

Living Water
No.4

LIVING WATER - Issue No 4

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John MacDonald lived in the Edinburgh area.	
He was taken home on 7 th March 1926.	

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Quotations from Scripture in this issue are normally from the Darby Translation or from KJV.

“WHERE THERE IS NO VISION THE PEOPLE CAST OFF RESTRAINT”

(Proverbs 29:18)

Isaiah 6:1–7
Jeremiah 1:9–16
Hebrews 11:23–27
Proverbs 29:18

The chapter we read in the prophet Isaiah begins with the year that King Uzziah died. Uzziah was a good king who reigned for fifty-two years. During the early part of his reign God helped him immensely, but later on Uzziah presumed to enter into the house of God to burn incense, doing something that he was not qualified to do. This was the service of the priests not of the king.

The historical account in 2 Chronicles 26 says that whilst he was in the temple eighty priests joined together and told him to go out. Uzziah was very angry at this, but whilst he was in there beside the altar, God smote him with leprosy and he hasted, the scripture says, to go out. From this time, until his death, he remained in a “separate house”. The people did not have reliable kingship from this time until Uzziah actually died. At this point Isaiah saw this amazing vision in the temple. The people had been without moral leadership and moral authority; there had been a time of laxity and prosperity.

Isaiah had a distinctive vision of the glory of God and of the holiness of God. I think at the present time in the history of the testimony it is absolutely essential that we get a fresh impression of the glory of God and of the holiness of God. He saw the “Lord sitting upon a throne high and lifted up”. What Isaiah saw was something that every one of us should know, that God’s glory and authority is to be established amongst His people to the end of the dispensation. Maybe, the throne of King Uzziah had been weak and vacillatory and he had been unable to rule the people, but what Isaiah saw was that God had the authority, the power and the glory to reign in the midst of His people. We need an impression, a vision, at the present time of the exaltation, the glory and greatness of God and His authority and power to reign supreme amongst His people until Christ comes.

The whole scene is filled with a sense of holiness. Scripture says, “holiness becometh thy house” (Psalm 93:5). There is another scripture that speaks about worshipping God in the beauty of holiness. How do we approach the meetings and the presence of God? What about holiness? Paul speaks in Romans 6:19 of yielding our members in bondage to righteousness unto holiness. There is need at the

present time for holiness. I am not exactly talking about separation from things; I am talking about separation to God—what is suitable to the presence of God. Is our behaviour through the week and are our words and our language and how we live suitable to the presence of God? The conclusion that Isaiah comes to, himself a man who had already been commissioned to speak to the people, is that he was unclean and he dwelt in the midst of a people of unclean lips. There is not a brother or sister in this room who is not aware of dwelling amongst people of unclean lips. I do not suppose that one of us has gone through this week without hearing the name of our God and Father blasphemed. We dwell among a people of unclean lips.

In years that have gone by, we often used to hear about self-judgment, repentance and the exercises spoken of at the end of Romans 7. To some extent this seems to have slipped a little with us and a more casual approach to our christianity has come in. My impression is “where there is no vision the people cast off restraint” (Proverbs 29:18). If we have not a view of the holiness of God, the power of God and the might of His throne, we shall begin to cast off restraint. Isaiah saw the glory of God, “Mine eyes have seen the King, Jehovah of hosts”; “the whole earth is full of his glory”. You might say, taking account of things as they appear outwardly, that it does not look like that. But the vision sees beyond what is outward; it is a vision that sees beyond the present, that looks ahead. Isaiah’s book is filled with glory. You get a sense of the glory touching the peaks of the mountains as Isaiah unfolds the greatness of the Messiah, the greatness of the day when Jehovah’s house will be a blessing and when Zion will be an eternal excellency down here, her walls salvation and her gates praise. What a vision he had of the way the glory of God was going to touch this scene in which we are. We need a fresh view, a fresh vision, a fresh impression of the glory and power and greatness of the throne of God. There it was in the midst of the people, maybe rejected, maybe the holiness of God not observed, but that vision was in the soul of Isaiah and as a result of it he was commissioned to speak to the people.

We read in the prophet Jeremiah. He was an amazing prophet, often called the weeping prophet. Jeremiah’s name means Jah is exalted. Mr. Darby’s note for the name Jeremiah states that the name of Jehovah occurs about seven hundred times in this book. The name Jehovah in its usage and in its meaning always relates to others - God in relationship to others. Jah is His name in the infinite glory and greatness of the eternal God, in His own existence, in light unapproachable, whom no man has seen or can see, but the name of Jehovah is in relation to others, to His people, to His own. I think it is a touch of beautiful grace that in this book where the prophet sees the inevitability of destruction, God would emphasise the fact

that He is in relationship with His people through it all. God has never cast off His relationship with His people. It is a wonderful thing that in this day and age we can know God as our Father. Christianity has brought believers into the knowledge of God as Father, our Father and our God.

Jeremiah's prophesy was going to be ineffective from the very start. A striking thing that! He prophesied probably for forty years, and God told him, from the very outset, that the people would not listen to what he was going to say and that they would inevitably go over the precipice and into the abyss of destruction. Yet, he was still to prophesy to His people in Judah. He was to warn them and he was to tell them what was coming. He was given authority by God in the verse that we read, over nations and kingdoms and "to pluck up, and to break down, and to destroy, and to overthrow, to build and to plant". What a tremendous vocation for a man, what a man of vision Jeremiah was! That is why I read those verses 11–16. God asked Jeremiah what he could see. I would like to ask every one of us tonight, what do we see? When we look to what lies ahead, what do we see? Are we men and women of vision or do we not see anything? Where no vision is the people cast off restraint. They refused to accept righteousness; they refused to accept moral teaching and their behaviour morally is questionable.

I believe we are at a very serious point in the testimony at the present time. Perhaps you are minded to go away; perhaps you are minded to cast away any restraint that you feel is laid upon you but perhaps you have no vision.

Sometimes in the prayer meeting we pray about the nations. God's house is a house of prayer for all the nations, but Jeremiah was set over nations and kingdoms by authority from God. By the word of God, he could pluck them up and destroy them! God's first question to him was, 'What do you see?' He said, "I see a rod of an almond-tree". What a lovely vision. You will know that Aaron's rod was an almond rod, the rod that blossomed, in Numbers 17. That rod together with eleven others was placed in the presence of God overnight. On the following day all the twelve staves that had been laid up in the presence of God were brought out. The only one that had blossomed was the rod of Aaron. Aaron's rod had budded and bloomed blossoms and ripened almonds. It speaks of the Lord Jesus Christ as the One who in the darkest night of this world's history, at Calvary, brought forth fruit unto God. Wonderful Saviour! How precious He is, the One who brought fruit out of death!

Think of that Man coming up out of death! The glory of Christ as He came out of death! The almond in scripture speaks of God's faithful love. Paul says in

2 Timothy 2:13 that “If we are unfaithful, He abides faithful”. God is always faithful and that is what the almond rod speaks of. God says, “I am watchful over my word to perform it.” He says that He is going to watch every single word and is going to carry it through. You can rest on God’s promises. What He said He will do and what He has promised He will carry out. “I am watchful over my word to perform it.” Let us hold on to that vision. Every believer would know something of the assurance of the word of God and the promises of God. Think of the Lord’s words, “I will not leave thee, neither will I forsake thee.” (Hebrews 13:5). How many souls here, all of us probably, have at some stage or another had to fall back on the unchanging love and faithfulness of our Saviour. In the darkest hours of your life, you have proved, I have proved, that the Lord Jesus has not left us. “I am watchful over my word to perform it.” What a Saviour, what a Lord! Not one word of His is going to fall to the ground, not one of them! “I am with you all the days, until the completion of the age.” (Matthew 28:20). God is going to perform what He promised.

You can think of the days ahead; not one day will we not be able to count on the Saviour’s promise, “I am with you all the days”. What a vision that is, whether it is dark or light, whether it is sunshine or showers—with you every day. What a promise! Later in the history of Jeremiah he is put in prison. He had been seven years imprisoned. The city had been besieged by the Chaldeans for a year. The battering rams were up against the walls; the enemies were on the gate. God had said, in chapter 1:15, ‘They are going to come and put their thrones at the gates of Jerusalem, I am going to call them, I am going to bring them.’ This was the seething pot from the north! God did bring them. And in this incident, there were the Chaldeans outside the city and Jeremiah was imprisoned inside, eating the bread of affliction every day. The city was full of violence, strife, hunger, fear, being besieged for twelve months, and knowing, from what Jeremiah had said, that the gates were going to be broken down and the enemy was coming in and that they were going to be carried captive and were going to die by the sword or the famine or the pestilence.

Jeremiah says, “Jehovah hath appeared from afar unto me,” (Jeremiah 31:3). In the midst of all this anguish, in that seventh year of Jeremiah’s imprisonment, God in grace draws near to Jeremiah “from afar” and says, “Yea, I have loved thee with an everlasting love”. How long is that? How long is the everlasting love of God? As far back as you can go it is there everlasting. As far forward as you can go, it is still everlasting. “I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee.” You think of God appealing to His people through His prophet saying ‘I have loved you and I love you still and I will love

you forever. You may have to go through discipline because of your ways, because you have cast off restraint, but I still love you and I love you despite it.’ That word “have I drawn thee” means ‘the way I have bent towards you. I have stooped towards you and I have wrapped my love around you’; “Therefore with loving kindness have I drawn thee.” God’s heart has not changed. Jeremiah saw the day when the whole nation would be carried away and the land laid waste for seventy years, Jeremiah 25, and it happened. Daniel “understood by the books,” by the book of Jeremiah, that the seventy years were accomplished and he remembered God’s word when He said ‘I will bring you again and you will dwell in your own land and you will dwell in safety.’ It is wonderful, “I am watchful over my word to perform it.”

God is watchful over His word; He who is coming will come and will not tarry. The Saviour is coming; we are going to be in the Father’s house; we are going to enjoy the unchanged love of God in His presence for ever. God is watchful over His word to perform it. “I have loved thee with an everlasting love”. Nothing is going to change the love of God; nothing is going to change His loving kindness to His people and that is what Jeremiah saw. I want our hearts to be impressed tonight. These men had vision, they saw something, they looked ahead and they could see something and if we have not got vision we will cast off restraint, and if you have not got a vision of the glory of Christ, if you have not got a vision of the love of God, if you have not got a vision of the authority and power of God you will cast off restraint.

Moses also had a vision. “By faith Moses, when he had become great” (Hebrews 11:24). It was not when he was just newly into Egypt; it was when he had become great. Egypt was at the feet of Moses; you might have said he was in direct line for the throne, for Pharaoh’s throne. When he became great he refused to be called son of Pharaoh’s daughter. There came a point in his life when he said, ‘Egypt is not for me, the throne of Egypt is not for me, there is something better.’

Perhaps we need a vision like this. There is something far better than Egypt’s pleasures and Egypt’s treasures. Mr. Darby says in his hymn, ‘Art thou weaned from Egypt’s pleasures? God in secret thee shall keep’. Moses came to the point when the whole of the land of Egypt was at his feet and he said no! Probably there is nobody here who has reached a pinnacle as high as Moses reached or Paul reached. Paul had the legal world at his feet. He obtained authority from the chief priests and went outside the land of Israel to persecute the believers of Christ. He seems to have had immense authority and influence. Then he met the Saviour! What a moment when the sinner meets the Saviour! It changes your view about

everything when you see Christ and His glory. That is the way that it came about with Paul. Moses became great and made a choice, 'I will suffer along with these maligned people in the land of Egypt.' That was his decision; he refused Egypt and chose his lot with the people of God.

It takes manhood to do that. It takes a vision of the glory of the recompense, a vision of the glory of Christ. Moses knew that those people were going to have a deliverer from Egypt. He knew the promise to Abraham and to Isaac and to Jacob, that there should be a seed and he believed what God said, he believed the promises, he believed the word of God. He anticipated the coming of One whose glory was going to transcend the greatest glories and riches of Egypt. It says that he esteemed the reproach of the Christ. I always feel very tested when I read that. Do I esteem the reproach of the Christ greater riches than the treasures of Egypt? Identification with God's people in a time of reproach will bring a reward that nothing of the treasures of Egypt will ever give.

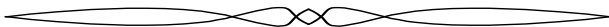
The scripture tells us that Moses had respect to the recompense. He had in his soul a vision of the glory of Christ, the Redeemer, the Deliverer, the Saviour. He said, "A prophet shall the Lord your God raise up to you out of your brethren like me" (Acts 3:22). What a day when he saw Him on the mount of transfiguration! For the first time Moses had his eyes fixed on Christ. He had seen the glory of God from behind but then he saw the glory of God in the face of Jesus Christ. He had respect to the recompense. Egypt will soon be finished, will soon be over; it is heading off to judgment but the glory of Christ is going to shine for ever throughout the eternal day. The surpassing riches of His grace, the glory of His grace, the greatness of Christ - how wonderful! What can compare with this eternal weight of glory?

Where no vision is the people cast off restraint! Have we an impression of the glory of Christ, of the day when He is coming? Have we any impression, any vision of the judgment seat of Christ? We shall stand before it individually; it is not a question of penalty and we shall go over with Him every deed in every day. Our history will be reviewed if only to magnify the grace of the Saviour who died for us, the grace of the Saviour who has led us every step of the way. The hymn says, 'Clearer than ever shall we see The grace which God our Saviour showed, The love that led so faithfully, Along the pathless desert road.' Then we shall understand, then we shall know as Paul says, "even as also I am known." If we lived in the light of the judgment seat of Christ, we would not cast off restraint. We would be subjects of the kingdom, we would be subject to Christ, we would be men and women that do not cast off restraint.

May we be helped to be morally upright, to be righteous, to be holy and be in God's presence about it. God says in the prophet Zephaniah 3:12 "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of Jehovah." "Jehovah thy God ... will rest in his love; he will exult over thee with singing." (Zephaniah 3:17). How wonderful, at the end of the day, to be men and women of vision who see the light of the Saviour coming, who understand the light of the judgment seat, and who see now the glory of what we are going into! The light of this on the pathway now will keep us from casting off restraint.

May it be so for His name's sake.

Philip Robinson
10th July 1993



THINGS WE OUGHT TO DO 1.

Introduction

What I would like to draw attention to is some things we ought to do. I am sure you are thankful we are not going to speak about things that we ought not to do, but there are some things that we ought not to do as well and they need to be kept in mind, but if I occupy you with the things that you ought to do and you do them you will probably find a lot less time for what you ought not to do.

I think this word 'ought' belongs to christianity and belongs to our day. There is no demand in relation to the things which I would call attention to, but they are necessities in the christian path. They are obligations which we each need to take up.

Feet Washing

"If I therefore, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet;" (John 13:14)

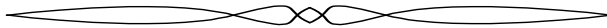
We need to keep near to Christ but we also need to keep near to one another. "Ye also ought to wash one another's feet". Why is this necessary? It is because we are all going through a defiling world, and we pick things up. Picture the scene here in John 13. The Lord is there with His own. He is the greatest Person by far

that was present but He leaves the table during supper and He takes a basin. We might say that that was a job for some of the lesser ones. Think of His service; “...and having taken a linen towel he girded himself: then he pours water into the washhand basin, and began to wash the feet of the disciples”. (John 13:4,5). Then He tells us, “Ye also ought to wash one another’s feet; for I have given you an example that, as I have done to you, ye should do also.” (John 13:14,15). He wants these conditions to continue; it is necessary that these conditions continue. He is just about to be delivered up and to die and He takes such a time to serve His own in this way, washing the disciples’ feet. What a service of love! Now He wants these conditions to continue; we are all going through a scene of defilement; we pick up spots and things that defile us and He tells us that if we are going to have part with Him we need to have our feet washed. “Unless I wash thee, thou hast not part with me.” (John 13:8).

If we see a spot on a brother or a sister, can we not take them and wash their feet? It will mean we have to get down; we need to leave our dignity if we are going to get down to wash that brother or that sister’s feet. It speaks about, “purifying it by the washing of water by the word,” (Ephesians 5:26); that is what we are trying to do tonight and in these constant occasions of coming together when we read the scriptures it is the washing of water by the word. What a service is open to us; “Ye also ought to wash one another’s feet”. Let us be engaged with it more, engaged with Christ, but also engaged with service towards one another.

James Strachan
31st December 1992

God willing, the next issue will contain a further extract from this address on ‘Receiving those honouring the Name of the Lord’.



THINGS — SEEN AND UNSEEN

The Scriptures make a very clear distinction between things that are for a time and those that are eternal; the latter are all available to the believer in Jesus, being freely given to us of God.

On any true conversion an enormous change takes place. Scripture tells us that, “if anyone be in Christ”—as distinct from being in Adam, where all die—“there is a new creation; the old things have passed away; behold all things have become new” (2 Corinthians 5:17). Still, diligence on our part is called for if we

are to enjoy these blessings which are so great that they involve, “Things which eye has not seen, and ear not heard, and which have not come into man’s heart, which God has prepared for them that love him, but God has revealed to us by his Spirit; for the Spirit searches all things, even the depths of God” (1 Corinthians 2:9,10).

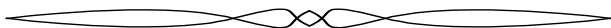
In order to enjoy our blessings we need to avail ourselves of the priestly service of Christ and the work of the Holy Spirit in seeking, “the things which are above, where the Christ is, sitting at the right hand of God:” and to, “have your mind on the things that are above, not on the things that are on the earth;” (Colossians 3:1,2).

We learn from chapter 1 of Colossians something of the wonderful greatness of “the Christ”—that “all things have been created by him and for him.” (verse 16) and also that the ultimate result of His “having made peace by the blood of his cross” (verse 20) will be that all things, both earthly and heavenly, will be reconciled to the fulness “of the Godhead” (Colossians 1:19, 2:9). Meanwhile, we are told that, “The Father loves the Son, and has given all things to be in his hand.” (John 3:35).

The great end in view will be that the “former things” will have passed away and that He that sits upon the throne will say, “Behold, I make all things new.” (Revelation 21:4,5), paving the way for the day of God where love divine will be at rest.

An abundant entrance into these, “the great things of God”, is surely available to us, even now as we are dependent upon the Holy Spirit who is given to believers as the earnest of our inheritance.

Kenneth Sargent



THE LORD’S SUPPER

The Lord’s supper is ever a matter of deepest interest to those who love Him. I desire more and more that it may be to me what it was in His mind when He instituted it. There is not, so far as I see, in the institution, nor in the emblems employed, nor in Paul’s references to it, any allusion to the Lord as risen or ascended. His body and blood, His death, are emphasised. No doubt this led Mr. Darby to stress that it was ‘a dead Christ’ who was recalled in the Supper. Though

we do not recall His death merely as a fact; we recall the Person who died; it is ‘for the calling Me to mind.’ He would be remembered in the way that would most deeply affect the hearts of those who love Him. But the fellowship is of His blood and of His body, and in eating and drinking we announce the Lord’s death, and those who do so unworthily are guilty in respect of the body and of the blood of the Lord.

The remembrance of Him as having been in death for us liberates and unifies us, and brings about that He is the one Object before all our hearts. If that were truly so He would not leave us orphans; He would come to us. And it is evident that if He comes to us the thought of remembrance or memorial gives place to His realised presence. Hence, as we have been learning for many years, the Lord’s supper has its place at the beginning of the assembly service. If He presents Himself to us as living we are clearly not remembering Him; we have entered a new and further phase of the service. And so with association with Him before His Father and God. The Person whom we call to mind is living, but is not the whole point of the institution that He should be remembered as having been in death for the saints of the assembly? That was His point of contact with us, and of ours with Him. And while here in the place where He died we are in the fellowship of His body and His blood, and give expression to it in eating the bread and drinking the cup together. And our understanding of this, and affectionate identification with Him in it, is preparatory to our realising what it is to live with Him as out of death. The steps in assembly service must be taken in their due order; if we are weak in what the Supper presents we shall be weak in all that follows.

The Lord did not institute His Supper as risen or as in heaven. In the institution He viewed His death anticipatively as already accomplished and set before them in emblems which He selected for the purpose—emblems which would never suffer them to forget, as assembled, His body and His blood. These things were the voice of His love as expressed *here*, never to be heard again in the same way, but perpetuated as the rallying point of the assembly until He come.

It is to be noted that when our apostle refers to this he does not touch on association with Christ in spiritual privilege (I suppose the Corinthians were not at all ready for this). He dwells on the fellowship and the remembrance in their intensely moral and practical bearing. If we participate in the fellowship of the Lord’s body and blood it must condemn every unholy association here. If we announce the death of the Lord the very way in which we eat and drink must be in moral keeping with that death. In principle this would reach out to every detail in our responsible life.

We must bear in mind that the Lord's supper is the first thing in the assembly service, though we must admit that we came very slowly to the apprehension of this. It is what the assembly takes up as in the wilderness position. As we take up affectionately the remembrance or memorial side, with its far-reaching moral effect, we get liberty for spiritual privilege. And I think it must be borne in mind that the Lord, in putting His supper first in the assembly service was thinking of all His own; He would have babes and fathers to start together—all unified in calling Him to mind, and first of all in relation to His body and His blood. There would probably be more liberty if we did not attempt to bring into the service of the Supper what really has its place after the Supper.

2nd May 1944

Extracted from Letters of C A Coates (P 331–332)

*Copies of this article, printed on card, are available from:–
David Mutton, 64, Sandford Road, Bromley, Kent, BR2 9AN*

This is my body, which [is] for you: this do in remembrance of me.

(1 Corinthians 11:24).

In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink [it], in remembrance of me. For as often as ye shall eat this bread, and drink the cup, ye announce the death of the Lord, until he come.

(1 Corinthians 11:25,26).

THE MORE EXCELLENT WAY

See **Mark 12:30**

Thou lovedst, Lord, with all Thy heart:
Thy God was all in all to Thee;
To do His will Thine earthly part,
Serving in perfect liberty;
For every thought by Him expressed
Found its full echo in Thy breast.

Thou lovedst, Lord, with all Thy mind:
That humbling path before Thee spread,
Where Thine obedient steps inclined,
Led ever downwards to the dead;
And Satan, when he sought Thee, found
Naught to assail, but lost his ground.

Thou lovedst, Lord, with all Thy soul:
What incense rose from Thee in prayer!
We see death's water near Thee roll-
Thy conflict in the garden there-
When Thou didst say: "Thy will, not mine";
Strong crying, yea, and tears were Thine!

Thou lovedst, Lord, with all Thy strength;
And Jordan's waters, ailing, fled.
The will of God fulfilled at length,
Now ris'n victorious from the dead,
All is secured in Thee on high
That God desired, for Man is nigh.

Then, Lord, "Thy neighbour as Thyself":
In all Thy suffering path we see
That we were ever in Thy heart
And Thou wouldst have us nigh with Thee,
To sing with Thee, freed by Thy love,
The praises of Thy God above.

1940

R A Everitt

“THE TIME IS SHORT”

1 Corinthians 7:29

We thank Thee, Lord, Thy faithful love, unswerving,
Follows our path throughout the desert ways:
The time is short, Thy love delights in serving;
To Thee the years seem but as single days.

The time is short in which to share Thy sorrow;
Grant us, O Lord, amid the scene of pain,
To fix our gaze upon the glorious morrow
And do Thy work, our labour not in vain.

The time is short, to our love's recollection,
Since Thou did'st here give all that love could give;
Fresh as the morning of the resurrection
Our hearts remember Thee, in whom we live.

The hour is short, but O what sweet communion!
Thou dost not leave us lone and orphaned here;
Thy joy in us and ours in Thee, Lord Jesus,
Fill the full moments when Thou drawest near.

And led, O God, by Christ, we join Thy praises,
The firstfruits of creation's glorious song;
The hymn the Son Himself rejoicing raises,
Must in eternal anthems merge, ere long.

Father, the time of His most blest returning,
We thank Thee, Thou hast kept within Thy power;
Thy Spirit, with our spirits, here is yearning,
And love divine will not delay the hour.

1941

R A Everitt

ACCIDENTLY LOST AT SEA—ETERNALLY SAFE IN HEAVEN

On Tuesday, 14th January, 1992 at 8:45 am, a Mayday distress call was sent out from the Lossiemouth fishing vessel 'Dayspring'—"Man overboard". The skipper and two crewmen had been sleeping in their bunks, while the mate, Jim Gault, was alone on watch, but when they awoke, Jim was gone. The vessel had left Lossiemouth harbour in the early hours of Monday morning and had steamed for eight hours. Already they had two hauls and fishing was quite good.

On the fateful day at 2 am, Jim with his brother Bill, the skipper, discussed the course they would take before Bill retired for a few hours well-earned rest. The watch rota should have been changed then but Jim opted to take the wheel. The weather was favourable and there was seemingly no cause for concern. However, at approximately 8:30 am one of the crewmen awoke and raised the alarm that Jim was missing. After a fruitless search of the vessel the Mayday was sent.

Many people have asked how and why such a tragedy should happen. Jim was a comparatively young man, 48 years old, and suddenly his life was cut off without warning, but it would be conjecture on our part to try to answer these questions; only God knows. We therefore have to bow and accept His sovereignty in such circumstances.

The newspapers were given the announcement—"Accidentally lost at sea",—yet Jim was eternally safe in heaven.

As a boy of nine, he had wakened from sleep one night to the sound of voices, for his sister, Ann, had told her Dad that she wanted to be saved. Jim listened while his Dad told Ann how she was a sinner and that her sin would keep her out of God's heaven, but the good news was that God had sent His Son, the Lord Jesus, to die on the cross of Calvary to bear the punishment for her sin. Jim realised that he too was a sinner and that Jesus had died for him. There and then he accepted the Lord Jesus as his own personal Saviour. From that day on Jim lived with the blessed assurance that one day heaven would be his home.

That day finally dawned for Jim on the 14th January—he was lost at sea but eternally safe in heaven. Absent from the body, at home with the Lord.

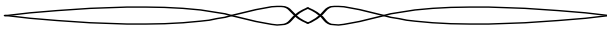
Have you this assurance? We all must needs die. When your time comes to leave this world, will you be safe in heaven or be lost for all eternity? Make sure

you trust the Saviour Jim knew, and know with him the assurance that all will be well with your soul.

My soul in sad exile was out on life's sea,
So burdened with sin and distressed,
Till I heard a sweet voice saying, 'Make me your choice',
And I entered the Haven of Rest.

I've anchored my soul in the Haven of Rest,
I'll sail the wide seas no more;
The tempest may sweep over the wild, stormy deep;
In Jesus I'm safe evermore.

Extracted from the "Fisherman's Gospel Manual"
Edited by Graham Mair



LOVE THAT CHANGED ME

Denis was brought up in a christian home and in his young years asked the Lord Jesus to be his Saviour. He left school and became a joiner and then after a few years left the trade and went away to sea. During his late teenage years Denis's love for his Saviour grew cold and the attraction of the world and all its passing pleasures took a hold of him and when home from the sea late nights out in the town in Peterhead were now the thing.

About three years ago Denis realised that his life was heading nowhere and finished with his past way of life and was restored to the joy of his christianity by Jesus' love.

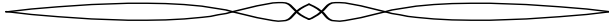
I was at Denis and his wife Joy's wedding and for his speech he had made up a poem and when he read it out, though the rhythm may be irregular, many of us were affected:—

The love that changed me, it was from Jesus,
From sin and bondage, His love it frees us,
For on the cross our Lord hung there in pain
For you and me, He took our sin and shame.

He died not for the perfect, but for sinners,
On Calvary's cross His life a ransom gave,
On the third day triumphant He arose
He conquered death and the power of His foes.

For Jesus, He can save the hardest heart
And when He comes into your life, He'll ne'er depart.
His blood it cleanses us from every sin;
You too can trust Jesus and have that peace within.

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THINGS OF WHICH WE ARE TO BE CERTAIN 2.

1 Peter 1:1-9
2:4-7
3:1-4
4:14-17
5:10-12

The last time we were together we were speaking about the things of which we are to be certain as the apostle John speaks about them. I would like to call attention this evening to the things of which we are to be rightly confident as Peter speaks about them. I suppose if Peter had given a title to this epistle, it would have been what we read last, because he says he has written, "exhorting and testifying that this is the true grace of God in which ye stand". And I would like to draw upon these passages in Peter's epistle to speak to us about the "true grace of God"; and not just that, but, "in which ye stand". There is a need to stand. The believer needs to stand and be confident. There is very little in the world in which to be confident, and we cannot really put confidence in one another beyond what the work of God entitles us to do. But we can have confidence in God, come what may. And we can have confidence in His beloved Son, come what may. And we can have confidence in His Holy Spirit, come what may. If not, of course, we are not on christian ground at all. Dear fellow believer, if you have once given your heart to the Lord Jesus Christ, and your life to Him, it is no good forever looking back to see whether

you had a good basis for doing so, no good keep on digging up the tree to see whether the roots are still there. You have got to put your confidence in Christ, and thank God He is worthy of your trust and can be relied upon.

So Peter writes very feelingly. We have to remember who Peter was. Evidently, according to scripture, a simple man from the Galilean countryside, and yet taken up by God Himself to know the Lord Jesus Christ personally when He was here, and to minister the word, both to those who had never heard of the Lord Jesus and, equally important, to minister to those who had heard of His name and had embraced Him as Saviour, but now needed to be preserved as they went through this troubled world. Peter writes to believers, “the sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,” Christians who were scattered. It has an echo in our own day. We know plenty about Christians being scattered. It is easy to close your mind to it, perhaps when you come into a room like this, you are very thankful to see Christians who are not scattered but who are drawn together. But believers are scattered, not always knowing how to find each other, let alone how to walk together. Believers in these days know plenty about what Peter called the dispersion. I know, of course, that when he wrote they were Jewish believers who had been scattered abroad, no doubt following various persecutions. Peter writes as a shepherd, in love for them prompted by the heart of God Himself, to assure them that actually all was well, and that there were things that they could rely upon. Dear friend and fellow-believer tonight, I would like you to be quite sure that there are things that you can rely upon and that you have made them your own. Not like things that are lying on a shelf, or stored away in the bank, but things that are really in your heart and have given *you* peace and confidence to go forward day by day.

Now I want to draw a little upon each of the chapters from which I have read, and I want to speak first about the foundations of the gospel, to point out where *Peter* began. He began by calling these scattered saints back to familiar truths of the gospel. He says that they were, “elect according to the foreknowledge of God the Father”. That is a most comforting thing. To be assured in your heart, that before the world was, and long before any of us were in it, that God had taken forethought for us, and knew about us and made provision for us. Some people have made themselves very miserable about election and predestination and all those things. As far as I can see, when they are spoken of in scripture they are meant to be very comforting things, to give us assurance that nothing has happened by accident but that God has taken forethought, long before, so that you and I might come into blessing and be happy. Then God has done some things which were necessary to make that happiness substantial, “by sanctification of the Spirit”.

God has worked in the hearts of those that love the Lord and He has set them apart for His own use. That is the essential thought in being sanctified. You are set apart for God's use. J.N. Darby remarks that although there are one or two occasions in scripture where being sanctified is a progressive idea, (where you are moving on and getting more sanctified, if you are, day by day) the key thought about sanctification in scripture is that it is something done once for all, done by the Spirit of God so that those that love the Lord should be truly set apart for God's use. I commend that thought to you: it is not one that I have invented, it is one that is in scripture that a man of God has pointed out. And I trust that it comes, too, as a comfort to you that it is God's work—"by sanctification of the Spirit".

Then it is, "unto the obedience and sprinkling of the blood of Jesus Christ". Now we are getting down to the working out of the gospel. First of all the obedience of Jesus Christ. Yes, I know that is presented to draw us into it, so that we might be obedient ourselves. But none of us would be here but for the obedience of the Lord Jesus Christ, who, the scripture tells us, became obedient, even unto death (Philippians 2:8). Let us remember that the Lord Jesus never needed to go that way for Himself. He went that way for us. All believers on the Lord Jesus find themselves, therefore, on common ground, the ground of salvation in the Lord Jesus Christ. Secondly, there is the sprinkling of His blood. That gives full assurance and peace. I trust that has brought full assurance and peace to you. It is possible to spend a lot of your life worrying about whether your sins are really forgiven, whether you have really come into God's favour, and whether all will be well in eternity. Scripture does not intend that you should spend your life worrying about where you stand with God. The gospel presents what God has done in Christ. My peace and joy lies in believing it. Not in doing anything to help it along, not in trying harder, not even in searching the scriptures to understand the doctrine of it better. That is an attractive occupation for those who love the Lord, but salvation does not lie that way. Salvation lies in accepting at its face value what God tells me about Christ and what He has done. As Peter says, "Grace to you and peace be multiplied." That is his way of saying that he wants believers to be happy in God and to enjoy the peace which only He can afford.

Now Peter tells us that God has done something else for believers. God, he says, "has begotten us again to a living hope". There is an entirely new beginning and it has lying as its prospect, a hope that is founded on the resurrection of Jesus Christ from among the dead. You see what a full foundation the gospel lays for what Peter has to say. The gospel, absorbed into our souls, lays the foundation for everything. I have never been able to understand those who set the gospel at one end of the scale and the truth of the church at the other. As far as I read in scripture

they are both aspects of one glorious truth, and they are both equally to be laid hold of and appropriated in the measure in which the Spirit may give us the appreciation of them. Then the truth of the gospel and the church are to be worked out together in your soul history, and with those with whom you have to do. What lies ahead is something fully assured and utterly different from what marks this scene; it is “an incorruptible and undefiled and unfading inheritance” and if you were to change each of those words to their opposite you will see how different it is from this world. *This world is corruptible, this world is defiled, and this world is fading.* Take a look, not a very long one, and you will not be in much doubt that that is true. By contrast there is another world: incorruptible, undefiled, unfading, and it is your inheritance. It does not wait now for anyone to die. The Lord has already died; the blessing rests on what He has already done, the inheritance still to come. It is, “reserved in the heavens for you, who are kept guarded by the power of God”. I will pause there for a moment, but you will see that I have not finished the sentence. While we are here we need to be preserved. No believer is safe on their own. Left to yourself you will fall into disaster. Satan will be busy drawing you aside if he can. He is very successful in his efforts, so Peter says we need to be, “kept guarded by the power of God”. The power of God is there to preserve you and me, day by day, so that we should not fall into sin; not fall into disaster; not disgrace ourselves, but should be kept guarded: the power of God is sufficient to do so.

I said I had not finished the sentence—“kept guarded by the power of God through faith”. If you do not lay hold of the power of God, if you do not draw it into your life by faith, then you will get no advantage from it. The power of God will be there, but you will be leading your life independent of it. To make it your own you must use faith and use it every day. To fail to do so leads to disaster. The power of God is known in the mind but it is not laid hold of and used. The faith is lacking, and it is, “faith for salvation ready to be revealed in the last time.”

Now Peter begins to speak of the attractiveness of the Lord Jesus Christ. It is the power of attraction to Him which is the great preservative. He speaks of Him, “whom, having not seen, ye love; on whom though not now looking, but believing, ye exult with joy unspeakable and filled with the glory”. Peter assumes that those that love the Lord will be glad to hear His name; will have their hearts touched when He comes before them. Some of us were in France a week or two ago and we went to call on an old believer. Her face was lined with age and weariness and sickness, but when we spoke of the Lord that dear sister’s face was changed. You cannot put that on and pretend it, either it is there or it is not. Dear friend, how about you? When we speak of the Lord—I challenge my own heart as much as

anyone else's—is your own heart uplifted, are you thankful, are you drawn in heart to a Man far more attractive than any you have met down here? That is how God would have it to be. He presents Christ to you to fill your heart; to satisfy you and to comfort you when things are not going too well. He is, of course, the occupation of the heart of the believer when things *are* going well. Peter is speaking to those who have trials; when the trials of life come think of Christ and His glory, think of Him as humbled here, having been an example, as Peter says, your model, but think of Him exalted. Mr. Darby has a little note to help us—“ye exult with joy unspeakable” but it is not the ‘ye’ that are filled with the glory, it is the joy! Joy is filled with the glory of the Lord: the present place which is His.

I want also to point out that Peter has some things to say about the effect of the gospel in his soul. This is not exactly an epistle where you would look for the doctrine of our salvation. I suppose, generally speaking, the epistle to the Romans would be a better place to look for that. But Peter has some things to say about the atoning work of Christ. One of them is, “ye have been redeemed ... by precious blood ... the blood of Christ”. That was something that Peter had got in his own soul; as having kept company with the Lord and knowing the circumstances and detail of His death, he said it for himself and he said it for others who loved the Lord, “redeemed ... by precious blood ... of Christ”.

In the later chapters of the epistle he has other things to say. He says, “who himself bore our sins in his body on the tree” and, “by whose stripes ye have been healed.” I think that is a very affecting phrase. The blows that men laid on the Lord, they do not redeem us from sins, but the character of what the Lord Jesus suffered on the cross is gathered up feelingly in saying, “by whose stripes ye have been healed.” And dear fellow believer, may I ask you now, whether you are healed, and consciously so? Do you carry the wounds and trials of days gone by around with you as a burden still to bear? Are you embittered with life? Some people are; some christians are. The Lord has died so that you and I might be delivered from bitterness and worry and gloom. ‘By whose stripes *we* have been healed.’ Make sure that you are not carrying needless burdens around with you. Yes, of course into the past has come much of sorrow, much of folly: it always did. Those of us who have had part in those follies, well, we feel them. There have always been things to look back on with sorrow, “years that the locust hath eaten” (Joel 2:25). Things that you have done that you should not have done and things that others have done to you that they should not have done. “By whose stripes ye have been healed”, set up before God as God meant you to be. And all those sorrows and burdens lifted from your heart because of Christ. He has taken them away in His death.

Then Peter says, “Christ indeed has once suffered for sins, the just for the unjust, that he might bring us to God”: another feature that Peter came to enjoy as he thought about the work of Christ. See how the gospel expands as you let it have a place in your heart. It did with Peter; what he had got he spread out for others to enjoy as well. So that would be another question. Do I know that I am brought to God? However simply and however humbly (and surely it should be simply and humbly, God is greater than our hearts and we need to keep simple, we need to keep humble) do you know that you have been brought to God? If so you will be able to say at least something of what you have found in God’s presence, what you have found Him to be. “Taste and see that Jehovah is good” (Psalm 34:8). Is that what you have found, when the Lord brought you to God? It is meant for all believers, “that he might bring *us* to God”, but make it personal first; what did you find when you came to God? If you can give at least some little testimony of what you found then it is true for you that the Lord has brought you to God.

In the second chapter Peter presents a house, not a house that you can see, exactly. This building we are in tonight is not the house of God. Nor is any church or chapel the house of God. It could not be because God’s house is made of living stones, “yourselves also, as living stones, are being built up a spiritual house”. Now what about that? I spoke earlier of the “true grace of God”. Surely there could be nothing more gracious than that God should take on men and women and build them up into a dwelling place for His own habitation. That is how it is, and the Lord has the chief place there. He is spoken of as the corner stone, and He is spoken of a little later as the head of the corner. Both are dignified titles that show the right place that the Lord has in the dwelling place of God Himself. You and I are called to fit in there, and make our contribution as living stones. Solid and reliable in character, but alive. It is the work of God—living stones. Dear fellow believer, is that how you see your place? You might say, I could never attain to it. God never asked you to attain to it. He asked you to come to Christ and if you do you will find that you are a living stone. “To whom coming, a living stone, ... yourselves also, as living stones, are being built up”. God never asked you to improve yourself, He asked you to come to Christ. And as I do so, in true belief and faith of heart, and indwelt by His Spirit, I find my part in this dwelling place, where God desires to dwell. I want to fit in there. The last thing I would want to be is awkward in God’s habitation. God sets the building round about Christ; there is no awkwardness with Him; I say it reverently, there are no sharp edges with the Lord or His dealings with us. He is what He is: the love of God and the glory of God shine in His face. We are called to fit together with Him. Dear fellow believer, as you come to find your part and make your contribution to this dwelling place for God, and seek by the grace of God and by His Spirit to fit together, to be

here as a contributor, you can be confident of the work of God. We have our good ground of confidence in the Lord, “he that believes on him shall *not* be put to shame.” Being put to shame, of course, is a very dreadful thing. It is having to write off all your hopes, to tell the people that you know that after all nothing has worked out. But Peter says to these scattered saints, those that believe, “he that believes on him” will *not* be put to shame; will always be able to say that they are trusting in Christ and in *His* work and the true grace of God. They belong in a place which takes character from Him and which Paul tells the Ephesians is to be, “a habitation of God in the Spirit.” (Ephesians 2:22).

In the third chapter Peter speaks first to the wives. Let us not think that he is only interested in wives and requirements of them, because he has something to say to husbands as well. But I paused where I did because I wanted to speak about the hidden man of the heart. You see, the Lord is not publicly glorified, He is not vindicated yet. In the meantime there is one place where He *is* to be glorified—in the hearts of those that love Him. What Peter says here is an invitation to wives. Peter is speaking sympathetically to people who were converted and their husbands were not. Well, that still happens. He is speaking of what would commend somebody in those circumstances, and would commend any believing wife and indeed any believing husband, every parent and child; it would commend every believer—they should have the Lord Jesus Christ as the hidden Man of their heart. Why is He hidden? You might not have occasion to show every time what is in your heart, but *you* know, and the Lord knows what is in your heart, the hidden Man who is there. Of course, your love for Him will come out as you have to do with others. The first thing is that He should have the first place in your heart. Is there nothing for husbands to do? Yes, there is. Husbands are to dwell with their wives according to knowledge, as fellow-heirs of the grace of life. That is a happy home, where both husband and wife are believers, both love the Lord and find they have something to share. I commend it to every husband and wife, believers in the Lord Jesus; make sure that this is something you are sharing. God intends that it should be; the true grace of God in which ye stand has this as one of its features, the grace of life for you to enjoy. And if you are considering marriage—and that is a very natural and orderly thing to do, God looks sympathetically on those that are desiring a husband or wife in the Lord—then think about what marriage is to be, so that you might be looking forward to being fellow heirs of the grace of life. Those of us that have found it, in however simple a measure, can give thanks for it and commend it to you as being an excellent thing. But that is how it has to be: the husband and the wife both loving the Lord. I do not go further than that, I am not raising other sorts of questions tonight, I am raising the question of the hidden man of the heart, and love for Christ going before all other forms of happiness. My

wife and I often say to each other as we hear of people whose marriages come to disaster, we would fear to take up marriage were it not for a link in the Lord. That is what makes all the difference. I commend to you that that should be the foundation of your partnership, a true link as yokefellows in the Lord.

Now just a word at the end of the fourth chapter, “Let none of you suffer indeed as murderer, or thief, or evildoer, or as overseer of other people’s matters; but if as a christian, let him not be ashamed, but glorify God in this name.” This is a practical word to a christian. Peter is clearly aware of these conditions from the fact that believers might reach this awful point of being a murderer or thief or evildoer, or as overseer of other people’s matters. I often pause over those last few words. Let us not suffer for being overseers of other people’s matters. We are in our place, let us keep within it. But he says, “if as a christian, let him not be ashamed, but glorify God in this name.” I think there are three references to being a christian, in scripture: where the disciples were first called christians (Antioch, Acts 11:26), Agrippa who was almost persuaded to be a christian (Acts 26:28), and the man here that might be suffering as a christian. How affectionately Peter speaks, “let him not be ashamed, but glorify God in this name.”

Then he adds, “For the time of having the judgment begin from the house of God is come”. How solemn that nearly two thousand years ago Peter should be speaking in this way. In the second chapter he has spoken of the house of God in its most dignified character, a place where we are all to fit together, where we should all be happy—no hindrance and no trouble there. But now Peter says there is a house of God here on earth where there needs to be the parting of the ways, a judgment. Judgment means distinguishing between right and wrong: cleaving to the right and forsaking the wrong. “For the time of having the judgment begin from the house of God is come”. I commend to you to read the passage in Ezekiel that is in his mind (Ezekiel 9:6). You may say that Ezekiel is rather difficult; well, read those chapters, (Ezekiel 8 onwards), you will find them very interesting, very profitable and with a very definite bearing upon the present state of the church. The house of God is a place where there is concern for right and wrong. Dear fellow believer, do not allow one to get smudged into the other in your mind. Scripture gives us ample basis for distinguishing what is right and what is wrong. We are to cleave to the one and to forsake the other. And we are not to keep company with evil either. We are to keep company with what is good. So Peter gives one of the most severe words in this epistle—“the time of having the judgment begin from the house of God is come; but if first from us, what shall be the end of those who obey not the glad tidings of God?” Peter brings it right home to us saying, ‘these are the standards that God would have in His church; what must

it be for the outsider?’ Let us think of what is due to God in His church, and be concerned to pursue it. You make sure that that is what *you* do. It costs a great deal! Many of us have found it much easier not to do right, but God will not have it and His government follows us, follows us to this day actually, because of not being sufficiently concerned for what was right in the house of God. I commend to all of us; but particularly I would say make sure as younger believers that you learn these lessons. They are in the bible; they are set out by much better men than me. Men who were prompted directly by the Spirit of God to minister the word, telling us that there is the house of God down here and it is the place for distinguishing right from wrong. If you do not care about it, God does, and God will do what needs to be done if you will not do it. He looks for His people to take responsibility, make sure that you do.

Now at the end of the epistle, Peter says, “But the God of all grace”, he is very conscious of grace, “who has called you to his eternal glory in Christ Jesus, when ye have suffered for a little while, himself shall make perfect, stablish, strengthen, ground”. You might say, Peter, one of those words would have been enough. Well, he wants to make sure that the point goes home. God will do all those four things: make perfect, make absolutely solid and reliable, establish and strengthen and ground, so that you do not get overturned, do not get distracted, but are maintained. What Peter said he was doing was exhorting and testifying and if you look back through this epistle you will find that is exactly what he was doing. He was exhorting; that is to say he was stirring up the hearts and minds of those to whom he wrote. He was testifying, he was bearing his own witness that what he said was true, that this *is* the true grace of God, in which ye stand. No ifs, no buts; “this is the true grace of God in which ye stand.” Dear brethren, I trust that we know what we stand in. Stand upon Christ, rely upon Him, upon His completed work and the thoughts of God about Him. What is needed for us is to lay hold of them by His Spirit, make them our own, cleave to them, pursue them as we go through life here, for His name’s sake.

David Burr
26th February 1994

If you know of anyone who might like to subscribe to ‘Living Water’ please send me their name and address and a free copy of this issue will be sent to them.

Mark Lemon. 130, London Road, Sevenoaks, Kent, TN13 1BA.

EXTRACTS FROM THE TEACHING OF JOHN MACDONALD

God has no satisfaction outside of Christ.

Never lose the sense that God loves you: the other side, 'I love God,' will take care of itself.

At the cross of Christ we have apparent defeat, but real victory. Christ is raised as a Man, but in relation to other men. The Holy Ghost has come down to make this good in us. There is not a particle of God's power that is not in the Holy Ghost.

If you want to get on, you must be quiet and prayerful in your own home.

Do not ask God to explain Himself: it is lack of confidence.

There is a thread of intimacy between a saint and God that another saint knows nothing about, and it will be so through all eternity. (Revelation 2:17) The saint gets a stone and a new name which no one knows but the Giver and the receiver. What is special between God and me keeps me. It is not the love of God known in a general way.

We are losing the sense of the power of God. (Isaiah 40:12-17). The greatness of God. Do I know a being that was never taught anything? "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the

balance". (Isaiah 40:15). All nations are before Him as nothing. They are counted to Him less than nothing, and vanity. People talk about the great nations, God counts them less than nothing.

The qualities of the new man are put on singly, and I cannot put on any one beyond my appreciation of Christ. I must see the quality in Him first.

God has given His best: and it needed God's best to bless me.

There is no idea of weakness with God, and there is no thought of getting to the bottom of His understanding. (Isaiah 40:28).

Our difficulties should be food for faith—not material for failure. Convert every difficulty into prayer.

If we go through a difficulty with God, all that bound us will be destroyed (Daniel 3:24,25) and all that is of God will stand.

We have a four-fold strength: the Holy Spirit, the word of God, the throne of grace and a pair of knees. Make use of them.

Dig into the word and meditate upon it. Use your spare moments in the street—anywhere—for meditation. Learn to abstract yourself.

WHAT IS WRONG WITH THE WORLD?

Most people have asked this question at some time. That something is wrong most would admit but the remedies proposed are often contradictory.

*Statesmen confer,
bankers consult,
economists analyse their
statistics,*

but where is the solution that carries authority or conviction?

*Experts disagree,
conferences break down,
violence erupts.*

The things which make for good or bad in society are moral not material. Joy and happiness or misery and sorrow are things which affect our spirits.

Deceit ... greed ... hatred ... violence and other evils too which alas find a place in our hearts are moral evils. Material improvements do not alter these deep seated evils within us. If the world is in a mess it is because we are the trouble!

We each need to be put right in our moral being.

Here we are in a world of pain, distress and death and each of us faced with heaven's charge:

"All have sinned, and come short of the glory of God." (Romans 3:23)

We are guilty sinners with death and judgment before us! What a prospect!

*Where can we look for help?
We can look to God!*

He has looked upon us in all our need and He has provided a Saviour for us in the Person of His Son.

Jesus Christ went to Calvary's cross and laid down His life as the perfect sacrifice for sin, and on the basis of that sacrifice God can justly offer forgiveness to anyone who trusts in faith on that finished work of Jesus.

God is fully satisfied with what Jesus has done and has proved it by raising Him from the dead. We can therefore rely on the finished work of Jesus with perfect assurance.

God is allowing the whole fabric of society to crumble and He calls upon you to own your true position as a sinner before Him and thankfully to accept Christ as Saviour, for ***"through this man is preached forgiveness of sins"***. (Acts 13:38)

If your conscience is stirred....

Own up to your past to God.

Rely on the work that Jesus did on the cross when He suffered for sins once for all.

Tell the Lord Jesus in any words you like that you want Him to be your Saviour and to come into your life.

May God bless you.

Adapted from *'What is Wrong with the World?'* by H P Wells