

A
WORD
IN ITS
SEASON

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SERVING THE LORD

J.Renton

Romans 12: 9-11; Genesis 22: 4-9; 1 Samuel 17: 29

This short section in Romans 12 is full of brief, very pointed exhortations. Paul in his writings does that sometimes. Towards the end of the first epistle to the Thessalonians, for instance, he gives a number of very brief, pungent exhortations. Their power lies in their brevity and the point of them. It would be similar in this little section here: "Let love be unfeigned". The world around us likes good actors, good actresses. Some of them receive titles because they do it so well. This kind of thing is to have no place among believers. It is innate in every one of us to act a part. We can be good pretenders. The more clever and able we are, the more we can put a face on things, but the exhortation is, "Let love be unfeigned; abhorring evil". We were speaking about the children of God.

Believers who have the Spirit are the children of God, begotten of God, and that nature which they have from God abhors evil. If the children of God are true to their nature they will abhor evil. It really involves holiness. God abhors evil. "Cleaving to good": that is the positive side. There is a semi-colon between "abhorring evil" and "cleaving to good". Each brief important exhortation stands by itself. "As to brotherly love, kindly affectioned towards one another". "One another" suggests specially a local setting. Of course as together here as a company we could think of one another, but it really works out locally. "Kindly affectioned towards one another: as to honour, each taking the lead in paying it to the other": Mr Darby's note indicates that this is a paraphrase. Whatever the original was, he paraphrases it to give the sense as to honour, each taking the lead in paying it to the other. We like honour for ourselves. When the king spoke about the man whom the king delighted to honour, Haman said to himself, Oh, that must be me (see Esth 6: 6). "As to diligent zealousness, not slothful; in spirit fervent; serving the Lord". What I want to come to is this matter of serving the Lord.

I noticed this week that the word for 'serving' in verse 11 is serving as bondman. The note to this verse indicates that there are three different words for 'serving' in this chapter. The first one in verse 1 is 'priestly service'. "I beseech you therefore, brethren, by the compassions of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your intelligent service". This is the action of a priest. He presents his offering to God. It is the result of being affected by the compassions of God, the result of the believer's appreciation of the love of God taking the form of compassion in his case; and in response he presents an offering to God of his body - "a living sacrifice, holy, acceptable to God, which is your intelligent service". It is done in a definite, calculated way, not haphazardly or hastily, not done without counting the cost, or without understanding what is involved in it. He presents his offering, his body as a living sacrifice. He says, From henceforth my body is going to be a vessel for the service of God.

This is one of the most important steps a believer takes in his life. His body is offered, never to be recalled. To one who has presented his body a living sacrifice, things that men might think sacrifice would appear small. Extricating himself from some kind of yoke, or not prepared to link on with some kind of yoke, men regard as a great sacrifice, but for one who had laid his body on the altar in sacrifice it would be the normal result. I cannot over-emphasise the importance of every one of our young people taking this step, this action of a priest in offering his body a living sacrifice.

Now the next reference to service, in verse 7 - "or service, let us occupy ourselves in service" - is doing the needed service, doing what one sees needs to be done, especially locally. It is that kind of service, diaconal service. There is a kind of moral order. The initial step, the great step, is to present one's body in a priestly act as a living sacrifice, and then one would be on the outlook for any needed service that requires to be done. Then the third reference to service is bondman service. There is a need for bondmen, and of course bondwomen. Bondmen are prepared to have things laid upon them. It is not so much the idea of being available to do what we see needs

to be done but prepared to have a matter or matters laid on us. We live in a time when there is a lack with men and women of preparedness to take responsibility; or if anyone does take responsibility, he is thinking of the additional results for himself. Men speak of differentials in the wage structure, and anyone who would take responsibility would want a great differential to make it worth while taking on responsibility. The Lord is looking for persons who are prepared to take on responsibility, to have things laid on them.

Isaac was prepared to have things laid on him. The will of God is involved in this chapter 22 of Genesis. The will of God costs something. It cost Isaac something. It cost Abraham something. It says in verse 6, "And Abraham took the wood of the burnt-offering, and laid it on Isaac his son". Abraham laid the wood on Isaac. Isaac apparently must have been prepared to take on this wood. We see it perfectly in our Lord Jesus Christ. Think of the manhood of Jesus.

Think of the sacrifice of our Lord Jesus Christ. Think of the devotion in sacrifice supreme. Think of the preeminence of the Lord Jesus Christ as taking on responsibility, accepting what was laid upon Him. He came into manhood, into a condition of flesh and blood, that certain things should be laid on Him that could not be laid on any other one. The great work of redemption was laid on Jesus. No other one was qualified to have that great work laid upon him, but it was laid upon Jesus. He took it on, willingly took it on, sustained it all, went through it all at infinite cost to Himself, that the will of God might be secured, that there might be results for the will and the pleasure of God. Think of the pathway of Jesus here. This is a beautiful type of the Father and the Son, and the communion between them. Twice it says "they went both of them together".

Abraham had the fire and the knife in his hand; on Isaac there was the wood. Isaac was to be the sufferer. You can see it perfectly set out in the pathway of the Lord Jesus here. Dear brethren, the Lord is looking for persons who are prepared to be like that, to take responsibility locally or whatever it may be, for the Lord would lay something on every one of us. Who is available? That is the great question. I have no doubt it comes by way of Romans 12 verse 1,

persons who have laid their bodies on the altar as a living sacrifice.

It comes by way of persons who are available to do the needed service. But then bondman service is full committal, full devotion.

We see bondmanship set out perfectly in our Lord Jesus Christ. It says of Him, "taking a bondman's form", Phil 2: 7. I would say reverently, not only did He come into manhood but He came into a bondman's form. I believe it refers to the condition into which He came, flesh and blood, a condition in which He could suffer, in which He could pour out His precious blood, in which He could work out this great transaction of redemption. I would not think of the Lord Jesus exactly in a bondman's form now. He is in Manhood, but not exactly bondman's form, because Paul goes on to tell us that He has been highly exalted and given a name above every name, that at the name of Jesus every knee should bow (see Phil 2: 9,10), but here He was a bondman. In the type the wood was laid upon Him. Who is available in the time in which we are to take on bondman service, our own wills subserving the will of God? Who is available to have things laid upon him? Abraham laid the wood on Isaac his son. Apparently there was no question as to that on the part of Isaac. He accepted the wood being laid upon him. Abraham had the fire in his hand, and the knife.

While we think of it typically as the Son here and the Father's activities, we can think of it also as two generations here. Abraham had the fire and the knife. He had experienced the fire in his own private life and he had experience of the application of the knife. He himself had set out these matters. Those who are older need to be persons who have experienced the testings of fire and have tasted the application of the knife. Think of Abraham being told to go out from his country and his father's house. Think of the knife of circumcision being applied, and the fire in Genesis 15. Abraham experienced all these things. The wood, the kind of manhood which was Abraham's, is laid upon Isaac. It is how things continue in the testimony, and Isaac accepted the wood laid on him. Then it goes on to say that "Abraham built the altar there, and piled the wood; and he bound Isaac his son, and laid him on the altar upon the wood".

Where was Isaac's will in all this? Isaac was submissive to what was laid upon him. Wherever you may be there is something the Lord would lay upon you. The fellowship involves accepting some measure of responsibility. We are in a time when men and women shirk responsibility. They want the results, the income, but not too much responsibility. The Lord is looking for persons who are prepared to take responsibility.

Now I want to speak of a few who had things laid upon them. Isaac is the first. We see how submissive he was, but he had a sense of being loved. It says "Take now thy son, thine only son, whom thou lovest, Isaac" (v 2). Isaac accepted what was laid upon him in the consciousness of being loved. "I beseech you... by the compassions of God" (Rom 12: 2): God's love is behind His compassion. His compassions are the form His love takes. We are to be moved by the sense of being loved. We were speaking of the children of God. The children of God are those who are loved by God. "See what love the Father has given to us, that we should be called the children of God", 1 John 3: 1. Isaac accepted what the will of God required in the consciousness of being loved by his father, in the consciousness of communion with his father.

The next one I want to speak about is Moses. God intended to lay something on Moses, and Moses, as we know, was very reluctant to have the matter laid on him. Many of us would know something about this. God called Moses at the bush. The good will of Him who dwelt in the bush was active, and Moses was called to serve. A load was laid upon him, and Moses found every reason why he should not be the one who should take on that responsibility. How patient God was with him! You might say it was a commendable feature with Moses. It may have been, up to a point, but he went beyond that point, so much so that God was angry with him. God was going to lay something on Moses and Moses brought forward excuse and reason why it should not be laid on him, but Jehovah in His grace considered for Moses and gave him a brother to help him with the load. God said, "Is not Aaron the Levite thy brother?" Exod 4: 14. Even after God was angry with him, God

considered for him and gave him a brother to help him to work out what was laid upon him. I would like to commend this feature of the brother: "as to brotherly love, kindly affectioned towards one another". I think it would be safe to say that over recent years we have experienced brotherly love and brotherly confidence and mutuality such as maybe we have never experienced before. Things have been taken on and there has been brotherly support and mutual confidence. It is the kind of time we have been in, but the fact is that the enemy is set to destroy this. It is pleasing to God. It is for our enjoyment and our edification, but the enemy is active somehow to destroy, to sow discord. He does not care what he uses or what he brings in for his own purpose, but he is intent on destroying and disrupting brotherly links and mutual love and confidence. We are in a time when we have to be on our guard that we do not let the enemy interrupt the flow of brotherly love and confidence that have been experienced. God said to Moses, "Is not Aaron the Levite thy brother?" Two Levites, Moses and Aaron, were in levitical service together. The enemy does not like that. He will do all he can to disrupt it. Jehovah said to Moses, "When he seeth thee he will be glad in his heart", Exod 4: 14. Aaron met him and kissed him. There was brotherly confidence, brotherly love. We have had experience of this that has been encouraging and edifying. A brother was given to Moses to support him and strengthen him and be with him; in fact the two, Moses and Aaron, made one in that sense.

The next one I want to speak about as having matters laid upon him is Joshua. Jehovah said to him "Be strong and courageous".

Joshua might well have wilted before the task that was put upon him, but Jehovah said to him "I will not leave thee, neither will I forsake thee. Be strong and courageous", Josh 1: 5,6. And Joshua was strong and courageous. These are features that persons who have matters laid upon them and who accept things that are laid upon them need. You will need this, dear brother or sister, if you take up any responsibility, you will need to be strong and courageous. But there is great resource in the Holy Spirit. It says in

Romans 12: "as to diligent zealousness, not slothful; in spirit fervent". Mr Darby in his translation hardly knows whether to put a capital 'S' or a small 's' for 'spirit' here. Think of the support of the Spirit in providing strength, in promoting courage, so that what is laid upon us is fulfilled for God's pleasure. Think of the moral triumph of God in having persons on whom He can lay things, and who accept these things and carry them through for God's pleasure.

The next one I want to speak briefly about is Gideon. He had a matter laid upon him and he, like Moses, was reluctant to take it on, but the commendable feature with Gideon was that he sought confirmation at every step he took. Gideon wanted to be sure that God was laying this on him, and that is a good exercise, because some of us have known in the past taking on things that were not laid upon us by the Lord. Gideon would be preserved from that. He made sure at every step that what he was doing was what God was laying upon him. We might even suffer from an obsession; we might think that more is laid upon us than God is laying upon us, and we might be obsessed with a thing. Gideon was preserved from that because he was assured at every step he took that this was from God, and God was with him in what he was doing. It is the spirit of dependence, of needing assurance, and God supplied to him assurance at every step. Every question, every test, that Gideon put to God, He answered. Gideon put a fleece on the threshing floor. I know we look at that typically, but I suppose the fleece represented himself because he was thinking of what was confronting him. When Gideon put the fleece on the threshing floor he said "if dew shall be on the fleece only", Judg 6: 37. In effect he was saying, Let me be assured of divine favour, of divine support in what I am taking on.

The next time he said "let it...be dry upon the fleece only, and upon all the ground let there be dew". That means he was prepared to be deprived of any public evidence of God's support in order that others might benefit by his exercise. Then in consideration for Gideon God Himself gave him a sign. Appreciating his reluctance to take a step without assurance, God said to him to go into the Midianitish camp.

If he was fearful he could take his servant with him, and he would

hear certain things (see Judg 7: 9-11). If we accept responsibility that is laid upon us, God is prepared to assure us that He will give us His support and help at every step we take.

The next is David. David was challenged as to what he was doing: "I know thy pride and the naughtiness of thy heart", his elder brother said to him. David's answer was, "Was it not laid upon me?" Oh, what a good reason David had for being where he was at that moment! The reason was that it was laid upon him. David became available because he fed his father's sheep at Bethlehem. It could be said that locally he was doing the needed service. He saw what was needed to be done locally and he was available to do it, and he became one who was sent. Something was laid upon him. He was found where he was because it was laid upon him. Let us be ready, dear brethren, to take responsibility, to serve the Lord as bondmen. May the Lord help us all to be bondmen, prepared to take on what is laid upon us. There is no doubt the Lord would lay something on every one of us. May we accept it, for His Name's sake.

GRANGEMOUTH

11 November 1978

(i) HEADSHIP

A.J.E.Welch

Colossians 1: 18 (first clause)

Our hymn and the reference in prayer to what has its spring in heaven just brought to mind some impressions of this brief verse, to bring out the position of immense advantage in which as of the assembly we are placed. The scripture is a very well known one, but I have often reflected of recent time about Christ as Head, and the depth of our experience of the assembly having such a Head, so glorious. Our relations in headship with Christ, I believe, are a key to a great deal that in spiritual wealth and quality will enrich for God every occasion of our gathering and every exercise that flows in a current way among saints, whether they be gathered or not. The early chapters of the Acts and the early days of this dispensation strongly assert Christ as Lord and emphasise to us the force of direct commandment, which never loses its force in the sense of authority. I suppose in a day to come that side will be in an extended way in evidence, the place of Christ in authority and the force of direct commandment from Him.

But when we move on into the Pauline ministry and the Pauline epistles we come into the deeper and more sensitive side of the way we move under Christ and the way the assembly reflects what is in His mind. The love of which we have sung and spoken to the Lord about is such that there would be a burning desire in true hearts that the body reflects in every sense what is in the Head, though personally, of course, He who is the Head is glorious in the sense of who He is in His Person; yet in His place as Man and His place as Head the affinities of the body with Him are to be deep and strong.

We are placed in particular advantage by the unfailing service of the blessed Spirit, linking us, as He does, with Christ, bringing the living character of connection with the Head which is to operate all the time. Headship involves that we stand in relation to One who is known by us and, as we move on in the path, is better known by us.

It is wonderful to think of saints in their links with Christ, maintained in the freshness of full communion, all that would hinder that communion being repudiated, and saints maintained in the freshness and vigour of communion, proving what the depth of the link with Christ is, not just in the sense of command, although the kingdom position is there all the time, but the sensitiveness of holy affection which unites the body to the Head and brings in the sensitive control which the headship of Christ introduces.

I believe, dear brethren, this is a very vital matter for us, that we enter in greater depth into the relations of the body with the Head.

The Spirit is peculiarly active, one senses, in this connection, to maintain our relations with Christ in this sense, that the body is in function; and the body is one, a united entity and organism indeed, which stands related to Christ as its Head. I verily believe that the Lord would look to us to have full regard for His place in this connection. How the service of God is enriched as the personal influence of Christ is found among us, as He sings in the midst of the assembly! What a sensitiveness of link there is with Him there! One feels that that enters into the fibre, so to say, of the service of praise, that we stand related to Christ in this glorious position, in view of the depth of things finding expression in the assembly. There is the side of our bond of union with Him, the enjoyment of His love in the marital sense; but as that is enjoyed it draws us over on to His side, to view things from His viewpoint, to think of things, we might say, as He thinks of them, to see what His mind is about matters that arise from time to time, and be sensitive and ready to take on His mind, not just by word of command, but by the sensitiveness of relationship that draws us into the flow of the mind of the Head.

Well, dear brethren, I trust I have made myself clear, but I feel concerned that this particular feature of control and regulation of so much in the assembly should be in full function as the end draws near.

(ii) THE BODY

D.J.Hutson

1 Corinthians 12: 27

Our beloved brother has read that verse which has the emphatic pronoun: "*he* is the head of the body, the assembly", and I believe this verse in Corinthians, in a sense, corresponds with it; it may be said, is complementary to it. There is again the emphatic pronoun: "Now *ye* are Christ's body, and members in particular". I am sure that what our beloved brother has said is essential, the links that we have with the headship of Christ and all that would flow from it as we go on in experience, growing in our knowledge of Himself ; as one could say: "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet 3: 18), but growing in our knowledge of Him as Head. We know that there is a distinction between the way in which the figure of the body is used in this chapter and in Ephesians and Colossians, but, as has been said, Ephesian truth is lying just below the surface; and I believe this would be a case where it, as it were, emerges, that "*ye* are Christ's body, and members in particular".

I just felt to emphasise, in relation to what has come before us, that each one of us is essential to it if it is to be worked out in practical result. There is the glorious truth of the headship of Christ, our glorious, living Head in heaven and the body here in its most extended view; but then these things, as we have in Corinthians, are worked out in our local assemblies, there was the assembly of God which was in Corinth and Paul is addressing the members of it; "Now *ye* are Christ's body", but he adds "and members in particular"; that is, each one of us has a place in relation to it. As the truth comes before us - and surely what has been before us tonight is something which we would all desire to be in; what we have had in our hymn would stimulate us, and again referring to our brother's prayer, the love of One who has loved the assembly and delivered Himself up for it - it would call for an answer in love from the assembly; but that

is to be found as composed of persons and finding its expression in the localities in which each one of us is placed; as it says, "members in particular". Dear brother, you have your place in it, however young or however old; and dear sister, the same too, you have your place in it. Each one has his or her own place, each drawing from the Head. Our brother referred to our individual experiences; and as we go along thus, each one of us, particularly in our own place, we grow in the knowledge of the Head and draw from Him, drawing wisdom from Him who is made unto us wisdom, as this epistle tells us (see chap 1: 30), for every step of the way. So as we are moving in this way, each one of us, in particular in the place where we have been set according to divine pleasure, there would be sensitiveness with us in our bonds together in the body, as drawing from the Head, so that there might be that experience of which we would desire to have more, that we might know what to do in any thing which may come before us in the assembly; and greater still, may we say, as we are together in relation to assembly service, that we might be sensitive in the way in which He would lead us for the glory of God.

I just felt to read this verse, beloved, in view of the connection with what we have had before in the emphatic pronoun: "*he* is the head of the body", He before us in all His glory and attractiveness, that place which is His alone; but then "*ye* are Christ's body, and members in particular". So each one of us would be seeking Him as to our place in it and filling out our part all the time in our relations with Himself, so that as together there might be even now the reality of that working in sensitiveness for His own heart's pleasure and for the glory of God. In the Name of the Lord Jesus.

(iii) HEADSHIP

E.C.Burr

John 10: 27-30

I refer to this scripture, beloved brethren, in pursuance of what the Lord has already given our beloved brethren to say to us, the spiritual importance to us of which we would not diminish in our minds. The reality of the headship of Christ - "*he* is the head of the body" - and the reality of what the body is - "*ye* are Christ's body" - are things which are not only fundamental to Christianity but are among the prime recovered truths. We therefore need to ensure that we live in the gain of them. We speak a lot about the headship of Christ; our experience of it is perhaps most frequent when we are thinking least about it; in fact, I question whether we can think, or read ourselves, into the knowledge of Christ's headship. I think it comes in the experimental power of the Spirit and in our submission to it, I would almost say, unconsciously. As we make room for the Spirit we find that the gain of the headship of Christ is ours. Beloved brethren, may it be so. I suppose we all would underline how much we feel the need of it constantly.

I refer to this scripture in John because, as the brethren know, we have been taught by Mr Raven that, where Paul speaks of the Head and the body, John speaks of the Shepherd and the flock. It is not very difficult to understand the way Mr Raven's thoughts moved in that connection because the link between the Shepherd and the flock is of the same organic kind as that between the Head and the body. In fact you have only to watch a shepherd working his flock to feel that there is. They may be a hundred, two hundred yards or more away, and yet all the time the shepherd has complete control over them by his gestures and by his whistle or whatever, but he is able to control them because of the link that there is between himself and the flock.

Now at this point of this chapter, a very precious chapter to us, I think we could say that the dispensational teaching is over. In the

earlier part we have dispensational teaching, that there was the fold and there are other sheep and there is one flock; and that, of course, finds an echo for us in Paul's ministry, especially to the Ephesians.

But at this point of the chapter, while the Jews are still there and are active and are hostile, I think Jesus is no longer dwelling on the dispensational transfer from the Jewish day to the Spirit's day but purely about what belongs to our day. If the Jews challenge, then He sets them aside; earlier than where I read they raise questions and He says "ye are not of my sheep" (v 26); that is, they are set aside. And immediately after where I finished reading they take up stones to stone Him and immediately Jesus enters into the challenge with them and He resists them and resists them with power. But we have this little setting here, in the midst of this circle of opposition of the Jews, where I think we have refined and precious thoughts as to the way in which, if I may apply the thought to this scripture, the headship of Christ is working. What I dwell on in particular is the Lord's leading. He says "My sheep hear my voice, and I know them, and they follow me". That is the great thing: He gives them eternal life and they never perish. But my prime reason for referring to this scripture is that I believe that when Jesus said "I and the Father are one" He was indicating to the disciples, to the sheep, a point to which His leading and their following would take them.

Why I refer to this, beloved, is for two reasons. The first is this, that the more profound entrance into relationships between divine Persons, mysterious as it is, into which the Lord might lead us, would be something of which we would certainly desire to know more. We certainly have not in any way exhausted the ministry that we already have as to God Himself and His declaration and revelation, but to understand this, that "I and the Father are one": what a profound thing! He says "My sheep hear my voice"; He said that, and then He said "and I know them, and they follow me". In chapter 17 He says "the glory which thou hast given me I have given them, that they may be one, as we are one" (v 22) ; and you can see thus that the Lord carries through the profound thought of unity in relation to the flock or the body, relating it to the perfection of unity between the Father

and the Son and going on to say that this is the way that things would actually be amongst His own. Would not that be better understood if we understood the headship of Christ and the body more profoundly? But what I have in mind here is that the Lord is leading the disciples into more profound truth as the knowledge of His headship to the body is understood.

The second reason I refer to it flows out of that, and that is that we too much think of the headship of Christ in relation to administration. Now it has its place in administration, it is indispensable in administration; would that we knew more of it! I think we can carefully say that even in care in this city we have often proved the headship of Christ. May we prove it administratively.

But, beloved, administration of that kind is not the only object of the Lord's headship; one object of the Lord's headship is that the sheep might follow Him into the knowledge of relationships between divine Persons and Their unity, and that this might subsequently come out in the disciples. You cannot wonder that in chapter 17 Jesus says to the Father "I am glorified in them" (v 10). That is what the result is, I think, a result perhaps among other things, but it is a result of the working, and the effectual working, of the headship of Christ in relation to His body, just as the shepherd with the flock. I believe it is outside the consciousness of flesh's will or man's will, or of blood, as we have in chapter 1; it rests in the Spirit and the knowledge of it rests in the Spirit, which Jesus in this chapter is very near to opening up in relation to a resurrection world; but His headship and His body and His being the Shepherd and the flock, beloved, is not just to engage us with administrative matters, indispensable though it is there; His headship is to take us into things which will actually produce in us further response in the service of God.

LONDON

6 March 1979

THE CHILDREN'S BRIGHTNESS

On the rare occasions when the sun is in full eclipse, observers may glimpse through the darkness the majestic beauty of its 'corona', or crown of flame, which can never be seen at any other time. This reminds us that when Jesus, obedient unto death, was crucified, there shone for those who had eyes to behold it a glory unique to time and eternity. And in our small measure, in accepting for the Lord's sake the will of God, there can be a brightness which heaven can see and which is a light shining in a dark world.

Even a very small light can prove a protection to others. One dark wartime night, cycling with scarcely any light, I was saved from riding into a high bank of earth by the shining of a number of glow-worms. The darker the surroundings the more brightly do these remarkable creatures shine, for they have light-bearing bodies.

Ordinarily, however, if there is to be light seen from outside there must be something burning inside. That is why John the baptist was described by the Lord Jesus as a "burning and shining light". If we are to be bright witnesses we must know our hearts aglow within us as with the two travellers to whom Jesus unfolded the things concerning Himself.

As the natural eye is a lamp to the whole body so the 'eyes of our hearts', if simple, let in the heavenly light of God's world. Only thus may we be guided in the way that is pleasing to God and shine for the benefit of others. Light can grow. Scripture speaks of it being *sown*, like seed, for the righteous person. Then it also *breaks forth*, like the seed taking root downward and shooting upward. After this the progress can be observed by others by its breaking surface and *springing up*. Finally the fruit of the light is seen in the believer in goodness and righteousness and truth. This is a steady inward process in the Christian. How far has it reached with you?

J.C.Evershed