



“The burden of Dumah. He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?”
Isa. 21:11

“I must work the works of him that sent me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world.” John 9:4,5

The question “Watchman, what of the night?” is very soon to be asked both by Israel and the world. Dumah was an Ishmaelite tribe and region, very much connected with Esau or Edom, as we read in Gen. 36:8. “Thus dwelt Esau in mount Seir: Esau is Edom.” Esau typifies the flesh in scripture, and is here representative of the nations, as well a major part of the Church, who want to know how long their nighttime of misery will last. Jesus also made reference to the night, as being a time when the light is gone and no man can work. We are on the verge of this dreadful prophetic nighttime of tribulation.

The principle of Jesus quotation “As long as I am in the world...,” may surely be applied to our day, for the Church is in no wise proclaiming the fullness of such light. Many staunch believers, icons of The Light, have been taken from our midst, and sadly they have not been replaced. Some Churches, which once published at least the fundamentals of truths of Scripture, no longer do so, choosing instead to adopt the world’s pattern of tolerance, in an effort to be accepted by the masses. We have lamented a number of times recently that music has replaced the preaching of God’s Word in the Church. The result of all these things is that darkness prevails in this world and will continue to do so, as the nighttime looms ever closer. We see the wholesale rejection of Christian principles, as men ridicule and adamantly try to remove any manifestation of God’s Word from their everyday lives and activities.

This absence of Light is taking its toll both in the Church and among the nations. Israel, God’s barometer for the entire world, is especially feeling the effects of the impending nighttime

experience that will soon envelop this entire planet. The world applauded when Egyptian dictator Hosni Mubarak was dethroned, but life has become much more complicated, and dangerous, both for the Middle East and the world. When Mubarak was ousted, the leaders of the Muslim Brotherhood assured both Egypt and the world that their organization had no interest in Egyptian politics. None of the world community believed such an assertion and now Muslim Brotherhood Deputy Dr. Rashad Bayoumi, as reported in ‘the Arabic daily al-Hayat’ “has called Israel a ‘criminal enemy’ and threatened to cancel the Israel-Egypt peace treaty between Israel and Egypt that was signed in 1979.” This article goes on to report that Dr. Bayoumi “was asked if the government of Egypt is required to recognize Israel. He responded: ‘This is not an option. Whatever the circumstances, we do not recognize Israel at all. It’s an occupying criminal enemy.’ He said no Muslim Brotherhood member will ever negotiate with Israelis: ‘I will not allow myself to sit down with criminals.’” The Muslim Brotherhood won 36.3 percent of the vote in the second round of Egyptian elections, while the ultra-conservative Salafi al-Nour Party received 28.8 percent, according to the Jerusalem Post, and now Egyptians are voting for a parliament that will help draft a new constitution following the overthrow of Hosni Mubarak’s 30-year regime.

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Iran also continues to pose a major nuclear threat to Israel and the world. Gen. Michael Hayden, former director of the CIA and the National Security Agency, and former deputy director of foreign national intelligence, has stated in an interview with ‘Newsmax’ that “Iran is on an ‘inexorable’ path to develop a nuclear capability and that the time has come for international unity for the broader good.” He went on to say that “the situation in Iran has been deteriorating as a result of the pursuit of tough sanctions by the United States during the Bush administration, and more recently, by the Obama administration.” Mr. Hayden asserted that these sanctions “will begin to cut into Iranian oil revenue” and thus “Iran’s actions of late – including threats to close the vital Strait of Hormuz oil route, test firing at least four missiles over the Strait and warning the United States to keep aircraft carriers out of the Gulf – have resulted in record arm sales from the U.S. to Iran’s neighbors.”

Make no mistake. The night, of which Jesus Himself warned, is quickly coming upon the entire world. He actually

divided this period into four major “watches.” “Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Lest coming suddenly he find you sleeping.” Mark 13:35 Some might wonder just which watch Jesus will choose to return, but scripture teaches us that He will appear in all of them, and the scenario for the first three are all the same: some will be watching and some will not. Jesus appearance in the “even” watch is found in Revelation 7:9 “After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; The first watch is that of even, and it is definitely a part of the night of tribulation.” The “great multitude which no man could number,” is actually the bulk of the Church, and they are in heaven for they “stood before the throne.” John is asked in verse 13. “....What are these which are arrayed in white robes? and whence came they?”

5 he is informed that “....These are they which came **out of** great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” These came out of the dreaded night of tribulation which had already begun and according to Jesus’ admonition, it had to have been because they were “watching” for Him. We know that the night does not end after the first watch and the next one, at midnight, is found in Matthew 25.

“And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.” Matt. 25:6 This chapter records the parable of the ten virgins. Five were wise and five were foolish. Some have tried to use this portion as a declaration of “the rapture” of the Church, whereby Jesus would swoop down and take all believers to heaven, while the “foolish” were designated for hell. It is imperative to put the **time** in perspective. This is midnight, the middle of the tribulation period. The bulk of the Church is already in heaven as seen in Rev. 7. Note further the numerous points of similarity between the wise and foolish virgins. They were all virgins, meaning they were all believers, for never in scripture does God declare a sinner to be of virgin character. They all had lamps, meaning they all had a testimony, the light of God’s Word. They all “went forth to meet the bridegroom,” telling us that they were all aware of

His promised return. They all “slumbered and slept,” thus all of them were plagued by complacency. The only point of difference is that the “wise took oil in their vessels with their lamps.” V. 4 The foolish had failed to do so. Oil is symbolic of the Holy Spirit and thus the five wise virgins are figurative of the 144,000 who were “sealed” with the Holy Ghost in Rev. 7:3,4. The 144,000 are all of Israel and the only group to match this description is found in Revelation 12 when the “man child” is taken from earth to heaven. They had been sealed in chapter 7 and at midnight, around 250 days before the middle of the week, they are taken to glory. Rev. 12:5 Thus we see clearly that the Five Wise Virgins, The 144,000, and the Man Child, are all one and the same group.

But what of the five foolish virgins, for Matthew 25:11,12 tell us plainly: “Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not.” “I know you not,” does not mean that they were now doomed to hell. There are no words such as “outer darkness”, or “fire and brimstone,” or even “weeping and gnashing of teeth” associated with this portion. He simply did not know them as those who were ready and fit to attend the marriage supper. His appearance to these is seen in Luke 12:36, which is defined as the third watch or that of the “cockcrowing.” Note the time: “And ye yourselves like unto men that wait for their lord, when he will **return from the wedding**; that when he cometh and knocketh, they may open unto him immediately.” This is a reference to the very earliest return of Jesus for the faithful remnant of Israel, AFTER the wedding has already taken place. The five foolish virgins did return, for the only reason they would have come back, is that they had obtained the oil which they sought. They were filled with the Holy Ghost, but too late to be admitted to the wedding. They will be earth dwellers, but they “open unto him immediately,” and are actually representative of God’s elite in Jesus’ earthly kingdom. Israel as a nation will finally be the “kingdom of priests,” which will convert the rest of the nations, and this small group, the five foolish virgins, now empowered by the Holy Spirit, will lead that charge.

This brings us to the fourth, the final watch, described by Jesus as being the “morning.” This is the same appearance described in Rev. 1:7. “Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all

kindreds of the earth shall wail because of him. Even so, Amen.” This is the beginning of Jesus’ millennial day. The night is past. “He cometh with clouds;” means that He appears with a host of glorified humanity. The “day star,” the “morning star”, Jesus as King of kings, and Lord of Lords, has appeared, and “Every eye shall see him.” If every eye shall see Him, then He cannot come here as a thief, as in previous appearances. Luke 12:36 also makes this distinction. “And ye yourselves like unto men that wait for their lord, when he will return from the wedding that when he cometh and knocketh, they may open unto him immediately.” The word “wait” (await -- with confidence or patience) presents a direct contrast to “watch.” (keep awake, watch, be vigilant) Luke 12:37 declares: “Blessed are those servants, whom the lord when he cometh shall find watching:.....” The five wise virgins are those who were blessed at the cockcrowing because they were awake and watching, and though they were not prepared at the midnight hour, they will in fact lead the way to this final watch, for the rest of this verse describes Jesus’ ministry to the new fledgling nation of Israel. “...verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.” His Utopian Kingdom on earth has officially begun.

We save the best for last. “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. I Thess. 5:4,5 Paul announces in V. 3 of this chapter that when “they say Peace and safety; then sudden destruction cometh upon them,” and many who have gone before us, and proclaimed the coming of The Lord looked earnestly for a time of ease before the night time of destruction, known as the tribulation, would erupt. Today we are hard pressed to find any semblance of “peace and safety,” in our world. There is terrific unrest among the nations, Israel can in no wise let down her guard, and the economic climate, both in this country and around the world, is nothing short of a powder keg. It is imperative to understand that while many of the characteristics of the night of tribulation are manifest in this period known as the beginning of sorrows, the real, or official, time of “peace and safety” has not yet arrived. It is represented in Rev. 6:2 as “a white horse: and he that sat on him had a bow;...” White is symbolic of peace and

note that the rider has a “bow” but no arrows, meaning that he conquers, in the beginning, through peaceful means. This does not happen until after Jesus is crowned King in Rev. 4 and opens this first seal of judgment in chapter 6. Sudden destruction is portrayed by the “red horse,” of war and bloodshed which comes forth when the 2nd seal is opened. Rev. 6:3 Therefore, let us not be disheartened when we do not see a great wave of peace sweeping this world at the present time. We have wondered, especially in view of the current economic crisis, if there might be a temporary reprieve of this great hardship. We have heard a number of reports announcing that the economy in this nation is beginning to turn around, that unemployment is on the decline, gasoline prices are dropping. Other reports indicate that those numbers have simply been manufactured and manipulated because this is an election year. Not only so, but Christian leaders and politicians are absolutely certain that all this difficulty can be completely reversed if we only get the right political party in power, and some have taken bold steps in “endorsing” the most conservative candidate, one who would cling to the Christian and moral standards, outlined in Scripture. Regardless of the reason for the aforementioned changes, real or imagined, there can be a tendency to become dull of hearing and rather passive and think that circumstances are not that bad after all, and we will get back to “normal” in the very near future. There is also the possibility that extremely hard times would cause men to be “sleeping for sorrow,” as were the disciples, just prior to Jesus’ arrest in Gethsemane. Scripture defines that passive condition as being asleep and drunken and Paul warned the Thessalonians that we must not give succumb to it. He boldly asserts we are “not in darkness, that that day should overtake you as a thief.” nor are we of the night or of darkness.” The point here is that we have not entered the night seasons yet, the night watches have not yet begun. The innumerable company of Rev. 7 “came out” of great tribulation, in the even or first watch, but note that Paul shouts loudly to the Thessalonians: “For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.....” I Thess. 5:7-9 This same message is given to 8

the Church at Philadelphia, for they too were “not appointed to wrath but to obtain salvation,” from the nighttime of tribulation. “Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth” Rev. 3:10 Those of Rev. 7 “**Came Out,**” of great tribulation. These are “**kept from,**” that is OUT OF that same hour. The bridal company, represented by both the Thessalonian Saints and the Church at Philadelphia, did not go even into the first watch, known as the “even” of this nighttime experience. Why? Because, as Paul declares plainly, “But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: **we are not of the night,** nor of darkness.” V. 4,5

9 The same pattern prevails in all these “watches.” There will be those who are ready, when Jesus comes at a given time, but as we have also seen, that there are those found asleep and forced to wait for His next appearance. We can ill afford to ignore Paul’s admonition. “Therefore let us not sleep, as do others; (other Christians, for sinners are not asleep, but **dead**, in trespasses and sins) but let us watch and be sober.” V. 6 We are hopeful that many of our day will “wake up” in time to hear that glorious first trumpet which will sound: **before** the night begins!

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*All that we were -- our sins, our guilt,  
Our death -- was all our own:  
All that we are we owe to Thee,  
Thou God of grace, alone.*

*Thy mercy found us in our sins,  
And gave us to believe;  
Then, in believing, peace we found;  
And in Thy Christ we live.*

*All that we are as saints on earth,  
All that we hope to be  
When Jesus comes and glory dawns,  
We owe it all to Thee.*

*ANON*

## KNOWING CHRIST AS HE REALLY IS

Albert C. Astle

“For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I "have committed unto Him against that day." II Tim. 1:12.

"I know whom I have believed." This statement informs us why Paul was so sure of his standing in Christ. What a testimony to be able to say from our heart "I know whom I have believed." The sinner who believes, knows Christ as his Saviour but it doesn't take long for the believer to accept that as a matter of fact and Christ loses His sway in such a life. The ones who will seek to get better acquainted with their Saviour will grow into a fellowship so lovely and close with Him that when they are not with Him in prayer, study or communion they are deeply lonesome.

Let us study seven steps in knowing Christ as He really is. These seven steps are found in Revelation 1 :4-8. One: "**He which is, and which was, and which is to come.**" To get closer acquainted with Christ we must see Him as someone besides a man. "He which is," declares Him to be the Eternal God, the second person of the trinity or God The Son. John 18:4-6 gives us Christ's Words: "Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am..." (He, is added by the translators.) And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground." This immediately reminds us of another instance from scripture-Ex. 3:14,15. God declares Himself "I am," in this portion. By comparing this Scripture in Exodus with the Scripture in John 18, we see that there is no doubt that Christ was declaring to this angry mob that they were not encountering a mere man but the Son of God who was able to smite them with a look. Here we see creatures taking captive their Creator. To fulfill Scripture and redeem humanity Christ submitted His life into their hands. How do some dare to say He is not the Son of God, or God The Son. Unbelief of this subject is no excuse because God's Word, demonstrations of power, the inspired sermons, tracts and lives, declare the glory of God in Christ. "He which is." The Eternal Son of God is our personal Saviour. What an acquaintance! What



a fellowship! What a joy divine!

**"He which was,"** declares the humanity of Christ and His earthly ministry and His heavenly ministry as a man, or The Man, during this age or dispensation of Grace. We have the Gospel by Matthew and by Luke telling us how He became as a man. All the Gospels give a detailed account as to His life as a man. His love, faith, and hope poured out upon His fellowman give us a constant inspiration and example. Raising the dead; forgiving sins: healing broken, diseased, afflicted bodies and feeding hungry multitudes, affords us a picture of the reality, of the Christ we know. Although they slew Him, He was raised from death. He was raised and lives on high: saving souls, loving us, healing us, and guiding our lives. We are not acquainted personally with One who knows nothing of the anguish and pain our bodies and hearts suffer, but was in all points tempted as we are. We know Christ who ever loves us and keeps us; one who knows our temptations and pitfalls and is in a position to steer us straight. Do you know this Christ in this fellowship?

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**"He which is to come,"** declares Jesus Christ as the coming "King of kings." Do you realize that you are personally acquainted with this Greatest One? He will rule the heavens and the earth in a millennium of peace and righteousness. We who know Him will reign with Him. What a comfort to be on His side--living, loving and working with Him. We are ambassadors of this Mighty and Lovely Prince.

Two: **"Jesus Christ, who is the faithful witness..."**  
"Rev. 1:5. Christ is the visible witness, or testimony of the Godhead, He witnessed throughout all His earthly ministry of that fact. Christ came as a witness to the Truth, witnessing continually to the reality of God's love to lost humanity. He witnessed to His coming death and the final result of believing or not believing on Himself as personal Saviour. Christ is the One who has witnessed unto the world the true message of peace -- peace in knowing Him. He is faithfully witnessing within our heart, through the Holy Spirit, that we are the sons of God, and of our place in Him, and that He will never leave us nor forsake us. Are YOU as a Christian listening to the faithful witness of Christ to your heart or, are you doing all the talking? If we will listen, surely He will speak. He will witness to the Truth, (John 8:37) and to your place in His Heart. He has come into your heart to

witness. Isa. 55:4; Col. 1:27 Do you know Christ as your faithful witness?

**Three: "The first begotten of the dead..." Rev. 1 :5.** A Living Christ! Yes it is true. Christ died on the cross, but it is also true that He rose again from death on the third day. Many had been raised from the dead prior to this resurrection but their resurrection was to normal life and they were still susceptible to death. Christ, Who died for our offenses and was raised for our justification, was raised The Victor, once and for all, over sin, death, and hell. - In this way, death no longer had dominion over Him in any measure. We can see in this light that He Is the "First begotten of the dead." The phrase, "first begotten" implies others to be resurrected from death. Do you realize that Christ's resurrection is God's seal of approval on a completed salvation? We who know the resurrected Christ are free, through Him, from sin and its penalty. If death claims these mortal bodies before Christ's return, the great triumph Christ won over sin, death, and hell in resurrection will actually be given us who have believed in Christ according to God's Word. When God calls His children home then resurrection will have more "fruit" (Rom. 8:29), because death cannot hold when God calls. Christ has freed us from death and hell. What a wonderful Christ! Do you know Christ in resurrection power? This same Holy Spirit that raised Christ from death will quicken your bodies if you will let Him take His abode in you. You will feel the surging victory in New Life. Your life will show to the World the New Creature that you are and your fellowship with Christ will be deeper and sweeter. 12

**Four: "The. Prince of the kings of the earth..." Rev. 1:5.** Once again we view Christ as the Prince. Before, we studied Him as, "He which was and is to come," and that views Him as the Prince, and the "King of kings." This acquaints us with the "Prince of the kings." Christ is not yet "King of kings." That will be His title when He reigns as Almighty God for one thousand years .. When Christ said: "all power is given to me in heaven and earth.." (Mat. 21:18) He was not referring to His position during this dispensation but to His Millennial reign. In that dispensation He will be the "Prince of the kings!" A prince is a son of a monarch or ruler and is the direct heir to his father's throne. Today the earth is filled with rulers of some kind, and God is the supreme ruler of them all. His Son, the Prince, is awaiting the time when

He will be given the Throne to rule in His Father's place; He will take full command and all powers on earth, under the earth, and in heaven, will be in subjection to Him. We have had good rulers and bad rulers who might be placed as "King of kings" if humanity did the choosing, but the Prince of kings, is the One with the power and authority to establish a righteousness and peace unequalled, that no earthly ruler could begin to come up to. This deeply concerns we who are personally acquainted with our wonderful Saviour .. "If children, then heirs, heirs of God; and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together." Rom. 8:17. When Christ takes His throne, we who suffer with Him will be glorified with Him. Oh, may our prayer be as Paul's desire: "That I might fill up that which is behind of the afflictions of Christ in my flesh...." Col. 1:24. Paul considered that he was lacking in his suffering and wanted to make up that which was lacking. This Prince is our Lovely Christ. Let us take our place as "joint-heirs" and suffer as He suffered and be glorified as He will be glorified. We are "joint-heirs" with the most Royal household of all ages and our daily life must be as one that becometh our glorious Prince with whom we are so closely joined.

**Five: "I am the Alpha and Omega.." Rev. 1:8.**

This declares Christ as the Eternal Word of God. We think of the alphabet, words and knowledge when we see these Greek letters; "Alpha" signifying "A" in our alphabet and "Omega" signifying "Z." This "Word" is a thought or concept; the expression or utterance of that thought. In Christ we find all the riches of God's wisdom. "Christ is the power and wisdom of God" to all, whether Jew or Gentile. I Cor. 1:24 Christ is the One in whom is embodied the eternal purpose of God. "In Christ is hid all the mysteries of wisdom and knowledge." The Bible is the printed Word of God but Christ is The LIFE of that Word, or the LIVING WORD OF GOD. We only feast on the living bread as we read and study, or partake, of the written Word. Do you know your Saviour in this wonderful way? Is the living Word of God ruling in your heart or does He get a low seat because of pride or because you are slave to a lust or an idolatrous condition in your heart? Let us dethrone all others and by faith let Christ the "alpha and Omega," the living

Word, take His place: ruling and giving us understanding; of the treasures of wisdom and knowledge found only in Christ, the Living Word.

**Six: "The beginning- and the ending saith the Lord."** Rev. 1 :8. Here we see we are acquainted with Christ who is from eternity to eternity. He is the central figure of God's eternal purpose. All creation and time are evolved around Christ the central figure. When God longed for fellowship and someone to love Him, His Son was the beginning of the great purpose to create and redeem mankind to love and fellowship Him. When God looked through the ages to eternity, He saw the consummation and result of this great purpose and He saw His *Son* as the one through whom this great purpose was accomplished. To God, Christ is the beginning and ending of all things. Is Christ the beginning of life to you? Is He the One Whom you have found that made it possible for God to have the fellowship He so longed for and to fill you with love for Him? Are you satisfied with Christ? Is He the ending of all works of the flesh *in* your life? Let us take Christ as the beginning and ending of our life.

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**Seven: "I am the Almighty..." Rev. 1 :8.** This shows us Christ *in* the place of authority as a Man. It *is* the reward of His great sacrifice of redemption. We have touched on this subject in two preceding steps but here we have the definite Scripture of *it*. God the Father will actually turn all dominion over to His Son and He will sit back for one thousand years and enjoy His rule. Christ will reign as "Theos," or the Almighty Monarch of heaven and earth. "For unto us, a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, THE MTGHTY GOD. THE EVERLASTING FATHER. The Prince of Peace." Isa. 9 :6 Christ will actually take the place that God, His Father, has now. This is the time referred to in Matt. 28:18. Those who today suffer with Christ will reign with Him as His Bride. II Tim. 2:12 Get to know your Saviour more and take your place at *His* side. What suffering we see down here will only make a greater weight of glory in eternity. Christ will return all things to the Father at the close of the thousand years and He, with His Church for eternity, will dwell in subjection to the Father. Christ accomplished this great inheritance and victory for us and we will enjoy it fully because we believed the gospel call.

In closing let us read again our text: "For I know whom I have believed." May our desires be to know Christ better. If we have "left our first love," (Rev. 2 :4) let us through prayer and supplication return and enjoy blissful joy and peace in loving our Savior fully.

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### *By Simple Faith*

By faith I trust the God above  
To walk along with me  
In darkest hours when I'm alone  
And when I cannot see.

He's always there to help me on,  
To comfort and to cheer,  
Though hard my bed along the road,  
The Lord is always near.

By faith I cling to *Him* that holds  
My future in His hand;  
By faith I live; by faith I pray,  
For I'm at His command,

I've all to win and none to lose,  
I'm glad I started out,  
For when I gave my life to Him  
It brought a change about.

I try each day to do my best  
To live the Golden Rule ;  
And yet I meet with some who say.  
"You're simply just a fool,"

But some glad day I'll see my home,  
A house not made with hand  
Eternal in the heav'ns above,  
The place called Glory land.

-Pfc. Paul A. Ownbey, 34833573 1550 Engr. Survey Plat  
APO 75 % P.M. San Francisco, Cal.

## Battle Hymn of the Republic

*Author-Julia Ward Howe, 1819-1910*

*Music-American melody, c. 1852 Meter-Irregular*

“Some trust in chariots, and some in horses; but we will remember the name of the Lord our God.” Psalm 20:7

Music always had a unique way of stirring strong feelings of patriotism. Of our several fine national hymns, this particular hymn has been unrivaled for inspiring these noble responses.

The words for this hymn first appeared in the February, 1862, issue of *The Atlantic Monthly* magazine and were published as the Civil War battle song of the Republic. The author, Julia Ward Howe, received the grand total of five dollars for her literary efforts. Mrs. Howe and her doctor husband had recently moved from Boston to Washington, D.C., where he was involved in medical service for the government. Julia became deeply anguished as she noted the growing angry mood of the nation and its frenzied preparations for the tragic war between the northern and southern states. Day after day Mrs. Howe watched the troops go by as they marched off to war and heard them singing the strains of "John Brown's Body" -- named for a self-styled abolitionist who was hanged for his efforts to have the slaves freed. One day, while witnessing a parade of soldiers singing this catchy tune, a visiting friend and her former pastor, the Rev. James Freeman Clarke of Boston, turned to Mrs. Howe and said, "Why don't you write some decent words for that tune?" "I will," answered Mrs. Howe, and the words came to her that same evening. She has left the following account:

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I awoke in the grey of the morning, and as I lay waiting for dawn, the long lines of the desired poem began to entwine themselves in my mind, and I said to myself, "I must get up and write these verses, lest I fall asleep and forget them!" So I sprang out of bed and in the dimness found an old stump of a pen, which I remembered using the day before. I scrawled the verses almost without looking at the paper.

Soon the entire nation was united in singing, "Mine eyes have seen the glory of the coming of the Lord ... " rather than the many derisive phrases coined about "John Brown's Body." Julia Ward Howe's text, written in response to a challenge to make better words for an existing **Southern American camp meeting tune**, was destined for immortality.

This remarkable woman was also the mother of four children, all of whom became eminently successful in fields of science and literature. Mrs. Howe continued her active life in causes of human betterment until her death in Newport, Rhode Island, on October 17,

1910, at the age of ninety-one.

It is recorded that this hymn was sung at a large patriotic rally attended by President Lincoln. After the singer had finished, the audience responded with tumultuous applause. The President, with tears in his eyes, cried out, "Sing it again," and it was sung again. It soon became accepted as one of our finest national hymns, finding its way into almost every American hymnal. Its original purpose of serving as a battle song for the Northern Republic during the Civil War was soon forgotten.

Mine eyes have seen the glory of the coming of The Lord  
Trampling out the vintage where the grapes of wrath are stored.  
He hath loosed the fateful lightning of His terrible swift sword –  
His truth is marching on.

In the beauty of the lilies Christ was born across the sea,  
With a glory in His bosom that transfigures you and me;  
As He died to make men holy, let us die to make men free,  
While God is marching on.

Refrain:

Glory! Glory, hallelujah! Glory! Glory hallelujah! Glory! Glory hallelujah!  
His truth is marching on.

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Bro. Jack Bannister also wrote lyrics to this classic tune titled:

**The Bridal Hymn Of The Redeemed**

I am learning of the beauty only found in Christ my Lord  
I have grasped the revelation that is hidden in His Word.  
He will have a precious maiden, sweetest story every heard  
This is my happy song.

Christ is altogether lovely, My Beloved and my Friend,  
I have seen Him in His glory and our spirits sweetly blend.  
I am longing for that union, holy marriage without end.  
By His love I'll soon be gone.

Oh I'm looking for my Bridegroom, He is coming for His bride,  
I will mount His kingly chariot and I'll take that glorious ride.  
I will meet Him in the throne room in His holiness abide,  
By His love I'll soon be gone

Refrain:

Glory, glory hallelujah, Glory, glory hallelujah, Glory, glory  
hallelujah, His love will lead me on.

# REFLECTIONS REFLECTIONS

*... From the Editor*

“These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.” Rev. 17:14

We have heard of some in recent weeks who were accused of being “elitists,” simply because they dared to declare the very select place that will be occupied by the Bride of Christ. The term was used in a very disparaging, and defamatory manner, with the inference that some Christians think they are better than others. Many in the Church are taught that the Bride of Christ being a separate elite company is a myth, and that the entire Church will be translated to heaven all at one time. Men are eager to teach and to grasp such a teaching because it removes any need to actively pursue an overcoming life. If all are to be translated at once, then why should one strive to believe God for the ultimate Prize?

The above portion of scripture is permeated with God’s elite. He has always had them. Three beautiful words describe the army above: “called, chosen, and faithful.” The word “called” signifies “invited or appointed.” “Chosen,” means “favorite, elect, or select.” There are many in scripture who have been “Hands On,” invited, appointed, and chosen of God, showing the special place that they had with The Lord. Four times John is called the disciple whom Jesus loved. These statements are found only in John’s gospel and some argue that this was simply his own opinion, that Jesus loved all the disciples, and He most assuredly did. However, did all the disciples lean their heads on Jesus breast? Did all venture the sensitive questions that only John asked at the last supper? Did Jesus commit His most treasured earthly possession, His mother, into all their hands? Did all of them receive the entire book of Revelation?

Three times Daniel is called “greatly beloved,” and twice the reward seems to be “understanding” of God’s mysteries. Dan. 9:23, 10:11 Moses likewise was one of God’s elite. The Lord declared that He would speak to him “mouth to mouth, even



apparently, and not in dark speeches;” (Num. 12:7) one “whom the LORD knew face to face...” Deut. 34:10 One of the great advantages of God’s elite is the close intimate secrets He shares with them.

The Shulamite, surely of the elite persuasion, is described as being “the **choice one** of her that bare her.” S.O.S. 6:9 Psalm. 22:20 records Jesus’ prayer to “deliver my darling...”(my only one, beloved, solitary) and Prov. 31:29 declares that “many daughters have done virtuously, but thou excellest them all.”

Paul likewise describes the elite in Col. 3:12. “Put on therefore, as the **elect** of God, holy and beloved,...” Such “elite” folk are in no wise proud, conceited, and arrogant, but rather display “bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;....” etc. Verses 12-17

There is a path to such an elite pinnacle. “I love them that love me; ....I lead in the way of righteousness,....That I may cause those that love me to inherit substance; and I will fill their treasures. Prov. 8:17,20, 21. Proverbs 8 is the Personification of Wisdom: Christ Himself. He is the “I” of these verses, and loves those who love Him, with a very special love. Because of that, they will “inherit substance,” and He “will fill their treasures. Love **does** demand a very special and elite place and the bride of Christ, pictured by the Shulamite, found it. “He brought me to the banqueting house, and his banner over **me** was love.” S.O.S. 2:4

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### ANNOUNCEMENTS:

President’s Day Weekend Convention  
Living Waters Tabernacle  
February 17-19, 2012

Come fellowship with like-minded saints during this annual gathering in Denver, Colorado. Sermons, studies, and plenty of food will be provided throughout the weekend. You’ll be encouraged and refreshed in the Lord!



Colorado Youth Camp  
This event is sponsored by Living Waters Tabernacle in Denver and will be held July 2 - 6  
Further information will be published later.

*Love Remembered*

Mary M. Bodie

**“Moreover the word of the LORD came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the LORD; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown.” Jer. 2:1,2**

The above chapter marks the beginning of Jeremiah's first sermon to Jerusalem. These words are wonderful. They breathe such depths of love, such a longing desire of Jehovah toward His people, and even though they had departed from Him, we are overwhelmed with such grace. And the greatest marvel to our mind is the fact that these words apply to us, the Church, as well as to Israel.

The prophet begins his extensive expostulation, which takes us to the end of the sixth chapter, by reminding them of their first love and its fervor. The Lord Jesus Christ so reminds the Church, (Rev. 2 :4) and in both cases, the love of the people had grown cold. It is strange that He does not tell them of His unchanging love rather than of theirs. It is of so much greater magnitude; but their love and devotion to Him was so wonderful that He was altogether carried away with it. He remembered the first rhapsody of their joy. Their consecration to Himself overcomes Him as He contemplates the difference in their attitude now.

Oh I wish I could remind everyone that is backslidden, of their first love, that they might repent and turn to the Lord again. How devoted we were to Him in those halcyon days, when our hearts beat true to Him and joy was welling up in our souls continually. How much our Lord was to us then! This World with its glittering baubles seemed of little worth. We would have sold all we possessed, at His bidding, and gone out without knowing where we were going. That which had been the well-watered plains of Egypt became as the desert, parched and dry, in which there was nothing for our hearts. I remember with what deep joy I exclaimed, “all my springs are in Thee”, and then found to my

great amazement that all His springs were in me. And I cannot say that my joy and delight in Him is any less today. My experience has deepened and widened: while my surrender has been made practical; but they are no more real than when I received my first glimpse of Jesus and His great surrender for me.

Israel followed Moses out into the wilderness. They did not know where they were going, nor whether they would have any food or water when they arrived at their journey's end. Theirs was a path of faith. They had no idea of the consequence of their abandonment to the Word of the Lord. Afterward they failed to trust in their all sufficient Leader as they should, but at first they went after Him into a drear and barren wilderness. They just followed at His call, not knowing what should befall them on the way. Think of the surrender expressed in our citation above. They went after Jehovah into a **land not sown**. There was not one attraction there, not one green thing, shrub, or tree, neither shade nor fruit tree. The Lord had to be all things to them. He was the attraction. They followed Him, not people, or things, but Jehovah, their God. And that was the way with us as individuals. We went after the Lord with alacrity, quickened our steps at His bidding, abandoned to His will absolutely. Oh, how sad that we should ever lose the heavenly vision, become willful and disobedient and leave our first love.

The Lord does not forget those days of love. He remembers and reminds us of the time we said goodbye to everything and everybody and walked after Him into unknown ways, trusting Him absolutely. Oh, that was a time of delight and joy to Him. He saw Israel's faith and was glad. Abraham demonstrated the same obedient surrender, and God records his wonderful faith in eulogistic terms, saying, "**Abraham obeyed, and he went out, not knowing whither he went.**" Heb. 1:8 God never forgets such obedience, the obedience of faith. As we said, Israel found no comfort, sustenance, nor refreshment in the wilderness apart from the Lord Himself. They had to trust Him, or die. There was no medicine to be obtained at any price, no doctor

to call, but the Lord. He was their Physician, while the Scriptures were their drugs, their medicine cabinet, their store-house of blessing. Observe the eulogy of Jehovah concerning them at that early stage of their career.

“Israel was holiness unto the Lord and the first-fruits of His increase; all that devour him shall offend. Evil shall come upon him, saith the Lord.” -V. 3. This speaks of the protecting care of Jehovah for all those that followed Him wholly. Every nation that offended, or sought the downfall of Israel, were destroyed, They met the judgment of God, some in greater and some in lesser measure. And remember that Jeremiah, the prophet of the Lord is talking to us also. We cannot afford to do evil to the Lord's people and hope to escape the chastisement of God. His people are precious to Him. If we hurt them, we hurt Him.

Now Jehovah begins to reproach Israel for their coldness and departure from Him. He calls upon the whole house of Israel to hear His words and tell Him why they have forsaken Him. 22

**“Thus saith the Lord, What iniquity have your fathers found in Me, that they have gone far from Me and have walked after vanity and have become vain? Neither said they, Where is the Lord that brought us up out of the land of Egypt?”** \_ Vs. 3, 4. Oh, is it not sad to consider the ingratitude meted out to the Lord by His people to whom He had shown such grace? We need not marvel at the ingratitude shown to us by those whom we have favored when folks thus treat God.

What iniquity have you found in Me? Just think that He should have to thus enquire; He to whom they owed everything. He had delivered them from slavery and brought them safely through the desert to a glorious inheritance in a land of plenty. And they defiled the land, by turning His grace into lasciviousness. They had made His heritage an abomination, walking after the flesh. And shall we not own that we, the Church, have done the same thing? We have not been faithful to our glorious trust, but have turned away from the truth and failed to lay hold of our heavenly inheritance. We have

done worse than Israel; for the greater the height from whence the fall, the greater the fall. What iniquity have we found in the Lord? we might well ask ourselves, that we should thus turn away from Him. We will have to answer that the fault was not His. It is in ourselves, that iniquity is found. Some folks are just naturally unstable and wavering. The Lord alone can make them to stand, immovable, always abounding in the work of the Lord. Others are just professors of religion, folks that have only reformed; therefore the Lord and His Word are unreal to them. They do not ask, Where is the Lord? when they are in trouble; for they do not know Him. They run for some earthly help, some man, influence, people, etc., instead of depending upon the mighty God, who has taken upon Himself the responsibility of man's salvation, that the latter might learn to depend upon Him. He was their Savior; hence He would care for them.

**“Hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this and be horribly afraid.”** Vs. 11,12. The heathen never change their gods for those of other nations. No one can get a Chinese, or Japanese to worship the idols of other lands. They will be true to their own god, or gods, until they are converted and worship the true and living God. But Jehovah has to charge His people with changing their God. He accuses them of turning from the One who had brought them out of Egypt, the Mighty God, to lean upon a reed. And we say to every saint that is trusting in any measure to earthly props that you have changed your God; you have another god. If you depend exclusively on an earthly physician, you have another god. If you are depending upon your bank account, your business, your learning, your brains; if you are leaning upon anything more than upon the everlasting Arm of the Lord, to that extent you have changed your God. You have an idol. Even though you have received the Holy Spirit, if you are depending religiously upon your own strength, self-effort, instead of the Word and power of God, you are taking the glory from Him. “You have changed your glory,” He says,

“for that which doth not profit.” He not only desires all the glory for saving us; but He wants the responsibility of keeping us even unto the end.

In Paul's first letter to the Corinthians, he speaks of "idol temples" -- Ch. 8, and he was writing to the Church, to Christendom, not to the heathen. There are many of these idol temples in our midst today, under the guise of Christian Churches. If the truth is not taught, the fundamental doctrines of the Christian faith held, these religious synagogues are of the devil and we are to have no sympathy with such trafficking in the Truth. Satan is going about as an angel of light (instead of darkness), teaching a denial of the Atonement, the Virgin Birth, the Resurrection, the Trinity, and kindred other basic doctrines, in a moral, religious garb, yea even under a Christian profession in so-called Christian temples. But we who are really saved are to have war with such wicked spirituals and not be carried around by them as we were before we had knowledge of the truth.

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Jehovah calls upon heaven to witness the base ingratitude of His people in leaving their glory and turning to vanity and emptiness, a mighty eternal Refuge left for a tottering insecure defense. It surely is pitiful. I am more set upon depending upon God for everything, more determined to trust Him and be true to Him than I ever was before. I see so plainly how certain, safe and happy is such a one. We may lose in every other case of trust -- our brain may fail us our money be swept away, our prestige, fame and friends, even, may vanish; but the living God abideth forever. The prophet continues his upbraiding of the people.

**“For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.” V. 13.**

From the above two evils all the other evils issue. When folks forsake the Lord, that is bad; but they do not stop there. They must have something to depend upon. Man will have his god; so he goes about to make something by his own effort to satisfy himself. He will dig a cistern by

his own strength and drink thereof, be it ever so little and deficient as compared with the "Fountain of Life." Imagine changing our drinking place from a spring, a clear, cool, refreshing, running stream, to a cistern, a dark, inclosed, stagnant; polywoggy pool of water.

We cannot believe such a thing possible in the natural; but it is really so in the spiritual. The above is the manner in which the Lord views the conditions existing in Christendom. The self-effort that is prevalent is an abomination to Him. Their source of life is bad. It cannot refresh, nor comfort, nor bless in any way; from the real things to the unreal, from satisfaction and abiding delight to disappointment and emptiness. Not only do they hew out cisterns for themselves, but worse, they are broken cisterns. They hold nothing that can even temporarily satisfy, is the teaching illustrated by the figure. How apt and expressive is the Word of God. The cisterns, as we noted, represent man's own efforts to satisfy his; physical desires, he is doomed to failure. After he has dug, and apparently has the cistern all ready, that he imagines will delight and satisfy him, he is disappointed. He finds that it holds no water. Man cannot satisfy himself nor any other man. The thing he feels he needs, to make him happy, loses its power to charm when he gets it. Everything in this world is vanity and emptiness as compared to eternal things. And though many things appear great and desirable, they are a poor substitute for the Fountain of Living Water.

It is vain to turn to Egypt, or Assyria, each speaking of different aspects of the world -- for how can anyone who ever knew the Lord find refreshment, or satisfaction anywhere else? The waters of Sihor (referring to the mystic Nile of the happy hunting ground, as the Indian would say) could never satisfy anyone that had been filled with the rain from heaven. Egypt refers to the world as we knew it where we groaned beneath the weight or burden of our sins. Assyria represents the world as the open enemy of God and His people, the devilish world. How can we look for comfort in either one of these countries? And if the Lord's people do return to the world either phase, the following words of Jeremiah will surely have a

fulfillment. **“Thine own wickedness shall correct thee and thy backslidings shall reprove thee;** know therefore and see that it is an evil thing anti bitter that thou hast forsaken the Lord thy God, and that My fear is not in thee, saith the Lord God of hosts.” That is, if we may so speak, the last resource of the Lord to bring back His wandering sheep is to let their own sinful acts bring them the correction they need. He delivers such an one “unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.” I Cor. 5 Thus Paul spoke to the Church at Corinth, and thus Jeremiah spoke to Israel. The correspondence is marvelous, and these two men are worthy of being classed together. They were faithful servants of Jehovah. They spoke the Word of the Lord no matter what the cost. They did not change their doctrine to suit the people. Their Yea was yea and their Nay was nay. They spoke the same thing; because they feared God more than man.

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**“For of old time I have broken thy yoke and burst thy bands; and thou saidst, I will not transgress;** when upon every high hill and under every green tree, thou wanderest, playing the harlot, saith the Lord.” V. 20.

The Lord never minces matters concerning His people. He speaks right out from the shoulder, and so do His true ministers. He likens His people, Israel, that are false to Him, unto a harlot, even as He does the Church. He compares them with women and judges them as those that break wedlock. God was a Husband to Israel and Christ is the Husband of the Church; for Paul, the master of ceremonies of this dispensation, has espoused the whole body that he may present a chaste virgin to Him. Note the words, “a chaste virgin.” Meditate upon them. Can we say they describe the professing Church? "A chaste virgin" signifies one that is true to her lover, one who is faithful to her pledged troth, one who is loyal to his interests. Israel was as such a woman for a while, likewise the Church; but how they both changed. Their ardor soon cooled. They promised obedience and faithfulness; but departed from those early principles. And the Lord was displeased with His people Israel for their attitude toward Him. And He



says, **“For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord GOD.”** V. 22

They could not wash and be clean; for no outward change would effect the moral condition. The fault was deeper than the skin. It was an inward change which they, as well all men, needed. Reformation cannot reach the vital part. It is regeneration only, that will make the people different. Today they bring folks into the meeting house and endeavor to make them Christians by precepts and training; but it is useless. You might just as well plant a dead stick and seek to make it fruitful by encouragement and commands. It will not grow at all. The stick is dead. What it needs is life. So with humanity, whether in Israel's day, or our day. **“That which is born of the flesh is flesh.”** John 3 :6 A wild ass, used to the wilderness, cannot be tamed, neither coaxed to be good, nor encouraged to be gentle. It is born that way, even as Jeremiah is teaching in his sermon. He is telling us that no amount of talking will bring the ass to terms. She loves her own way, snuffs up the wind at her pleasure. That is, she brooks no restraint, but delights to run wild. She does not desire to be domestic and settle down with her hoof shod. She would rather be thirsty and roam. She says,

**“There is no hope”** of her ever being any different. She does not want to be changed, even as she says, **“I have loved strangers and after them I will go.”**

How deeply this applies to Christendom. She does not desire to obey Her Husband. And even in natural things, how wonderful is the correspondence with the present time. Women no longer want to be subject to their husbands. If things do not suit them immediately, they apply for a divorce. They can easily love someone else. No stability is manifested in the marriage relation, no sacredness of the home or family life is displayed. As in the natural, so in the spiritual.

**“As the thief is ashamed when he is found, so is the house of Israel ashamed;...saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth; for they have turned their back unto Me**

and not their face; but in the time of their trouble, they will say, Arise and save us.” Vs. 26,27 Israel never were given to idolatry in the fullest sense like the heathen round about them; but we see by the above verse the manner in which God looks upon any turning to other help than Himself in time of need, or trouble. The heathen bow down to rocks and stones; but civilized nations do nothing so foolish, and yet in the eyes of Jehovah they are equally guilty. They worship the silver dollar upon which is inscribed, “In God we trust.” And that very dollar is the god they trust.”

Jeremiah says the people were ashamed when they were found out. How often that is so. They were ashamed to have the light turned upon their idolatry, but not ashamed of the sin itself. And this inditement, as to idols, does not signify that they had given up all worship of Jehovah. No, indeed, no more than it means that folks who trust in earthly physicians, have no faith in Christ. When the real trouble comes and they are faced with death, they cry to the Lord, “Arise and save us.” How often we have heard them.

How sad the following words of reproach, “O generation, see ye the word of the LORD. Have I been a wilderness unto Israel? a land of darkness? wherefore say my people, We are lords; we will come no more unto thee? Can a maid forget her ornaments, or a bride her attire? yet my people have forgotten me days without number.” V. 31,32 Jehovah is asking why they have departed from Him? Was He darkness, or drought to them: Did they find no satisfaction, nor light in Him? Was He their Lord, or not? He asks if a maid can forget her ornaments; if so, then they may forget Him. That is, He was intimating that He was their ornament, and without Him, they were uncomely. Oh wonderful is our God! He identifies Himself so fully with His people that He can say to them that without Him they are nothing. And it is true while they are away from Him, they are unadorned and naked.

Israel were to witness, to the world, the sufficiency of Jehovah. They were to make the nation desire to know the Lord, by their devotion and subjection to Him; but

instead, they taught the wicked to be more rebellious. They dressed up and sought other lovers -- made themselves attractive by other ornaments than Jehovah. And the Church has done likewise. Christendom has not been a good example. She has failed to hold the headship of Christ, but has been wanton and self-willed toward her Lord. Like Eve of long ago, she has sought to make Christ do as she says and walk in her ways instead of letting Him direct her path. Women, looking upon her and her attitude to her husband, have followed her example. They seek to dominate their husbands. She is no longer subject to the man, but demands equal rights with him, and in all of this, she is a marvelous expression of the professed church of the last days.

All the above, and much more, is outlined for us in Jeremiah's first sermon. It is certainly a remarkable address for one who had said, "I cannot speak." There is scarcely any portion that surpasses it in genuine pathos and tenderness, not to say eloquence. When God gets control of those who cannot talk, we may expect something great. Hence the earnest pleading of the insulted and forgotten Lord, blended with solemn warnings of dreadful days to come. These all together make up a discourse that might have moved the very stones to tears, but alas, there is no response from the nation at that time and neither will there be any response from the nations at the end time. The predicted judgments fell upon Judah and likewise they will fall upon Christendom. There is naught but "woe" to the world from the weeping prophet's predictions.

**(Reprint Nov. 1955)**

- \* Giving up is the ultimate tragedy.
- \* When you do what pleases God, God is pleased with you.
- \* The power of love can turn an enemy into a friend.
- \* The trials of life are intended to make us better, not bitter.
- \* Truth is not a "what," but a "Whom." We should rest our souls upon a person; Christ, and not on a philosophy.

# THE GOSPEL OF MATTHEW

By Mary M. Bodie

Characteristics of the Kingdom

Chapters Five to Seven

In chapters five to seven, we have the constitution of the kingdom and its laws unfolded. The character of those who shall possess the kingdom is first dwelt upon. Notice that it is **“the earth”** which these **“meek”** shall inherit. “The Sermon on the mount” was not given to Christians. It is simply the law of Moses intensely spiritualized by One who understands its every requirement, and who knew what the holy law of God demanded. No honest heart who truly listens to the Sermon on the mount will ever claim righteousness by the keeping of it. When the time of **“restoration of all things”** has come (Acts 3:21), then these requirements of Christ’s kingdom will be enforced in the earth, when all men are under the sway and rule of God. The Assembly Gospel is that to which we should hearken today, not the Gospel of the Kingdom. But until Christ died as our Substitute, bearing in His own body the guilt of our sins because of God’s broken law, the Gospel of grace was not possible. We have a different calling and are on a far different footing than were Israel under law. To preach this sermon to the unsaved, unless for the purpose of showing them the demands of law and thus convicting them of their lack of this righteousness, is to wrongfully divide the Word of God. It is only Christians that know experimentally their deliverance from law, who can enter by the power of the Holy Spirit into the precepts contained in these wonderful utterances of the Messiah of Israel.

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Yet this does not imply that there is no application to ourselves in this sermon by the King: but we have received a fuller revelation which completes or unfolds this partial one, even as the higher blessings transcend the lower. God is ever the same. His principles do not change. He has blessed the Church with **“all spiritual blessing in the heavenlies in Christ.”** Therefore to take from Israel, what is distinctly her own, is but to impoverish her without enriching ourselves. We have the better part, the higher destiny; let us go on to learn of it and thus rightfully divide the Word of God.

**“And seeing the multitude He went up into a mountain: and when He was set down His disciples came unto Him and He opened His mouth and taught them.”** The Lord **“went up.”** This is significant of His office. He is the King on His throne, as it were; the Lawgiver revealing the righteousness of His kingdom.

He begins with blessing; blessing upon the **“heirs”** of promise. There are nine of these beatitudes, as they are called. The first four are distinguished from the others by the fact that they show the heart set upon the kingdom itself, therefore governed by the unseen, while yet in the midst of that in the world which is its moral opposite. The next three show the positive energy and activity of such a heart in unceasing conflict with that which opposes it.

First and therefore of chief importance here, we have **“Blessed are the poor in spirit.”** This is in contrast with natural poverty, yet like it, in respect to its own sphere. This poverty of spirit is but the negative side of faith, the **“being nothing,”** as Paul expresses it; but not yet **“possessing all things.”** While it is not the perfect experience, still there is power in it as deliverance from this world of show and vanity. The soul’s bonds are loosed, it can move and make progress: therefore such are blessed by the assurance from the Lord Himself, that **“theirs is the kingdom of heaven.”**

The second blessing is for those who “mourn,” not because of personal sin, but because like the Lord Himself, they judge the ruin that is everywhere manifest; and therefore the world is a wilderness for them. They are alone; they long for the coming of the kingdom of God. And **“they shall be comforted,”** is the promise of Love. Their tears shall be wiped away with God’s own handkerchief; **“and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain;”** for the former things will all pass away. And then the next blessing follows; the **“meek shall inherit the earth,”** for we must not forget that the King is occupied with the heirs of His kingdom. These are the **“meek”** to whom He here refers; yet this is a characteristic of His people of every age. Amid the lusts and strife of earth, they are quiet. They have ceased from their own works and have entered into the haven of rest. They have taken the Shepherd’s yoke upon them and have learned of Him, therefore they have become **“meek and lowly in heart.”** And in this knowledge there is present blessing, **“Ye shall find rest to your souls,”** as well as future reward.

The time when the **“meek shall inherit the earth,”** is the day of the kingdom to which we are here continually looking forward. This will indeed be a wonderful time in the history of this world where strife and greed for gain has held sway for ages and the survival of the fittest has been the rule, to behold the meek at the head of affairs. The tables will indeed be turned when righteousness shall reign.

**“Blessed are they who hunger and thirst after**

**righteousness,**” not merely for their own individual supply, but craving for righteousness to be manifested in the earth. And **“they shall be filled,”** for **“a King shall reign in righteousness.”** It is still the kingdom aspect toward which we are looking. The King will come and put down all present **“rule, authority and power,”** and **“satisfy the longing soul, and fill the hungry soul with goodness.”**

The next three beatitudes relate to that in which the children of God show forth distinctly their divine origin. The merciful, the pure in heart, the peacemakers, all manifest the character of God as Light and Love. It is directly said of the **“peacemakers,”** that they **“shall be called the children of God”** - recognized in their relation to Him; and the pure in heart shall see God. Christ Himself was the full expression of these positive elements. He combined and manifested them all. As the pure in heart, He was in a world of corruption which was opposed to Him, where He showed Himself merciful to His murderers; constituting Himself the Peacemaker, having **“made peace by the blood of His cross.”** His kingdom is founded in peace; therefore its heirs must be in harmony.

The last two beatitudes connected with character are followed by promises of encouragement to those of the above folk, who are suffering from the consequent opposition of the world. For the world is in opposition to God, as the cross has proved; therefore its enmity is revealed against all those who resemble Him or remind them of Him. It may be disguised as at the present time; and also those who exhibit it may be unconscious of what they are doing (because of the deceitfulness of the human heart) but the animus is there nevertheless as we continually prove when we move on in the perfect will of God.

The persecution to which the Lord alludes, may be of two kinds, namely for righteousness sake and for His sake. In the first case, it is in consequence of the character we exhibit; and it is noticeable that the persecution entailed is represented as less violent and radical than in the latter; accordingly the blessing pronounced is also greater. The explanation of this is that with righteous conduct there is often linked no open testimony to call forth or stir up the persecution; and if the blameless character makes no claim whatever upon the beholder, it may not only be admitted, but approved and admired. But there is quite another turn when this righteous character opposed itself against the unrighteous, and interferes with his pleasure or profit; then there is a change indeed; the persecution is soon manifested. But suffering for Christ’s sake is suffering as Christ and as a

corresponding reward - **“Blessed are ye when men shall revile you, and persecute you and say all manner of evil against you, falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven,”** may appear somewhat puzzling where we admit that He is talking to His Jewish people and of the kingdom on earth. But these Millennial blessings being postponed because of their unbelief, belong to a remnant of the nation in the future, who will be brought to God in a time of tribulation such as never has been known, many of whom will be persecuted unto death. But they will be raised from the dead and receive glorified bodies 1000 years before the rest of the house of Israel will receive glorified bodies. John saw **“the souls of them that were beheaded for their witness to Jesus and for the Word of God, which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands and they lived and reigned with Christ a thousand years”** - Rev. 20

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But besides this and apart from martyrdom, there will also be a preserved remnant who, passing through this time of trial, will have a special blessing and a peculiar protection; **“And to the woman was given two wings of a great eagle that she might fly into the wilderness, into her place, where she is nourished for a time, and times and half a time from the face of the serpent.”** - Rev. 12. Such treatment at the world’s hands only manifests the place, privilege and responsibility before the Lord of those who suffer this two-fold rejection. First, **“ye are the salt of the earth.”** Salt is that which resists corruption; there being in it also a permeating quality which diffuses itself unmistakably with whatever it is mixed. It influences everything, being the suited image of aggressive personality. Mere passivity is in fact inconsistent with righteousness. We are either for or against the world. We cannot be neutral; for if salt have lost its savor wherewith shall it be salted? If it has lost the one quality that made it effectual, it is of no use whatever. Therefore our witness of Christ, whether in word or deed, is always effective. Our presence is really felt, our influence clearly recognized; for the world is permeated and seasoned with the testimony of Christ, hence preserved from utter corruption. And this leads on to the next thing which is the place of such testimony.

**“Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candle-stick and it giveth light unto all that are in the house.”** Then because He adds, **“Let your light**

**so shine before men that they may see your good works and glorify your Father which is in heaven,”** many confuse the light with the good works, which is unfortunate. These are entirely distinct, yet dependent upon one another; for instance there can be no testimony for Christ without light, yet at the same time, if there be light there must be some testimony - the lips must speak. But we must put first things first. **“The life which is the light of men,”** will bring forth good works that will glorify the Father. Christ Himself is the Light that is come into the world, and if men love darkness it is **“because their deeds are evil,”** as He Himself assures. We let our light shine when we confess Him boldly without fear or favor. The lamp is not to be hidden under the bushel of commerce, that is for business reasons of gain or self-interest, but it is to be set up on high, that the whole house may get the benefit of the light, and then there will be **“good works,”** indeed.

Israel, the kingdom people, will occupy, in the purpose of God, the high place, the holy city Jerusalem which is situated upon the hill of Zion. They are the true heirs to which He here refers. Their light will shine, undimmed in luster, throughout the world during the Millennial age; and to this even the physical things in nature will respond, for the sun will shine seven times brighter than now.

(To be Continued)

### *O Love! O Love!*

Oh love that sought me when in sin  
That went to Calv'ry love to win;  
That fills and thrills and burns like fire,  
Makes sense be dumb and flesh retire,  
And meets the depths of man's desire!

O love constraining and constrained!  
This all consuming uncontained;  
Which flows in billows, deep and wide,  
True essence of the crucified,  
There is no other love beside.

O love that none can comprehend,  
Which even angel's grasp transcend!  
The Christ alone, this love possessed;  
Its fullness, He made manifest,  
In bringing me profoundest rest.

O Love, tht draws me to the sky,  
To reign in heav'n with the for aye.  
Thy bride I shall forever be;  
Thy glory Thou wilt share with me;  
All honor shall be given to Thee.

Mary M. Bodie