

Things New and Old



March 2024

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EDITORIAL

Thank you to all who have read the first issue and sent feedback. We really do appreciate it and have been encouraged to continue with a second issue. Some of the suggestions we have received have been excellent and we have made a few changes. You will notice that we no longer reproduce the full text of the Scriptures at the beginning of articles. This is because we want to encourage you to read your Bible and not to replace reading your Bible with reading books or magazines about the Bible.

We have had a few requests to include a testimony section and a poetry section—this fits in with something we wanted to do so you will find them in this issue. One of the consequences is that articles will sometimes be shortened or sections omitted to ensure we can fit everything in.

A section on prophecy was also suggested and you will find something included that touches on what God has revealed in the Scriptures about the future of Israel. We are living in the end-times of the period in which Christ is building His church. Our hope is in Christ and for the moment when He will call His church to be for ever with Him (see 1 Thessalonians 4:16-18). Now is the time for all from every nation to own Him as Lord and Christ before it becomes too late. We have therefore included a recent gospel message and also a word of encouragement.

Wherever possible, Scriptures quoted are identified and the Editors encourage readers to search their Bibles to verify statements made for themselves.

The Editors also welcome any suggestions for improvement and any questions that readers may raise.

May God bless all our readers!

Phil

GOSPEL MESSAGE

Naaman and the Little Maid

Please read 2 Kings 5:1-14

The Little Maid

I want to speak about Naaman the Syrian and I want to speak about the little maid. But the overarching responsibility that I have today is to speak about the Gospel of God's grace, the story of how God is today reconciling sinners to Himself through the Lord Jesus.

But let's start with the little maid. I think there are some little girls, some little maids listening today, so this message is especially for you! The time we have just read about was a very unsettled time between the land of Syria and Israel. There was an uneasy truce, and that truce was upset from time to time by raiding parties who stole across the border to steal away the men and women and sadly, little boys and girls too, to take them prisoner and to make them slaves. Those little boys and girls had a value, a market value, and this little girl ended up in Naaman's household. She had duties to perform for the lady of the house. We don't know exactly what those duties were; she may have had to make the beds, or to run and fetch things for her mistress. We don't even know what her name was, but like some of you, her name might have been Emma or Lily or Sophia or Kirsten or Elena. Maybe you can identify with this little girl? She's famous for what she said, and what she did and she had a great impact in her time, and 3000 years later we are still talking about her.

We can be pretty sure she was missing her mum and dad; she'd been stolen away, and now found herself in a land of strangers and foreigners all speaking in a strange language. Suddenly she finds herself having to work for a living, for her bread and jam (if they had jam). Her mistress was married to a great Syrian general. You would imagine that this little girl would be angry and bitter about what had

happened to her, stolen away from home comforts, from the love that she had from her parents. But she shows no signs of bitterness or anger and instead shows signs of love and care. It's as though she was a student of Colossians 3:12, *"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering"*. Instead of saying 'Oh that I was back in Samaria with my mum and dad', she says 'Oh that my master was in Samaria before the prophet and he would heal him of his leprosy.'

You know, she had had good parents, parents who loved her. You may ask, how can you say that? What do you know about her parents? Well, just look at the evidence. The evidence is that she knew a lot about the prophet in Samaria, whose name was Elisha. In fact, she knew more than the king of Samaria, having had parents who loved her enough to share with her the stories of the great prophet of God.

Elisha the Prophet

The Scriptures of the Old Testament are for our instruction; in many ways they're setting the scene for the coming of Jesus. They speak of Him. You remember when He spoke to the two on the way home to Emmaus, dejected and fed up and disappointed that the person they believed was the Messiah had not redeemed Israel. He began from Moses and from all the prophets and spoke to them of the things concerning Himself. He said to them, *"Ought not the Christ to have suffered these things and enter into His glory."* (Luke 24:26). The Old Testament prophets show that God was going to send His Son and He would be called Emmanuel, meaning "God with us". In the meantime, God had provided Himself with representatives and ambassadors, and Elisha the prophet was just one of those ambassadors who stood up for the rights of God and spoke of Him, even though he was neglected, misjudged and marginalised by his very own king. Elisha was one of the greatest prophets and had done

marvellous things and he reminds us a lot of Jesus, who was going to follow him 930 years later. He was preparing the way already and speaking of the One that was to come in his actions and in his behaviour.

Now as I have said, this little maid had loving and caring parents; they had taken the time to tell her about Elisha, to tell her about their God. And parents who love and want the best for their children today must tell them about Jesus. So, girls and boys, ask your parents to tell you about Jesus, and if you know about Jesus, you'll be ready to tell other people about Him; you'll be in a position to do a lot of good. Don't be shy to talk about Jesus—people need Him!

This little girl had heard all about the exploits of Elisha and all the wonderful things he'd done. Did you know that Elisha's name in Hebrew means “God is salvation”? God is salvation! Elisha was known for his healing and saving powers. He healed the toxic spring of water near Jericho, making it safe and pure to drink. He came in for an impoverished widow, providing her and her two boys with a miracle that involved filling stone jars with valuable olive oil that she could then sell to make money to live on. He restored to life a boy at Shunem who was dead. And the fact that the boy had lived at all was only because of Elisha's earlier intercession with God. He made edible a pot of stew that was found to be poisonous when the sons of the prophets started eating it. Elisha even got involved with the small and mundane things, even making an axe head to float in the river when somebody carelessly lost it. And then there was a big thing that he did: he led a whole army of blinded soldiers into the middle of Samaria and provided them with a meal when they'd come with no good intentions. He did it all without bloodshed; in all these things, he demonstrated the grace and mercy of God towards men, which was going to be witnessed in full when Jesus came.

Now the little maid, even though she'd been stolen away and made a slave in a faraway place, was tender hearted towards her

mistress and aware of the sad, terrible fact that the master of the house was a leper. It laid hold of her emotions and caused her to cry out this cry: *"Oh, would that my Lord was before the prophet that is in Samaria! then he would cure him of his leprosy."*

Leprosy and Sin

Now we don't come across lepers much in the United Kingdom. But the horrid fact is that, even today, there are estimated to be 200,000 lepers in the world diagnosed each year. So, the total number is far, far greater. Someone is diagnosed with the disease every two minutes. Leprosy is far from over; 57% of the lepers today live in India. I've seen lepers in India, their faces eroded by the disease. I've seen fingers missing from their hands and stubs of feet, where their toes have fallen off, because this insidious disease eats the flesh away from the body. It happens because the nerves no longer feel pain, and infection and disease take hold. It was feared and rightly feared, for the horrible, devastating effect it would have on somebody's life. It was ultimately a killer disease in those days, a slow, slow eroding death. It would seem that Naaman's disease was in its early stages, that it was in one place on his body, but it doesn't stop there; it grows and spreads. Remember, Naaman said in his rage that he thought the prophet would have come out and wave his hand "over the place". It wasn't all over him yet, but there was a patch of leprosy.

Now in the Bible we have lots of instructions about leprosy. In Leviticus, we have two whole chapters given over to it, and the function of the priest in looking at the patient and deciding whether he was a leper or not. And there was a whole set of instructions about how a man who had had leprosy and had been cured of it could be brought back into society. Because, you see, the societal effects were horrible too; the leper was excluded from his family and society. He lived outside the town, outside the city, wore torn clothes and had

to wail as he walked about in case anybody came near to him. 'Unclean! Unclean!' they would cry, and some of them rang bells because their tongues had been eroded away. In Europe, they used to have clappers to warn people and maybe to seek for money. It's a horrible, horrible disease. It makes for hard reading, but you see leprosy in the Bible, in the Scriptures is a metaphor for sin. It does what sin does - it comes in and destroys life. It puts man at a distance from his God, it isolates us, and what is the cure? What is the answer to sin?

If I'm in my sins, I am unfit for the presence of God. And the wonderful thing is that God *wants* us in His presence. He wants to welcome us home. He has a place prepared. Jesus said to His disciples, 'in my Father's house there are many abodes' and He says, 'I'm going to prepare your place.' You see, God has got a heart that includes lepers. We're all sinners; in that sense we're all lepers and we all need a Saviour. Maybe we think it's just a little patch of sin in our lives, a little thing that we've got under control, but it's never under control. Not until God deals with it in Christ. The wages of sin, what is it? Death!

Now the little maid believed that Elisha had the power to heal Naaman of his disease, so that his wife, her mistress, who was obviously distressed, could get him back sound and well. At this time, he was still able to do his job. There may have come a time when it wasn't possible for him to do his job; he wouldn't be able to ride a horse or hold the reins. He needed healing urgently. And she believed that if only he was before the prophet in Samaria, he would be cured of his leprosy. Do you know what that's called? It's called FAITH. This little maid had faith. She had faith in the power of the prophet. Do you know what faith is? We are told in Hebrews 11:1: *"Faith is the substantiating of things hoped for, the conviction of things not seen"*. Now I'll let you into a secret that you probably know already. And that is that Elisha the prophet had never cured anybody of their leprosy. He'd never done it! And here's this little girl - triggering off a

whole cascade of events resulting in a leper turning up at the door of Elisha the prophet, who had never healed leprosy before! She was convicted of this, and something fabulous was going to happen. The chain reaction was, of course, that her mistress told the master, the master told the King, Ben Haddad, King of Syria, then the King of Syria wrote a letter to the King of Israel, (who may have been Jehu at this time), asking him to arrange for Naaman to be healed of his leprosy. Outrageous! And the King, he gets this letter and he says, 'Look, he's looking for some opportunity to get at me to start a war!' The relationships between Israel and Syria were on a knife edge all the time, and here the little maid unbeknown to her was almost stoking a war.

Naaman visits the house of Elisha

The King of Israel seemed to be ignorant of the existence of God's prophet and thought it was a trap. He knew that he was out of his depth and just as he's wondering what to do next and tearing his clothes, he gets a message from Elisha who says, 'Send him to me, let him discover that there's a prophet in Israel.' You know, God is good, God is near, don't ignore him! Naaman turns up at the door of the prophet, and he arrives with his chariots and his mules, laden down with gold and silver and fine garments. And if you work it out, it looks as though the total value of the goods in our day with inflation is almost a quarter of a million pounds. You imagine that, imagine who this man was and he is out in front of the prophet's house. I don't think it would have been a smart house; he must have thought, what am I doing here? And where's the prophet? There was nobody! And then out of the house comes Gehazi the servant with a message for him. Isn't that interesting? No prophet!

Naaman clearly thought that it was going to be expensive. His mules were laden down with all this silver and gold. But you know, God is inviting us to come and buy something without money and

without price. You can't put a valuation on what God is offering in the glad tidings: offering to forgive sins, to forgive sinners, and to bring them into a relationship with Himself based on the precious blood of His Son, who died at Calvary. There are those, of course, as we're told in Psalm 49. who depend upon their wealth and boast themselves in the abundance of their riches. *"None can by any means redeem his brother nor give to God a ransom for him, for the redemption of their soul is costly and must be given up forever."* In Isaiah 55:1, God says. *"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat: yea, come, buy wine and milk without money and without price!"*

What God is offering you comes to you freely but at great cost to Himself. He's giving it as a gift. God has already paid such a high price in sending His own beloved Son to die for our sins. How can we propitiate God with our puny offerings? And even if it's worth a quarter of a million pounds, He's not interested. The value He places on the blood of Jesus is so, so high. The only way to approach God is with humility and in repentance, in acknowledging that Jesus is that one and only Saviour.

Naaman is on a steep learning curve; when he arrives at the prophet's house with his chariots and gifts, there is no prophet only a message, and I'm afraid we're in the same position today. There's no prophet, only a messenger, but the message comes from God Himself and I'm privileged to be the messenger. It's my job today to tell you about Him, to tell you the terms. The terms involve your obedience to His word, and my message is to urge you to submit to God. What was the message that Naaman received? He had to wash himself in the Jordan seven times.

Now Naaman is in a rage; it wasn't what he wanted to hear. He expected some respect; don't we like a bit of respect? Don't we like people to make way for us? To say 'Oh here comes the great Naaman the Syrian, look at his retinue and his chariots, look at what he's done

as a great warrior'. But this is a lesson for Naaman of going down and down and down until he comes eventually to the waters of the Jordan. I'm not saying that he was a proud man, but he behaved a bit like it to my reading; however I think people liked him, underneath the power and the office, I think there was something eminently lovable about this man. Because if it wasn't so, I don't think the servants would have bothered two hoots. They might have said, 'Look at him, he's in a rage and serve him right, he's not going to get the healing, he can't even do what he's told.' Saul of Tarsus was like that, you know; he says: 'I was an insolent and overbearing man', insolent and overbearing! But God, in His mercy, He humbles us; He brings us to a place where we have to acknowledge that we need a Saviour. And if it involves going into the Jordan seven times, so be it, I want it. I'm hungry for it. I'm thirsty for salvation.

And so, his servants come to him and they say, 'If the Prophet had bidden thee do some great thing, wouldn't you have done it? Isn't this much better? He's just asked you to go and wash in the Jordan.' Sometimes we need a bit of reason, don't we? Thank God for friends who may reason with us, show us the way more exactly. God invites you to come and to reason with Him. *"Come now, let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow"* (Isaiah 1:18). That would have been balm to the ears of somebody like Naaman, to see the red patches in their skin disappear. God has the power to heal sinners, to separate them from their sins, for them to float away in the Jordan. Part of Naaman's indignation is that the Jordan is a slow and turgid kind of river, but the Abanah and Pharpar, the rivers of Damascus, are crystal clear, flowing down from the mountains. They're cold, they're pure, they're bright. And he says 'the Jordan!, but what about my rivers at home? I could have stayed there!' But you see he needs God in his life, he's persuaded by the appeal of his servants, he humbles himself, and he goes down to the river Jordan.

By the way, I was a little bit shocked to discover that it was quite a

journey. I thought in my mind's eye that the Jordan maybe ran down the street near the prophet's house. But he had to go 25 miles to find the Jordan and probably fuming all the way. When he gets to the Jordan, what does he do? Now I've checked 29 different versions of the Bible, using the BibleHub it was easy enough. And 27 versions of the Bible, including the King James and the New King James use the word "dip". He dipped in the water seven times. But the International Standard version and the Darby version use plunged; it's much more a Naaman thing to do, I think, to plunge. You see him diving into the Jordan. It says that when he came out, his flesh was as the flesh of a little child, isn't that wonderful! That God can so separate you from the disease of sin that it's as though you had never sinned! I like to think that when he went home, he would have probably rolled up his sleeve and compared his arm with the arm of the little maid. Bless her! Are we ready to share the message? Are we ready to plunge into the river of God's grace? Friend, plunge into the river of God's grace, choose life, turn your back on sin, surrender to the Saviour.

We've read about Jesus in type, now let's read about Him in actuality: **Read Luke 17:11-19**

Isn't that wonderful? Isn't He a wonderful Saviour? You think of these ten men standing afar off crying "*Jesus, Master, have mercy on us.*" He has compassion, He has love in His soul for every one of you listening today, the youngest to the oldest. He cares about you and He wants to deliver you from the sin that so easily defiles us. He wants to set you free so that you can stand in the presence of God, cleansed, clean, made fit for His presence; only Jesus can do that. And these ten men, I suppose they'd heard on the outside, on the fringes of society, that the great Jesus had come, the great Saviour. And they cry out to Him, 'Master'. Is Jesus the Lord of your life? Have you given Him that place? Have you surrendered your throne to Him?

They were standing afar off, they had to, It was the law, and whether they had a bell or whether they had clappers, we don't

know. But they had voices and they shout out to Him across the gap, *"Jesus, Master, have compassion on us"*. And He said to them, *"Go shew yourselves to the priest."* You know, the priest would have to get the book of Leviticus down from the shelf and blow off the dust and try and find out what they were supposed to do. Perhaps it hadn't been taught them at seminary because it never happened; people who had leprosy didn't get cured of it. It was a disease that ended at death. But on the way to the priest, one of them who was a stranger, a Samaritan, was probably thinking to himself, 'Why am I doing this? Why am I going to the Jewish priests when I'm a Samaritan?' Remember, in John 4, the woman says. 'Jews have nothing to do with Samaritans.' And now Jesus had told them to do something which seemed ridiculous because they were still lepers as they went. It was as ridiculous as plunging into the Jordan seven times when it was murky and dark and sluggish, but you see it's obedience to the Lord's word that's required, the obedience of faith. They went, they all got healed, they all got cured on the way.

But one man discovered something. It didn't matter if he was a Samaritan, he knew who Jesus was; he returns and he throws himself at His feet giving Him thanks with a loud voice. I'd love to have been there, wouldn't you? To see this man healed of his disease, thanking his Saviour. How happy he would be. It's as though he knew Jesus was the great High Priest. The One who stands to make intercession for us before His God, he knows where to go. I trust you've made that journey. Find yourself at His feet, ask Him to save you from your sins, ask Him to save your soul, ask Him to make you fit for sharing the portion of the saints in light, ask Him to make a home for you.

And Jesus says 'Were not the ten cleansed? But the nine, where are they? Where are they?' I trust, friend, that you're going to be a real believer, a true believer. Not like the nine who disappeared into history, but like the one who is able to rise up and go his way with the knowledge of the blessing of the Saviour resting upon him. *"Thy faith has made thee well."* It is simple, I hope I haven't made it

complicated, it's so simple. And John 3:16 always comes to mind; it's a great passage to remember and as Luther said: 'it's the gospel in miniature'. So, if you don't understand what I've been saying, go and read John 3:16, *"For God so loved the world that he gave his only begotten Son that whosoever believes on him may not perish but have life eternal."*

You see, the dark side is that some will perish. If you leave God out of your reckoning, if you don't come to the Saviour, I have to tell you there's no other way to life. But there is a certain place where people will perish - an eternal death. Friend, choose life. For His name's sake.

Peter Mutton

Gospel preaching broadcast on Zoom, Warrenpoint, Dec 2020

A Letter from a Gospel worker in the Central Africa Region

June 2023

Beloved in the Lord,

The attitude of this captive Hebrew girl should speak to, indeed challenge us. Victim of an attack by the Syrian army against the people of Israel, she had been taken prisoner and brought to Syria. There, she was obliged to work as a slave in the house of none other than the Syrian army commander himself.

Rather than brooding over the fate that had befallen her, she felt pity for the man who had humiliated her people. We do not know what kind of treatment she was subjected to, only that she told her mistress of the healing that would come to her master, if he was able to consult the prophet Elisha in Israel. We do know, of course, how the story ends.

The apostle Paul charged his spiritual son Timothy to do the work of an evangelist, to preach the Word in and out of season (2 Timothy

4:2). Concerning himself, he said, *“Woe to me if I do not preach the gospel!”* (1 Corinthians 9:16). How are Jesus Christ’s witnesses occupying themselves during these end times?

In days when values are turned upside-down, when confusion is total and the darkness growing ever deeper, when good is called evil and evil good, when individuals no longer have discernment and judges no longer administer the law, when businesses impose their vision and influence politics, when Artificial Intelligence is gaining ground in nearly all areas, what are the priorities of the children of God?

Naaman may have been a leader and national hero in the eyes of the people; but he was still a leper. He could do nothing to change his pitiable physical condition, nor could his king, though currently domineering over Israel, do anything to help him.

Man, for all his learning, culture and values, is cut off from God’s glory and subject to death. If we take a step back, for example, from the combats and controversies surrounding such movements as wokeism or neo-pan-africanism, we will realise that, whatever their merits, these ideologies offer no hope of salvation to mankind at large. Inevitably, they will go the way of all the other “isms”: marxism, communism, socialism, liberalism, the lot. For everything birthed of the flesh is doomed to die.

If we are truly convinced that salvation is to be found in Jesus Christ alone, then we should take pity on men, whatever their wealth, knowledge, prestige, exploits or achievements. And should it be that we fall victim to some injustice, such as we have seen during the period of discrimination and stigmatisation caused by Covid19, then let us imitate the faith of that captive girl, and concern ourselves for the salvation of the souls of those who trouble us.

At another time in Israel when the city of Samaria was under siege, the famine caused by the crisis overwhelmed God’s chosen people and had a dehumanising effect (2 Kings 6:24ff). Yet, despite their

being quarantined in accordance with the Law of Moses, lepers excluded from society would be the bringers of good news. In the words of these outcasts, as they reasoned among themselves :

“We are not doing right! This is a day of good news, and we are keeping it to ourselves. If we wait until daylight, punishment will overtake us ...” (2 Kings 7 : 9).

They realised that, at such a time, keeping silent could have the gravest consequences. Oh people of God, would that we could show the same empathy to those who are still strangers to the divine covenant and are dying far from the Lord! And this, despite whatever difficulties of a social, physical, mental or psychological kind we may be subjected to or suffering from, due to some injustice or social exclusion.

The young slave girl played her small but vital messenger’s role, and brought salvation to her master. The four lepers, long before the New Testament apostles did, grasped the reality of divine judgement coming on those who are able to do good but refrain (James 4 :17); and in so doing, they contributed to the fulfilment of the prophecy of Elisha that would break the deadlock brought about by the siege.

May the Lord stir us to work with fear and trembling, compelled by the urgency of witnessing to His Name - if we can just get past our self-centredness and focus on being bearers of the Good News by all the means available, spiritual and practical. No-one can find what it is they are so eagerly seeking for, outside of Christ. It is our responsibility to help them find that age-old, unchanging remedy to their situation.

God bless you.

Note from the editors: The author of this letter has asked that we do not reveal his name. He is known to us and has faithfully served the Lord for many years in Africa and other parts of the world too but is under considerable risk of persecution in his home town.

TESTIMONY SECTION

MY CONVERSION TO JESUS CHRIST – Samuel Tawiah

I was a Muslim and converted to Christianity about 35 years ago when I was 17. I found a pamphlet with the title “Step to Christ” on the ground, no one giving to me. In it was written from John 14:6 that Jesus said, *“I am the way, and the truth, and the life. No one comes to the Father, unless by me”*. After reading the pamphlet, that night I got a strange dream, seeing Jesus coming with angels, that made me believe that what I read is the true way.

I then made a decision to go to church, so I started at a Methodist church. I have a twin brother and my father rejected me and I travelled from home to start a new life. I was single at that time and it made me love to travel to villages to tell people, especially Muslims, about Jesus Christ, undertaking house to house evangelism.

On one occasion a man slapped my face, and I couldn't see anything until a Samaritan rescued me and took me to hospital. I have met a lot of persecution but by God's grace I continue, doing my Master's work. I love to win souls for Christ. My spirit couldn't rest if I do not tell people about Jesus Christ!

One day a little boy of 12 years old gave me the Stone Publishing Trust's address, and told me that if I wrote to them, they would bring me books and Bibles to support God's work. Through that letter I got to know a brother in England who became a spiritual father to me.

Through me, my sister Duku heard about Jesus Christ, and she became a Christian before she died. I preach to prisoners every Saturday, and some are converted. My aim also is to make my people in the villages hear the gospel of Jesus Christ.

RECENT MINISTRY

Caleb - A Man of Purpose

Numbers 13:23-25; 30-33;

Numbers 14:24; 28;

Joshua 14:9-15

Introduction: Two features that marked Caleb's life

Among the many features that shine in Caleb's life, I want to begin by speaking about two of them. The first is that Scripture doesn't put on record any of Caleb's mistakes. Secondly there is no mention of Caleb's death. That he would have made mistakes is undoubted, as also without doubt he died. What is stressed about Caleb is the divine workmanship which was going to see him right through to his inheritance, no matter what circumstances faced him. The lack of reference to his death indicates that he represents the line of life in the testimony, very much akin to John's writings where you have the work of God going through despite the darkening influences of the day.

These two features help us to see that the work of God in each one of us will go through to finality, and just as Caleb was sustained in life here in the face of difficulties, so that line of life can be seen in the testimony today. It is very much like John's gospel, where the work of God is stressed in the face of breakdown publicly in the assemblies. But John doesn't write about breakdown, but about the person of Christ as a focus for our affections. And so the one absorbing feature in Caleb's life was that he had a great objective before him. He was a man of purpose. With this great objective, no matter what circumstances he encountered, be it failure or breakdown, Caleb was focused on attaining that goal. That presents us with an immediate challenge as to what objective is before any one of us. And is it as in Caleb's case all absorbing? For 45 years he held that objective in his affections until the day when he actually took possession. We too set

goals for ourselves and often, after a few weeks, they are forgotten. Caleb had already sung along with all Israel at the Red Sea a victory song, a song that celebrated God bringing His people out of Egypt, and anticipated God bringing them into the mountain of His inheritance, where God would have His dwelling. Not only had God brought His people out, but He was going to bring them in! I think that is very important, because in the bringing in of His people, not only was the people's objective secured, but God's objective was secured in His dwelling place. Often we look to satisfy our own objectives, but let's bear in mind that the greatest objective of all is what is secured for God.

A Glimpse of Hebron

In this section we have read, Caleb, in his spying mission, got a glimpse of Hebron, and from that day there was nothing else in his heart but that he would attain to that objective. To gain Hebron called for much courage and much faith in difficult circumstances, but nowhere do you see Caleb faltering as he went onwards. When the people generally were thinking of Egypt's food – the leeks, onions and garlic etc. – Caleb would be thinking of the grapes of Hebron, the pomegranates and the figs. It wasn't an easy road for him, but despite all that was happening around him, his urge was towards that promised land.

In this chapter there is opposition to the report that he and Joshua brought. Caleb says, 'let us go up boldly and possess it for we are well able'. Unbelief immediately confronts this proposal. Think of it, two men, Caleb and Joshua, have the faith to stand in the appreciation of what they have seen, against 600,000 in opposition. How strong their faith was! The challenge for us is whether our faith is strong enough to pursue the pathway towards our objective to reach Christ where He is.

Caleb's personality shines in this situation, in that he stills the people. What an example of a calming and stilling influence! What we have in Caleb is what is referred to in Romans 8, the mind of the

Spirit, said to be life and peace. Paul says the mind of the flesh is death and that was witnessed throughout the wilderness journey. But in Caleb we see the mind of the Spirit bringing in life, bringing in peaceful conditions. There was no dubiety about Caleb's objective. It was clear and straightforward, and he was going to pursue it. I was reading recently, that when David Livingstone, the Scottish missionary, was home on furlough, someone asked him, "so where are you ready to go next?" His reply was, "I am ready to go anywhere, provided it is forward". That was Caleb. You might say that it was a roundabout way that he had to go, but in his heart it was always forward towards the goal.

Clear Objectives

We find other persons in the Scriptures with clear objectives. Paul had a personal objective, but he also had an objective for all the saints. His personal objective is set out in Philippians 3, where he is absorbed with the excellency of the knowledge of the Lord Jesus. What is his course from that point? *"To know him, and the power of his resurrection"* (Philippians 3:10), and we find him pursuing in view of reaching the goal and obtaining the prize, the calling on high of God in Christ Jesus. What a goal he had! But then when we go to Ephesians, we find that his objective is far wider. Philippians may give me his personal objective, but Ephesians gives me the scope of what Paul had in mind for all the saints. He had in mind that God would rest among His people. When he speaks in Ephesians 4 of the gifts given, he says what they are for – for the edifying of the body of Christ. Everything that these gifts are to express is to one end, to edify the body of Christ. When he is dealing with one local assembly, he says, *"I have espoused you unto one man, to present you a chaste virgin to Christ"* (2 Corinthians 11:2). I wonder what my objective is for my local brethren. Caleb's influence as a prince of the tribe of Judah shows in various ways. Whilst he would have his own objective, he would also see that God wanted His people settled in that goodly land. What a challenge for each one of us as to whether the attraction is Egypt's food, or whether reaching Christ where He is draws us ever

onwards. Caleb wanted these grapes, and he wanted to enjoy the food of the land, the old corn of the land, which urged him on to find, in type, Christ where He is now.

The opposition is not going to go away. It says here, *“If Jehovah delight in us, he will bring us into this land, and give it us, a land that flows with milk and honey”*. What are the others saying? They said we were just like grasshoppers. Is that God’s view of His people? God wants His people in that goodly land, enjoying their inheritance. And so there is an urgency to go on. Caleb is always looking to his inheritance, and so should we.

We have come through two and a half years of the pandemic, but how have we come through? Have we come through leaning on God, or on the basis of self-preservation and self-consideration? What have we gathered up? Have we gained in these years what can enrich the praise of God and enrich His testimony? Whatever Caleb encounters, he becomes enriched and the objective is as bright as ever in his soul. After these recent years, has the objective become brighter or has it diminished in my vision? It is sad when you come to the end of the wilderness journey and you compare the numberings at that point with the numbering at the beginning of Numbers. How solemn that, of that generation, only Caleb and Joshua go in to the land.

Caleb’s Endurance

Let us be encouraged as we look at Caleb’s features. He was a man of endurance, a man of influence. Following the rebellion in this section, God says they had to turn their faces towards the wilderness, toward the Red Sea, and for the forty days that they searched out the land, they would wander forty years in the wilderness. Caleb was really an eleven day man! The journey from Horeb to Kadesh Barnea was eleven days (Deuteronomy 1:2), and yet he was content to go with the people in their wanderings. Why? Because God, in disciplining them and causing them to wander, was going to be with them. The tabernacle was going to be there. Caleb wanted to be

where the tabernacle was, where the ark was. He contents himself with going with the people of God, and proving that God is with them. The abode of God's holiness is there in the tabernacle, and Caleb is content to be with the people, yet never at all was his eye off what the ultimate goal was. It is interesting that he is a prince of Judah. The tribe of Judah was in the camp eastward towards the sun rising. That is a lovely touch. He couldn't immediately go into the inheritance, but think of him every morning gathering the manna and the sun rising eastwards. Hope burned brightly in his breast that the objective would be reached. That hope was going to secure the blessedness of his inheritance.

Paul speaks about that in Colossians – *“not moved away from the hope of the glad tidings” (Colossians 1:23)*. So his influence would have been maintained in Judah all along that wilderness journey. At the end of it, when they are in the land, Judah says to Simeon, “Come up with me to my lot and I'll come up with you into your lot”. That was the brotherly spirit coming out in Judah, in which Caleb would have had his part. If you look at the book of Numbers, you will find that the tribe which suffered the greatest losses was Simeon. I suggest that Caleb's influence was expressed in large heartedness towards the tribe of Simeon. May we be helped to encourage one another in our wilderness experiences, in the knowledge that there is no obstacle that is too great for God!

Caleb's Faith

Faith leans on God. When the problems came up in Chapter 13, how were they met? The ten spies spoke of the fortified cities, the high walls, the tall giants – they never mentioned God at all! Whereas Caleb and Joshua looked to God first. Faith always looks to God first, then at the difficulties. Faith, as looking to God and drawing on the resource that's in God, can face the difficulties. So Caleb looked to God first then faced the difficulties and said, “There's Someone who's far greater than the difficulties – God!” And that's the answer to many of the problems of the wilderness pathway, to resort to God. God gave Caleb and Joshua the assurance that He would see them

through. When the people were about to stone them, their faith was answered by the appearance of the glory of Jehovah. The people didn't respond to the expression of faith, but God did. It is a beautiful comment made by God, *"because he hath another spirit in him and hath followed me fully, him will I bring into the land whereunto he came and his seed shall possess it"*. I wonder if that can be said of any of us, *"he has another spirit in him"*.

It would look forward to the spirit of Christ. It's a spirit that is different from the spirit of the world, not a rebellious spirit. God confirms that He is going to bring Caleb into that goodly land. What an honour that God puts His hand on these two men, giving them the assurance that they will be brought in. Caleb appears to be an optimistic person—we need more of these! Wilderness experiences are there, the problems are there, but Caleb sees beyond them. He saw a problem and turned it in to an opportunity. Problems didn't divert Caleb from the goal that lay before him. Without an objective, it's just an aimless walk here. With an objective your eyes are on the goal, and your feet take the path that will take you to that goal. That was Caleb!

I think that Caleb would have urged the people on towards Canaan. The manna was for the wilderness but over Jordan the old corn of the land was there. It didn't mean that he denigrated the manna which was a testimony to the daily faithfulness of God. There was something more. The Man of the gospels is also the Man that can be found over Jordan. Let us learn the lessons of the wilderness, so that we are strengthened in view of that land where Christ is. I think Hebron is the area which looks very much like the Colossian epistle in the New Testament. Colossians gives us the opportunity of reaching Christ where He is, beyond death. I know Colossians is not the full thought but there you have a reference to Christ, everything and in all. There also you find there are giants which have to be slain!

When we come to Joshua, in the previous chapter God says to Joshua, *"You're old, Joshua. You're advancing in years"* He doesn't say that to Caleb. Dare anyone tell Caleb that he's old! *"I am still this day*

strong for war” as when I brought the report. What about these giants in Hebron? That’s no problem to Caleb! These giants in Colossians are named – the philosopher, the vain deceiver, the one who is wanting to deprive you of your prize. Caleb is not afraid to take them on. And they are nothing compared with the glory of Christ which Colossians highlights.

Ziklag, Hebron and Jerusalem

For my younger brethren let me say this. There are three very salient points in Christian teaching which are worth noting. They are Ziklag, Hebron and Jerusalem. Ziklag was where everything was lost, but David recovered all. That is in accord with the teaching of Romans. Hebron is where you come to Christ, everything and in all. It’s where David was crowned seven years before he was crowned in Jerusalem. It’s that secret link which you have formed with Christ where He is, out of death. It takes you to Colossians. If you have died with Christ then *“ye have been raised with the Christ, seek the things which are above, where the Christ is, seated at the right hand of God”*. Then Jerusalem: that’s Christ filling all things, linked with the Ephesian epistle. David eventually takes Jerusalem. The tribe of Judah stop short of taking Jerusalem, but they take control of Hebron. And when you come to appreciate where Christ is, and the things which are above, you will realise that the wilderness journey was worthwhile! How solemn the lessons of the wilderness are! Caleb would have seen some of these carcasses strewn in the wilderness, and would have known some of them, who were marked by unbelief.

Near the end of the wilderness journey, two and a half tribes came and said they wanted to live in the wilderness, rather than in the land. Material possessions had taken hold of them, and they would go over the Jordan and fight but they wanted to settle in the wilderness. How sad to stop short of the full purpose of God! The full purpose of God involves that His portion is secured .That is far greater than my blessing, and so we need to imbibe the teaching of these wilderness days, but also see them as stepping stones towards that great land which lies over Jordan.

So Caleb claimed his inheritance! That was what was promised him. Then he encourages the next generation, seen in Othniel. He steps forward as an overcomer and secures Achsah as his wife. She requests the springs of water, the upper and the lower, the resources of the Spirit of God to walk in that good land in view of growing in the knowledge of God and in the knowledge of Christ.

Our Christian Objective

I would just like to leave this thought with us all. We settle in life with objectives, business, work, employment etc. Greater than that, what is your Christian objective? Will you be satisfied with anything less? Caleb would not take any other offers; Hebron was going to be his and he was going to enjoy the fruits of it. That incentive kept him throughout his wilderness journey. As I said there is no record of Caleb's death, nor of his failures. The work of God in a believer is solid and stable. There are many darkening and deadly influences around, but may we be preserved as we look towards the great objective. The line of life generated by God's own work is going through to glory. Let us encourage one another. In face of a day where things are small as far as God's people are concerned, let us see that what is of God is going to triumph. Many things can be said about Caleb, but think of his durability and his ability to withstand all that came across his pathway. The acacia wood that he saw in the tabernacle shone out in Caleb himself. What does it say about him: *"Hebron therefore became the inheritance of Caleb ... because he wholly followed Jehovah, the God of Israel"*. It's a lovely expression to finish with. *"He wholly followed Jehovah"*. No part time Christianity for Caleb, no part time! Caleb was fully committed. Whatever the circumstances were, God had the first place in his life. Well may we be encouraged as we look at these features of Caleb. He took possession. The possession is there for us to go in for.

May God bless His word!

Alexander Mowat

Address given in Blairgowrie, 8th October 2022

PROPHECY SECTION

Explanatory Note

In early 19th century a number of believers studied what the Bible teaches about prophecy and discerned that there were distinct hopes for the church with its heavenly calling and Israel who had been promised an earthly inheritance. In 1840 J N Darby gave a series of lectures in Geneva entitled “The Hopes of the Church of God in connection with the destiny of the Jews and the nations as revealed in Prophecy”. An extract from these lectures is shown below.

Then, although the exiled Jewish people longed for a return to the land of Abraham, singing “next year in Jerusalem” during feasts, this was still only a wish. At that time the Biblical land of Israel was part of the Ottoman Empire and few Jews lived there.

Later that century, the Zionist movement commenced, and during the early 20th century there were schemes to provide a homeland for the Jews which, after the Holocaust, eventually resulted in the formation of the nation of Israel in 1948. Since then, despite several wars, the nation has prospered materially, and many Jews have returned to that land.

The Editors consider that Isaiah 18 and the following prophetic article is worth pondering in 2024.

Comment on Isaiah 18 by J N Darby

Whatever critical difficulties exist in this chapter, its great object is too evident to be obscured by any rendering whatever. The rivers of Cush are the Nile and Euphrates. The enemies of Israel, in the biblical part of their history, were situated on these two rivers. There is, in this prophecy, a call made to a country which is beyond them, to a distant land, which had never, at the time of the prophecy, come into association with Israel. The prophet has then in his view some country which would later come upon the scene. Verse 3: God bids all the inhabitants of the world, and dwellers on the earth, to take

cognisance. The nations are to have their eyes upon Israel; they are summoned by God to pay attention to what was taking place as to Jerusalem; they are all interested in her fate. The world is invited to watch the judgments about to take place. In the meanwhile (v. 4), God takes His rest, and lets the nations act of themselves: Israel has returned into her land (vs. 5, 6).

It is a description of Israel returning into Judea by the help of some nation at a distance from the scene itself, which is neither Babylon or Egypt, nor other nations who meddled in their affairs of old. We say not that it is France, or Russia, or England. The Israelites return to their land, but God takes no notice of them. Israel is abandoned to the nations; and when everything would appear as if it were going to bear fruit (v. 5) anew, behold the sprigs and branches cut down, and left to the fowls of the air to summer on, and to the beasts of the field to winter on (which terms are designations of the Gentiles). Nevertheless, at that time a present of this people shall be brought to the Lord of hosts, and from this people "*to the place of the name of the Lord of hosts, the mount Zion*".

Now read Matthew 23:37-39

This prediction, delivered by Jesus Himself, gives us the assurance of the coming of Christ to restore Israel, and reign in her midst: "*O Jerusalem, Jerusalem, thou that killest the prophets, ... your house is left to you desolate ... till ye shall say, Blessed is he that comes in the name of the Lord.*"

Israel will see Jesus, but it will be when this word of Psalm 118:26 shall go out of her mouth. The psalm itself gives a happy picture of her joy at that time; and out of it the Saviour drew the announcement of the judgment which He pronounced against the Jewish rulers upon their rejection of Him: "*The stone, which the builders refused, is become the head stone of the corner.*" Out of this psalm, also, is drawn the joyful salutation with which the little children welcomed Him in the temple with Hosannahs - fit precursors of those who, in happier times yet to come, will receive the hearts of little children,

and will confess that Saviour formerly rejected by their fathers! It is this psalm which celebrates the exaltation and blessing of Israel - that blessing due to the faithfulness of Jehovah alone, whilst it points out the sin of the nation in rejecting "the stone" which was to become the foundation of God in Zion; but which was also, by the unbelief of that nation, the "stone of stumbling" and of judgment.

Extracted from the Collected Writings of J N Darby, Prophetic No.1, page 367-369, edited by William Kelly

Note from the Editors: The future blessing of Israel is something that awaits God's timing and He alone knows when that will be. The present time as noted in the Editorial is one in which the Lord Jesus is poised to return for His bride, the church. His last words to us in the Bible are "*I come quickly*". The following extract from C A Coates' outline of the last few verses of the Bible provide something for the affections of all believers to grasp hold of.

The Bright and Morning Star

Revelation 22:16-21

In Old Testament prophecy He is "the Sun of righteousness", but "in the assemblies" He is known as "the bright and morning star". Before the dawn He arises and shines in the hearts of His saints as the bright Star of the coming day (2 Peter 1:19).

When this is the case there is preparedness to say, Come! The bride says Come! because she knows Him, and all that His coming means. How blessed that "the Spirit and the bride say, Come!" At the very end we see the bride, not submerged in the world, not asleep or settled on her lees, but in harmonious concert with the Spirit! Her heart expresses itself in that one word, Come! It is characteristic of the bride to say, Come!

All saints are not actually joining in the cry. Hence the word, "*And*

let him that hears say, Come". That would apply to a believer who is not in concert with the Spirit and the bride. He is called upon to say, Come! to fall into line with the Spirit and the bride. It cannot be acquiesced in that there should be a single believer on the face of the earth not saying, Come! All must join, for all are going up together at the assembling shout of the Lord to meet Him in the air (1 Thessalonians 4).

Then there are also souls "athirst", those in whom God has wrought exercises and desires which have not yet been met. The answer to them all is CHRIST, and the thirsting one is called to come and find deepest satisfaction in that blessed One. All His fulness is still available for thirsting hearts.

And, finally, grace goes out to the widest limits; "he that will, let him take the water of life freely". He may not even thirst. It supposes one with whom there is but little depth or earnestness of desire, but if he is willing he may take the water of life freely. It is not even said that he is to *come*. He has not to move a single step; the water of life is flowing freely close to him; he has but to *take* it. It is the final call of infinite grace.

The order in which the books of the Bible are placed is not inspired, but it is morally suitable that the Revelation should have its place at the end, for it gives the final issues of evil and good. And the solemn warning against adding to or taking from "the words of the book of this prophecy" can be applied in principle to all Scripture, for it is divinely inspired (2 Timothy 3:16, 17). The "words" are to be preserved in their integrity, and they are words "written" in a "book". Another scripture speaks of "*words ... taught by the Spirit*" (1 Corinthians 2:13). God has connected His authority with *written words*, and has safe-guarded those *words* by the solemn statements of verses 18, 19. Let Christians beware of those who call in question the verbal inspiration of the Holy Scriptures.

"He that testifies these things says, Yea, I come quickly". That word has been in His heart ever since. It is, as it were, the next thing before

Him, never absent from His thoughts. In John 14:3 He says, *"I go to prepare you a place; and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that where I am ye also may be"*. It is not exactly "I will come", but "I am coming". It is in His heart all the time, always cherished there, always present to His affections. And that is what He looks for it to be to us. Do our hearts say Amen to what is in His heart? "Amen; come, Lord Jesus".

"I come" is in the heart of the Lord Jesus at the right hand of God. "Amen; come, Lord Jesus" is in the heart of each faithful and responsive lover here. And every moment that intervenes, before we hear His voice and see His face and are for ever with Him, will be filled up by the experience of His grace. "THE GRACE OF THE LORD JESUS CHRIST BE WITH ALL THE SAINTS".

[Extracted from "An Outline of The Revelation" by C A Coates; Vol 13, Page 248-250.]

HYMN

Lord Jesus, Saviour, 'tis for Thee we're waiting,
Our hearts indeed now long for Thy return,
The Spirit's voice with all Thy saints is blending,
To Thee the cry, "E'en so Lord Jesus come."

How soon that glorious morrow may be dawning.
The watchman cries, "The night is now far passed,"
Whilst through the darkest hour of night is gleaming
The Morning Star, O saints lift up your hearts!

May we increasingly be found confiding,
In Thee, our hope, and ever sure repose.
The church's cares and burdens ever casting,
On Thee her Head and refuge from all foes.

David Bass
Hymn 618, Hymns and Spiritual Songs for the Flock of God

BACK TO THE GREEK

GATHERING-TOGETHER-UNTO EPI-SUN-AGOGΕ Επι-συν-αγωγή

We read of great gatherings almost every day. People gather together to help some cause they love and admire. They gather together to a cause, to a doctrine, for a purpose; but how different such a gathering is to those who are gathered together *unto a living person* in their midst, *whom they love*.

You will note that the word we propose to consider is really made up of *three words*; and the second and third together, sun-agoge, make a very common English word: 'Synagogue'. One is the Greek way, the other the English way, of spelling the same word. As you may guess, it really means 'a-Gathering-Together', and in this way it is often used in the Greek Old Testament. In the New Testament it has generally come to mean the place where they gathered. And today the Jews gather together in the Synagogues to hear the Law and the Prophets and also to pray. This is 'a-Gathering-Together', but *not* 'a Gathering-Together-Unto' any loved and living person. All over the world we hear of religious meetings of one kind or another, which for the most part are 'Gatherings-Together', but *not* 'Gatherings-Together -Unto' one they love. It is the living Person we love, *unto Whom we gather*, that makes the difference.

This word, epi-sun-agoge, 'a Gathering-Together Unto', as a noun, is only used twice in the Greek New Testament; but the verb is used seven or eight times. We find it first in Matthew 23:37, in which verse it occurs twice: "O Jerusalem, Jerusalem... how often would I have *gathered* thy children together unto (Myself) even as a hen *gathers together* her chickens unto (herself) under her wings, and ye would not."

This, the first time the word is used, beautifully illustrates its meaning. We have all heard the mother-hen give that special little cluck that calls the little chicks—calls them, where? Calls them *unto*

herself. That is just the thought in this lovely word. You may look up the other places where we find this verb, all of which, you will note, are in the Gospels, telling of our Lord down here on earth: Matthew 24:31; Mark 1:33,13:27; Luke 12:1, 13:34, and perhaps 17:37; but the reading here is, I believe, doubtful. If you examine these Scriptures, I think you will find that all, except the last, refer to gathering together unto our beloved Lord and Saviour. CHRIST, and CHRIST alone, is the Object and Centre of our gathering. May the Lord help us to bear this in mind when we come together to remember our Lord's death; it is not only a 'gathering together' (the synagogue was that), but a Gathering Together Unto the Lord Jesus Christ Himself.

But let us look a little at the two Scriptures (and only two) where we find this word as a noun. The first is in 2 Thessalonians 2:1: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our *gathering together unto Him*, that ye be not soon shaken in mind, or be troubled." Here this word tells us of that great gathering in the air, described in 1 Thessalonians 4:13-18, and in 1 Corinthians 15:51-57, when all the true believers in our Lord Jesus Christ, whether living or sleeping, shall be caught up to meet the Lord in the air. What a *gathering together* that will be, and all *unto Him*! Not one saint, from the thief on the cross to the last one brought to the Savior before He comes again, will be missing then. Then all will be *gathered together unto* their Lord, and He will be the Centre, the *only* Centre and Object, of that vast throng. And note, the One unto Whom we are gathered is not left to be understood (as it is in some cases) but is plainly told us—"unto Him"—unto the Lord Jesus Christ Himself. The archangel will be there and will utter his voice: but he is not the centre or object, the one to whom that vast throng is gathered! No! It is unto the Lord Himself, the Lord alone, He is the Centre of all—"The Lord Himself shall descend from heaven with a shout." The Lord Himself is our only Object and Centre then.

Who would be willing to miss that meeting in the air, with the Lord Himself in the midst? Who then, at that moment, will want any other

centre, any other object, than the Lord Jesus Christ Himself? Why any other centre, any other object, *now*?

The only other place where we find this word is in Hebrews 10:25: "Not forsaking the gathering-together unto (Him) of yourselves, as the manner is with some." This tells us of our gathering together unto Himself down here on this earth, *in the present day*, just as the other occasion on which this word was used, told us of that mighty gathering together unto Him in that coming day—that gathering together unto Him in the air. How amazingly sweet that the Spirit of God should choose exactly the same word for each of these gatherings! Thus the Lord tells us that this gathering together unto 'My Name', as we get in Matthew 18:20 (for almost the same words are used), is in His sight, the same as that wondrous gathering together unto Him in the air.

And in both these gatherings He promises to be there. In the one, "*The Lord Himself* shall descend from heaven with a shout," and in the other, "*There am I* in the midst of them." It is the presence of the living Lord we love that makes all the difference—the one down here, the other in the air—but the Lord Jesus Christ Himself present in each case: His presence makes these meetings different to all other meetings that can be arranged by men.

Very likely today that meeting is held in some upper room, or down a back street, or in a private house, as in the New Testament days. Adornments are not there. The organ and the choir of the world, or even the music of Old Testament days, are all missing. It may be there are only "two or three" present; but, dear Reader, do not scorn it, for in the sight of God, it is just as truly a *gathering-together-unto the Lord Jesus*, as is that glorious meeting in the air, with countless myriads, from the grave and from the earth; and HE HIMSELF in all His glory, the visible Centre of that mighty throng. Then we shall see Him with our own eyes for the first time; and through that sight, we shall be changed to be "like Him, for we shall see Him as He is."

It is amazing, is it not, that the Holy Spirit chooses exactly the same word for each of these gatherings? It tells us that the Lord Himself is just as truly present in that bare upper room with the despised two or three, as He is visibly present in that glorious gathering to which we all look forward with hope and joy.

And just one word more. The Holy Spirit adds this admonition: "And so much the more, as ye see the day approaching." Beloved, do we not see "the Day approaching" now? Never was "the Day" so near as in our day! May you and I love that blessed place where Jesus Himself is in the midst, and love and treasure it the more as we see the Day approaching now. May other gatherings-together lose their attraction as we find an irresistible attraction in that

“GATHERING-TOGETHER-UNTO HIM”!!

Note from the editors:

The above article was extracted from “HID TREASURES” written by G. C. Willis and available as a free download from Bible Truth Publishers. The book was recommended to Phil Coldrick by someone who is similarly interested in the actual Greek words used, under the direction of the Holy Spirit, when the New Testament books were originally written.

Poetry

The Woman of Luke 7

She came to where the Saviour was
Nor cared for hostile stares;
She came to Him who only could
Allay her grief and cares.

No word she uttered but she wept,
Love's language is its own.
She lavished all upon His feet,
Her all for Him alone.

No frown repelled her tender touch,
No word to say her nay;
For He came here to win her trust
And die her debts to pay.

We'll come just as the woman came
Nor mind our deep arrears;
Draw near our gracious creditor
And wash His feet with tears.

How beautiful those feet of His
Which brought salvation sweet;
May we on Him pour out our all
Nor cease to kiss His feet.

Alan V Waters