

A WORD IN ITS SEASON

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CONTENTS

The Sermon on The Mount

Page 1

“Thou Gavest Them Me”

Page 16

The Moment The Pressure Began The Relief Began

Harold C Anstey

Page 31

THE SERMON ON THE MOUNT

Matthew 5: 1-26

AEM I think this chapter is a very special portion of Scripture. It is known as the sermon on the mount, although not referred to as that in Scripture. They are the words of the Lord Jesus Himself. We spoke last week as to those that the Lord was calling to Himself. We spoke in particular as to the preaching of repentance that the Lord had. Mr Darby says of verse 23 of chapter 4 that it encapsulates the whole of the Lord's public ministry, Synopsis vol 3 p39. That is what He did for three and a half years. Clearly, He was given a lot more in the sight of the Father as to His eternal work, but physically on the earth His gospel was this, a gospel of repentance. It continued what John had set on, to that extent. His preaching in verse 17 of chapter 4 was, "Repent, for the kingdom of the heavens has drawn nigh". He was gathering in those who would have part in what we had an impression of this morning, the formation of the assembly. These men that He called were to be part of that.

Here, He goes up into the mountain and sits with the disciples and speaks to them of the required behaviours of those who find their part in this kingdom. It is quite challenging to keep the thought of an earthly kingdom and the kingdom of the heavens side by side as we look at this. There was clearly to be a kingdom on the earth in a coming day after the saints of this dispensation have gone; there is a remnant that is to be persecuted, but there is to be a kingdom on the earth which will be centred on Israel. These features were to be found there. This is the kingdom of the heavens. Others have said that the result of Jews behaving like this even in a day to come will be that they will gradually look towards the heavens from whence came the King. They will stop looking exclusively at the earth around them, which is quite attractive. I wondered if it would help us, rather than get confused between the earthly application and the heavenly application, if we focused on the heavenly application. There are features here that are to be seen in those who acknowledge the Lord as King now, and who take up their part in the assembly. These are features to be expected and they are very attractive; not particularly to the earth, but they are attractive to Christ.

RMcK I think that is important. These features are not ones that are regarded well in the world. We saw earlier in the book as to the devil coming and tempting the Lord Himself, chap 4: 1. His aim would be that

these features are disregarded and they are treated with contempt by men. The preciousness of it is that these features are to mark those that are in the kingdom of the heavens. Would it be right to say that all of these features that the Lord speaks of, are applicable to those who are part of that kingdom? He says specifically in both verse 3 and verse 10, "*theirs* is the kingdom of the heavens". All of these features would mark the saints, and subjects of that kingdom.

AEM Yes, I think so. We know what it is to be in the pathway of the testimony and not show these features. We do not lose the blessing of salvation; we should be clear about that. We do not have that blessing one day and not the next, although you may lose the enjoyment of it. When it says, "*theirs* is the kingdom of the heavens" I think that is that they experience the joy of it and the fulness of knowing what it is to operate in an area ruled over by a King who is in heaven. Here, He has drawn nigh and is speaking to these men saying that the centre is in Me. I think the exercise as to this gospel has been that the centre is Christ; we see that here. There was only One Man in whom these things were seen perfectly.

DJMcK This was teaching as to the disciples. The contrast is drawn at the end of the last chapter with the crowds: "great crowds followed him from Galilee, and Decapolis, and Jerusalem" (Matt 4: 25), that area where the Lord had been preaching His gospel of repentance. Here there is a contrast on the mountain with His disciples, where this teaching comes out.

AEM I think so; it is an important matter that you raise. I wonder if there is a touch of revelation about the whole of this. I noticed in verse 16 the Lord says, "glorify your Father who is in the heavens". That message was not fully revealed until the Lord was risen when He says, "my Father and your Father", John 20: 17. This is long before that; it is right at the beginning of His public service. In this elevated area I wonder if all of these things have a touch of revelation about them as to the kingdom.

DJMcK I think that is good. We often read these chapters in the context of what we know of what the rest of the gospel says. If you think of this chronologically this is something very fresh and new for the disciples. It is revelation, but also immense privilege. The gospel of repentance was very important; people who came in were to be made subject to the King, but this is something that is very privileged for the disciples.

AEM I think so; those who were close to Christ. As we often say about disciples, they come under His discipline. I think you made reference in thanksgiving this morning to the Lord being “head over all things to the assembly”, Eph 1: 22. It is where everything is drawn from and He takes His own to Himself. As I understand it the chapter is split into two, firstly the behaviours and requirements as to how we are; and then the second half shows how the law is not superseded by this teaching, they go together.

ARH We were impressed last week when they “immediately followed him”, Matt 4: 20. This is a revelation to those who had started following the Lord, rather than just hearing the gospel.

AEM That is good. The gospel was one of repentance. You get the sense here that He was speaking to repentant persons. He was revealing things to them, and saying the blessing is going to be theirs. This is how we come into it. We need to want to take on these features.

WBMCK There is the quickening of the Lord in that, these things being opened up to those who are already following the Lord. It is not something that they have to do as a qualification. It is not that He would tell them to show some of these features, so that then they can follow Him once they are qualified for that; that is not the way that it works.

AEM No, they were spiritually intelligent, sensitive as to that. If we were speaking of our dispensation we would say such had the Spirit. In the dispensation of which we are speaking they did not have the Spirit because He had not come. They had a sensitivity where the Lord was able to impart these things. I suppose it was rooted in their love for Him.

WBMCK When it was being read, I was tested with this list of features. Although following the Lord is the first point, having a desire to be with Him and follow Him, these things are opened up to us and we prove the grace that allows these features to come out.

AEM I think so; we have to put ourselves in the way of being like this. I have been privileged my whole life to be in the area where the things of God are spoken of and valued. I remember when we were married some of my work colleagues came to the meeting and they said they enjoyed the singing, because people sang as though they meant it, which was interesting in itself. They had no idea about what was said. The thought of Christ and the assembly meant absolutely nothing to them; they did not have the first clue. It made me think how I have spent my whole life where something so valuable had been revealed to me.

Here is the Lord saying to these men, 'The kingdom of the heaven can be yours': this is how behaviour should be there.

ARH Initially they listened to His call, "Come after me", Matt 4: 19. There is the privilege of this position. We are talking about the steps that led individuals to come to this position where they can receive from the Lord. Things need to happen before that. Repentance is one thing that the Lord preached, but then He has called us.

RMck The scripture is very clear that His disciples came to Him. They did not just happen to be there. They came to Him.

AEM It was either as having left all or, as it says here, "having left the ship and their father", Matt 4: 22. We commented last week that they left their work and they left their family, all their connections, and they followed Him. If we apply it to our own circumstances that is a big move. It must mean that Christ is more valuable, He means more to me, than everything else in my life.

DAB They went up the mountain first. I was thinking that great crowds had followed Him before and perhaps they were carried along by popularity, but, up the mountain, our destination is Christ. It requires effort to climb the mountain; they go up the mountain and come to Him. If we want to get to that we need to get to Him, up the mountain.

AEM It is interesting what you refer to. We spoke last week about the crowd that were healed. Reference was made to the fact that *all* were healed: He healed them; no one was left out. If we receive a touch of grace from Christ it does not necessarily mean that we are quite ready to receive revelation; we have to get apart from the scene here. That means going to where He is. The kingdom of the heavens had drawn nigh, in a Person.

DAB It is wonderful that He sat down. He was moving in service, preaching to all those people, but He came and sat down in complacency and His disciples came to Him. I was thinking of Mary sitting at His feet, Luke 10: 39. He is able to teach those who draw near to Him and find Him at rest.

AEM This is what the Lord wanted. He was not just teaching to impart information. In His affections and compassions for them and His desires for His Father, this is what He wanted for them. It is what He wants for us, to be in touch with Him in the heavens, not attached to the earth.

WBMck One of the thoughts we had last week was about the crowds that came to Him for their benefit; to receive a touch, to be healed. I suppose Christ would come in and help them in their circumstances. The kingdom of the heavens was brought nigh in Him. That is for our own benefit, but then are we attracted to Him? That is a test, as to why we are following; it is not just that we have received such grace.

AEM They would have been made better, but they were to be for Him. Lazarus was brought forth from the tomb, although he would still have died again as to this earth, John 11: 44. What the Lord was starting to speak about was another kingdom. Even though Israel are given an area on the earth for their blessing, in a future day, "They shall look on him whom they pierced" (John 19: 37) and start to see the King of the heavens.

EGMcK It is attractive as you read this list of features how every one of them is found perfectly, in quietness. I was thinking how He could say to them, "Altogether that which I also say to you", John 8: 25. They came to the Person; everything was found in Him.

AEM That is good; do you think it links with what we have been reading about Paul in his letter to the Thessalonians, where he was able to say to them, "ye know what we were among you", 1 Thess 1: 5? He was not boasting in himself, but he was saying he and those with him were among them as the Master had been. Here, the Lord is saying that they really needed to take their cue from Him. If you are following Him, what are you seeing? We are not to follow the Lord Jesus and then behave in an inconsistent way.

JES Help us as to how we do that practically.

AEM The Lord gives them specific examples here. It is not about having a tick list.

JES I was thinking that; these features do not come to us naturally. In our lives they are not valued by the world. Would it be attraction and a focus on Him, and the gift of the Spirit, that would help us to manifest these features as we are here? If we are attracted to Him and our eyes are on Him, we want to do things that please Him.

AEM That is good. To get to that point, I just wanted to ask you the same question you asked me; how do we get to that point where we want to do things that are pleasing to Him? We can remember what He has done for us, that is one thing. I think even that of itself is not

enough. It needs to be a living following. It is obedience to the One who now lives. If you think of the things that these fishermen left, they were not wrong things. They had families and they had work: that was not wrong, and no one is saying that is wrong. We have to fulfil righteousness. Is the Lord really more important to me all the time than my work or my family? Is He really? It is a bit of a tough one.

JES It is a tough test; it is not something that we do, and tick off the list, and move on. It is something that we have to work on.

AEM If the kingdom of the heavens is to be mine, and I am to enjoy it I have to do these things; I have to become poor in spirit. The flesh in me is not naturally desirous of being poor in spirit. I have to somehow become poor in spirit.

DAB I would like to ask why it is recorded that “he opened his mouth”.

AEM I do not know that I have a definitive answer. It is very attractive; it is also a very personal thing which links with what we have been saying. He did not hand over a list of things which said, 'If you achieve this then you are enrolled in the kingdom of the heavens'. It is not about that; it is about following this Man. We have had “the man Christ Jesus” (1 Tim 2: 5) a couple of times in the gospel recently. Here He is; He is able to open it up to them; He is qualified to do it. This is the Son of God. It is more as the Son of man that He is imparting to them what was to be theirs.

DAB I think so. You almost get the sense that they sat down too, and the Lord was there. There was perhaps a moment of silence. Their occupation was focused on the Lord. There was something that the Spirit felt worth recording, that He “opened his mouth”. This came from the Lord of glory opening His mouth to speak of the kingdom of the heavens. Maybe we start there, start with our occupation with that One, these features will begin to develop out of attraction and affection for Him and then His character will begin to develop in us.

AEM It could not come from a more attractive source.

RMcK These words were not written down; they were not part of the law. This was what was to be formed in the disciples and in the saints through attraction to Christ, rather than a written down ministry.

DAB Later on it says that their righteousness had to be greater than that of the scribes and Pharisees.

ARH I was wondering the same about His “having opened his mouth”. He had to open His mouth to speak, which He did, then I thought of the hymn -

I heard the voice of Jesus say. (Hymn 248)

There is the distinctness of what is coming out of this.

DAB We might have thought, 'Of course He opened His mouth', but every word is for instruction. These are God's words; there is a reason why the Spirit chose to record that He opened His mouth.

AEM It is interesting to see this put over against what we saw at the end of the last chapter, where it says, “he healed them”, Matt 4: 24. It does not say there how He did it, whether it was by a touch or a word. It does not say how He did those things. Men would say it was a miracle to have had this infirmity for twelve years, as with the flux of blood, or over thirty years the man by the pool of Bethesda in John 5; but the Lord healed them. Here He opened His mouth and He taught them. There is something very blessed in that.

DJMCK This is something that is available to us. I was thinking about His going up the mountain. That would speak to us of where He is now and the way He would speak currently. We said this is not a check list; it is not recorded for us to see just by our works how merciful we are, or how poor in spirit. It is about being in the stream of the Lord's present word. That is what we can experience, as it were, up the mountain.

AEM Yes; it is where we are not otherwise occupied and we are not distracted by anything else. It says as to the mount of transfiguration they saw “Jesus alone”, Matt 17: 8. Those three men were here. They had already been up this mountain. It was something to be at the top of the mountain where the Lord just filled their gaze and they could hear. If I had a check list, I might spend my time marking other people and probably not myself; that is the problem with the flesh.

DJMCK It is attractive that it is the word of the Lord; these features require that. They are very important features that we need to have, but the focus must be what the Lord would say to us and how He would teach us.

AEM It is exactly that. He might say, if we take the first one, “Blessed are the poor in spirit, for *theirs* is the kingdom of the heavens”. That is the starting point, is that what your thought is?

DJMcK Yes, and as we gain experience with Him, these features should grow organically.

AEM What do you think it means by being “poor in spirit”?

DJMcK I wonder if it is the same thing as not being puffed up. Being poor in spirit means that I am not full of my own importance or full of what I want or what I need; it is having a receptive spirit.

AEM We can look at the Lord and see, “the Son of man has not where he may lay his head”, Matt 8: 20. I am not thinking of it in a monetary sense; He claimed nothing. Even when they accused Him of being certain things He said, “thou sayest”, chap 27: 11. He did not claim things for Himself; He did not claim first places. Sadly the scribes and Pharisees put on men burdens hard to bear, Matt 23: 4. The Lord did not do that. He Himself was the challenge for men, could they be “poor in spirit”?

DAB I wondered what men would see. How could we be “poor in spirit”? That sort of person is something that men would despise. There seems to be nothing to take account of. The disciples that the Lord chose were there to be taken account of; one was a tax gatherer, another a simple fisherman. That is the “poor in spirit”, that is who the Lord has taken up.

AEM It is not a negative thing. It is hard to get that out of our minds, and to see that we can be poor in spirit. This is an attractive feature because the kingdom of the heavens opens up to such. There is no hindrance in the way.

JES Would it link with what the Lord speaks of elsewhere about the features of a little child, chap 18? It is quite difficult in the world in which we live to get our minds away from the negative thought of being poor in spirit, but it is “of such”, chap 19: 14. A child is dependent, and willing to be taught. Is that the kind of spirit that the Lord is referring to here? Not puffed up and full of myself, but dependent on the Lord and willing to be taught by Him as those who will inherit the kingdom.

AEM Such a person does not claim things for themselves. We can put ourselves in the way of the flow of grace that is coming from heaven. Mr Robert Taylor gave an address on that verse, “keep yourselves in the love of God” (Jude 21); that is the “poor in spirit”. It allows the blessing from God just to pour into such a heart. The spirit of a little child is an interesting one, for of such is the kingdom of God.

JES This really brings out that there is nothing in the way. I was thinking of what you said about keeping yourselves in the love of God. If we allow that, there cannot be anything in the way to stop it coming in. Would that be the thought of being “poor in spirit”? There is no baggage to hinder or to get in the way of things coming in.

AEM That is good; I read recently a preaching where the preacher was using the age-old example of a road where one pavement is in sunshine and the other in darkness. You can make the choice to cross the road, either way. You can choose to be living in the love of God or you can choose to be in the darkness of the prince of this world. You make the choice.

SJC We do not make the choices you are speaking about one hundred percent correctly straight away. In the things of this world, if you go for a job, you need to tick every single box; but the Lord does not ask that. He regards you and helps you through and lifts you to get you to that point.

AEM That is helpful. If we think, for example, of “the poor in spirit”, how can you tick that off a list? You could not. It is not a matter of whether you can recite the ten commandments, or you know a whole lot of the Psalms. It is just that you are blessed if you are “poor in spirit”. Sometimes we do get puffed up. If we have a place particularly in the business world, we can quickly get out of this spirit, but the Lord would always say your blessing comes if you are “poor in spirit”.

DAB Using the example mentioned, it is the first thing a prospective employer would ask of you, to puff yourself up.

ARH I am glad of what has been said, but sometimes we have to say we have failed in this. What the Lord says is, “My grace suffices”, 2 Cor 12: 9. If you come back to that, then you will quickly be brought back into the right position.

AEM The blessing is there. Blessing is ready to come and to be poured out. The Lord is simply saying here that this is how you find it. He is so gracious. I may have failed abysmally yesterday, but in the morning His blessing is there ready to be poured out again.

MAB These blessings may be for a coming day, but they can be enjoyed now as well. At the end of the paragraph, it says “for your reward is great in the heavens”. Is it the hope that we have now that is the blessing?

AEM I think so. The one great comfort that I find is that the King of the coming world is the same King today. He is not crowned by this world yet, but He is crowned by God and He has been given His place by God. Is He the King to me? What this says is this is how He becomes the King to me. If I find my part in the kingdom I am ruled by the King. We do not have to wait; that would be a shame.

MAB We spoke of the tempter a couple of weeks ago, but the tempter cannot take what we hope for away.

AEM No, the tempter has no entrance into this kingdom. If you are enjoying it and doing these things and enjoying it, he has no access, because he has no access to the King. We referred to that when we spoke of the temptations. The Lord says, "in me he has nothing", John 14: 30.

ARH He might spoil the enjoyment of it, but he does not have access to the hope itself. Do you think that is an important distinction?

AEM Say more about that because he can really spoil our enjoyment.

ARH I have proved it in my life. The tempter will take away your enjoyment as fast as he possibly can if you give him a foothold to do that.

AEM That is the dark side of the street. I cross to that side more quickly than I like to think.

JES I was thinking of what you are saying, that the Lord's grace is still there. There were two in Luke 24 who were going away. They were very quickly going away from where they should have been. Those words have always affected me: "Jesus himself drawing nigh" (v 15), and "*he* made as though He would go farther", v 28. *he* would have gone even farther with them, but His grace was still there to turn them round. In the end their hearts were burning.

DAB I was thinking too that the Samaritan "came up to" the man who was left in a "half-dead state", Luke 10: 30, 34. That man had gone further than the dark side of the street.

JES As you say, it is attractive and the Lord is far more gracious than we give Him credit for. That is not to say that we should test Him. He knows our hearts and He knows where we would like to be. His grace is great and knows no end.

DAB We are enjoying Acts locally. Jesus says, "it is hard for thee to

kick against goads”, Acts 26: 14. He appealed to Saul even there. Saul was in the darkness; the conscience would always prick you when you are there. You look back and realise that the Lord was there knocking, as we have for Laodicea, Rev 3: 20.

AEM I was thinking of that. For a believer with the Spirit who loves the Lord, giving in to the tempter is not a comfortable place. A believer is really spoilt for this world. We might not think so. We might still go and do things, we can block out our faith for a bit, but we are spoilt for the world because we know there is something better, even if what we have of it is just something really small. In verse 22 it says, “every one that is lightly angry with his brother”. We might assent to that and agree it might be warranted; that is not how we should be. The Lord says here, “Blessed the merciful”, “Blessed the peace-makers”. This is the kind of person with whom the kingdom of the heavens is populated.

LAB I think that is helpful. These things are hard; I am very tested by them. They are also straightforward. When you come to Him, He opens His mouth and if we are filled by the Holy Spirit there will be no room for anything else but being “poor in spirit”.

AEM I like that suggestion. It should be straightforward to be merciful or to desire righteousness or to be meek; it should be quite easy. Why is it not my first inclination? It is because the flesh is in me. We know One who has overcome that.

LAB The Spirit would turn us to those things.

AEM I think that. If we turn to the Spirit and ask for His help in these things. You cannot imagine you would be anything but “poor in spirit” if you allow the Holy Spirit His way.

DAB The Spirit would say, “Give place to this man”, Luke 14: 9.

AEM He would show us Christ. These fishermen that we have referred to looked up and they saw Him. John, when he looked up by the banks of the Jordan, said, “Behold the Lamb of God, who takes away the sin of the world”, John 1: 29. What an exhortation. We can exhort each other like that.

DAB It is washing one another’s feet.

AEM It may just be by speaking of Christ.

WBMcK What would you say as to the persecution? The Lord says, “Blessed they who are persecuted on account of righteousness”, and

then, “when they may reproach and persecute you, and say every wicked thing against you, lying, for my sake. Rejoice and exult”.

AEM This may immediately refer to the remnant that will be here on the earth when the saints are gone. The persecution will be horrendous; it will be beyond anything that has been known in the world so far, as I understand it. If you think what happened in World War II to the Jews, the persecution that will come will exceed that. But if we apply it to our day, if the world does not want to have to do with us because of our love for Christ or because of our testimony, I think then we know a little of this.

WBMcK I was thinking of those the Lord was speaking to actually here that may have been martyred or known persecution. Whilst the Lord was here, they shared in it. When they were here afterwards, they faced it. The Lord's grace is known when we recognise, when we understand, why. We know that there is reward and benefit for that. In a simple way, that is His grace.

AEM He speaks of those losing things in this world, that they will receive manifold in the world to come. Peter, for example, was here. He later denied the Lord. He said, 'I will go into death for Him' (Matt 26: 35), that there was no way He would stop him doing that; and then he denies Him three times, chap 26: 69-75. He was not ready for the persecution that came, but the Lord is saying, 'If you are persecuted, then yours is the kingdom of the heavens and you are blessed'.

WBMcK It would encourage us. Peter and others faced persecution. We have not faced persecution like that. Where you do experience anything of that, it should be an encouragement that it is because we belong to another kingdom. We have no place in this world.

AEM If this world in any way accepts us then we are not living properly in the kingdom of the heavens - if we are acceptable to men and they like us, and they like our company. I am not suggesting we are awkward, but if we fit in easily, then we are not finding our part in this. It is sobering.

There are two other things here that we should not miss. There are two elements that bring us into very specific blessing. In verse 8, we have, “Blessed the pure in heart, for *they* shall see God”. And then in verse 9, “Blessed the peace-makers, for *they* shall be called sons of God”.

RMcK Verse 8 links a little with what we had in the reading on Thursday night in Paul's letter to the Thessalonians: "For God has not called us to uncleanness, but in sanctification", 1 Thess 4: 7. That links with a pure heart: "the pure in heart, for *they* shall see God". We can be encouraged that it is an ongoing matter. There are times of failure, but the blessing remains. The privilege of seeing God is available when we find this purity of heart.

AEM That is good, "*they* shall see God". Being "pure in heart" is not possible of ourselves. We need divine help for that. It is possible. It would come down to our motives. If my motive is simply to be here for Christ, then I shall see God. What a privilege that is.

RMcK You referred to Peter, and he is a good example. When asked by the Lord who they said that He was, he said, "*Thou* art the Christ, the Son of the living God", Matt 16: 16. At that point he was pure in heart; he had a view of the Man before him who was Christ, the Son of the living God.

AEM It is seen in Christ. When it says they shall see God I suppose what the Scripture means is that we shall see God in Christ.

RSg I was thinking about Ephesians 3: "being rooted and founded in love, in order that ye may be fully able to apprehend with all the saints what is the breadth and length and depth and height; and to know the love of the Christ which surpasses knowledge", v 17-19. All of this starts with love. If we want to live our life for Christ it starts with appreciating the love that has been shown us.

AEM I think that is good. We spoke earlier about whether the Lord means more to me than work and family and everything else. The real question is, do I love Him above those things? It is not that I do not love family, but do I love Christ above all? The love that we were shown at the beginning has been shown to us in an unfettered way. There has been no limit to the love of God. The hymn says -

O the love of God is boundless,
Perfect, causeless, full and free! (Hymn 212)

Do I love this One above anything else? That brings us on to the breadth and length and depth and height.

WBMcK Being pure in heart is available to anyone. Even the simplest affection is pure. If affection is for Christ, that is "pure in heart". I understand what you said about loving Him more, but in one sense it is

not about size.

AEM He is everything. Everything else is held in relation to that.

WBMCK I was thinking that, and we know what motives we have to do things. It is usually rare that it is pure; it is usually mixed in some way. We may have a number of reasons to do something, clearly mixed feelings. Being pure in heart is a single affection for Christ. It is not size or scale or complexity.

DAB It is Mary. She may not have understood much about the truth: “they have taken away my Lord”, John 20: 13. That is the pureness of heart there.

AEM I was thinking of the man in John 9. He says they could say what they like: “One thing I know, that, being blind before, now I see”, John 9: 25. I might say you can say what you like to me, but before I was a sinner, now I am saved. This man did that. That should not be able to be wrested away from you. It keeps me pure in heart.

DAB In both of those examples, the Lord then has to speak to them.

AEM He speaks to them about the Son of God.

JES What opened up to those two! They shall see God. What was revealed to Mary at the tomb, “my Father and your Father, and to my God and your God”, John 20: 17! How quickly the man in John 9 progressed: one who became a prophet who ended up worshipping. Those were persons who really progressed when they were shown these features.

AEM It links with the next one, “Blessed the peace-makers, for *they* shall be called sons of God”. That is where the Lord took that man and woman. They knew a sense of peace. This refers to peace-makers and that is possibly another challenge for us not to cause trouble or be awkward, but to make peace, and you start to know what it is to be sons of God.

DJMcK I was thinking about being a peace-maker. You have the example of the One who has “made peace by the blood of his cross”, Col 1: 20. You might ask how being a peace-maker links with my place in sonship. It is in Him.

AEM It is interesting that when the Lord came into the room when they were gathered after He was risen the first thing He said was, “Peace be to you”, John 20: 19. If there is not peace, then this does not

follow very easily. If there is peace everything is settled because Christ is the Centre, then everything else follows.

Witney

5th September 2021

Key to Initials:

D A Barlow, Sunbury; L A Barlow, Sidcup; M A Bedford, Witney;
S J Croot, Buckhurst Hill; R S Gardiner, Aberdeen; A R Hutson, Witney;
D J McKay, Witney; E G McKay, Witney; R McKay, Witney; W B McKay,
Witney; A E Mutton, Witney; J E Smith, Strood.

“THOU GAVEST THEM ME”

John 12: 27-32; 17: 3-8, 26

DS This verse in John 17 was referred to this morning: “I have manifested thy name to the men whom thou gavest me out of the world. They were thine, and thou gavest them me”. We sometimes sing that hymn:

Thou gav'st us, Father, in Thy love,
To Christ to bring us home to Thee” (Hymn 88).

I wondered if we could get some help as to these two thoughts. There is the fact that the Father in His purpose has given us to Christ, and then has given us to Christ that He might 'bring us home to Thee'. I think it is a circle and environment where divine affections are at rest, a circle where we can understand something of the relationships between the Father and the Son.

These are wonderful things to understand, that in the great grace and majesty of it all the Father has given us to Christ: He has given us to the One who is the Son. I wondered if this scripture in John 12 would help us to see that this is the means by which we have been given to Him, to show us that not only is He going a suffering way, but as He speaks here in John 12, He says, “and I, if I be lifted up out of the earth, will draw all to me”. The Lord is not only going in to remove everything that stood in the way, but as being lifted up He is going to draw them to another place, another environment, outside of death, outside of breakdown and outside of failure; so that in drawing us to Christ we have to see that He is the Object. He is the great One who has taken us in, as we touch sometimes, as the Minister of the sanctuary, to lead us in to know something of the Father; “I and the Father are one”, John 10: 30. The great operations of the Lord as coming here were related to the Father in everything; that was the great purpose and end in everything in which the Lord operated. He never did anything for Himself. How wonderful to look upon the Lord in that way and to see that He did nothing of Himself, everything, and His object, was to do the will of Him who sent Him.

So He says in John 17, “I have glorified *thee* on the earth, I have completed the work”. I used to think that that was that He had finished the work in relation to redemption, and that is true, but it is further than that: “I have finished the work”, shows that He has put something into the souls of those who followed Him as giving them the word, and that

word being with them - those who had been given to Him, given to Christ. There were those that were disciples of the Lord's life here, following after Him, learning from Him, learning of His grace, learning of His footsteps here; and they had received the word and they had taken it in. So there is something here that they learned of the Lord Jesus which we can get some help on. I wondered if we could get some help on the distinction of the thought of the "word", and then later on He says, "I have made known to them thy name". So there is some distinction that we can make in that, something more inward in that thought, "I have made known to them thy name, and will make it known; that the love with which thou hast loved me may be in them and I in them".

DCB That is helpful and I think confirms exercises from this morning. The Son is the One who knows the Father, the only One who knows the Father and has made Him known. The great exercise of John's gospel especially is to make the Father known, and that entails bringing us into the Father's sphere, bringing us into the area that the Father has in mind.

DS I think so. I think it is good for us as young believers to see that that is the object of the Lord's desire as saving us and redeeming us; it is not to leave us in a void or leave us in some empty space, but to bring us as those who are redeemed and to bring us to the place He Himself enjoys as going to the Father. His great objective in coming here was to lead many sons to glory, to take everything back in a state and suitability like Himself for the Father's glory and pleasure.

JTB Gethsemane is not treated specifically in John's gospel, and it just struck me in the light of what you are saying, without downplaying at all the sufferings of the Lord Jesus in relation to Gethsemane, that His great objective here is to bring us where the Father's name can be known and where His love can be known. I was just struck freshly with the words in your last scripture, "And I have made known to them thy name, and will make it known; **that the love**": that is one of the specific reasons why the Father's name was known, that eternal love should be experienced by us.

DS That is very helpful; I like what you say, and you are emphasising the matter of going that way of suffering love in order to make known the Father. Everything really that the Lord made known here had come from the Source, the Father Himself. It was really the Father's heart, and the Father's love that the Son was making known. I

think these words were spoken for them to hear, for them to take in and to hear the fact that the Lord was here and suffering. It affected me in this scripture, "I, if I be lifted up out of the earth, will draw all to me"; He was the great object of everything that was going to carry everything back in life, in sonship and in glory for the Father's praise.

JTB Just that, and what you are saying about "draw all to me" puts a fresh lustre on this scripture. He is drawing us to Him, not only for His own satisfaction but it is for His Father's in the context of these scriptures, do you think? It adds particular lustre to the sufferings of Christ that it was not just an end of His own; He had in mind but the gratification of His Father's heart. In John 4 He knew intimately the desires of His Father's heart, and you can see that there is some expression here of how these desires have been met.

DS I think that is very helpful and it is good to see that now as having the Spirit in our day we can contemplate that blessed One, and as pondering Him we can understand His feelings in relation to carrying everything through, so that everything as seen in Him may be expressed in us as we go back into that realm; that hymn we sang says -

Thou gav'st us, Father, in Thy love,
To Christ to bring us home ...

It is a settled environment.

TWL It is not just that He says, "if I be lifted up" but, "if I be lifted up out of the earth". You could say the Lord is anticipating the time of testimony and trial being gone, and rather the atmosphere of rest. He is really bringing them in, into the exercise of what He enjoyed Himself, His own relations with His own Father.

DS It shows the wonderful grace of the Lord Jesus at this time, because He was anticipating what He had to go through as a real Man, but He had in view those who were going to be the beneficiaries of His goodness as going into death, "if I be lifted up"; He was going to be a drawing point for those who loved Him, and as understanding something of His redemptive work He was going to carry them into the relationship which He enjoyed Himself. "I have glorified *thee* on the earth, I have completed the work": He desired to be taken back into that which He enjoyed in that settled environment, not just for Himself, speaking reverently and carefully, but that He may bring others like you and me into it.

TWL And so the Father says, “I both have glorified and will glorify it”; that is how it has been manifested, and who it has been manifested in, but then the place of that relationship was not for the earth; it was never for the earth: it is the place where the Father dwells and the Son with Him, and that was never for the earth, never for the area where testimony and failure and those things had to happen, but restful and settled conditions; that is where He takes us.

DS He takes us to that environment because all that dwells there is of what is of the Father's nature; it is of the nature of God. It is His love! Nothing else: everything else within the bounds of man and of his own self will, or whatever is of man according to flesh, has been done away with at the cross, and the Man who has taken it away is the Man who is leading now as Minister of the sanctuary, and is taking everything in life and glory and praise back to the object that He came to manifest in the first place. But the manifestation of the Father is seen in Christ Himself, “He that has seen me has seen the Father”, John 14: 9. So we learn everything of what the Father is as the source of all in Christ the Man Himself. I think that is a wonderful thing to take account of.

DHM So He takes us to that place which has been prepared, does He not? I am enjoying what you are bringing forward. We had that hymn this morning:

He bringeth us to this blest place
Where we with Him can sing (Hymn 374),

and towards the end of the hymn it goes on to say,

On us shines favour ne'er to dim -
The love wherewith Thou lovest Him

We could not be brought to a finer place. Do you think there is that wonderful suggestion in what you are bringing forward that things are now heavenly? They are no longer earthly. The work on earth had been completed, it was finished and there is anticipation here, but it is finished, and it is pointing towards another Man in another realm.

DS Very good! As coming here, and as moving from the first moment He came into this earth, the Lord says in Luke's gospel, “did ye not know that I ought to be occupied in my Father's business?”, chap 2: 49. His whole objective here is to do the will of Another, and it was to lead a company, according to what He was as a heavenly Man, leading them into a heavenly environment.

GH We had a hymn given out this morning, hymn 72:

Our God whom we have known,
Well known in Jesus' love,
Rests in the blessing of His own,

and it goes on to say,

Glory supreme is there,
Glory that shines through all;
More precious still that love to share
As those that love did call.

I think the impression was as to God's love, and what it called upon, and that by knowing the Lord we know God.

DS Yes, it is a wonderful thing to see that we are drawn in to share that! It shows the unselfish character of divine love, and this is the means which God has taken to recover you and me through Christ, not to leave you there, but to bring you back to the place Christ Himself enjoys. Another hymn we sang this morning was:

And to know the blessed secret
Of His preciousness to Thee. (Hymn 277)

By the Spirit we are brought into these secrets of the relationship which are in Him.

GH And there is a line as well in that same hymn,
Our God the centre is;

It is a place where God's Spirit is prevalent; there is only Him; there is no disturbance of anything of man's nature in His presence.

DS Yes, very helpful; that is why we need the Holy Spirit: we need the Spirit of God. Someone asked that question a little while ago, and what came out of it was good, because we sometimes think we just need the Spirit to go through the wilderness, but we need the Spirit more so in some sense in the service of God, because it *is* the service of God, and the Spirit is a divine Person and the only means by which we can enter in spirit into the feeling side of what is there in relationships between divine Persons.

BH I was going to say that in the morning occasion, as you move through the service, you get a real impression of the way that divine Persons have moved, and our involvement in it; it moves the hearts,

does it not?

DS Yes, it does. I think it is a wonderful thing to see that the Lord coming in at the Supper: as coming to His own in that sense, although we must recognise who He is and He has great joy in His assembly, His great desire, the great purpose of the Lord's movement in love is to take us to the Father. He has been taken up there Himself and He is the preeminent One, and the great thing in the circle of love is that we are loved with the same love. There is no discrepancy in that area.

THB I was thinking in terms of the position that the Lord Jesus has; it is central to everything. I was looking at the scripture at the beginning of Hebrews where it speaks as to Him, "for whom are all things, and by whom are all things, in bringing many sons to glory", chap 2: 10. Everything is centred in Christ, is it not?

DS It must be so, because Christ is the divine standard, that Man is the standard which is for God, and I think that is another wonderful thing to understand, that He came in to show that as here as a suffering Man, as One who was humbled, One who was obedient, One who was here in relation to the will of Another, and I think the more we learn Christ the more we understand the heart of the Father. And the more we understand the heart of the Father the greater the answer there will be in the service of God. It was just that hymn that stuck with me:

Thou gav'st us, Father, in Thy love,
To Christ to bring us home to Thee.

He has given us to Christ, has given us to the One in whom everything is shown, every divine feeling; in Him every thought and every desire of the Father was seen so that we may be brought in. And the more we understand that blessed One, the One who has gone into death, the more we see the feelings of the heart of God there, as has been helpfully pointed out.

DCB In chapter 12 the Lord says, "Father, glorify thy name", and in chapter 17 He asks to be glorified Himself by the Father. The Father is the source of glory in either case. I am thinking that it is really the whole of the divine feelings at rest and satisfied: is that the thought of glory?

DS Yes, help us further then as to the two thoughts; I think what you have brought in as to glorifying "thy name" in John 12 is good. Is the thought of glory in this instance here the thought of seeing every matter is concluded, and that the matter is now moving on to the cross and "I, if

I be lifted up out of the earth, will draw all to me”? The matter of glory had to return to the One who has purposed it so that everything is settled. The Lord was in the secret of it as a Man here.

DCB I am interested in the way that the Lord brings that in in that context, as we have said it is not Gethsemane but something of the feelings of Gethsemane, “save me from this hour”, and then immediately, “Father, glorify thy name”; that is, seeing how great the objective is. He is even leaving the glorification to the Father! And the Father brings in that He has glorified, and will glorify, which must really be in the life of Christ, that the Father is glorified, and He will glorify again when Christ is glorified. He desires to be; glory accrues to the Father as having the Son freshly with Him.

DS That is most instructive and helpful, so that the glory of the Father relates to Christ on earth and Christ in heaven. Is there something in these two thoughts coming in in John 12 and John 17? Then you see it in John 20, “I ascend to my Father” (v 17), so that the glorification is a wonderful thing, to see that on earth and in heaven there is glory to the Father seen in the walk of Christ, and then the glorification of that Man who has accomplished everything for His pleasure.

TWL Does it show as well that the Father's name is glorified in how Christ is manifested; He says that to the Father as a Man. He retains that position eternally, as a Man, but glory is not limited to that. So He asks the Father that He should be glorified “with the glory which I had along with thee before the world was”. He says that as a Man! So He is subject in the position that He has taken up, and yet He is not limited to it because of who He is Himself.

DS I think what is coming out is very instructive. It seems to me that, as taking that place as a Man and coming into that walk as glorifying the Father, there is something added for God. He seeks to be taken up to the place, “glorify *me*, *thou* Father, along with thyself, with the glory which I had along with thee before the world was”. That glory belonged to Him, but now as becoming a Man there is something added as coming into manhood. As going back into that place of glory, there is a Man there in heaven who is taking everything for God, fulfilling the purpose of God, and there is glory to God the Father in that. That is very instructive.

KRC In relation to what you have been drawing out, we sang hymn

171 this morning, and I was arrested as to the second verse, which says:

Thou camest in of old and all
The heav'nly hosts were stirred.

I was thinking of heaven's anticipation of this One. Do you think there is something of that as to this glory that you have been speaking of? He was always greater than the glory He has won! But yet there was something that stirred heaven in relation to the Person who was coming in! I was touched by that this morning, that heaven took a moment for this One who was coming in in such a way.

DS You can understand, speaking carefully, how anticipatively the heavens are opened upon Him when He came out into this world because there was One here who was going to recover everything for God. Think of Him coming out; it speaks in John's gospel about coming out from God and going to God, chap 13: 3. Think of Him first as a lowly Babe wrapped in swaddling clothes, in meekness and lowliness, One who was a carpenter's Son. In everything He did He was manifesting the Father. You can understand heaven being filled with the praise of this blessed One, and then you see how He is going back as a Man. He is going back with glory - not only as God in His own Person, but as a Man forever! He is establishing something further and something eternal for the praise and glory of the Father.

KRC Heaven could see all the way through to that point that He would be returning, do you think? It was stirred in its anticipation of that.

DS So you can understand something in some sense of what will be redounding to the praise of God the Father throughout the ages of eternity because of the nature and work of this blessed Man.

SCL Could you help with the beginning of chapter 17: 3; it says, "And this is the eternal life, that they should know thee, the only true God, and Jesus Christ whom thou hast sent"? This is really the objective of eternal life, it is not necessarily our blessing only, but it is that we should be able to witness the glory of divine Persons in a condition outside of failure and breakdown.

DS Well, it is expressed in the Person: "authority over all flesh, that as to all that thou hast given to him, he should give them life eternal. And this is the eternal life ...". He has been the expression of it: "And this is the eternal life, that they should know thee, the only true God, and

Jesus Christ whom thou hast sent". So the expression of eternal life was seen in Christ Himself in manhood. That was glory to the Father! Think of the confusion that was there at the very beginning when the first man came in, and the lawlessness, death and sorrow and disobedience; and here was a Man who was walking according to the will of the Father and He was showing them eternal life, settled conditions, perfect relationships. And that is why the Father had to give glory to the Son because of the excellence of that blessed Man.

SCL So Paul talks about the things entrusted, and these are really things that are entrusted, these are things that you would say do not depend on us, but it is what divine Persons want to reveal to us. It is the preciousness of them. We are really getting into this sensitive side of what we are saved to, do you think?

DS That was part of my exercise, that we are given to Christ for a reason! I am speaking carefully, and you will understand what I mean by that: it is in order that we might understand the heart of the Father expressed in a blessed Man, so that as we go into the service of praise we are with that Man who knows and understands the feelings of God the Father, and we are carried with Him. Our praise and our response should be intelligent because it is under the hand of the Spirit and it is in accord with His feelings for the Father.

TWL So in John's first epistle he speaks there about what he reports, "bear witness and report to you the eternal life, which was with the Father, and has been manifested to us", chap 1: 2. What we enjoy is all because something has been manifested and it has been reported to us, "the eternal life, which was with the Father", that is Christ! It has been made manifest, not just exactly that it was spoken, but it was seen in function.

DS When we come together, we come into an atmosphere of eternal life. That is a wonderful thing to lay hold of, because we are touching something as under the headship of Christ and by the power of the Spirit, in an atmosphere that is conducive to understanding something of divine feelings. I think that is a wonderful thing!

JTB Eternal life is not a Person, of course; it is a condition of relationship and being, is it not? We have to understand that, and that is what Christ introduces us into, eternal life with the Father.

DS So it has been said that the idea of eternal life is not associated with a day to come, all that is otherwise has been left. The experience

in our spirits now is of the atmosphere which is brought about by subject spirits, subject souls who are under the headship of Christ, and by the Spirit there is an atmosphere now where everything that is going on in heaven can be enjoyed in our spirits.

LH It speaks in our hymn of love not being concealed. I wondered if something could be said as to what it says here, "I have manifested thy name to the men whom thou gavest me out of the world". The Father's name would involve divine love. It is a relationship which we can know; it is not unknown: we can know God.

DS That is very helpful because it is not something that is at a distance. We can all, even the youngest child, understand the term "the Father". I think the Lord in this setting, as a Man, is seeking to bring us into known relationships. So that we are brought in, not at a distance; the Lord has removed every distance that there was but He has now brought us into secrets of what He Himself enjoys. You are brought now in the dignity of what you are as what is conferred upon you as a son. You are a son of God and you are brought into the joy of sonship with Him who is the Son! You are brought in to know the relationships with a Father.

LH You see that relationship in the Son and it is only through Him; He says, "I am the way, and the truth, and the life", John 14: 6. It is only through Him that we come to the Father. It is all through Christ and that relationship.

DS That is very helpful, and it has to be! Again, it goes back to my simple thought that we are given to Christ. We cannot come to the Father through any other source; you will never understand the heart of the Father any other way. It is laid upon us to learn the Lord Jesus. Not only that, He is more than that, He wants to lead you to understand the Father. He is an Instructor; if you learn the Lord then you understand the Father's heart.

TWL I have felt for many years that we will never understand our place until we understand what Christ is to the Father. When we understand that, then we understand what our position is because of that Man; we are in Him: so when we understand where He is, and what He is, and what the Father enjoys in Him, and what He enjoys in the Father, we understand our place. We understand what sonship is!

DS I think as you get a little older you begin to get an insight into what the Lord's desires were as to bringing us into Christianity. When

we are first saved, we are thankful of the fact that we know Him as our Saviour; that is a wonderful thing; I am not taking that away from anyone because it is the foundation of the blessing of every man and woman, but there is far, far more than that! This is the insight into the secrets of what will be our eternal portion and joy in relationships with the Father.

DHM We are not only given a view of these things, we experience them, and we are given, as we enter into them, an appreciation of what you might say are divine secrets: the preciousness of the Son to the Father, the feelings of the Father in relation to the Son. We are brought into something that the world knows nothing of, and it is in a realm where things are settled. It says in the hymn:

The Fulness pleased, at rest! (Hymn 221)

We are brought into something and are given the wherewithal to enjoy the experience and to understand and appreciate. This is not knowledge: it is more than that.

DS That is very instructive. It is not knowledge; this is something that is being worked out in your affections in relation to the will of God, understood by the movements of the Man who has saved you as a sinner and brought you in sonship into the place that He Himself enjoys, and the knowledge, or the secret, of the relationships of that settled place in heaven between the Father and the Son, and this is our privilege and the portion of every blood-bought saint to come into the good of. You can see something of the Lord's desires; He says later in this chapter, "I sanctify myself for them", (v 18); that is another wonderful understanding of the movements of the Lord's grace separating Himself for the saints to keep us in relation to that area.

JTB So great was the Father's delight in Christ that He sent forth the Spirit of His Son into our hearts. The replication of that in men is a very wonderful thought, and you can understand as Christ brings us to Him, attracts us to Him, draws us to Him, in virtue of His lifting up, that such a Spirit should be given to them.

DS That is a very attractive thing; I do not know if I could add anything to that. He has given that Spirit into our hearts "whereby we cry, Abba Father", Rom 8: 15. So there is intelligence there.

JTB There is a repetition there of what the Lord Himself could say; so we can see how sons are imbued with the same characteristics as

Christ, the same feelings towards God, towards the Father.

DS I need help in this because that was really my thought that as the Lord brings us into that home, that settled environment, it must only be Christ-like feelings that are coming to light.

DCB So this chapter proceeds, “the glory which thou hast given me I have given them” (v 22), which settles the person brought in in a suitable place. He would not have us in His presence without glorifying us.

DS Yes, very good, “the glory which thou hast given me I have given them”; what dignified persons the saints are! They are dignified, they are glorified in the sight of the Father, and they have Christ-like feelings and power by the Spirit. So, if we understand that, we would understand what is there for satisfaction of the Father’s pleasure.

TWL Is that why the Lord puts in, “for thou lovedst me before the foundation of the world” (24)? It brings us back to the character of the manhood for the Father that was there that would lie behind all the counsels and the working. You cannot say that Christ was a Man then, but this also looks on to the character of what Christ would be as Man. He was loved before the foundation of the world, and that is what we see now.

DS I am sure that is true and it is a wonderful thing to see that everything that the Father had in His purpose before the foundation of the world has come to pass, and He is glorified in it, in Christ; He is glorified in the saints because they have been given glory; “the glory which thou hast given me I have given them”; it is the same character of glory. The Lord is distinct, we must always remember that. He is the Son, He is the Beloved, but the thought of what was there before the foundation of the world shows that His purpose and God’s counsels would work everything out amidst the breakdown and the failure and everything that came in, and everything that was in His heart would be brought to pass by this Man.

TWL “That the love with which thou hast loved me may be in them and I in them”; it is intelligent affection; it is not just a feeling, it is the intelligence of understanding the position.

DS I am getting a lot of help in it. There is a distinction, and I am looking for help as to the thought of the “word” in the last scripture we read, verse 26, “And I have made known to them thy name, and will

make it known; that the love with which thou hast loved me may be in them and I in them". Could you give us some help as to the distinction between the "word" and the "name"?

JTB In verse 8 it is, "the words"; that is communication, it suggests something that comes out. But for the whole sense of what has come out we have to go to John 20: "I ascend to my Father and your Father, and to my God and your God", verse 17. The name of the Father is declared in that sense.

DS Is making known to them "thy name" bringing out the intelligence of what the revelation of God is?

JTB Yes, that is right. I suppose what had been hidden in the past is now being disclosed in virtue of what Christ has done.

DS So it shows again the fulness of all that Christ has made known. He has come out to accomplish so many things, and as young believers we think how He has accomplished the work upon the cross, but He has accomplished so much more in bringing out what is in the divine secrets and in divine counsels.

DCB I was thinking about this reference, "And I have made known to them thy name, and will make it known"; as our brother has said, it would directly refer to chapter 20 but really you can see how generation after generation of believers have been introduced into the glory of the relationship with the Father; the Lord has spent the whole dispensation opening up the name of the Father.

DS Is that the thought of, "and will make it known"? It says, "I have made known to them thy name, and will make it known"; so there is something continuing right down to the present day by the Spirit, so that we can come into something of the secrets of who the Father is and that which is worthy of His praise.

DCB So it would give us all the exercise and the desire to know more of the Father. The exercise of one of the disciples was "shew us the Father and it suffices us" (chap 14: 8), and of course the Lord had to tell them that the Father had already been made known. It was a right desire, was it not? And it would be the Lord's continuing desire to show us the Father, so that we expand in appreciation of the Father.

DS I think what is being brought out is very helpful, because the more we understand the Father, the more we understand the whole scope of the feelings of divine purpose, and then every divine Person

would be acknowledged and given glory in a greater way. Anything that comes out in our understanding, and our appreciation, of the great purposes of God would only lend to give greater glory and praise to divine Persons as revealed in this time.

JTB Do you think Ephesians 3: 14-16, “For this reason I bow my knees to the Father of our Lord Jesus Christ, of whom every family in the heavens and on earth is named, in order that he may give you according to the riches of his glory” suggests something dipping into the wealth of acquaintance with the Father, and all that is enshrined in His Name?

DS “For this reason I bow my knees to the Father of our Lord Jesus Christ, of whom every family in the heavens and on earth is named, in order that he may give you according to the riches of his glory, to be strengthened with power by his Spirit in the inner man; that the Christ may dwell, through faith, in your hearts” (v 14-17); that brings every divine Person in, in that sense.

JTB It seems to bring out the wealth of the relationship and the atmosphere of the environment into which we are introduced.

DS It brings in too, “in order that he may give you according to the riches of his glory”, which shows the abundance that is there for us to get into with the help of the Spirit, to see something of the riches of this environment.

TWL We keep His word as His commandment; and we keep things because of the relationships manifest; “they have kept thy word” is that they kept themselves according to the relationships manifest, and so should we. So subsequently there is what is functioning while time exists which is eternal in its character and eternal in its relationships. That is how we keep that word; would that be right?

DS I am sure it is, and the disciples were at this point, although they needed the Spirit to open up further what they would come into with Christ in glory; they were dependable and trustworthy persons. They had kept the word, and it would come down to our day, whether we keep the word, “Think of what I say, for the Lord will give thee understanding”, 2 Tim 2: 7. There is so much relating to the riches to be tapped into and if we keep the Lord's word and are dependable, the Lord by the Spirit will give us a greater understanding of the riches of the glory of all that is in the divine circle.

TWL We become regulated by our relationships; we become regulated by love, not by law: that is the difference. That is what moves us on to eternal ground.

Edinburgh

19th September 2021

List of initials:

T H Bailey, Edinburgh; D C Brown, Edinburgh; J T Brown, Edinburgh; K R Cumming, Edinburgh; B Henry, Glasgow; G Henry, Glasgow; L Henry, Glasgow; S C Lock, Edinburgh; T W Lock, Edinburgh; D H Marshall, Edinburgh; D Spinks, Bo'ness

THE MOMENT THE PRESSURE BEGAN THE RELIEF BEGAN

Harold C Anstey

Song of Songs 1: 7, 8

John 20: 17

The bride and the flock are identical in the Old Testament and in the New, but in the Old Testament it is the earthly bride and in the New Testament the heavenly.

The bride turns to her beloved for relief! It is noontide, when in this extreme heat of the sun she demands, and seeks, and gets (SofS 2: 3) the shade. The shadow is His own portion down here. It is well, beloved brethren, to be clear about this, and the Lord shows us in this passage it is so beyond all doubt. He goes on high, and the church is left in the place of testing down here, but with the same provision as He Himself had in it. "My Father, your Father; my God, your God". He has secured it, and He hastens to declare it, giving also the Spirit that the relief may not only be known but also enjoyed. What is the provision and relief? It is the known relation into which He has now entered as Man (but in which He lived as Man when on earth), now further enhanced by having entered into His glory and having sent down the Spirit to be in us the power of its apprehension and enjoyment! 'He shall take of mine and show it unto you.'

Beloved brethren, this is the present state of things - the every-day state of things. May the Lord keep us thereby not under the sense of the *pressure* but in the joy of the *relief*, His own portion as Man down here, and as Man up there, all ours!

Exeter

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