

104

## *Living Water*

'Living Water' is published by the Stone Publishing Trust (Registered Charity 1034689)

'The Eagles', Headcorn Road, Staplehurst, Kent, TN12 0BU

If you know of any one who might be interested in receiving this magazine, please pass their name and address to the Stone Publishing Trust. Copies of the next few issues will be sent to them free of charge.

Correspondents in the UK are welcome to use the Freepost address:—

Stone Publishing Trust,  
FREEPOST TN3448,  
Staplehurst,  
TONBRIDGE, Kent, TN12 0BR

Quotations from the Bible in 'Living Water' are normally from the Darby translation or from the Authorised (King James) Version.

The permission of the Editor should be obtained before reproducing material contained in this magazine. It is the policy of the Trustees to encourage the use of articles for the work of the Lord wherever this is possible so long as it does not infringe the rights of others.

Articles are sometimes shortened or otherwise amended and for this the Editor takes full responsibility.

Editor: Mark Lemon

Cover Picture — Glasshouse, RHS garden, Wisley.

Printed by Lakeside Printing, London Road, Sevenoaks, TN13 1DL, UK

# LIVING WATER 104 (March - April 2011)

<b>Recent Ministry</b>		<b>Page</b>
THE IMPORTANCE OF KEEPING THE HEART A preaching of the gospel	Jake Van Laare	1
DOORS OPENED THROUGH PRAYER Extracted from an address at Glasgow, 4 <sup>th</sup> September, 2010.	Brian Parr	5

## **From "Living Water" No 4**

WHERE THERE IS NO VISION THE PEOPLE CAST OFF RESTRAINT	Philip Robinson	9
An address at Hampton, 10 <sup>th</sup> July, 1993 Continuing the series of reprints from the early issues of the magazine. This article was selected by Eileen Whiley.		

## **Poetry Selection**

LEARNING FROM CHRIST	James Montgomery	17
HE IS RISEN INDEED	H. D'Arcy Champney	18

## **Testimony Section**

ANSWERED PRAYER	Mrs Toft	19
-----------------	----------	----

## **A voice from the past**

THE BLESSEDNESS OF BEING WITH CHRIST Part 3—"Blessed the dead which die in the Lord" Extracted from "Concerning them which are asleep"	C. A. Coates	20
LOVED TO THE END	F. A. White	21

## **A word for today**

THE BELOVED	F. D. Waterfall	23
-------------	-----------------	----

## Recent Ministry

### THE IMPORTANCE OF KEEPING THE HEART

Proverbs 4:23

Luke 15:11-32

I want to refer first to the scripture in the Proverbs: "Keep thy heart more than anything that is guarded, for out of it are the issues of life". It does not matter who you are or what you possess in this world; the important thing is to keep your heart, because God tells us that all kinds of evil things come forth out of the heart. So, young people, "keep your heart more than anything that is guarded" or that you possess. The devil is after your heart; he is particularly after young people. You young people growing up may say, 'It is fine for you to talk like that, for you have one foot in the grave and one foot on a banana peel'.\* Yet, I say again: Keep your heart, for out of the heart are the issues of life.

If David had kept his heart, he would have not run into difficulty with Bathsheba. David was not ensnared in battle. He sinned grievously because he did not guard his heart. If Samson had kept his heart he would not have got into difficulty with Delilah. She said: 'You say you love me, but your heart is not with me'. The world knows if we are not with them. Delilah said: '... your heart is not with me'. What happened? Samson ended up in prison, blinded and grinding at the mill. Yet thank God, he comes out at the end and says to the boy who was leading him: "Let me lean on the pillars"; he grabbed the pillars and prayed to the Lord for strength "this once", and he brought down the whole building with the Philistines. That was Samson, a mighty man of God but he did not keep his heart. And this is the point: "Keep your heart, more than anything that is guarded; for out of it are the issues of life".

It is at the very time when we are not watchful that the devil comes in like a flood. So, whatever you might go through in life,

---

\*Mr van Laare was 92 when this word was given.

keep your heart. I would have been saved from many things if I had kept my heart. I gave my heart to the Lord Jesus at the age of twenty-one. The Lord found me, but many a time I would have not got into difficulty if I had kept my heart. Remember that the devil is set to get your heart. He seeks to do that in subtle ways. You may say: 'There is no harm in this, it is just a little thing', but God says: 'No!' One sin is enough to keep you out of heaven. In the case of Adam and Eve, one sin, one act of disobedience, meant that they were cast out of the Garden of Eden forever. But thank God, He has made a way through Jesus whereby we can be forgiven.

So, let us look at the next Scripture—this one is well known—Luke 15.

Here is a man with two sons and the younger says: "Give me the share of the property that falls to me". He thought he was entitled to it. In those days this was very common. So we read that the father "divided to them what he was possessed of". Then the younger son "went away into a country a long way off." You might have had that thought: 'I want to go and enjoy myself'. Oh, dear friend, you can only enjoy yourself in the love of the Lord Jesus. If you go on the "broad way", it will lead you to destruction. "Narrow the gate, and straitened the way that leads to life, and they are few who find it", but "wide the gate and broad the way that leads to destruction, and many are they who enter in through it" (Matthew 7:13/14). Dear friend, what way are you on? Are you on the narrow way? Are you prepared to get off the broad way that leads to destruction and get on the narrow way that leads to life?

The people of God would support you in making the right choice. They are concerned about your soul. Then too, there is a great "cloud of witnesses", those who have gone before, who would witness to the blessing of turning to God. It may look easier on the broad way, but the end is destruction.

In the "country a long way off" the younger son is living in "debauchery". He thinks he is having a good time. Friend, you can have a good time, but the pleasures of sin are just for a

season. The love of God lasts forever. The young man “began to be in want”. Maybe you are not in want financially, but spiritually you begin to be in want. Do you ever feel like that and say: ‘What am I to do?’ Well, I say: “Seek the Lord while he may be found”. Call upon Him. He is never nearer to you than He is at this present moment. “Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord... and to our God, for he will abundantly pardon” (Isaiah 55:7). The hymn says:

*Who is a pardoning God like Thee?*

*Or who has grace so rich and free?*

Oh, what a pardoning God we have! He is still pardoning, still adding to the number of the redeemed today. “To-day if ye will hear his voice, harden not your hearts” (Hebrews 3:7). You will find Him when you seek Him with all your heart. That’s the word, friend, ‘Seek Him with all your heart’ and He will satisfy you. He satisfies the hungry soul and the thirsty one, as it says in Isaiah: “Ho, every one that thirsteth, come ye to the waters , and he that hath no money; come ye, buy and eat... without money and without price” (Isaiah 55:1). It is still available.

So, the man in the parable comes to himself. When you come to yourself, you will say: ‘Is this really what I have come to, filling my belly with the husks the swine are eating?’ “Coming to himself he said: How many hired servants of my father’s have abundance of bread, and I perish here by famine. I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before thee, I am no longer worthy to be called thy son: *make me as one of thy hired servants*”. My dear ones, do we come with words like that? No! The father intervenes!

While the younger son “was yet a long way off, his father saw him and was moved with compassion and ran and fell upon his neck, and covered him with kisses”. The father “was moved with compassion”; well, He is moved with compassion towards you today. The son said to him, “Father, I have sinned against heaven and before thee; I am no longer worthy to be called thy son”, but the father does not allow him to go further. There were

far greater thoughts in the father's heart for the returning prodigal than that he should be a hired servant! He said to his bondmen, "Bring out the best robe and clothe him in it, and put a ring on his hand and sandals on his feet; and bring the fatted calf and kill it... For this my son was dead and has come to life, was lost and has been found. And they began to make merry".

**Today is the best  
opportunity for you  
to come to Christ**

There is a hymn: 'Almost persuaded, why not believe?' While you are sitting here, are you being moved at all? I do not know but God knows. If you are concerned about your soul, today is the best opportunity for you to come to Christ. There will never be a more convenient day! Now is the moment to open your heart to Christ. There is a hymn:

*O worldly pomp and glory,  
Your charms are spread in vain!  
I've heard a truer story,  
I've found a truer gain.  
Where Christ a place prepareth,  
There is my loved abode;  
There I shall gaze on Jesus:  
There I shall dwell with God.*

Dear hearer, may your heart be touched. I'm not a preacher, but I love to tell of Jesus. I want to leave this word with you. May you have the narrow way before you, the way that leads to life, the way of the love of God. May the Holy Spirit touch someone. I am not asking you to make a confession, or put up your arm, but to receive the Lord Jesus in your heart. You are either a Christ-rejecter or a Christ-receiver. Come to the Saviour, come today. We cannot speak of tomorrow for "now is the accepted time, now is the day of salvation".

May God bless the word.

Jake van Laare

A preaching of the gospel, Delta, Canada, 31<sup>st</sup> May 2008.

# DOORS OPENED THROUGH PRAYER

**Acts 10:9-16, 30, 31**

**Acts 12:6-14**

**Acts 16:13-14, 16, 25, 26**

In the book of Acts, God's work and ways seem to be clearly related to the prayers of His people. I want to refer to one or two instances of this.

- Chapter 1—Jesus had gone into heaven. The disciples had seen Him go up and the outcome was, "These gave themselves all with one accord to continual prayer, with several women, and Mary the mother of Jesus, and with his brethren" (Acts 1:14).
- Chapter 2—There were 3000 converted—and "they persevered in the teaching and fellowship of the apostles, in breaking of bread and prayers". Can we ask one another; are you and I persevering in prayer? We might be weak but Jesus said to His disciples, who were also weak, "Ye are they who have persevered with me in my temptations" (Luke 22:28). That was a wonderful commendation from the Lord Jesus Himself. That is how much He valued His disciples and it is how much He values every one today who will persevere in the teaching and fellowship of the apostles, in breaking of bread and prayers.
- Chapter 4—The disciples were coming under persecution but we read in verse 31, "And when they had prayed, the place in which they were assembled shook, and they were all filled with the Holy Spirit, and spoke the word of God with boldness". See the outcome of that prayer meeting. They were filled with the Holy Spirit and spoke the word of God with boldness!
- Chapter 7—Stephen is at the end of his life here, "And they stoned Stephen, praying, and saying, Lord Jesus, receive my spirit". He saw into heaven, too. He saw the glory of God, and Jesus standing at the right hand of God (Acts 7:59, 55).
- Chapter 9—We read of Saul of Tarsus. It is very striking that he began where Stephen finished. Stephen finished praying. Saul began praying: "behold, he is praying" (Acts 9:11). Well, that is a good start. I say to young Christians here today, pray, and to us older ones, persevere in prayer!



Now in chapter 10, where we read, we have two people, Cornelius and Peter, living in different places but both praying, and the God who hears all prayer coordinates the answer! God works all things to bring to pass His own will, and He still does, in most amazing ways!

So, Cornelius was praying and Peter was praying and God heard them and He answered them. We do not always see the way ahead; but, just like Peter we can trust in God. . Sometimes we have to be adjusted; and Peter had to be adjusted here. He was praying and a great sheet descended out of heaven and a voice saying, "Rise, Peter, slay and eat. And Peter said, In no wise, Lord; for I have never eaten anything common or unclean. And there was a voice again the second time to him, What God has cleansed, do not thou make common".

What a wonderful view God has of His people—those He has cleansed.... Nationality and social background and the like do not matter. The fact is that if God has cleansed men and women, they belong to Him and they belong to heaven. This sheet went back into heaven. Those creatures that Peter found so distasteful and below his standard were taken up into heaven!

How is any sinner cleansed? Surely it is by the precious blood of Jesus: "the blood of Jesus Christ his Son cleanses us from all sin" (1 John 1:7). That is a blessing we share with every true Christian. David says in the psalm he wrote after his sin with Bathsheba, "Wash me fully from mine iniquity, and cleanse me from my sin" (Psalm 51:2). He did not know about the blood of Jesus, but we do; we have the divine record. A soldier pierced the side of the Lord Jesus and John who witnessed it says, "immediately there came out blood and water" (John 19:34); again in the beginning of the Revelation John writes, "To him who loves us, and has washed us from our sins in his blood, ... to him be the glory" (Revelation 1:6).

**Cornelius  
was praying  
and Peter  
was praying**

Well, Peter was adjusted, and I say simply, let us be ready to be adjusted, because just as God was doing a great thing in Peter's

day, so He is doing great things in our day. He had given Peter the key to open the door to the Gentiles so that, as the Jews had come in, so the Gentiles might come in too: "For also in the power of one Spirit we have all been baptised into one body, ... and have all been given to drink of one Spirit" (1 Corinthians 12:13). What wonderful blessing our God has planned!

Peter would have been glad that he was corrected because he now had God's viewpoint. "While Peter was yet speaking these words the Holy Spirit fell upon all those who were hearing the word". This reminds us of Luke 15 where it says, "his father saw him... and ran, and fell upon his neck, and covered him with kisses". God delighted to give the Holy Spirit to the Gentiles even as He had given to the Jews. The fullness of God's love was expressed in the giving of His Holy Spirit. What blessing!

In chapter twelve, James was slain with the sword on the orders of Herod and when Herod saw that this pleased the Jews he took Peter and was going to slay him also. Because it was the time of the Passover there was a delay in the execution and Peter was held in prison. Peter was sleeping, but was awakened by an angel and the prison doors were opened. The angel led him out and Peter went to the house of Mary. I find this remarkable, that many saints were gathered together, making unceasing prayer for Peter (see verse five).

Have you ever met together in a house for a special prayer meeting? Have you ever prayed all night? (See Luke 6:12). I have not, I have to be honest. We have an old sister who sometimes comes to our meeting who is about 92. She had a friend who had two sons who were wild and wicked boys, and she said to the lady who comes to our meeting, 'What am I to do?' She said, 'We should pray about it'. So these two sisters met together and they prayed about it. They prayed for about eight weeks, meeting on Friday mornings.

At the end of the time, the mother said, 'It is no good—they are worse than when we began praying for them'. The other lady replied, 'Well then, we need to pray all night'. And these two sisters, together with another lady, came together and prayed all

night. For months they met every Wednesday evening and prayed all night. Well, I can tell you, that the lives of those two young men were totally changed by Christ, and they are now serving Him in the gospel—the result of two women who prayed, and pleaded with God. God hears and answers prayer, and if you have a member of your family who is not yet in the kingdom, do not give up. Keep praying.\*

Now Peter came to this house where the brethren were praying. I know we sometimes say that some were doubtful and did not believe that it was Peter at the door, and that was true, but what I want to emphasise is that they were together, at night, praying and pleading with God. It was not a formal meeting, it was an emergency! We do not have to meet in a special place. We can pray in a house. We can pray anywhere. Wherever the need is we can pray. God answered these prayers miraculously, in opening the prison doors, and delivering Peter from certain death.

I read in chapter 16 since it is another chapter full of prayer. We read of Paul and Silas going to the river where it was customary for prayer to be made and they found there a number of women who had gathered. Women have a great place in prayer. How did God answer these prayers? He opened Lydia's heart. That was the first thing that happened. Then, later in the chapter, we find that Paul and Silas were going to prayer and there was a woman who had a spirit of Python who followed them. The devil is against prayer. Paul says elsewhere, "pray for us, ... that we may be delivered from bad and evil men" (2 Thessalonians 3:1-2). The testimony of the Lord continues and is protected, by the prayers of God's people.

Then, Paul and Silas are in prison and at midnight, with their feet in the stocks and their backs bleeding from the scourging they had received, in the dark of the prison, they are praying. I do not know what they were praying about. They might have been praying for the jailor, or Lydia, or for the other prisoners, or for

---

\* For a full account, written by one of the participants in those all-night prayer meetings, see "Answered Prayer" in the "Testimony" section on page 19.

the woman who had been possessed by the spirit of Python, or even asking the Lord to show them the Macedonian man that Paul had seen in the vision (see v9), but in addition, they were praising God with singing ! Then the prison shook. There was a great earthquake, the doors were opened, the bonds were loosed and there was the man! The jailor himself rushes in and then said, 'What must I do to be saved?' Immediately the answer is given, "Believe on the Lord Jesus and thou shalt be saved". This was the beginning of the meeting at Philippi. A jailor became the first man that we hear of in the Philipian church.

When we read Paul's letter to Philippi we see what great thoughts and affections he had for them, and how he prayed for them. He said he was always making supplication for them, "because of their fellowship with the gospel, from the first day until now". He speaks to them later about prayer, too, "in everything, by prayer and supplication with thanksgiving, let your requests be made known to God, and the peace of God, which surpasses every understanding, shall guard your hearts and your thoughts by Christ Jesus" (Philippians 1:5, 4:6-7).

What reassurance these scriptures give, to encourage us to pray, to pray that God will open doors in our day, and that He may pour out His blessing in abundance.

May God bless these thoughts. Amen.

Brian Parr

Extracted from an address at Glasgow, 4<sup>th</sup> September 2010.

### From "Living Water" No 4

## **"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 52 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.

**We need a  
vision at the  
present time**

The historical account in 2 Chronicles 26 says that while he was in the temple eighty priests joined together and told him to go out. Uzziah was very angry at this, but while he was in there beside the altar, God smote him with leprosy and the scripture says that he hastened 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.

### **A vision of the glory and holiness of God**

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 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 a vision, at the present time, of the exaltation, the glory and the 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? Paul speaks in Romans 6:19 of yielding our members in bondage to righteousness unto 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 is that he was unclean and he dwelt in the midst of a people of unclean lips. There is not a person here today 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 God blasphemed.

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 it is a vision that sees beyond the present, which looks ahead. Isaiah’s book is filled with glory. You get a sense of the glory 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 that the glory of God was going to touch this scene in which we are. We need a fresh vision of the glory, 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.

### **A vision of the faithfulness of God**

We read in the prophet Jeremiah. He was an amazing prophet, often called the weeping prophet. Jeremiah’s name means ‘Jah is exalted’. The name “Jehovah” occurs about seven hundred times in this book. The name Jehovah always relates to God in relationship with 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 Jehovah is in relation to others, to His people and to

His own. I think that 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 we know God as our Father. Christianity has brought believers into the knowledge of God as Father, our Father and our God.

Jeremiah's prophecy was going to be ineffective from the very start. He prophesied probably for forty years, and God told him, from the very outset, that 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 God's 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 and 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 at 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". Judah refused to accept righteousness or moral teaching and their behaviour morally is questionable.

God's first question to Jeremiah was, "What do you see?" He said, "I see the 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, has brought forth fruit unto God. Wonderful Saviour! How precious He is, the One who brought fruit out of death!

Think of 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" (v.12). You can rest on God's promises. What He has 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 other 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! "I am with you all the days until the completion of the age" (Matthew 28:20). In all the days ahead there is not one day in which we will 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 enemy was at 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 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 “I have drawn thee” means ‘the way I have bent towards you. I have stooped towards you and I have wrapped my love around you’. 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 that 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 your hearts to be impressed today.

These men had vision; they saw something and if we have not got vision we will cast off restraint. 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.

### **A vision of the recompense and the coming glory**

Moses also had a vision. “By faith Moses, when he had become great” chose “to suffer affliction along with the people of God” (Hebrews 11:24-25). It was not when he was just newly into Egypt: it was when he had become great. Egypt was at the feet of Moses; but when he had become 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 the world's pleasures and 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 where the whole 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 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, Isaac and Jacob, and 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" (Hebrews 11:26). 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 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 from behind but then he saw the glory in the face of Jesus Christ. He had respect to the recompense. Egypt will soon be finished—this world is heading off to judgment—but the glory of Christ is going to shine forever. 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?

Have we an impression of the glory of Christ, of the day when He is coming? Have we any impression 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 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 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 His kingdom; we would be subject to Christ.

\*\*\*\*\*

May we be helped to be morally upright, to be righteous, to be holy and to be in God’s presence about it. God says in the prophet, “I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of Jehovah” (Zephaniah 3:12). Then again, “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 dispensation 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

An address at Hampton, 10<sup>th</sup> July 1993

This article was selected for reprinting from “Living Water” No 4 by Eileen Whiley. Mrs Whiley was taken to be with the Lord on 1<sup>st</sup> February 2010.

In the next issue, God willing, there will be a reprint from “Living Water” No 5 selected by Tim Knappett.

## Poetry Selection

### LEARNING FROM CHRIST

*Go to dark Gethsemane,  
Ye that feel the tempter's power,  
Your Redeemer's conflict see,  
Watch with Him one bitter hour.  
Turn not from His grief away,  
Learn of Jesus Christ to pray.  
See Him at the judgment hall,  
Beaten, bound, reviled, arraigned;  
See Him meekly bearing all,  
Love to man His soul sustained.  
Shun not suffering, shame or loss,  
Learn of Christ to bear the cross.  
Calvary's mournful mountain climb,  
There adoring at His feet,  
Mark that miracle of time,  
God's own sacrifice complete:  
"It is finished", hear Him cry;  
See Him now ascended high.  
James Montgomery (1771-1854)*

## HE IS RISEN INDEED

*Christ the Lord is risen indeed;  
He has met His people's need,  
Borne their sins upon the cross,  
Suffered death and shame and loss.*

*Yes, He took the bitter cup,  
To the dregs He drank it up;  
Gives the cup of blessing now,  
Worthy, Jesus Lord, art Thou!*

*He came here from realms of light,  
Passed through darkness, gloom, and night,  
Fathomed all the depths of woe,  
Triumphed! Conquered every foe.*

*God, that Holy One who gave,  
Could not leave Him in the grave;  
Raised Him to the highest height,  
Crowned Him there with glory bright.*

*From the glory He will come,  
First to take His people home,  
Soon with them o'er earth to reign,  
Come, Lord Jesus, come, Amen*

*H. d'Arcy Champney (1854-1942)*

## Testimony Section

### ANSWERED PRAYER

After the death of my husband I returned to Leeds to attend the church where by the grace of God I had been converted and become a follower of the Lord Jesus Christ. After one of the regular prayer meetings a lady asked me if I would pray for her two teenage boys. She explained that she and her husband had been saved before their marriage but a year or two later, after the birth of their boys they had entered again into a worldly way of living. After several years of backsliding they sought the Lord afresh and knew forgiveness and the healing of their backsliding. Now they wanted to make up for the wasted years. They were anxious to evangelise in the village where they lived, but felt that the unruly behaviour of their sons, which was well known through the village, was a real obstacle to their witness and testimony. The police were regular visitors to their home bringing complaints about their sons.

We agreed to meet once a week on a Friday morning to pray together for these lads. Their mother came to my home, a journey of some eighteen miles, and we waited before the Lord. He poured upon us a spirit of prayer and supplication but, as far as the lads were concerned, things got worse and they became more rebellious and troublesome than ever.

One evening they wanted to go to a party but their parents, knowing that it was to be a drunken spree, forbade them to go. However, as soon as their parents were in bed, they climbed through a window of their bungalow and went. During the night their father, passing their rooms on his way to the bathroom, saw that their rooms were empty. This naturally made both the parents very angry and distressed.

We decided to seek God all the more. In addition to each Friday morning, we decided to pray all through the night on each Wednesday. On these occasions another lady joined with us. It was wonderful how God enabled us to sustain a spirit of prayer. We ourselves were taught lessons through those nights that we

have never forgotten. We continued with this all night prayer for six months.

God answered our prayers suddenly and unexpectedly. A Scottish preacher was due to come and stay with the boys' parents, so the boys decided to go away on holiday. The same day that the Scotsman arrived the boys returned home having mistaken the date of their holiday. He witnessed to them both during the week and invited them to come to the meeting on the Sunday evening. They agreed and some of their friends also went with them. That night several people came to Christ as their Saviour and the two lads were amongst them.

What a joy this was to their parents! Their mother who had prayed so earnestly for them for so long came up to me with tears rolling down her cheeks and all she could say was, "Thank God for saving my boys".

Today both those young men are serving the Lord. Our God does more abundantly than we ask or think.

Mrs Toft

## A Voice from the Past

### THE BLESSEDNESS OF BEING WITH CHRIST

#### Part 3—Those that die in the Lord

**"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Revelation 14:13)**

This Scripture has direct application to saints of a future period who will die in the Lord during the terrible time of tribulation after the rapture of the church and before the appearing of Christ to judge and to reign. But what the Spirit says of them is true of those who die in the Lord today. There may be a special sense in which they will "die in the Lord", as martyred because of their faithfulness to Him, in the confession of His name amidst surrounding apostasy. But it is our privilege to be in the line of

the same witness today—to own the lordship of Jesus as those who are truly His bondmen and who gladly recognise what is due to Him, and who are set to maintain His interests in the scene from which He has been rejected!

How blessed to be “in the Lord”! To be in the consciousness of His supremacy, and of His support in a life here dedicated to His service! No labour is in vain that is “in the Lord”. Nothing that is done by a loyal heart in subjection to Him, and only seeking His pleasure and glory, could possibly be in vain. No human eye may have seen it, but His eye has marked the quality of its conception and execution with deepest pleasure. Those served may not have known how to appreciate the service rendered, but the Lord took full account of its value. How blessed to recall the features of a life here that has been in any measure in a true and real way “in the Lord”! No part of such a life has been in vain. Whether long or short, it has been freighted with that which has divine and eternal worth, and “their works do follow them”.

We may be sure that those who live in the Lord die in the Lord, and they go into His presence attended by all the works which have been the fruit of their having come under His lordship here. What a comfort to recall, as to those we have loved, that they have lived and laboured “in the Lord”, and that they have gone to Him attended by such a grand accompaniment.

C. A. Coates

Extracted from “Concerning them which are asleep”

This article concludes this series.

## **LOVED TO THE END**

Many of the failings of the disciples are on record, revealing their doubts, quarrelling, hardness, and even faithlessness: yet they continued with the Lord, and He continued with them. He loved them, and His love never failed.

There is a word in John 13:1 which is calculated to move our hearts: “Jesus...having loved his own who were in the world, loved them to the end”, or ‘loved them, going through with



everything'. Nothing could stop His love, nothing weaken it. Eventually He must leave them and go to the Father, but He would never forget them; He would love them right through. It is a most beautiful thing to see the love of Jesus rising above every obstacle, loving His disciples and carrying them in His heart through everything. He not only defended and protected them, but He also loved them and told them so, as He says, "As the Father has loved me, I also have loved you".

He went through dark Gethsemane in devotion to His Father's will and on their account: "His sweat became as great drops of blood, falling down upon the earth". He asked them to watch with Him one hour, but instead of watching they were sleeping. He gently rebuked them, yet when it was over, He said, "Arise, let us go".

Then think of the surging crowd around Calvary, where men with wicked hands cruelly nailed Him to the cross. How bitter was their hatred and violence! "They hated me without a cause". "They have rewarded me...hatred for my love". How deeply He felt that! "My love...their hatred"! What intense suffering it caused Him in His holy sensitive affections: such a return for His love! Yet He loved, and continued to do so. His love shone out as a most beautiful light, radiant amidst the terrible gloom, and there He gave Himself for our sins. Precious Saviour! Nothing could crush His love, not even death by crucifixion: even for His murderers He could cry from the cross, "Father forgive them".

Where do we learn love? We learn it in Jesus; we learn it at the cross, in all its wonderful tenderness and in all its enduring strength. "Hereby we have known love, because he has laid down his life for us". His sufferings and death have proved His love. Nothing could destroy His love for His own, not even death. Directly He rose from the dead with love undiminished, His first thoughts were for His own and He appeared to Mary, to Peter, and then to His disciples. He had loved them through everything. What precious comfort we have in such love; what warmth; what reliability; what strength! The break with earthly things

must come, but there is no break with the love of Christ, for it goes right through. Who would not swell the song of praise and adoration “to him who loves us and has washed us from our sins in his blood”. On His side He will love us right through to the end, and as regards ourselves He says, “Abide in my love”. We are only truly happy as we abide in His love. Soon He will come again to receive us to Himself, and to greet us with that well-known love.

F. A. White

## A word for Today

### THE BELOVED

I want to say a word about the Lord Jesus as “the Beloved”—the One who draws out our hearts. It is a wonderful thing that God has presented Himself to us in the One who is His Beloved. Before He was the Beloved of men and women—and to all eternity He will be so—He was the Beloved of heaven. Before He came out into testimony He was the “Beloved”.

When Jesus was baptised in the waters of the Jordan as recorded in Luke’s gospel, the heaven was opened and the Spirit of God descended upon Him without any hesitation. Then, too, there was the testimony of the Father’s voice from heaven, distinguishing Him as His beloved, His delight. It says “And it came to pass, all the people having been baptised, and Jesus having been baptised and praying, that the heaven was opened, and the Holy Spirit descended in a bodily form as a dove upon him; and a voice came out of heaven, Thou art my beloved Son, in thee I have found my delight” (Luke 3:21- 22). He is the delight of the Spirit and He is the delight of the Father. Such a One moves out here in testimony—He has come to make God known, to speak to our hearts. You may remember how it says in Hosea 2, as to Israel, that God will allure her, and bring her

**Before He came out into testimony He was the “Beloved”.**

into the wilderness, and “speak to her heart”. That is what the Beloved does; He speaks to our hearts and in Luke’s gospel supremely the lowly grace of Jesus appeals to the heart.

Jesus moves out as the beloved of heaven. There was not a day in the life of Jesus that was not delightful to the Father and to the Spirit who was ever available at His hand. The works that Jesus did were the Father’s works, but they were done by the Spirit. He says “If I by the Spirit of God cast out demons” (Matthew 12:28) and He did it all as the Beloved.

### **Beloved, because of what He has done (Luke 7:44-50).**

We have in Luke 7 a person who was charmed by His kindness. Jesus came to make God known, that we might learn what God was like. Let us make no mistake, God was here in a Man of infinite grace and lowliness, the Man of sorrows and acquainted with grief, the Man they reproached and spat upon. God was there in grace in Jesus to charm people’s hearts into repentance, to secure them again for God, for it is the divine intent that we should love God.

In the section read we see Jesus coming into harsh surroundings, the cold and chilly atmosphere of Simon’s house. He responded to the invitation of Simon but it was not an invitation of love. Jesus came in as loving as it says in John 3:16, “For God so loved”. He came in with that character of love into the house of Simon, the proud Pharisee; He came in with a love that was not requited. Luke presents Him coming with the grace of the heavenly priest into that house, knowing, of course, the end from the beginning, for He was the Alpha and the Omega, but coming in as a Man to be coldly treated. I do not know if there is a believer here who coldly treats Him but I can assure you, if there is, that He feels it. He felt the slight from Simon who did not give Him the common decencies of the day, no kiss, no water, no oil, but the Father in His affections for the Beloved would see that someone should come in to Simon’s house who would answer to the love displayed in the Lord. It says of the woman that “she loved much”. The Father drew her to Jesus in such a situation.

No doubt she would observe the cold and icy look of the Pharisee, but he was not her objective, the Beloved was her objective.

Luke would present the side of loving Him for what He has done. That is what this unnamed woman of the city did. Paul said to the Corinthians, limited as they were in their hearts and affections, "Ye know the grace of our Lord Jesus Christ, that for your sakes he, being rich, became poor, in order that ye by his poverty might be enriched" (2 Corinthians 8:9). This woman loved Him for what He had done. He had touched her heart; He had mourned to her and she had lamented, for that would be the side of the tears, but He had piped to her and she had begun to dance (see Luke 7:32). She had an appreciation of Jesus that she would pour out on Him the Beloved.

I ask the younger ones here, do you love Jesus? Is He your Beloved? He is the centre of a universe of bliss where everyone can say for themselves, 'He is my Beloved because of what He has done for me'. Jesus said of this woman, "She loved much" and she becomes an object lesson. People who love Jesus become an object lesson to others. The Lord drew the attention of this cold, proud Pharisee to this woman of the city.

We are not told she said anything. She washed His feet with tears. What value she would put upon the feet of Jesus! She would say with the prophet, "How beautiful upon the mountains are the feet of Him who bringeth glad tidings" (Isaiah 52:7). She would be conscious as in His presence that here was One who had come all the way from heaven to meet her need. What beautiful feet they were! How she would love to wash away the dust of the journey and wipe them with her hair. Then she kissed them. Do you value Jesus like that? We each learn to love Him when we find Him as Paul could say, "the Son of God, who has loved me and given himself for me" (Galatians 2:20). So she becomes an object lesson. The Lord says "Seest thou this woman? ... she loved much". That is His valuation of her.

He tells her that her sins are forgiven and to "go in peace." I wonder where she went? Where would she be found? I believe she would be found among the "certain women" spoken of in

the next chapter, “who ministered to him of their substance” (Luke 8:3).

**Beloved, because of what He is in Himself (John 12:1-3, 12-16 & 19).**

Turning to John 12, I believe there is a link there between what He has done and what He is. It is a greater thing to love Him for what He is. Jesus loved this household in Bethany. Here is a family, Martha, Mary and Lazarus, who loved each other but who loved the Lord and Jesus loved them and He comes into their circumstances. Indeed, He allows their circumstances to develop in such a way that a crisis arises; Lazarus dies and is buried, but that very matter serves to bring out not only the greatness of what He did, but the greatness of the Person to their souls. John 12 shows the greatness of the Person, the Son of God, capable of calling one out of death, having power over death—a wonderful thing! It says “Jesus therefore, six days before the Passover, came to Bethany, where was the dead man Lazarus, whom Jesus raised from among the dead”. Had they anything for Him? May I again ask a simple question, have you ever given Him anything? Here in Bethany they so valued Him that they made Him a supper and “Martha served, but Lazarus was one of those at table with him”. He was the kind of person who added to the tone and atmosphere in a locality by his presence, even if he said but little. It does not say in this scripture that he said anything but he would add to the tone of the holy occasion. It says “Lazarus was one of those at table with him”.

Then we read, “Mary therefore”; notice it is again a woman, reminding us of the inward, subjective, side of the truth. Mary’s action speaks to us of one who had been storing up the impressions that she had received in her soul, awaiting a suitable opportunity to pour them out upon Him. So it says “Mary therefore, having taken a pound of ointment of pure nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the ointment”. Do you think that was lost? We will always find the critics whilst

we are in mixed conditions, who say that this or that was not quite suitable. Was it lost? Never!—The house remained filled, and the ointment was not lost. Spiritual things are not dissipated by being poured out. She poured it out in appreciation of Him and yet I believe her vessel, which was really herself, remained filled. It must be so if we are to be worshippers, for this passage speaks of the spirit of worship to the Beloved by His own. Their hearts, with but one dissenting voice, were taken up, captivated by the Beloved. It is a love matter. He can weigh it and assess it and put the true value upon it. He put great value on this pouring out of pure nard by Mary, connecting it with His burial.

**Jesus was and is  
and ever will be,  
greater than all  
those who love Him**

Jesus was and is and ever will be, greater than all those who love Him. I believe we need help in speaking to Him with our hearts full of appreciation of Himself because of what He is. That is what John's gospel particularly gives us—the greatness and glory of the Person. What a wonderful Person the Beloved is.

Later in this chapter 12 you have the public side, the presentation of the King. The inward side is so necessary but the public side is also necessary, the testimony to the greatness of the King. "On the morrow a great crowd who came to the feast, having heard that Jesus is coming into Jerusalem, took branches of palms and went out to meet him, and cried, Hosanna, blessed is he that comes in the name of the Lord, the King of Israel" ( John 12:12 ). These are persons that had an appreciation of the greatness of the King; out of the mouths of babes and sucklings praise was perfected. In answer to what they did, it says "Jesus, having found a young ass, sat upon it; as it is written, Fear not, daughter of Zion: behold, thy king cometh ..." Here the king, in the greatness of His Person, is riding into Jerusalem. It was "Jerusalem which is now" but He would have "Jerusalem above" in His mind and affections.

There is a sense in which we see these things illustrated in the story of David in the Old Testament. In 1 Samuel 18, after David had slain Goliath, we read, "And it came to pass, when he had ended speaking to Saul, the soul of Jonathan was knit with the soul of David and Jonathan loved him as his own soul". There Jonathan is marked by real spiritual discernment. It was not only what David did that charmed his heart but "the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul". That in a sense corresponds to the early part of John 12—the brethren of the Lord having their hearts knit with His, loving Him because of what was there. Then later in 1 Samuel 18 David returned from the slaughter of the Philistine on his way to Jerusalem and again women are to hand. They came with tambours, with joy and with triangles. They gave the official position its due, saying that Saul had slain his thousands but David his ten thousands. David in his excellence stood out, as on his way to Jerusalem, the place of exaltation and glory. In overcoming Goliath he had, in figure, annulled him that had the might of death, that is the devil. In John 12 you have the King in His greatness, not only majesty but the beloved King.

### **Beloved of the church (Song of Songs 1:12-14).**

In referring to the Song of Songs I would speak of another side. Not only that He is the Beloved of the forgiven sinner, your Beloved and my Beloved, or the Beloved of the brethren, those who can sit with Him at table, but He is the Beloved of the true church. It is the church that is ever occupied about the affairs of her absent Bridegroom. It says of the woman of worth that her husband is known in the gates; she is careful about his reputation (see Proverbs 31). The true church is governed by what is due to the Lord. At the present time there is no note from the nation of Israel to Christ. He is waiting for that; He is longing for the day when Israel responds to Him. That time will come. In Song of Songs chapter 3, verse 7 the daughters of Jerusalem are invited to go forth and see Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart, but at the present moment, He is not wanted

by Israel. Christ is rejected too by much that claims His name in the present day but He is loved by the true church. The church is in mystery but the truth of the church is to be expressed in persons who are subject to Him.

### **Beloved of the Father (Colossians 1:12-13).**

Now I would conclude with the reference in Colossians where you have the expression "the Son of his love." He is the object of the affections of the Father, He is the centre of the affections of heaven. And so it says "Giving thanks to the Father, who has made us fit for sharing the portion of the saints in light, who has delivered us from the authority of darkness." On the one hand you have the authority of darkness and there is nothing more cruel nor cold than the authority of darkness. But the believer has been delivered by the Father, and translated "into the kingdom of the Son of his love." It is a reference to Solomon and it says of Solomon that his second name as given of God was Jedidiah meaning "Beloved of the Lord". The man who went through the sorrows is seen in David, the man who is exalted is seen in Solomon. There is something very interesting in this connection because the Son of' the Father's love is the object of our affections. I refer in that connection to a verse with which the Lord concludes His prayer in John 17. He says "I have made known to them thy name, and will make it known." That is the name of the Father. "That the love with which thou hast loved me may be in them and I in them" (John 17:26). Just reflect on that for a moment. That is, the same character of love is to be in the saints as is in the Father for the Beloved. What great things we are called to. We are not equal to them of ourselves but God would help us to touch the fulness now but in a day to come we are to be filled to all the fulness of God when our souls will be ever centred on the Son—the Beloved.

F. D. Waterfall

An address at Park Street, Islington, 26<sup>th</sup> December 1955