

# ***Words of Peace & Truth***



**No. 121: January – April 2024  
CONTENTS**

	<b>Page</b>
Springtime ( <i>La Bonne Semence</i> ).....	3
The Righteousness of God ( <i>C. Stanley</i> )..	4
Christ our Life ( <i>E. Dennett</i> ) .....	10
The Kingdom of God ( <i>E.H. Chater</i> ) ....	13
Walls ( <i>W.J. House</i> ) .....	15
The God of Measure ( <i>J.B. Nicholson</i> ) ..	20
The Church and Israel ( <i>Editor</i> ) .....	23
The Seventieth Week of Daniel ( <i>Editor</i> )	26
Poetic Pages .....	30

## WORDS OF PEACE & TRUTH

(Esther 9:30; see also Jeremiah 33:6 and Zechariah 8:19)

No. 121: January – April 2024

### Editorial

The hymn by Sir Edward Denny (1796-1889) entitled “The Heart Watching for the Morning” includes a verse which reads:

“Lord, Lord, Thy fair creation groans,  
The air, the earth, the sea,  
In unison with all our hearts,  
And calls aloud for Thee.”

As we look around us, we see increasing turmoil in every area of activity, also violence and corruption, reminding us of the time before the flood (Genesis 6:11); but a time of great reversal is coming. Governments now seem at best weak in dealing with evil, at worst unjust and oppressive; but soon the Lord Jesus Christ will rule in righteousness and with equity (Isaiah 11:4). In place of all the current conflicts, there will be an “abundance of peace” (Psalm 72:7). Many suffer from poverty today; but “He will have compassion on the poor and needy.” People are worried about the earth and its resources; but it will be renewed at the coming of the Lord. Even as Christians, as still connected with the physical creation, “we also ourselves groan in ourselves;” but we await “adoption, that is the redemption of our body” (Romans 8:23). The public state of the church now is lamentable; but shortly the Lord Jesus will present the true church to Himself “glorious, having no spot, or wrinkle, or any of such things” (Eph. 5:27).

Lord Shaftesbury, that great nineteenth-century philanthropist, said, “There is no real remedy for all this mass of misery, but in the return of our Lord Jesus Christ. Why do we not plead for it every time we hear the clock strike?”

G.S.B.

---

*Editor: Geoffrey Bacon, 58 Byron Avenue, Coulsdon, Surrey, England. CR5 2JR Website: [www.wordsofpeaceandtruth.co.uk](http://www.wordsofpeaceandtruth.co.uk)  
E-Mail: [g.bacon707@outlook.com](mailto:g.bacon707@outlook.com) Tel:020-8660.2915*

### **Long live the springtime!**

*“If anyone be in Christ, there is a new creation; the old things have passed away; behold all things have become new” - 2 Corinthians 5:17.  
“If indeed our outward man is consumed, yet the inward is renewed day by day” – 2 Corinthians 4:16.*

After the long months of winter, cold and damp, how wonderful to see nature reborn each year, as the lovely Bible text expresses it: “The winter is passed, the rain is over, ... the flowers appear on the earth; the time of singing is come. And the voice of the turtledove is heard in our land; the fig-tree melloweth her winter figs, and the vines in bloom give forth their fragrance” (Song of Songs 2:11.13). Yes, the springtime is renewal after the sleep of winter.

What a wonderful image of the morning after the Passover, when Jesus came out from the tomb! He likened Himself to a grain of wheat falling into the ground, which dies to produce a shoot bearing much fruit (John 12:24), the promise of life for humanity! Since then, he who turns in faith to Jesus Christ “is passed out of death into life” (John 5:24); he is a “new creation” (today’s verse). His life, turned to his Saviour, takes a new dimension.

The way is not always easy: dark valleys and bright summits, tests and joys, succeed one another. God knows the winter of our doubts, of our distresses, of our errors. He then works in our hearts to make us find again a happy relationship with Himself, to make us to live in new spring times! Even in the weaknesses of the evening of life, He promises us a continual internal renewal of our spiritual strength (today’s verse), with confidence in God, who says, “unto hoary hairs will I carry you” (Isaiah 46:4).

*Translated from “La Bonne Semence,” 20<sup>th</sup> March 2024.*

## THE RIGHTEOUSNESS OF GOD

I would then strongly press the prayerful study of the [*Epistle to the*] Romans on all young preachers of the gospel, as to the basis, and revelation, of the righteousness of God. It is no doubt very blessed to preach the love of God, but *this alone* you will find will neither sustain your own soul in peace, nor prove lasting good news to your converts. A mother's love is very precious; but if a daughter has fallen into sin, and in disgrace has had to flee her country, when walking the streets of some far-off city in the wretchedness of sin, will the remembrance of that mother's tears and undying love make that daughter happy? Far from it. But go and tell that fallen one that her mother's love has found a way of restoring her to her home and a mother's heart, with all her sin and shame gone for ever, to be remembered no more – this will be glad tidings to that broken heart. Oh, tell first how the Shepherd has died for the sheep; then tell how the Holy Ghost has come to seek and to find the lost; tell how the Father has His own joy in receiving that lost prodigal. Yes, if God has so loved this world, it was to give His Son to be lifted up.

Ever keep God revealed in Christ before you. It was not man reconciling himself to God, but God reconciling the world to Himself (*see 2 Corinthians 5:19 - Ed.*). The gospel is what **God** is, and what He has done, in sending that Son to die for us and to rise again. Like the daughter far off from her mother in the wretchedness of sin; so we were far, oh, how far, from God in the untold wretchedness of sin. And what God has done to redeem us to Himself! Yes! “Sing, oh ye heavens; for the Lord hath done it!” (*Isaiah 44:23*).

.... How gracious, how consistent with Himself, to give us a divine certain revelation of Himself in His word! That revelation is complete: there is no further development. But how

little have we studied it and searched it! How little we understand of its fulness! With many, the distinct object of the Spirit in each book of the Scriptures is very little understood, and hence what confusion! Passages are often quoted which, if examined, would be found to refer to totally different subjects.

Let us take one or two important illustrations: “The righteousness of God.” How commonly this is quoted from such scriptures as Romans 3:21-26, as if it meant the righteousness of Christ. Is not this great and serious confusion? Is it not as clearly as words can express, the righteousness of God in justifying the believer, whether before Christ came or after – the righteousness of God without law, or apart from law altogether? Not on the principle of law in any sense, but “being justified freely by his grace [by God’s grace], through the redemption that is in Christ Jesus, whom God hath set forth a propitiation through faith in his blood, to declare his [God’s] righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time, *His* [God’s] righteousness: that He [God] might be just, and the Justifier of him that believeth in Jesus.” This great foundation truth, how God is righteous in justifying, is scarcely ever heard, even in evangelical preaching. I have read carefully the preachings at – and elsewhere, in defence of the gospel, as attacked by hosts of infidel ministers; and I thank God for the zeal of so many who spoke. Yet we are compelled to say on this most important truth, “the righteousness of God,” the trumpet gave a most uncertain sound. No anxious inquirer could tell from those preachings what “the righteousness of God” means. It is so confused with the righteousness of Christ. Far be it from me to seek to oppose those learned and gifted men. I would only seek to help. I am sure nothing would help them and the whole church of God more than a clearer understanding of this subject.

What then is the righteousness of God? and what is the righteousness of Christ? Righteousness is perfect consistency of character and actions, according to the relation of one being to

others, or with himself. Thus the righteousness of God is the perfect harmony of His attributes in His dealings with all created beings – perfect consistency with Himself, and that in justifying the ungodly sinner. How could His perfect love to me a sinner, and His infinite hatred of my sins, be in absolute harmony? The redemption work and infinite propitiation for my sins, and substitution on the cross, is God’s only possible answer to this awful question. Blessed be God, He is righteous, and my Justifier! Let a man place himself in honest truth before God as a guilty sinner, and then he will find in the gospel the only possible revelation of the righteousness of God in justifying him. Now the way God is righteous in justifying the sinner is “through the *redemption* that is in Christ Jesus.” The scripture does not say through the righteousness of Christ imputed to the sinner to restore him before God, just as if he had kept the law, and never failed to keep it. It is quite a different gospel to seek to reinstate man as a fallen child of the first Adam; and there is no mistake we are so liable to make as this.

Bearing in mind, then, that the righteousness of God is God’s whole purpose of salvation for guilty man, from first to last, and that purpose has been accomplished by Christ in redemption, let us then inquire, What is the righteousness of Christ? and then what is the redemption that He has wrought? The reader may not be aware that there is not exactly such an expression in scripture as the righteousness of Christ; 2 Peter 1:1 is the nearest to it. But there His Godhead is spoken of. We may say, however, the gospels present the only perfect, righteous Man that ever trod this earth: perfect and in absolute harmony with the mind and will of God, consistent with every relationship in which He stood. But that obedience must go up to the death of the cross. He must die, or remain alone. That one obedience must meet all the sinner’s need, in order that the many may be made righteous (Romans 5:18, 19).

He must be a spotless victim, without sin, to do this, as it is written, “For he hath made him to be sin for us, who knew no sin;

that we might be made the righteousness of God IN HIM (2 Cor. 5:21).

Thus “Christ is the end of the law for righteousness to every one that believeth” (Romans 10:4). Every type and shadow, every sacrifice, the utmost demand and curse of the law on the guilty (and that is what we surely are) has found its very end in Christ. God is glorified above the heavens, in absolute righteousness in justifying the guilty. Yes, God’s righteousness is exalted above the highest heavens, before the whole universe. Praise ye the Lord!

But is this Christ keeping the law, and that placed to man’s account to restore him, and make good his standing before God as a law keeper? Does righteousness come in this way by law? If so, there is no meaning in redemption. And it is remarkable, that wherever this different gospel is preached, which is not another gospel (*i.e. not in reality another gospel – see Galatians 1:7- Ed.*), redemption is not understood and seldom referred to.

What is redemption? Now, before reading another line, take a sheet of paper, and write down what you understand by redemption, especially if you have held that Christ’s keeping the law is one half of our salvation, and His atoning death the other half.

Let us take God’s own type for illustration: the redemption of Israel from Egypt. It would require quite a different story to illustrate the different gospel. Take just one point in Exodus 5. They are in bitter bondage as slaves; they have no straw, and they cannot make the count of bricks. They are in sore distress. Does Moses, as a figure of Christ, make up the count of bricks for them? Are bricks made by Moses imputed to them, as to make up the full legal count? There is no such thought in a single figure of the Old Testament, or a verse in the New. Redemption is not the amelioration or improvement of man as the slave of sin and Satan; but, as in Egypt, it is the bringing man out of the place of slavery altogether into an entirely new place and condition. And

this could only be by the blood of the Lamb. Is it not so whether we speak of the present redemption of our souls by His precious blood, or the still future redemption of our bodies at the resurrection? It is the bringing of that which is ransomed from one state to another. Redemption is not the improvement or making good the old man. When Israel had passed through the water, figure of death, they were dead to the law of brickmaking in Egypt. They passed out of that state altogether. Is not this the very secret of the believer's power for a holy, righteous life even here? Being dead to sin (Rom. 6:11), is he not to *reckon* this to be so? Is he not also as dead to law? "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that ye should bring forth fruit unto God" (Rom. 7:4.)

This is God's way. Man's way is just the opposite. He would say, 'If you are born of God now, you must be married to the law to bring forth fruit by keeping it; and where you fail, the law-keeping of Christ will be imputed to you to make up.' Can any soul have peace or deliverance in that way? Read the whole of this chapter before us (Rom. 7). Here is the very case: a man born again but still under law, trying to find some good in the flesh, in the utmost distress as we have all found: he cannot make his count of bricks. It is not a make weight or helper he needs. He finds there is not a bit of good in the flesh. As born of God he delights in the law of God; but, ah, that other law in his members! He needs, and *in* Christ he finds, full deliverance.

Well, you may say, I have, through the grace of God, believed the free forgiveness of sins, through the atoning death of Christ. Is there not something more? I do not seem satisfied. Well, it is blessed to hear and believe, that "Through this man is preached unto you the forgiveness of sins." And even as to this part of the gospel, it is well to know the sure witness God has given. Not only has Jesus been delivered for our offences, but God raised up Jesus our Lord from



the dead, and for this very purpose, in view of this which we so need: “And was raised again for our justification.” Believing this we are reckoned righteous. “Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ” (Rom. 4:24, 25; 5:1). Yes, we are justified from all our sins; accounted righteous through what Christ has done for us on the cross. But then Paul not only preached that (free forgiveness *through* Jesus), but he also said, “And *in Him* every one that believes is justified from all things,” etc. (Acts 13:39, literal translation). If we are believers, what have we not *in Christ*? Do you say, I want to be *sure* I have righteousness? “But of Him are ye **IN** Christ Jesus, who of God is made unto us wisdom and **RIGHTEOUSNESS**, and sanctification, and redemption” (1 Corinthians 1:30).

Do you want to be assured that there is no condemnation to you? “There is, therefore, now no condemnation to them which are *in Christ Jesus*” (Rom. 8:1).

Do you say, I want this old sinful nature to be improved, and made fit for heaven? Ah, there is no such thought in scripture. No, on the cross God having sent His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh” (Rom. 8:3, and 2 Cor. 5:21). No, the righteousness of God is seen condemning our sinful nature on the cross, as well as in Jesus bearing our sins; and thus, by the cross, He set aside for ever the old man with his deeds, and gives the believer a new place in Christ, the Second Man and Last Adam.

Oh, think what it is to be *in Christ*. This was the purpose of God before the foundation of the world, that we should be holy and without blame before Him in love; but all this “*in Him*.” (Read Ephesians 1:3-7.) And mark what God has given us *in Him*, according to His eternal purpose. No, it is not the lost man restored and made a good Jew under law. Mark these words: No, we do not know Christ after the flesh. It is not Moses making up the bricks

under law, but, “Therefore, if any man be IN Christ he is a new creature [creation]: old things are passed away; behold, all things are become new. And all things are of God,” etc. (2 Cor. 5:15-17).

What can the believer need or even desire more, except grace to walk worthy of this high calling *in* Christ Jesus. He is thus our righteousness, but not to make good the old man under law. It is what He is now, made unto us, as risen from the dead. As He is so are we (*see 1 John 4:17*), and all of God. Oh, what a difference is felt and enjoyed, when we come to the end of all hope of the flesh under law, and find all *in* Christ in resurrection! Not I, but Christ. Oh, God, our Father, bless these few remarks to the deliverance of many souls; and to Thy name be all praise!

*From “Incidents of Gospel Work” by Charles Stanley (1821-1890).*

### **CHRIST OUR LIFE**

*Colossians 3:4*

Since Christ is our life, it is that life – Christ – that we have to reveal as we pass through this scene. Indeed, we have no other. Hence St. Paul says, “I am crucified with Christ: nevertheless I live; *yet not I, but Christ liveth in me*” (Galatians 2:20). There are three stages plainly marked in Scripture: first, “Ye are dead” (*Colossians 3:3 KJV*) – this is God's estimate; secondly, “Likewise reckon ye also yourselves to be dead” (Romans 6:11), etc.; by faith we are to count ourselves dead, according to God's estimate; and thirdly, “Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body” (2 Corinthians 4:10). These bodies of ours – once the instruments and servants of sin – God in His grace has now taken up that they may become the medium for the display of Christ.

This, then, is the whole of our responsibility – to express Christ in all that we are and do – since He is our life. This involves the bearing about in the body the dying of Jesus, the

constant application of the cross – symbol of the power of death – to all that we are as natural men, that nothing of self in any way, nothing of mere nature, but only that which is of Christ, may be exhibited. Everyone – at least everyone who knows the evil and incurable character of the corruption of the flesh – understands that the flesh must not be permitted to have its way. If we are irritated – lose our temper – for example, we can all see that we have failed, and are ready to judge ourselves for it in the presence of God. But it is not everyone who perceives that mere nature has to be kept under the application of the cross,\* as well as these evil forms of the flesh. And yet, if it is only the life of Jesus that is to be manifested, it is patent that nothing of what I am must be seen, or the presentation of Christ would be confused and obscured. Surely we need greater watchfulness in this respect; for how often, in our leisure moments, in our intercourse even with saints, we display far more of our natural characteristics than of Christ. We meet and converse, and sometimes it will be that, while the intercourse is nothing but pleasure, when we examine it, in the light of such a responsibility as this, we have to confess that it was ourselves that were prominent, and not Christ. The geniality, humour, and wit did not savour of Him, but of ourselves; and thus we failed – failed in the one object for which we have been redeemed and brought to God.

It is true that to meet such a responsibility will need incessant watchfulness, and unwavering fidelity. This is what the apostle says, ALWAYS bearing about in the body the dying of Jesus. Our seasons of relaxation are our special times of danger. We so often forget that our loins – if the figure may for

---

*\*Note: We are not told to die to nature; for now, we live in a natural body (1 Corinthians 15:44). But what is natural needs to be kept under right control – Editor.*

a moment be changed – must always be girded, that having taken to ourselves the whole armour of God, and having done all, we have still to stand (*Ephesians 6:13, 14*). And at the same time we must learn to be unsparing in self-judgment. Too often we are like Saul who reserved the best of the flocks and herds, under the pretext that they were for the Lord’s service. No; nothing must be spared; but everything connected with me, as a natural man – all of self, flesh, and nature (we use the three terms that nothing may escape) – must be kept under the cross, in the place of death. Then, and then only, will Christ shine forth. It is to accomplish this end that God has to deal so severely oftentimes with us; for the earthen vessels must be broken, if the light within is to shine forth (*Judges 7:16-20; 2 Corinthians 4:6, 7*).

Where, does anyone inquire, is the power to meet this responsibility? It is only to be found in being occupied with Christ in glory. “We all, with unveiled face beholding the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord” (2 Corinthians 3:18). Being thus transformed, likeness to Christ will beam forth; we shall reflect the glory by which we are changed.

It is, therefore, not to be regarded as a mere figure of speech when we are told that we have been crucified with Christ; that we have put off the old man, and put on the new, etc. These things are solemn realities before God; and should be no less real to us – the foundation, indeed, of our place and blessing in Christ. We ourselves, then – all that we were by nature, as men in the flesh – are gone in the cross of Christ. Christ only remains; and He is our life; and He only is to be revealed through us in our walk and conversation. How inestimable the honour thus conferred upon us! And if we have any fellowship with God’s delight in Christ, how we shall praise Him in that He has made such as we the vehicles for the presentation of His Christ in this dark world!

*Taken from “Unsearchable Riches” by E. Dennett (1831-1914).*

## THE KINGDOM OF GOD AND OF HEAVEN

There are several different terms employed in the Scriptures in reference to the kingdom; we get, the kingdom of heaven; the kingdom of God; the kingdom of the Father; the kingdom of the Son of man; the kingdom of His dear Son; and the everlasting kingdom of our Lord and Saviour Jesus Christ. It is also called the age or world to come.

The kingdom of heaven, or of the heavens, points to the rule of the heavens owned on earth; it is only found in the gospel of Matthew. Both John the Baptist and the Lord spoke of it as *at hand*, not come. It commenced at the ascension of Christ, when the King, rejected from the earth, took His place in heaven.\* During the present interval it takes a secret form not perceived by nature. In Matthew 13 we get the mysteries of the kingdom of heaven, showing the character of things here during His rejection. All who profess to bow to His name are in the kingdom. But when He is manifested in power and glory, He will gather out of His kingdom, by the instrumentality of His angels, all things that offend, and them which do iniquity (Matt. 13:41), and establish it openly with rich and abundant blessing for a thousand years.

The kingdom of God has a wider bearing. John the Baptist being imprisoned, Jesus came preaching, and saying, "The time is fulfilled, and the kingdom of God is *at hand*," etc. (Mark 1:14, 15.) But He also said, "But if I cast out devils by the Spirit of God, then the kingdom of God *is come unto you*." (Matt. 12:28.) And again, "when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation" (margin, KJV, 'with outward show')

\* It is thought by some that it, in a certain sense, began during the close of the Lord's ministry on earth, when the kingdom in power being formally rejected by the people, the Son of man went forth sowing good seed.

“neither shall they say, Lo, here! or, lo there! for, behold, the kingdom of God is **within you**” (margin, KJV, and Darby Trans., ‘**among you**’) (Luke 17:20, 21).

The new birth is necessary both to **see** and **enter** the kingdom of God (John 3:3, 5). All who received Christ by faith were born of God, and so also now (1 John 5:1), and are in the kingdom of God. In another aspect, however, it embraces all who **profess** the name of Christ: this is what it is outwardly, as seen by men (Luke 13:18-21); the rule or authority of God owned or bowed to. It has **a moral significance**, as Romans 14:17, “The kingdom of God is not meat and drink; but righteousness, and peace, and joy **in the Holy Ghost**.” It was connected with the presence of Christ when on earth, but with the presence of the Holy Ghost after He had left this world.

The kingdom of God is likened, in Luke 13:18-21, to similar things as the kingdom of heaven in Matthew 13, and includes the same period, though possibly commencing earlier. Although that which is said of the kingdom of heaven is also said of the kingdom of God, that which is spoken of the latter in many passages could not be said of the former. At the close of the thousand years’ reign of Christ, He having given up the kingdom to the Father, God is all in all.

The kingdom of the Father designates the heavenly sphere of the kingdom when displayed. The righteous shall shine forth as **the sun** in the kingdom of their Father (Matt. 13:43); the sun shines in the heavens.

The kingdom of the Son of man refers to the earthly sphere of the millennial kingdom; the Son of man ruling from the river to the ends of the earth (Psalm 72:8; Matt. 13:41.)

The kingdom of His dear Son (or ‘the Son of His love’ – Colossians 1:13) is where the Christian is already brought. Delivered from the power of darkness, he is translated into His kingdom – no longer led captive by Satan in the darkness of nature,

but under the rule of the Lord.

The everlasting kingdom of our Lord and Saviour Jesus Christ (2 Peter 1:11) points out the continuance of the kingdom of Christ till the end of all things, in contrast with the overturning of all earthly kingdoms and powers.

In Luke 9:27 the Lord said to His disciples, "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." This was fulfilled on the mount of transfiguration, when Moses and Elias, types of the raised and changed saints, ***appeared in glory***, talking with Jesus, the Jewish disciples being on the mountain beholding them. It is a sample of the kingdom in display, when the heavenly saints shall appear with Christ in glory, and Israel shall be at the head of the nations on the earth.

*Extracted from "The Coming and Reign of our Lord Jesus Christ," by Edward H. Chater (1845-1915).*

## WALLS

A WALL is something erected to act as a barrier, and is one of the figures used in Scripture to indicate that which protects what is of value. In Isaiah 60, the walls are called Salvation, and God uses them to protect His people. In eternity, no wall is needed; in the new heavens and the new earth there is no suggestion of a wall, for evil is eternally without; but as long as evil is existent, walls will be essential.

These walls are salvation, and they are greatly needed by us all. If we think of what is adverse, there is ***spiritual wickedness*** in high places, the universal lords of this darkness, set against what is of God. Little as we may know of it, there is a mighty system with its various agencies calculated to hold God's people in bondage. There is also ***what is earthly*** – not evil in itself, but so appealing to men; and there is ***the flesh*** in

every one of us, which responds to what is evil and has to be judged. Under such conditions as exist to-day, it is a monument of divine grace and power that there should be on earth those who are preserved for God.

### A WALL OF WATER.

In Exodus 14 we are told that the waters of the Red Sea were a wall to Israel on the right hand and on the left. As they went through those waters, God making a way for them, they constituted a wall which afforded them the protection they so greatly needed, and effectively saved them from Pharaoh, who was pressing on them with all his hosts. Behind them lay Egypt, a land of slavery, of blood, of death, of darkness – a land under the judgment of God, as expressed in the hail; a land where no Egyptian could hold his family intact. This wall of water was what God used to save His people; for that which was protection to Israel was destruction to Pharaoh.

It means to us that the acceptance of the death of Christ, the great barrier between us and the world, effectively saves us from it. The world around us is called “this present evil world,” (*Galatians 1:4*), and never was it more evil! Never was it more truly the house of bondage to those in it, slaves to its pleasures, its dress or its open evil – for men are slaves to this world system! It is a realm of moral death, of uncleanness and of darkness – under the influence of the rulers of “this darkness” (*Ephesians 6:12*). What will save us? This wall of water! It is the acceptance of the death of Jesus, as creating a wall between us and the world.

Scripture says that Noah was saved through water; thus in baptism we are saved by water – we are saved by Christ, but we are saved from the world by water, that is, by the acceptance of the death of Christ as creating a wall between us and the world; 1 Peter 3: 21, 22. There is not a believer,



however difficult his path, who would not be saved from the whole power of the world if he were true to the death of Jesus.

The apostle. Paul says that Christ “gave Himself for our sins, that He might deliver us from this present evil world, according to the will of God and our Father.” May the Lord help us all to walk through the world with this wall on both sides! It says that it was a wall to them ***on the right hand and on the left***. The right hand in Scripture generally conveys the thought of power, but here we have also the left hand; so that we are preserved in power in every way – a power that acts completely as a barrier between us and the world.

#### A WALL OF FIRE.

In Zechariah 2:5 God spoke of being a wall of fire round about Jerusalem. He indicated that Jerusalem was to prosper and extend its borders as a city without walls, so that it would be apparently unprotected, with no walls to keep out the invader; but God then said: “I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.” The thought represented by Jerusalem is the assembly [*or church*], as it is in the mind of God. Many have been recovered from the religious world, to return to God’s thoughts about the assembly; to hold that ground for Him. In some measure we can thank God for this increase of what is of Himself in many places;\* yet, to the natural eye, how unprotected such are! There is no wall evident: anyone

---

*\*It must be humbly acknowledged that since this was written there has been sad departure, division, scattering and diminution among those who claimed to gather simply to the Lord’s Name on New Testament lines. Nevertheless, it is suggested that the Lord’s help and protection are still available to those who in true humility seek to adhere to the truth in difficult days – Editor.*

would appear to be able to break through. In Nehemiah's day it was said that if even a fox were to go up on the wall, it would fall down. Outwardly the position appears weak indeed; yet, in the happy circumstances spoken of in Zechariah, God said : "I ... will be ... a wall of fire round about." That fire will not hurt us if we are in accord with it; it will protect us from every adverse influence.

When Elijah was about to be taken to heaven, there appeared horses and a chariot of fire. He had had experience with fire himself and therefore he was not afraid to be associated with the chariot; for the fire would not hurt him, because he had walked in constant self-judgment.

God has put round His people, as recovered to the truth, a wall of fire. He, Himself is such, and none can break through – for who can break through a wall of fire? If those in Jerusalem are in keeping with it, they will be protected by it. But if we bring into the midst of God's people what is unholy, that fire will burn within as well as without. Thus Ananias and Sapphira attempted to bring in something that was contrary, ignoring the wall of fire, and they were consumed.

We can be quiet with regard to the general position today in the world; God is not going to allow His assembly to be destroyed – the gates of hell shall *not* prevail against it" (*Matthew 16:18*). The recovery to the truth of the assembly, and the saints living here on earth in relation to it, demand and secure a wall of fire round about, and this gives us great confidence.

### A WALL OF JASPER.

The wall of the holy city in Revelation 21, is said to be great and high. It is measured by the angel with the golden reed, and found to be perfect. It has twelve foundations, so

perfectly does it stand, and these foundations have on them the names of the twelve apostles of the Lamb; it is also garnished with all manner of precious stones. Then it says that the building of the wall is of jasper. It is more than two hundred feet high, and all of crystal-like jasper: for jasper, as referred to in Scripture, is transparent, and as clear as crystal. Everything within that wall is beyond the reach of evil. God and the Lamb are the temple of the city; the throne of God and of the Lamb is in it, and there is also there the tree of life; the river of the water of life, as clear as crystal; the transparent golden street and the glory of God. Everything that is divinely precious, formed by the Spirit of God in the assembly, is there – all protected by this wall of jasper. None can scale it; nothing that defiles enters; the gates admit all that is of God, but the wall keeps out all evil.

If that is to be true then, it is to be spiritually true now. Think of God's gracious work in His people now: what will protect them? Transparency in everything is the divine way of excluding evil. The heart-breaking sorrows which have to be faced at times often arise from something *hidden*. Let us beware of the first steps in any direction in regard of matters which we want to hide; such action will expose us to the enemy: we shall lose our wall! If in our businesses, our occupations, our relationships, our reading matter, our habits, there is anything we want to hide, we are thereby exposed to the power of evil: we have lost the wall of jasper; but if that wall is maintained, we are protected from the devil and all his hosts. Let our commercial activities, our relationships, our habits and our ways be transparent! Such a wall will protect one individual, or a local gathering, or the whole assembly of God; it will protect the heavenly city for a thousand years.

We all need these walls, and shall need them to the end.

The death of Christ as separating us from the world; the holiness of God as fire separating us from every adverse element; the wall of jasper, great and high, which will exclude evil for a thousand years, are sufficient to keep us protected for God and for Christ individually and collectively. May it be ours to have the protection of these walls until the Lord comes!

*By W.J. House; reproduced from "Words of Truth," January 1950.*

## **THE GOD OF MEASURE**

GOD has chosen to reveal Himself in various and wondrous ways, if by any means His creatures may discover who and what He is in all the wonders of His infinite being. One of those means of revealing Himself is by His great names and titles. Many of these are well-known to the Bible reader, but some are not so familiar. One of these lesser known titles is not shown in the KJV, but appears in 2 Corinthians 10:13 (JND). It is "The God of Measure."

In many places in Scripture, this aspect of God's character is borne out. He is not an arbitrary God, doing things simply because He is almighty and sovereign. Behind His glorious works there are the eternal counsels (Isaiah 46:10). Behind His mighty fiat there is the divine will, and behind all His dealings with humanity is His wondrous love. So that not only in the realms of angels, of suns and stars, of nations, or armies of heaven and of earth, but also in the lives of individuals, the God of Measure is especially at work.

### **He measures the tests of life (1 Corinthians 10:13).**

"God will not suffer you to be tempted above that ye are able to bear." Testing is the common lot of all. We cannot escape it, but we can survive it. God has promised that every test will not exceed the measure of our ability to bear it. Even

when it seems our limit has been reached and the “last straw” long ago covered up by more, the God of Measure has given us the assurance that, sore though it may be, it will not exceed His measure of our ability to bear it.

**He measures the trivia of life (Luke 12:7).**

“The very hairs of your head are all numbered.” Now what possible significance to the Sovereign of the skies, the Lord of worlds, is the number of the hairs on our head? Not “counted,” please note, but numbered! Every printer knows the difference between counting and numbering. To count 500 sheets of paper establishes how many there are. To number 500 sheets, each one has its own number. The lesson is clear that if God has numbered each hair of our heads, then we can be assured that there is not a detail of the body and its pains, the soul and its feelings, the spirit and its aspirations, that is unnoticed and unmeasured by Him. What a comfort to those who bear heavy burdens for many years. He knows.

**He measures the tears of life (Psalm 56:8b).**

“Put Thou my tears into Thy bottle; are they not in Thy book?” David knew about weeping. He had tears of sorrow in bereavement, tears of grief in his family; he had tears of remorse for his sin, tears of distress by his enemies. He wept tears in the home, tears in the wilderness, tears in the cave, tears in public, and tears in the secret place. Now in one of his nine “Golden” psalms, he reminds us that not one tear has fallen to the ground nor stained his pillow unnoticed by God. Not only does He notice our tears, and *that* we have wept; He records them in the Book of Tears, *why* we have wept. And by the Divine Alchemy He has gathered up the tears of the saints and deposited them in Heaven’s museum in the Bottle of Tears. There they will glisten in glory to the everlasting praise of the God of all comfort and in eternal remembrance of the One who wept for sinners and for sorrow.

### **He measures the travellings of life (Psalm 56:8a).**

“Thou tellest [countest] my wanderings.” When loved ones are away with many miles between, we count the days until they return. How ponderous do the hours of waiting seem for loved ones to come home. So with God our Father. When we wander from His fellowship, such is His loving heart, He yearns for our return. “All day long” He has waited for Israel. The prodigal’s father pictures the waiting, longing heart of God looking for the wandering one. Amazing grace indeed it is that God counts the days of our wanderings until we return to His heart at last.

But there are things of God that *know no measure*. When it comes to His love, it passeth knowledge in every dimension of breadth and length and depth and height. The “riches of His grace” are “manifold,” “abundant” and “multiplied.” As for His blessings, He has “blessed us with all spiritual blessings in heavenly places in Christ.”

If we desire to enter into the Divine Measuring Chamber by prayer and ask for the good things of God in the Counting House of His Treasures, we can rejoice that the God of Measure is “able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us” (Ephesians 3:20). *J. Boyd Nicholson; reproduced from “Counsel,” January – February 1994.*

### **Fragment**

“Be strong in the Lord” (Eph. 6:10). Here is the place of strength – strength found only in Him. Whatever instrumentality He may be pleased to use, there is no object of faith but the Lord Himself. *J.N. Darby (1800-82)*

*The following two articles were written in response to inquiries from readers but are included here in case they should be of interest to others.*

## THE CHURCH AND ISRAEL

This brief paper is being prepared in response to an inquiry, to which I can only reply to the extent of my understanding of the relevant Scriptures, acknowledging that “if anyone think he knows anything, he knows nothing yet as he ought to know it” (1 Corinthians 8:2); and “we see now through a dim window obscurely” (1 Cor. 13:12).

I do not see from Scripture that God is now simultaneously forming the church and renewing His relationship with Israel. “Lo-Ammi” (“not My people” – Hosea 1:9; Romans 9:25, 26) is still, I am sure, written over them, although the day is coming (perhaps very soon) when they shall be “Sons of the living God.” I cannot think, however, that God is concurrently sending out two distinct gospels. “The gospel of the kingdom” (Mark 1:14, 15) – concerning the establishment of God’s long-promised kingdom on earth – was preached to the Jews, firstly by John the Baptist but then taken up by Christ Himself; but He, the One in whom that kingdom was presented, was rejected and following His death, burial and resurrection, the gospel of God’s grace (Acts 20:24) – His “glad tidings ... concerning His Son ... Jesus Christ our Lord” (Romans 1:1-4) – began to be preached to all, and those who obey it in faith are brought into the assembly, the church of God and bride of Christ, whether they be Jew or Gentile. The gospel of the kingdom will again be preached, to all nations, after the rapture (or catching up – 1 Thessalonians 4:17) of the church; see Matthew 24:14 and Revelation 14:6.

It may well be, however, that the stage is, as it were, being now set for the resumption of God’s dealings with Israel. In 1948 a new State of Israel was established, and some Jews have returned there but the nation is still in unbelief as far as their Messiah is

concerned. The time when the Spirit of God will sovereignly act upon the “dry bones” of the house of Israel in revival (see Ezekiel 37:1-10) has not yet come. As yet they are “a nation scattered and ravaged,” “of continual waiting and treading down” (Isaiah 18:1, 2) and this will continue “until the times of the nations be fulfilled” (Luke 21:24). In the meantime, “blindness in part is happened to Israel, until the fulness of the nations be come in” (Romans 11:25).

If I am asked how to view the holocaust of the Second World War, when so many Jews suffered and died, I would put it in this context – the nation still undergoing judgments following its rejection of Christ and of the gospel preached to it before it was widened to the Gentiles. We should surely not on this account allow us to be indifferent or callous towards such sufferings but we have to respect the governmental dealings of the God who ‘moves behind the scenes and moves all the scenes that He is behind.’ It is very sobering to think that the great tribulation (Matthew 24:21) – “the time of Jacob’s trouble” (Jeremiah 30:7) – has yet to come. This cannot happen until “the abomination of desolation” has been placed in a holy place (Matthew 24:15). (This presumably will be the rebuilt temple at Jerusalem – that is, the one that the Jews will rebuild while in unbelief; the new temple described in Ezekiel 40 and onwards will, of course, be built by Christ after His return [Zechariah 6:12].) Perhaps the holocaust was part of “the beginning of throes” (Matthew 24:12), but the Jews have, of course, suffered many times in different countries during the time of their dispersal. Possibly what is going on now in and around Gaza may also be included in the beginning of throes. Moreover, coming events do cast their shadows before them; perhaps what is happening now will lead eventually to the day when “all the nations of the earth shall be assembled together against [Jerusalem]” (Zechariah 12:3). But Daniel’s seventieth week (Daniel 9:27) cannot begin until the



church has been raptured and that which restrains is taken away (2 Thessalonians 2:6, 7).

Some maintain that Israel should have a special place in our prayers and evangelical work in the present day. They certainly have a special place in God's plans *for the earth*, as many Scriptures testify, going right back to Abraham's time; see, for example, Psalm 105:8-11. These promises will no doubt be fulfilled; but what God is *now* doing is to call out from the world by the gospel of His grace a people whose destiny and place is heaven, and this includes Jew and Gentile alike; see, for example, 1 Corinthians 1:24, Philippians 3:20 and Hebrews 3:1. Some interpret Romans 1:16 ("... to Jew first and to Greek") as meaning that the Jews should have priority in evangelical work, but I take it that this was meant in *time sequence*: the Lord directed that the gospel should be preached "in Jerusalem and in all Judaea and Samaria, and to the end of the earth" (Acts 1:8). This is indeed what happened. Paul, addressing Jews, said "It was necessary that the word of God should be first spoken to you; but, since ye thrust it from you, and judge yourselves unworthy of eternal life, lo, we turn to the nations" (Acts 13:46). It is, I think, clear that Jew and Gentile are now both on the same footing; the same gospel is preached to both, and on believing it both are brought into the same church with a heavenly hope. Perhaps, however, the moment is close when all believers of the present period – together, I think, with the people of faith from previous periods – will hear the assembling shout (1 Thessalonians 4:17) and be caught up to meet the Lord in the air, to be for ever with and like Him, and God will resume His plans for His earthly people, albeit at first through a time of great tribulation. It does appear, however, that it will be from a minority that the new Israel will be formed; see, for example, Zechariah 13:8, 9. "The many" will, alas, have been deceived by the Antichrist (Daniel 9:27).

Let us be assured, however, that God makes everything serve His purposes (Psalm 76:10), His chief purpose being the exaltation of His Son; see Ephesians 1:9, 10. Surely as we consider the ways of God we are moved to worship, like the apostle Paul: “O depth of riches both of the wisdom and knowledge of God! How unsearchable His judgments, and untraceable His ways! For who has known the mind of the Lord, or who has been His counsellor? Or who has first given to Him, and it shall be rendered to Him? For of Him, and through Him, and for Him are all things: to Him be glory for ever. Amen” (Romans 11:33-36).

G.S.B. 3<sup>rd</sup> February, 2024.

## THE SEVENTIETH WEEK OF DANIEL

(see Daniel 9:27)

*The following article was prepared in response to a desire expressed for a time-line of expected future events. Ideally, a diagram showing a horizontal line would answer the request but space and the writer's technical limitations do not permit this. The exact sequence of some of the events may be difficult to determine but it is hoped that the following is a fair summary of what is yet to happen on this earth.*

The rapture (catching-up) of the saints may take place at any time. Before this the Antichrist cannot be **revealed** – 1 Thessalonians 4:17 and 2 Thessalonians 2:3, 6.

The prince (head of the revived Roman Empire) – perhaps through his agent (the Antichrist, *alias* false prophet) – confirms a (not **the**) covenant with **the** many (not all) Jews (those that are apostate) for ‘one week’ of years (i.e. seven years); this protects them against “the overflowing scourge” (no doubt a reference to the king of the

north – i.e. the territory just to the north of Israel) – Daniel 9:27 and Isaiah 28:15.

Then follows the full-blown apostasy (already developing in our own time), perhaps accompanied initially by a time of comparative stability – 2 Thess. 2:3; 1 Thess. 5:3.

During this apostasy, the Babylonish religio-commercial body (including the carcass of professing Christendom) is for a while allied with the now diabolical political system (the “woman” rides the beast); but the beast will eventually destroy her – Revelation 17.

A war in heaven and the “great dragon,” “the ancient serpent, he who is called Devil and Satan” is cast down to the earth and persecutes the Jews, from whom Christ was born – Revelation 12.

The *rise* of the two beasts, the political (head of the revived Roman Empire) and the religious (antichrist); the first is stated to have a career of 42 months, so this is half-way through the 70<sup>th</sup> week. It seems that the second beast *rises* shortly after the first (he may have been *active* before) – Rev. 13.

At this point the [first?] beast breaks his covenant with the Jews, allowing the king of the north (the “desolater”) to invade Israel – Isa. 10 and 28; Dan. 9:27.

At about the same time “the abomination of desolation” is put in a holy place, probably by the Assyrian (king of the north) as his type (Antiochus Epiphanes) did circa 167 B.C. This is the sign for the Jews to flee from Jerusalem and marks the commencement of the great tribulation” – Jeremiah 30:7; Daniel 12:1; Matthew 24:15, 16; Mark 13:14; Revelation 12:13, 14.

From this point there are three-and-a-half years to elapse to the appearing of Christ – Daniel 7:25 and 12:7; Revelation 12:14.

Following the marriage of the Lamb in heaven, the Lord Himself emerges from heaven in power and great glory, the armies of heaven following Him – Matthew 24:27-30; Jude 14; Revelation 19:11-16.

The Wicked One, or lawless one (the Antichrist), will sit himself down in the temple of God, claiming to be God, but he will be consumed by the breath of Christ's mouth at His coming – 2 Thessalonians 2:4-8.

All the nations are eventually assembled against Jerusalem but the Jews are relieved by the descent of Christ to the Mount of Olives, which splits in two, allowing a way of escape for them – Zechariah 14:2-5.

The Lord fights against those nations and the Battle of Armageddon takes place; perhaps this marks the end of the seventieth week? – Zechariah 12:2-5 and 14:3-5; Revelation 16:16.

Christ will deliver the remnant of the Jews from the king of the north (the Assyrian), who comes to a miserable end – Micah 5:5, 6; Daniel 11:45; Joel 2:20.

The beast and the false prophet (the two beasts of Revelation 13) are taken and cast (not into hell but) into the lake of fire; soon after, Satan is taken and cast into “the bottomless pit,” or “the abyss,” where he is kept until the 1,000 years are completed – Revelation 19:20 and 20:1-3.

The Jews are themselves involved in the execution of God's judgment on the surrounding nations – Isaiah 41:14-16; Micah 5:8, 9; Zechariah 12:6.

The process of dealing with wickedness and establishing the kingdom of God on the earth then takes place, covering different periods of time – Daniel 8:14 and 12:11, 12.

The Lord will call for the return of the ‘lost’ (non-Jewish) tribes of Israel and the remainder of the Jews who are still dispersed; these are restored to their land but subject to sifting – Isaiah 11:11-16 and 66:20; Jeremiah 31:7-9; Ezekiel 20:34-38.

The Lord will hold an assize on earth, judging the living nations – Matthew 25:31-46.

When Israel are restored to their land and dwelling in safety, the rulers of “the uttermost north” (not the king of the north but “Rosh, Meshec and Tubal”) think to descend upon them, gathering other adherents as they go, but their army is defeated on the mountains of Israel – Ezekiel 38 and 39; see ch. 28:25, 26 for what “dwelling in safety” means, also Jeremiah 23:6.

It seems that Jerusalem will be lifted up even physically: living water will flow out of her in both directions – Ezekiel 47:1-12; Joel 3:18; Zechariah 14:8.

Christ will oversee the building of a new temple (Zechariah 6:12, 13).

Certainly Israel will become the head of the nations politically and Jerusalem the centre of worship, all under the kingship of Christ – Isaiah 2:1-5; 14:2; 32:1 and 55:4; Jeremiah 31; Micah 4:1-8; Zechariah 14:12-21.

And “the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea” (Habakkuk 2:14).

BUT let us always remember that as of the church we are called to higher things than these, even to be with and like God’s well-beloved Son in the Father’s house (John 14:2, 3; Ephesians 2:4-7).

I agree with others that it is the character of true prophecy that its full interpretation cannot be known until the circumstances come

about to which the prophecy relates, but clearly what is presented in the Scriptures is given to us so that we may have some enlightenment as to what is coming. Surely this should help us in our judgment of the trends we see around us today.

*G.S.B. 06.01.24.*

## **POETIC PAGES**

### **Lead on, O Lamb of God**

Lead on, O Lamb of God!  
Wherever Thou dost go;  
In garments white Thy saints unite  
To follow Thee below.

Send forth Thy light and truth  
To guide by night and day,  
For wily is the foe that lurks  
Across the heav'nly way.

O keep our vision clear,  
Our eye alone on Thee,  
That "life of Jesus" might appear  
In those Thou hast set free.

Blest knowledge of our God,  
Sweet odour of His grace,  
Through life and death made manifest,  
Shed forth in every place.

Thou art the Christ and Lord!  
Faithful the just decree  
That they who suffer now shall reign  
When all men bow to Thee.

So help us to endure –  
To follow steadfastly!  
The day of glory will display  
That we are one with Thee.

*Mrs. Irene M. Cowell; reproduced from "Words of Truth," July 1947.*

### Sympathy

The burdens of the course seem heavy;  
The pilgrim by the journey tried.  
The sorrows of the saints are many  
In this sad place where Jesus died.

He once was here, a Man of Sorrows,  
With not a place to lay His head;  
A bearer of men's griefs and burdens,  
In love was numbered with the dead.

From death the Father's glory raised Him,  
His place now heav'n o'er all supreme,  
But sympathies Divine are changeless,  
And every sorrow His has been.

As Priest the heavy heart He's helping,  
His voice with peace the bosom fills;  
His touch soothes more than balm of Gilead,  
His grace the wounded spirit heals.

\* \* \* \* \*

Thy tender love, O Lord, is wondrous,  
Thy shepherd heart with feelings filled  
Brings comfort greater than the sorrow,  
By Thee the storm, in peace, is filled.

*F.D. Waterfall (1908-97)*

## **NOTE**

The Editor trusts that the selection and composition of material for this magazine has been undertaken with the Lord's guidance and that the contents are of moral and spiritual value and appropriate to present needs. The only infallible statement of truth, however, is found in the Holy Bible and the reader is, therefore, urged to follow the practice of the Bereans, who "received the word with all readiness of mind, and searched the Scriptures daily, whether these things were so" (Acts 17:11). The Editor is always happy to receive comments and inquiries, and to consider suggested articles for inclusion in future issues.