and in winter in halls, school-houses, and cottages. He sought for souls as a greedy man mines silver. "I can't stand that man's look," complained a stranger who had attended his preaching, "he reads a fellow through and through; he spots you in a moment, and you can't get away from his eye." Yet those same piercing eyes were often brimming with tears.

It has been suggested that he was like the districts in which he labored, blending "the bold and severe with the picturesque and beautiful." He was a study in contrasts. He appeared brusque and hasty. He said what he felt, and was accused of harshness. People said, "What Mr. Brealey sets his mind to he'll accomplish." But his

powerful physique, and strident will were tempered by a kindly hand on the shoulder and a mellow whisper of some of his uncommon sense.

Those "Hills" cover 400 square miles, dotted by farms and hamlets. They were also spotted with superstition. The people believed in and commonly practiced witchcraft. Conditions were wretched owing to superstition, ignorance, and drunkenness. In many cottages they had no idea of order or decency. A pan with potatoes was placed on the stone floor; the family squatted around it, eating their dinner with their fingers. Often there was not a chair in the house.

Initially he had a salary from an association of Christian friends. But as numbers professed to receive the Lord and the new believers searched the Scriptures, they saw that in apostolic times when men and women believed on Christ, they were baptized, and gathered together on the first day of the week to break bread. They wanting to act out what they had learned. Some who contributed toward the evangelist's support objected, and threatened to withdraw their finances if he baptized the converts. "If I teach them absolute submission to the authority of the Scripture," he said, "must I hinder them in their desire to obey the Word of the Lord? Am I not responsible to help them to obedience?" He gave up his salary and began to trust the Lord to supply his needs—a step he never regretted.

Farm laborers, servants, mechanics—all told of the wonderful things God had done. The worst characters, including a notorious witch were now "sitting at the feet of Jesus, clothed, and in their right mind." This stirred the devil's jealousy, and opposers banded together to crush the work. Newly converted employees were dismissed from work, some were physically assaulted, and others threatened with their houses being burned. It was no little comfort to know that, "It is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."

The thatched cottage in which the meetings were held was soon too small. Within two years, 140 were baptized and received into fellowship. The work fanned out to other parts of the Blackdowns. Encouraged by the example of his friend, George Muller, schools and auditoriums for preaching were built, and adults and children were taught to read and write. Some of the converts went on to serve the Lord in China, India, Africa, and America.

After Susan died in 1882, he evangelized all across

GEORGE BREALEY

England, "Anywhere for Jesus I would go, and anywhere I would preach, provided I would be allowed to take the Truth, the whole Truth, and nothing but the Truth." The older he became, the more he dreaded healing "the hurt of the daughter of My people slightly." He said, "The buds in Nature develops best and quickest when unopened by the hand of man; God's work is often spoiled by man's hurry." In the last message he preached, he said: "We shall never get out of the sight of the cross, and can never do without the blood; and, may I say, never was the cross of Christ or the blood of the Lamb more precious to my soul than now—make much of the cross, make much of the blood."

In March, 1888, he was taken Home. James Wright (George Muller's son-in-law and successor), and Thomas Newberry preached at his funeral. Henry Groves, writing about George's passing, said, "Many fail to do anything because they will be doing something great. It was not so with our brother Brealey. God has left the lowly, yet honorable designation of Elisha, that he was "the man who poured water on the hands of Elijah"; that is, he was his servant, and by this he was known. He who has not learned to serve is unfit to rule, and he who despises little things will never be entrusted with great."

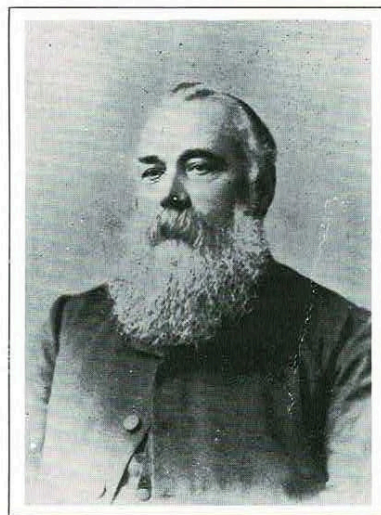
Material extracted from the following books:

George Brealey *Narrative of Facts, Volumes 1-17*

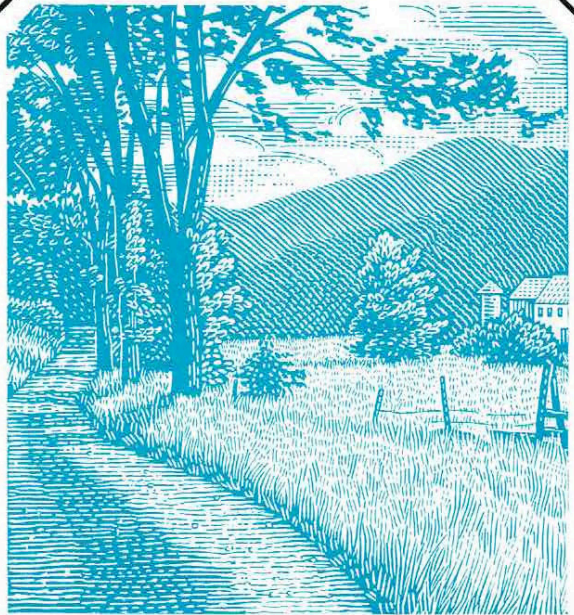
Walter J.H. Brealey, *Always Abounding*

R.H. White, *Strength of the Hills*

Hy Pickering, *Chief Men Among the Brethren*



George Brealey



The Servant's Path

*Servant of Christ, stand fast amid the scorn
Of men who little know or love the Lord;
Turn not aside from toil; cease not to warn,
Comfort and teach, trust Him for thy reward.
A few more moments' suffering, and then
Cometh sweet rest from all thy heart's deep pain.*

*Have friends forsaken thee and cast thy name
Out as a worthless thing? Take courage then;
Go tell thy Master; for they did the same
To Him, who once in patience toiled for them,
Yet He was perfect in all service here;
Thou oft hast failed; this maketh Him more dear.*

*Self-vindication shun; if in the right,
What gainest thou by taking from God's hand
Thy cause? If wrong, what dost thou but invite
Satan himself thy friend in need to stand?
Leave all with God. If right, He'll prove thee so;
If not, He'll pardon; therefore to Him go.*

*"The time is short"; seek little here below;
Earth's goods would cumber thee and drag thee down
Let daily food suffice; care not to know
Thought for tomorrow—it may never come.
Thou canst not perish, thy Lord is nigh,
And His own care will all thy need supply.*

—Author Unknown

YOU'RE INVITED

PROPHETICALLY, the very first emotions of man recorded in the Bible (Gen. 3:7-10) are shame and fear. They were both the instant fruit of sin. And sin and shame and fear have been the unchanging problem of the human race ever since. We meet them in the daily papers, in the thronging mission fields, in our own hearts. The Bible, too, is filled with the same inevitable problem. Yet here, suddenly, towards the end of Hebrews, we come upon this tremendous invitation: "Brethren . . . enter into the Holiest" (Heb. 10:19), an invitation to enter fearlessly into the very presence of God.

Early in the pages of God's record of the race, there comes a doomful sentence (Gen. 3:24), "So He drove out the man." Yes, the God of love, who had sought in the garden for His creature's fellowship, drove out the man He had made. It was inevitable, for He was "of purer eyes than to behold . . . iniquity." Yet no sooner had He driven out the man than His heart of love began to make a way to bring the man in again to Himself. And thenceforth the Bible is preoccupied with a second subject, that of man's growing access to a holy God. Such access began with the very simplest ritual and relationship through an animal sacrifice and substitute. Yet in Hebrews 11:4, we have the clearest declaration that even at the beginning the one and only and unchanging basis of approach to God has always been "by faith." "By faith Abel offered unto God a . . . sacrifice." Yes, always and only "by faith" which implies a yielded will and a childlike trust.

Later came further revelations of God, which culminated in the elaborate worship of the Tabernacle, as outlined in Hebrews 9. There we read (v. 2) of an outer "sanctuary," and "after the second veil, the tabernacle which is called the holiest of all." "Now when these things were thus ordained, the priests went always into the first tabernacle . . . But into the second went the high priest alone, once every year, not without blood." It is all a tremendous picture, deeply impressive, of the holiness of God. There was the still and darkened chamber; for in it were no windows, no external light; the shekinah glory of God was its sufficient light. There was no sound, no voice heard, for over it from

year to year brooded deep silence. Yet into that dread stillness once a year, through the heavy veil which excluded the world of sin, there stepped a man, a man of the fallen race.

Yet he came not in his own merit. He bore in his hands the blood of sacrifices without which even his own life was forfeit. Silently that blood was sprinkled on and before the mercy seat, and the man again withdrew. Once more the room was still. And for another year that shed blood was a continual mute appeal to God for mercy on the race, a silent witness that His people had come in His own appointed way. So passed century upon century the unending witness of the blood appealing to a holy God. But there was no progress, no greater access, no increasing, nearness. The high priest still came alone, and as quickly went, out from the Presence, while for another year the jealous veil excluded from God's face the world of fallen men. But why? Why was God so exclusive?

Men were coming in His own appointed way fulfilling His own ordinances, offering His prescribed sacrifices, and yet He kept them all at arms' length, excluded by the veil. Why could not the high priest stay in the holiest; he only came once a year; why could not all men come? To these and all other bewildering questions there is an all-sufficient answer given in verse 4 of chapter 10: "For it is not possible that the blood of bulls and of goats should *take away* sin.

Then was there a mistake somewhere? Were all these elaborate sacrifices unavailing? Was God's provision inadequate? What practical value had the "atonement" they were so often commanded to make? A clear intimation of the purpose of God is given in the Passover. There in Exodus 12, they were told: "When I see the blood I will pass over you." This did not mean pass by you, and not smite the first-born, but pass over you to cover and protect you. This comes out more clearly in verse 23, the word "pass over" meaning, hover over you. like a bird protecting its young. The same thought is clear in the word "atonement," which in the Old Testament does not mean "at-one-ment," "but again is merely *kaphar*, to cover. So we have continually the thought of sins not taken away, but merely cov-

YOU'RE INVITED

ered. What then was the aim, the design of God in these covering sacrifices?

So we have the arresting fact that the sins of all the Old Testament saints and worthies, of Noah and Abraham and Moses and David and Isaiah, were merely covered for the time being. The only value of all the animal sacrifices was to allow man's faith in God to be exhibited, and to enable God to go on with a guilty people in anticipation of some more effective sacrifice.

And then at last, in the triumphant language of Galatians 4, "When the fullness of the time was come, God sent forth His Son . . . to *redeem* them that were under the law." Here is a "better" word, a new and adequate concept. It is not *cover* now, but take away, "as far as the east is from the west." And in the one perfect and sufficient sacrifice of Himself, the "Lamb of God," slain, in the purpose of God, all the sacrifices of all the centuries found their final and sufficient fulfillment.

And now for the practical response to God's gracious invitation to enter the Holiest. Positionally, we are all "made nigh." Yet experimentally, we all need to "draw nigh." In seeking to draw near to God, there are two main obstacles.

1. Although God rent the veil and thereby abolished the whole system of animal sacrifices, which now became merely "the Jew's religion" (Gal. 1:13), we know that the rent veil was joined up again by the priests, and the Jewish sacrifices were persisted in for more than thirty years. Still from the altar, abandoned and left "desolate" by Christ, the smoke from the sacrifices of the sin offering rose forlornly to heaven. It rose in vain. Still the high priest entered the holiest once each year and sprinkled the blood on the mercy seat. Yet that blood appealed to God in vain. For "Christ our Passover is sacrificed for us" (1 Cor. 5:7). At last God in righteous anger blotted out the whole mocking system at the destruction of Jerusalem by Titus. The temple was burned; Jewish sacrifices were abandoned.

But that joining up of the veil by the Jewish priests, and the consequent excluding of men from God is typical of what has been done since. Almost every heresy, in its last analysis, does just this. It interposes a veil between needy man and a waiting God; it hinders or prevents communion. All the trappings of ceremonialism,

all that panders to a sensual religion, these are man-made obstacles which tend to distract the worshipper, and detract from the One worshipped, hindering that free communion of the humblest believer with God.

A professional priestly class, apart from the priesthood of all believers (1 Pet. 2:9), always interposes barriers between the soul and God. We have the motive for such interference stated in 2 Peter 2:3—"they with feigned words make merchandise of you." In this way, even the simple ordinances, as they become overlaid with man's tradition, are changed from helps into hindrances, and become veritable veils. God clears away all such veils from our hearts, and gives us boldness to deal directly with Himself.

2. But there is a still graver obstacle, not of ignorance, but of knowledge, the natural distaste of the human heart for intimate communion with God. Deep down there is a dread of coming to close quarters with God. In Exodus 20:18, the people beholding the signs of God's presence "removed and stood afar off; and they said unto Moses, Speak thou with us and we will hear, but let not God speak with us lest we die." That is typical with many believers. They come into the Holiest, even to the Lord's Supper, yet when they leave the table, they leave, too, His presence, and have little real fellowship with Him during the week. Like the high priest, their visits are all too infrequent and all too brief.

Then, too, we are only thus invited into the holiest on the condition of a "sprinkled" heart, coming, "in full assurance of faith." How different this is to the self-assurance in which so many attempt to approach the holiest. There are many hands stretched out to take the bread and wine, which, because of some ancient feud, are not stretched out to clasp each other. There are hearts opened to the Lord, but fast closed to each other by some old "root of bitterness." If we will not let Him put His hand into our hearts to take out all that offends Himself or His own, then no more can He let us put our hands into His bounty, to take out what we want, in prayer, and still less to enter into His holiest. God give us all grace, abandoning all else but Himself, to enter and abide in closest intimacy and union, and so to realize His most gracious plans for our lives. **U**

There are hearts
open to the Lord,
but closed
to each other.

QUICKVERSE

A REVOLUTION of sorts has taken place in the world of IBM compatible computers in the past few years. Once confined to the complex commands of DOS and its infamous "C:\>" (the C prompt), the PC world has welcomed the Microsoft Windows operating environment.

The Windows environment has brought with it a bevy of programs redesigned specifically for use with it. One such program is Quickverse by Parsons Technology. Quickverse is a Bible concordance program similar to the Online Bible (see review in *UPLOOK*, November 1992). Unlike the Online Bible for which there is no Windows version, Quickverse is tailored to Windows and takes advantage of many of Windows simplified commands and functions.

Quickverse for Windows includes a toolbar loaded with icons—clicking on one of these icons with the mouse allows fast access to features such as word or phrase searches or opening a Bible translation. The program takes advantage of the graphical abilities of Windows by allowing the user to open several windows at once—thus one could open and view several different Scripture passages at the same time or even view the same passage in two, three, or even four translations at once.

Features of Quickverse that will prove useful include: Bookmarks, Searches, Notes, Indexes, and transferring verses or files to your word processor.

—Bookmarks are just that. Quickverse allows one to place up to 10 bookmarks within a Bible translation, allowing you to easily return to a passage during study.

—Searches include searching by words or phrases. They

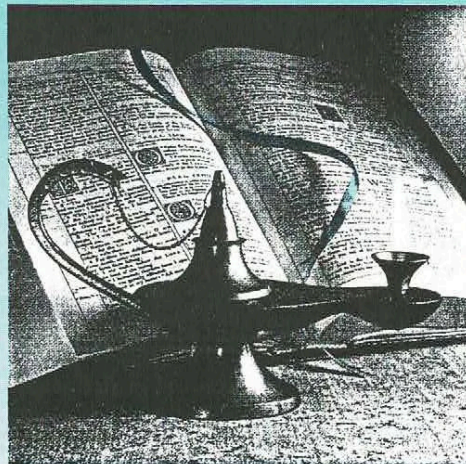
can cover the entire Bible, the Old or New Testament or even specific chapters (such as finding out how many times "love" occurs in 1 Corinthians 13). Notes allow you to write in the "margins" of your Quickverse Bible. This is a very useful feature as each note can be up to 8,000 characters in length. Notes are stored in files which can be moved to a word processor and incorporated into your documents or letters.

—Notes can be attached to a single word or an entire verse. After a note is initiated Quickverse inserts a symbol to remind you that a note has been placed around that verse or word.

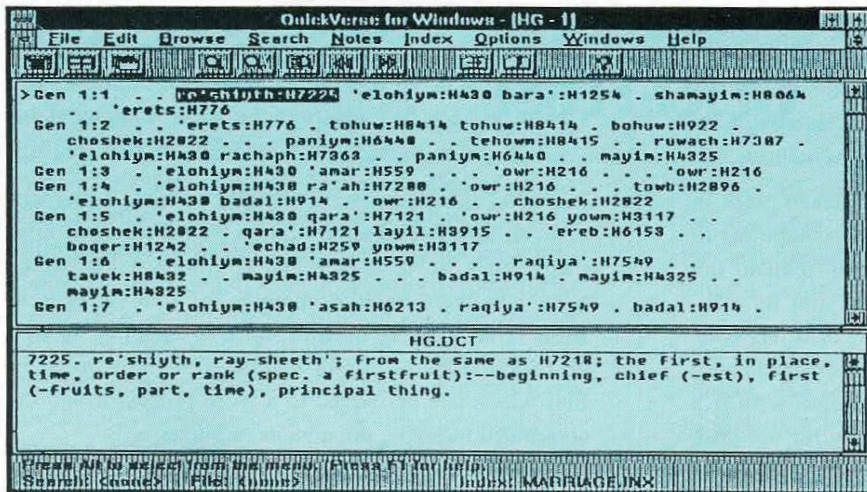
—Indexing. Use of Quickverse' Index function allows the user to group a list of verses together and save them. These may be verses under a topical heading. For instance, a list of verses which mention the Second Coming of Christ could be grouped and stored for future reference.

—Quickverse allows several methods for transferring of verses to word processors. Dynamic Data Exchange (DDE) is the simplest. DDE allows moving files directly to programs, such as Microsoft Word or Lotus Ami Pro, which use this format. Another method of copying verses is to copy and paste them to Windows Clipboard and from there to your word processor. A third way is to store the verses in a text file which can then be transferred to any word processing program.

Quickverse offers many other options. It allows printing of single verses, multiple verses, all verses in a search, an open index of verses, an open note file or the entire Bible (better stock up on printer paper before trying that!).



QuickVerse
for Windows™



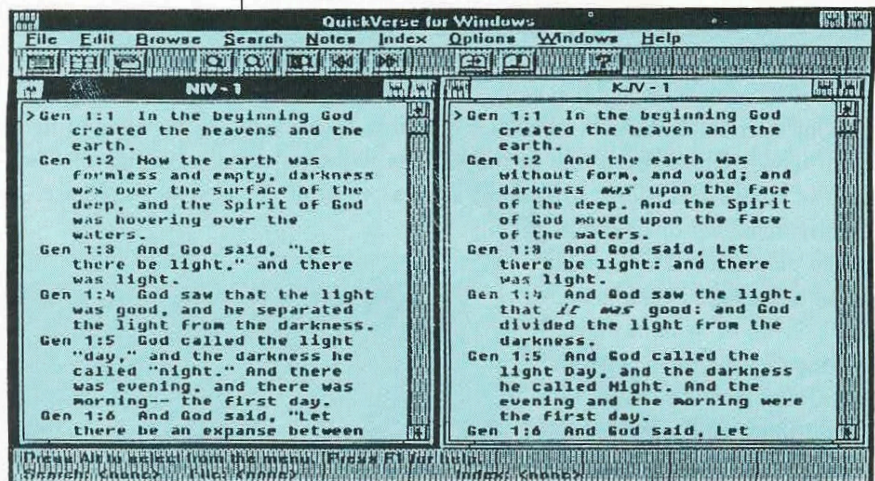
New International, New Century, Revised Standard, New Revised Standard, and The Living Bible. Also available are Nave's Topical Bible, a Greek and Hebrew Transliterated Bible (with Strong's numbers) and the New Scofield Study Bible.

In conclusion, we can heartily recommend Quickverse for Windows to any PC user that would like to have a Bible study program designed for use with Windows. Quickverse offers an array of helpful features, completes searches in

Do you prefer a red-letter Bible? Quickverse provides a menu which allows the user to select words of Christ in red or all black letter. You may also select to show the translators' added words (to clarify English meaning) in italics. The user can also select from a variety of fonts and point sizes in which the Bible text is displayed. You can save the desktop setup of Quickverse. So, if you were doing a study of Romans 1, saving the desktop would cause Quickverse to open to that passage each time the program is started.

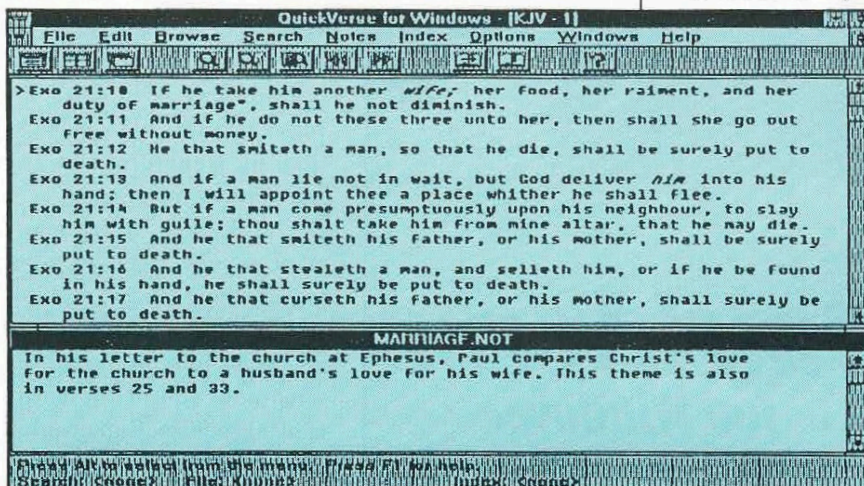
milliseconds, and has Parsons Technology's excellent support and documentation.

The basic program comes with one translation of your choice, but you can add additional versions. Available translations presently include: the King James, New King James,



Quickverse is available from Parson's Technology (800-223-6925) for \$79.00, but that price is often discounted. Add-on modules range in price from \$29.00 to \$39.00. It is also available in many Christian bookstores and from Gospel Folio Press.

We would like to continue offering reviews of useful programs in the pages of UPLOOK. If you would like to see a review of one of the study aids for Quickverse or if you know of a program that would benefit other believers, please contact Paul Goodson or Kevin Shantz at GFP.



WHAT CHRISTIANS SHOULD BE

The Scriptures reveal to us many things the Lord has saved us for, and it is well that when we find them we should ponder them over in His presence, seeking the needed grace to be just what He wants us to be. We all have to confess that we come far short of what God has intended concerning us; but though we have failed, in a great measure, to reach the standard, "let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

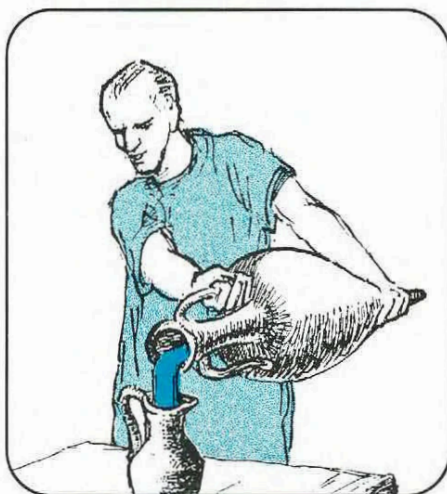
Among the rest there are five things we will consider together.

A SAVOR OF CHRIST

"For we are unto God a sweet savor of Christ" (2 Cor. 2:15). At the very outset, let our hearts be searched with the question, Am I really like this? Do I in this world give out a fragrance that puts the Father in mind of His most beloved Son? Do the actions of my daily life speak of that perfect One whose every deed glorified God? Taken as a whole—does life, heart, and mind; does hand, foot, and voice, savor of Christ? As the flower is made for beauty and perfume, according to its kind, so, child of God, you are here to delight the eye of God and yield Him a fragrance of Christ. Some flowers are lovely to look at, yet give little perfume; while others not so pretty, charm the senses with their sweet odor.

A LETTER KNOWN AND READ

"Ye are our epistle . . . known and read of all men" (2 Cor. 3:2). If the penman writes an illegible hand, who can read it? He may write great and wise things, yet it is all in vain; his writing is nothing but hieroglyphics not decipherable. Such a life is of no more use to plain people than some inscribed Egyptian tablet or an Assyrian brick. There are many useless "epistles,"



albeit they are well ornamented. It is legibility, not ornamentation, that people want. The great thing is to write that others may read.

Spell out your life in a bold, clear hand; let it be known by all what God hath done for your soul. Mark in the short pauses, where you stay an instant for the breath of Heaven—the full stops, when God commands you to stand still and see His salvation with you—the question marks, when some important question from Heaven confronts you—the notes of exclamation when at some unexpected

providence you uttered an ejaculation of praise—the capital letters, marking important things—the underlining, where stress is laid on special dealings of God—the paragraphs, marking important stages of your pilgrimage—the quotation marks, when you tell the helpful things you have gleaned from others. And when the epistle of life is being written, take care of the blots—the sinful things which disfigure the Christian character.

A MIRROR REFLECTING CHRIST

"But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image" (2 Cor. 3:18, R.V.). A broken bit of the commonest glass, when it catches the sun's rays, will glitter on the ground like a jewel. You do not see the poor glass, it is the sun in it. You exclaim, how beautiful! The eye is dazzled at the sight. If you run forward and pick it up, it is discovered to be nothing of any value, and its glory has departed, although as it lay in lowly fashion on the ground the sun condescended to fill this worthless thing with his own bright glory. And in this is furnished a parable of soul transfiguration. The redeemed one, though in himself so worthless, may be a mirror that in him may be reflected to this world the glory of the Sun of Righteousness, becoming changed into His image. But he is nothing in himself,

and a cloud or any intervening object will stop the reflection, and men will not see the Christ of God.

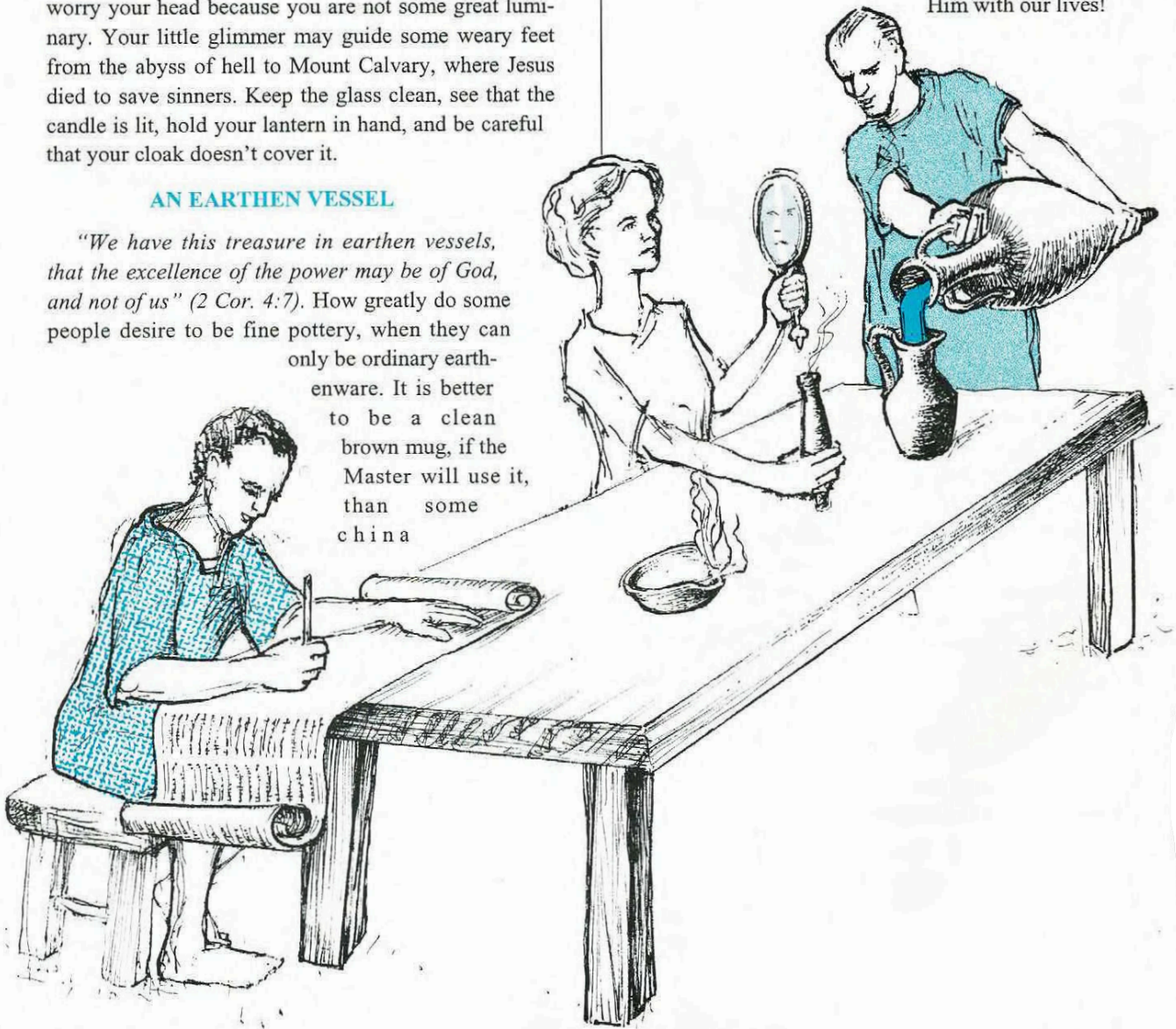
A LANTERN

"For God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God" (2 Cor. 4:6). A lantern is not a sun, nor a moon—it is just a small thing in which to carry a little candle, to throw illumination a few paces on a dark night. And God has shined into these small hearts of ours that we might give the light of the knowledge of Him, which is salvation, upon a dark world. Shine on, Christian; do not worry your head because you are not some great luminary. Your little glimmer may guide some weary feet from the abyss of hell to Mount Calvary, where Jesus died to save sinners. Keep the glass clean, see that the candle is lit, hold your lantern in hand, and be careful that your cloak doesn't cover it.

AN EARTHEN VESSEL

"We have this treasure in earthen vessels, that the excellence of the power may be of God, and not of us" (2 Cor. 4:7). How greatly do some people desire to be fine pottery, when they can only be ordinary earthenware. It is better to be a clean brown mug, if the Master will use it, than some china

vessel that was not at hand, or unclean. Ah, how often it is His delight to use the things which are considered by men to be common, that the excellency of His power may be fully seen. He has not chosen that the service of His spiritual kingdom shall be performed by seraphs or archangels, but by men and women, such as you and me, girt about with infirmities. Upon such is made to rest the power of Christ, working in every willing servant to will and to do of His good pleasure. Marvellous indeed is this condescending grace of our God to take up such weak vessels. Let us praise Him with our lips and serve Him with our lives!



AFTER GOD'S HEART

In considering the richly gifted son of Jesse, we see him as shepherd, poet, minstrel, soldier, exile, and king. The history of David begins in 1 Samuel and ends in 1 Kings, and is characterized by some very bitter and trying experiences before he reached the place of exaltation. Self-control is one of David's chief traits. Such discipline of self is imperative in the cultivation of Christian character. In the story of David's life, from his education to his exaltation, how greatly he exercised self-control in the face of envy, hatred, revenge, degradation from the higher stations of life to the lowest. He came through these hard tests beautifully, in all but one instance. Of that one failure it is written that he repented bitterly. The great shepherd-monarch of Israel was a great soldier, and the great sinner became a great saint. He was disciplined of God in order that he might be the prepared vessel as God's king to shepherd His people Israel. How necessary it is to be disciplined if grace confers on us some favored and high office. The record of David's life is preserved for our instruction and profit.

DAVID'S THOROUGH SCHOOLING

David's life may be summed up in the number of hard schools he passed through. The school of nature was David's early companion and teacher. Bethlehem, nestling close to Jerusalem, was his home. The rugged, wild, strong, gaunt moorlands of Judea were his familiar haunts as he watched the flocks. In the midst of such natural beauty and pastoral picturesqueness, the "man after His (God's) own heart" was taught of the schoolmaster of his youth that which colored all his later life. Here he became such a skilled musician that his fame reached the royal palace and he was called to perform on the harp at court. As an athlete, he disciplined himself to sling a stone with unerring accuracy. By experience in the "school of the lion and the bear" he was taught the lessons of fearlessness and faith in God. He learned what it was to exercise self-control as a shepherd in the hills of solitude, and came forth disciplined for his God-appointed duty as sovereign.

In the school of the royal court, he learned the nobility of love and the scourge of envy. After his great tri-

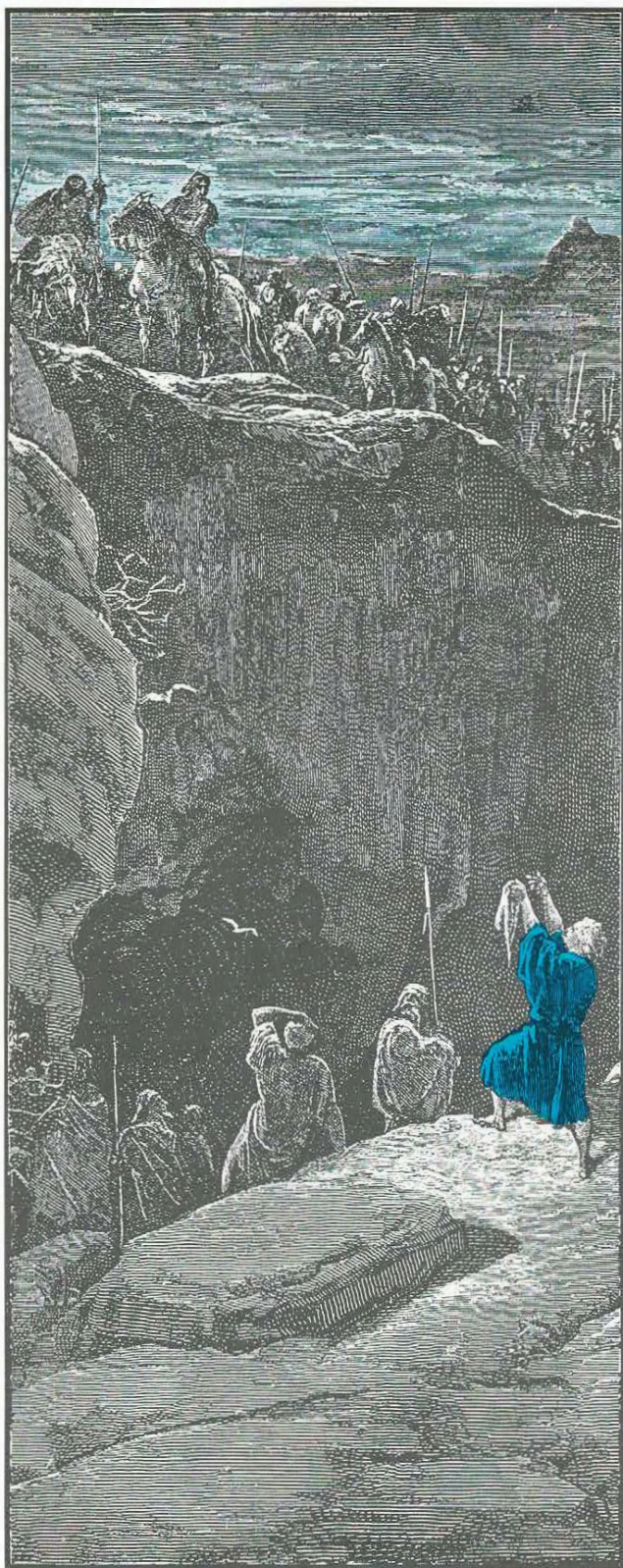
umph over Goliath of Gath, instead of honor came hatred; instead of esteem it brought envy in the heart of King Saul. During his stay in the royal palace, David constantly experienced the pressure of the thorn of jealousy. What were his inward thoughts when the javelin was cast at him with hellish hate, with the intent to pin him to the wall? How keen the pain when the renewed soul finds service done for Christ is unsung and unappreciated! To be hated and yet to refuse to hate is God-like and is the product of the life that is divine.

THE SCHOOL OF REJECTION

As a fugitive from King Saul's hatred, David became an alien from the court and an outlaw from society. Now he is to be disciplined in the sorrows of rejection. Though he feared not the lion or the bear or the giant of the Philistines, the enmity of Saul took hold of his heartstrings and forced him to flee as a partridge on the mountains. Yet in the day of rejection he allowed no root of bitterness to spring up in the garden of his soul. In patience he waited on the Lord. During this time he could have taken the life of his foe, yet love won the victory and grace saved King Saul. Such is ever the act of the soul instructed in the ways of God. David sees in all his sorrows the hand of God and their breathings are enshrined in the Book of Psalms.

THE SCHOOL OF PROSPERITY AND AUTHORITY

J. B. Stoney, in his *Discipline in the School of God*, has this to say about David: "We have now reached the completion of the third course or circle of David's eventful life, and the close of that wonderful process of preparation which was necessary to qualify him for that high and glorious position for which he was so early destined and anointed; and we enter on another chapter in his history. The period of his rejection is over, and the new and glorious position which he is to occupy is being prepared for him. That course of education which belonged to him as a fugitive and a sufferer, though rightful heir to the throne, closed at Ziklag, the scene to him of bitter sorrow and retribution, but of wondrous deliverance and restoration; and it is there, after having



returned from the slaughter of the Amalekites, and having sent presents of the spoil of the 'enemies of the Lord' to all places where he and his men were wont to resort, that the momentous tidings of the death of him whose throne he was to fill reaches him."

After an interval of twenty-one years, disciplined David attained his appointed place. Slow and sacrificial had been the steps by which he climbed to the peak, and deep the exercise of his soul. For seven years he waited in the "school of delayed fulfillment of promise," but at last his patience and self-control were rewarded. The tide of prosperity sweeps in upon David and he is blessed in all things spiritual and temporal. He established his headquarters at Jerusalem, the capital of the nation. The Ark was restored to Jerusalem, and David in his zeal for God desired to build a temple of worship, but was bidden to defer it (2 Sam. 7). His kingdom was made strong and by his conquests the borders extended from the Red Sea to the Orontes River, and from the Mediterranean to the Euphrates.

THE SCHOOL OF CHASTENING

During the time of his success, David sinned in his treatment of Bathsheba and Uriah. His sin was not glossed over, as it might have been in the account of his career. The Epistle to the Romans brings out the truth that, though the standing of David was not changed before God, nevertheless, this did not prevent the smiting of God. Thus, in the life of the believer, though we are declared righteous, God does not stop His discipline. In the case of David, his guilt is at last dragged out into the light and in deep contrition of heart he pours out his confession as found in Psalm 51. For twelve months, the shepherd king secreted his sin, sealed his lips, and refused to confess. Psalm 32 tells how he felt. His bones waxed old through his roaring all the day long. Day and night God's hand was heavy upon him. On account of this sin, David was disciplined in the awful anguish it produced in his soul and the subsequent attitude of his family and the multiplied troubles that came upon him.

The sunset of his life is marked by the gracious fruit of discipline and the precious repose that came from God alone. Tempted, tried, stricken, erring—yet in the main he was a true-hearted man of God. His life which had been full of tumult and trouble, storms and sorrows, passion and prosperity, war and blood, makes its exodus into the eternal rest of God.

U



REFLECTIONS

Summertime is usually a time for reflection and relaxation. A time when decisions are made to begin afresh with some good solid Bible study in September. Maybe you've even decided the book or the topic you're going to dig into. So you are going to make that all too often neglected trip to the bookstore for some help. Some of you live too far from a book store and you begin to look through the retail book catalog that has a great number of offerings. But the same question arises in both cases. What books do I purchase that will be a real help? This column is a help, but maybe I don't review the books that address the subject or Bible book you have decided to study. So let me give you some advice of a more general sort.

Let me suggest two authors that will be beneficial to you. The first is H. A. Ironside. He has written commentaries on most of the New Testament books and a number of Old Testament books as well. All of them are devotional in nature and practical in application. Many of them have been transcribed from oral ministry and thus have the added benefit of good illustrations often lacking from other commentaries.

Another good author that has many good commentaries is John Phillips. His commentaries are more expositional in nature. One of the features of Mr. Phillips' writing is alliteration. If this feature helps you remember what has been written, then Mr. Phillips will be of special help to you. But even if you don't get excited about alliteration, he can help you immensely.

Why do I mention these two particular authors? Because they are both published by the same publisher. I find that I look at the spine of books to see who the publisher is. Most of the time, it is a good indication of the kind of books that might be helpful. Publishers have doctrinal stands and the books they publish will reflect those stands. Mr. Ironside and Mr. Phillips are both published by Loizeaux and they epitomize the kind of authors that you will find in their catalog—men

who are interested in the faithful exposition of Scripture and in bringing glory to the Lord Jesus Christ.

Loizeaux Publishing was begun some 117 years ago in Vinton, Iowa, by two brothers, Paul and Timothy Loizeaux. Using crude machinery and producing literature as a personal outreach tool, this company was born with an emphasis on ministry, not business. However, the Lord blessed their efforts and soon this ministry became a business. But the philosophy has not changed over the years. Now the fourth generation is in charge. Peter Bartlett (who married into the Loizeaux family) is ably carrying on the tradition begun many years ago.

Along with Mr. Ironside and Mr. Phillips, you will find other men whose names have been synonymous with good Bible exposition. Men such as Lehman Strauss, Arno Gaebelein, C. H. MacIntosh, Samuel Ridout, F. W. Grant, as well as others whose writings have stood the test of time.

Another service that is offered by Loizeaux is the distribution in this country and Canada of books offered by John Ritchie Publications of Scotland. These books are not as well known in North America, but now that they are more available, people are finding out about the good solid expositors whose names are not so familiar to us.

So the next time you are browsing through a bookstore or a retail catalog and you see the publisher as Loizeaux or John Ritchie, go ahead and pick it up. Good reading is just ahead. But remember this one thing—the Book of books, the B-I-B-L-E, is the only book you read that claims, rightfully, that it is divinely inspired. It is the Bible you are studying, not the books that men write. They are just helps. Mr. Ironside and Mr. Phillips would be the first to agree.

I'm sure that the publishers of good books would be encouraged if you would pray for them that they would have wisdom and insight into all their publishing decisions.



U

BOUQUET OF BLESSINGS

GODLINESS

From the day of the Nativity there was a change in the relations between earth and heaven. To be one with Christ was to be one with God; and this union with God through Christ is the secret and basis of the new kingdom of souls which Christ has founded and in which He reigns. —H. P. Liddon

*Oh, how the thought of God attracts
And draws the heart from earth,
And sickens it of passing shows
And dissipating mirth!*

*'Tis not enough to save our souls,
To shun the eternal fires;
The thought of God will rouse the heart
To more sublime desires.*

*God only is the creature's home,
Though rough and straight the road;
Yet nothing less can satisfy
The love that longs for God.*

*Oh, utter but the Name of God
Down in your heart of hearts,
And see how from the world at once
All tempting light departs!*

*A trusting heart, a yearning eye,
Can win their way above;
If mountains can be moved by faith,
Is there less power in love?*

*How little of that road, my soul!
How little hast thou gone!
Take heart, and let the thought of God
Allure thee further on. —Frederick W. Faber*

A local committee of a certain community called on an old Scot, a leading merchant, and threatened to boycott his store if he did not withdraw his support from a certain moral issue. His reply came back, "I want you to know, gentlemen, that my goods are on sale but not my character."

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour, Jesus Christ." (Titus 2:11-13)

"But refuse profane and old wives' fables, and exercise thyself rather unto godliness. For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Timothy 4:7-8)

"To become Christlike is the only thing in the whole world worth caring for, the thing before which every ambition of man is folly and all lower achievement vain."

—Henry Drummond

"Grace and peace be multiplied unto you through the knowledge of God, and of Jesus, our Lord, according as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue."

(2 Peter 1:2-3)

*I do not find God
hard to live with.*

—A. W. Tozer

*As Thou art, Lord Jesus—
Spotless, perfect, fair,
Loved of God, and lovely,
Passing all compare;
Rich in heavenly graces,
Wonderful and bright
With the untold glories
Which in Thee unite—
So, Thy Word hath taught us,
Shall Thy people be
When in cloudless brightness
We Thy face shall see.
O, the bliss, the glory
Which shall fill each heart
When we shall behold Thee
And be as Thou art!*

—William Blane

EVERYDAY READING PLAN

Section 31: Mark

September 1	Mark 1:1-15	The baptism, temptation, and first words of the Servant
September 2	Mark 1:16-45	The first followers; the Servant's service begins
September 3	Mark 2:1-12	The paralytic man healed—a roof was no match for their faith
September 4	Mark 2:13-28	The Friend of tax collectors, calls a tax collector into service
September 5	Mark 3:1-12	A withered hand restored and the Servant's anger
September 6	Mark 3:13-35	The Servant chooses twelve; the unpardonable sin
September 7	Mark 4:1-20	The parable of the sower and its explanation
September 8	Mark 4:21-41	More parables—the Servant asleep in the storm
September 9	Mark 5:1-20	The demoniac of Gadara delivered; go home . . . and tell
September 10	Mark 5:21-43	A twelve-year-old disease and a dead twelve-year-old girl
September 11	Mark 6:1-29	Unbelief at home—John the Baptist beheaded
September 12	Mark 6:30-56	The Servant feeds five thousand and walks on water
September 13	Mark 7:1-13	Traditions which make the Word of God of no effect
September 14	Mark 7:14-37	More miracles—He hath done all things well
September 15	Mark 8:1-21	With seven loaves and a few small fish He feeds four thousand
September 16	Mark 8:22-38	The blind man healed—Peter's confession, Thou art the Christ
September 17	Mark 9:1-29	The Servant transfigured & the transition of the demoniac boy
September 18	Mark 9:30-50	Predictions of His death; hell—their worm dieth not
September 19	Mark 10:1-16	The Servant teaches about divorce and He blesses the children
September 20	Mark 10:17-31	One thing thou lackest; go . . . sell . . . give . . . take . . . follow
September 21	Mark 10:32-52	James' and John's selfish ambition; Bartimaeus receives sight
September 22	Mark 11:1-14	Hosanna, the Servant enters Jerusalem—the nation is barren
September 23	Mark 11:15-33	The temple cleansed; a lesson in faith and forgiveness
September 24	Mark 12:1-44	The vineyard owner; questions and answers; the widow's mite
September 25	Mark 13:1-37	The Olivet Discourse—when shall the end be?
September 26	Mark 14:1-25	Anointed in Bethany; the last Passover & the Lord's Supper
September 27	Mark 14:26-72	The Servant's agony; the Sanhedrin's indictment; Simon denies
September 28	Mark 15:1-23	The Servant marvelled at, rejected, and mocked
September 29	Mark 15:24-47	The Servant crucified and buried
September 30	Mark 16:1-20	The resurrection and ascension of God's Perfect Servant

THE GOSPELS AT A GLANCE

MATTHEW	MARK	LUKE	JOHN
<p style="text-align: center;"><i>Author</i></p> <p>A civil servant, a tax collector from Galilee; an outsider because of his association with the Roman government; evidences the accountant's attention for detail.</p>	<p style="text-align: center;"><i>Author</i></p> <p>A member of a Levitical family with a home in Jerusalem; a cousin of Barnabas; a confidant of Peter; an erstwhile rejected and later restored companion of Paul.</p>	<p style="text-align: center;"><i>Author</i></p> <p>A medical doctor, the beloved physician; of Greek origin; traveling compatriot of the apostle Paul; a respected historian; author also of the Acts of the Apostles.</p>	<p style="text-align: center;"><i>Author</i></p> <p>The son of a well-to-do fisherman; with his brother, James, one of the inner circle of the Lord's own; also penned three epistles and the Revelation of Jesus Christ.</p>
<p style="text-align: center;"><i>Theme</i></p> <p>Matthew, despised by his own people, offered Christ to the lost sheep of the house of Israel; presented Him as Son of David (i. e., Solomon, as the ruling Sovereign) and as Son of Abraham (i.e., Isaac, as the willing Sacrifice).</p>	<p style="text-align: center;"><i>Theme</i></p> <p>Mark wrote for the Romans, a super-power dominated by their military; he stressed the virtues of service, discipline, and obedience; the Lord is seen as the tireless Servant of Jehovah, the Prophet of God on a mission.</p>	<p style="text-align: center;"><i>Theme</i></p> <p>Luke presents Christ as Physician-Priest, Healer of stricken humanity—physically to prove His ability spiritually. He was seeking the wider Greek-speaking world with its ideals of physical and intellectual perfection.</p>	<p style="text-align: center;"><i>Theme</i></p> <p>According to John, Jesus is not primarily the Son of anyone. His genealogy is this: "with God . . . was God." He is the Maker of the worlds, manifested in the flesh and is to be worshiped as "my Lord and my God."</p>
<p style="text-align: center;"><i>Unique Emphases</i></p> <p>Matthew begins with one of two genealogies in the Gospels. Luke begins with Jesus and travels back to Adam. Matthew does exactly the opposite, tracing the line forward, but not from Adam. He begins with Abraham. When giving the King's credentials, seven witnesses are called: "The virgin conceives" (Isa.); "Out of Bethlehem" (Micah); "Out of Egypt" (Hosea); "Rachel weeping" (Jer.); "Called a Nazarene" (perhaps Zech.); "The voice in the wilderness" (Isa.); and "Light for those in darkness." Matthew talks about what the King is building (ch. 7, the house; ch. 16, the church; ch. 21, the tower; ch. 26, the temple). Earthquakes test buildings. Can you find three of them in Matthew? There is none in the other Gospels.</p>	<p style="text-align: center;"><i>Unique Emphases</i></p> <p>Mark, in keeping with his Roman readers, inserts helpful explanatory notes (that Olivet was over against Jerusalem; that the Passover was killed on the first day of unleavened bread; etc.). He adds Greek translations for the Aramaic words the Lord used (3:17; 5:41, <i>Talitha cumi</i>, Little lamb, arise; 7:11; 7:34; 14:36; 15:22, 34). He uses a number of Latin words, and supplies interpretative notes as to the meaning of obscure words such as Gehenna, Beelzebub, and Bartimaeus.</p>	<p style="text-align: center;"><i>Unique Emphases</i></p> <p>Luke, in his record of the genealogy, wants us to know that Mary was kindred of the daughters of Aaron. Our Lord is revealed here as a Priest, but not by His link to Aaron. This good doctor includes the exceeding intimate story of the Lord's conception and birth. Only Luke quotes, "Physician, heal Thyself." Regarding the illustration of the camel going through the eye of a needle, Matthew and Mark use the ordinary word for needle, but Luke calls it a surgeon's needle. Three times Luke points out "the right side": the angel on the right side of the altar, the man's withered hand, and that Malchus' severed ear was the right one (Matthew and Mark give the incident) as you would expect. Note too his careful treatment of Lk. 13:11-16.</p>	<p style="text-align: center;"><i>Unique Emphases</i></p> <p>The miracles included (seven up to the cross) are referred to by the stronger word, signs. Then notice the water in almost every chapter, and the common threads: life, love, light.</p>
	<p style="text-align: center;"><i>Omissions</i></p> <p>No genealogy, no birth, nor any reference to Christ's infancy. Only one trip to Jerusalem is mentioned. The Sermon on the Mount, Woes to Pharisees are omitted; only four parables.</p>		<p style="text-align: center;"><i>Omissions</i></p> <p>No birth story, no account of the Lord's baptism, temptation, transfiguration, institution of the Lord's Supper, no agony in the garden, no ascension to the sky. There are no parables (one "wise saying" in ch. 10), no mention of lepers, scribes, or of demon-possessed persons (the charge of demon-possession is only leveled at the Lord Himself—seven times). There are no charges for His disciples to keep silent about Him, and never do we hear about His impending death at Jerusalem.</p>

MARK: THE FORM OF A SERVANT

IN HIS graphic and moving description of the humiliation of the Lord Jesus Christ in Philippians 2:5-8, Paul speaks of the Lord being in the *form* of God. The word used here, "morphé," occurs only three times in the New Testament and denotes initially the external appearance of something. But it extends beyond that, and carries with it the understanding that this outward appearance is the exact reflection of the inner nature and being from which the "form" springs. What a concise and wonderful affirmation of the deity of our Lord—He was the omniscient, omnipresent, omnipotent God of the heavens. But Paul goes on. As he describes to us our Lord's condescension, he uses the same word again and says that this One who was the very essence and being of God took the *form* of a servant. Before He ever was made in the likeness of men, this was at the heart of our Lord Jesus Christ. He was in His very essence and being God's faithful servant. Truly, He humbled Himself—"the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mk. 10:45).

This month, we are looking at the Gospel of Mark, a book that is a colorful and powerful portrait of this faithful servant. While Matthew presents to us our Saviour in the glorious purple robes of His sovereign majesty, Mark reveals Him to us as the humble Servant girded with a towel. The Servant's genealogy is not given; no one concerns themselves with the heritage of a servant—He came forth as a root out of a dry ground, with no form nor comeliness, and when we saw Him there was no beauty that we should desire Him.

His life is recorded in this Gospel as a series of vignettes that present in brilliant detail the blessed activities of God's prudent Servant. His constant movements are beautifully fluid and carried out with an economy of energy that is breathtaking. Key words in the book point again and again to the humble activity of our Lord. Forty-two times we find the adverb "eutheos," variously translated as *immediately, forthwith, and straightway*. Always our Saviour was willing to tread with promptness the path of service set before Him. Notice the constant use of the conjunction "and," ap-

pearing well over a thousand times, linking event after glorious event together in the life of the Lord. His life of service was a seamless, perfect whole, not at all characterized by the vagaries and diversions that often beset us. He never suffered a time of shortcoming, failure, or wasted activity. His life was a life of unnoticed, unselfish, unceasing sacrifice to His Father.

In this shortest of Gospels, we find the record of eighteen miracles and also the fullest description of the passion of the Lord Jesus. As you study through the events that this Gospel quickly presents to us, take note of the Servant's hands—He was ever willing to encourage and minister by laying His hands on those who were in circumstances of distress. No cold, heartless activity from this Servant, He looked to reassure with a kind and holy touch. Take note of the Servant's eyes as well. A faithful servant is observant and therefore is able to discern a need and meet it accordingly. As such, Mark constantly brings the Lord's eyes to our attention. Of course, His insight was matchless and He always met the need with perfection. We also need to listen for the Servant's voice. Mark is unique among the Gospel writers in that, before telling us the Greek equivalent, he gives us some record of the actual Aramaic words that the Lord used. It is exceedingly moving to hear how tender and gracious were the words of the Lord. He was a most kind and gentle Servant.

If an overview of the book is required, it perhaps could be seen in two parts. The first ten chapters are focussed geographically around the Sea of Galilee and present to us the service of the Lord Jesus. It is interesting also to note that Mark closes with a pointed reference to the exaltation of the humble Servant. Mark alone says He was "received up" into heaven, a phrase that denotes a welcome. Mark also mentions that the Lord "sat on the right hand of God," a fitting exaltation for the One who stooped so low.

As we come to study this grand book, perhaps it could be in the light of the Lord's challenge in Isaiah 42:1, "Behold my Servant, whom I uphold, Mine elect, in whom My soul delighteth." And in so doing, might we worship Him afresh and be renewed to be faithful servants, following in His glorious example. **U**



GAIN & GODLINESS

IT IS NO SURPRISE to students of the Pastoral Epistles that the subject of personal godliness (*eusebeia*) is much on the apostle Paul's mind. Apart from Peter's use of the idea five times in his second epistle (1:3, 6, 7; 2:9; 3:11—in the plural), it is found only in Acts 3:12 and, as mentioned, in the letters to Timothy and Titus.

But what is godliness? W. E. Vine tells us the Greek word comes from *eu*, well, and *sebomai*, to be devout. But what does it mean to be devout? The dictionary circles between pious, reverent, and consecrated. Thrown in to add stock to the already thick soup are words like religious, ardent, loyal, and even hypocritical! But the root of *devout* comes from *vovere*, to vow.

There was one line in the dictionary definition, however, that struck me: "a religious exercise or practice other than the regular corporate worship of a congregation." Is this the reason that the subject of godliness does not appear in Paul's corporate epistles?

Godliness is a private matter between my soul and Him. I can't blame my family or my upbringing or my assembly if I am not devoted. I cannot say I have nothing to give, for it is *me* He wants. It has been well said that "God does not ask much of a person, but He does ask all of us that there is." Or, in another light, "God takes broken lives, but He must have all the pieces."

Perhaps flirting with over-simplification, we might say that holiness is a result of taking the ruin of sin seriously; righteousness is taking my spiritual responsibility seriously; and godliness is taking my relationship to the Lord seriously.

How does Paul treat the subject in writing to Timothy? In 1 Timothy 1:4, he warns his son in the faith to beware of influences that would cause him to adversely question his faith. "Better to doubt your doubts and believe your beliefs than to believe your doubts and doubt your beliefs." *Godliness can be diverted by doubts.*

In 2:2, we are reminded that Christianity is not simply negative and passive—"Neither give heed" (1:4)—but positive and active. Prayers should be made for authorities that we might live quiet and peaceable lives in godliness. *Godliness is promoted through prayer.*

In verse 10, *godliness is guaranteed by good works.*

Talk is cheap; the televangelists have proven that. The world cares little if at all for our profession of godliness; but they certainly enjoy being the recipients of our good works, evidence that we are genuine.

Chapter 3:16 is pivotal, of course. To argue against Christ's miracles or His teachings is one thing. But what can you say against this "mystery of godliness"? *Godliness is practiced in a Person.* He is not just an example; He has also given us His life! This is the secret of godly living.

In 4:7-8, Paul speaks of *the promise of profit*. There is a guaranteed return on every investment in godliness, both temporal and eternal. You *can* have both when it comes to godliness. But it will require diligence. The word "exercise" (4:7) is from *gumnazo*, to strip down. The person who did this was determined to let nothing, whether legitimate or not, to keep him from the prize.

In 1 Timothy 6, the old veteran calls on his understudy to watch out. An enemy is afoot. There is great confusion (then and now) concerning the difference between gain and godliness. Concerning the fact that godliness is gain, there should be no doubt (1 Tim. 4:8; 6:6). But have some confused the two today?

A man sweeps his hand across his estate. "The Lord has blessed me," he says. Is it true? What if it were all gone tomorrow? Could he still say, "The Lord has blessed me"? Note the warnings raised here for our materialistic generation:

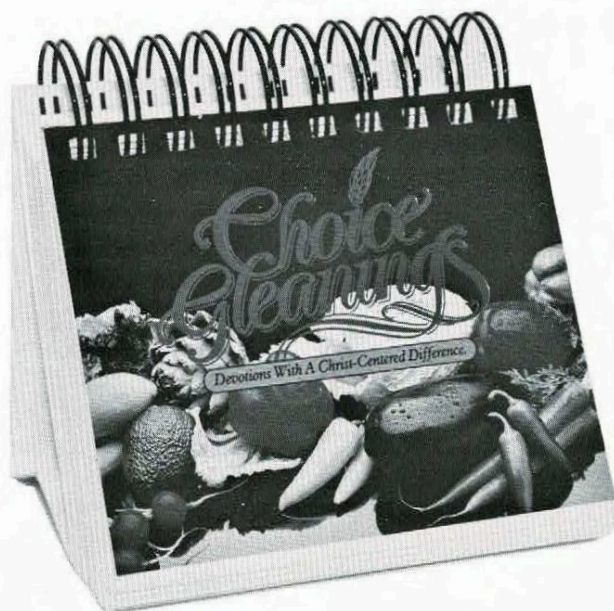
1. Remember how you came, how you'll leave (v. 7).
2. Assess carefully your needs, not your greeds (v. 8).
3. Feeding a desire to be rich is a self-inflicted wound that can be fatal (v. 9).
4. Loving money can lead to leaving faith (v. 10).
5. Flee! "Escape for thy life; look not behind thee; neither stay thou in all the plain" (Gen. 19:17). There are some things we fight, some things we flee (vv. 11-12).
6. Be careful to whom you give the credit for obtaining the things you have (v. 17).
7. Remember that every possession is a stewardship to be used for Him (v. 18).
8. Invest in the right world (v. 19).
9. And appreciate your true riches (v. 20)—"that committed to your trust." We conclude as Paul did. "Grace be with thee. Amen."—So be it. You'll need it!

—J. B. N. Jr.

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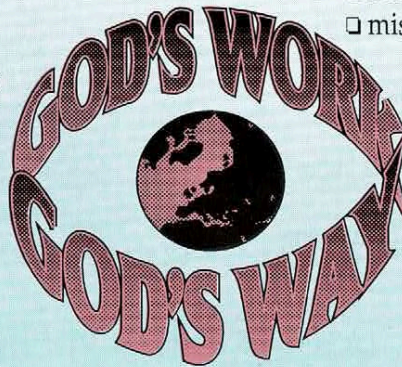
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