

A
WORD
IN ITS
SEASON

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“ONE ANOTHER”

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**1 John 1: 5-7; Galatians 6: 2; Hebrews 10: 24,25; Mark 9: 50
(from "Have salt in")**

I think the brethren will see that all these scriptures are linked together by the reference to one another. I believe that one of the greatest blessings that we have is *one another*. We have the truth that we have been speaking of, preserved and brought down to us in our day, and we have the Holy Spirit, God's wonderful free gift.

These are very great things, but numbered amongst the greatest things that we have is one another. The old hymn says 'Count your many blessings, name them one by one'; do we ever do that? It is one thing to sing those words but do we ever do it? Count our blessings! How many things are blessings to us, beloved! Look at a company like this, it could have been so different but for God's goodness to us. Think of our beloved brethren in some countries where they are very small; they do not have the numbers that we have and yet they, I think, enjoy in some measure the fulness of the blessing of one another.

Now as with all our blessings down here, if we have it, we need to maintain it, need to work at it to keep it in its right order, keep it enjoyable; we cannot be neglectful of anything in divine things, for if we do, we lose the savour and edge of it. There is nothing that the devil is trying to attack more, I believe, than our links with one another, and it might be well in this meeting to speak briefly of where Scripture speaks of one another, our relations together.

If you look through the scriptures you will find many "fellowship of his sufferings", Phil 3: 10. These are things we would know something about and enter into feelingly. Fellowship of His Son, Jesus Christ references to it. I could not read them all, I have just selected one or two. One of the things the Lord Jesus says is "love one another; as I have loved you" John 13: 34. That is greater than in the Old Testament, of course which speaks of "love thy neighbour

as thyself" Lev 19: 18. We were speaking the other week somewhere of love's obligations put upon us, referring to the woman in 2 Kings 4 who could not meet her righteous obligations; that would be one of them, one of the obligations that the Lord, you may say, has laid gently upon us; "love one another; as I have loved you". That woman could not pay, she was in debt, not in the sense of the gospel debt, but she could not meet her obligations. It may be that we find it difficult, sometimes, to love the brethren; it is not always easy, is it? That woman was like that, she could not pay, and she was going to lose everything because of it. Beloved brethren, if we cannot meet that obligation of loving the brethren we will lose the joy of everything too, because what we have involves the saints. You will remember that the prophet shows the woman the value of the oil. In these obligations God has provided the means for us to meet them in the Spirit.

In our first scripture it says "But if we walk in the light as he is in the light, we have fellowship with one another". This is a very wonderful thing; it is not exactly "the fellowship of his Son" (1 Cor 1: 9); we are called to that, a great and glorious matter; or the "fellowship of his sufferings" Phil 3: 10. These are things we would know something about and enter into feelingly. Fellowship of His Son, Jesus Christ our Lord would involve great dignity; it is what belongs to every believer. It is not something that is passing, something that is insignificant, but something that is glorious. Every believer is called into that wonderful fellowship of His Son. That would involve affection - His Son - but then also, Jesus Christ our Lord, there is power in it too. Commit yourself to the fellowship of His Son, Jesus Christ our Lord, and you come into a sphere of affection and power. Draw upon that power. He is Lord of all; soon it will be seen publicly that He is Lord of all. The fellowship of His sufferings; I believe we can all understand what that means; it means that our time down here is not going to be an easy passage, it will involve reproach, it will involve sufferings, it is the fellowship of His sufferings. But this scripture speaks of fellowship "with one another", and that is another aspect of it. I just wanted to speak

about because I think it is a very blessed one. There are certain things we do not have to forget. We have been speaking about the highest truth, heavenly truth, but let us not forget the detailed things either - fellowship *with one another*, every one bought by the precious blood of Jesus. In the associations of men, from the bit that I have observed of them anyway, you will probably find that a man joins one association and he may join another one as well and all his energies and efforts seem to be somewhat scattered, and the persons he is in association with are all different kinds of people with different interests; but fellowship with one another involves that we have one interest. That is surely why a true believer could not wittingly and willingly enter into any other association, because he has one interest, and that is Christ. Every one in the fellowship of God's Son, every one in this fellowship that we have read of here, loves Jesus, and more than that, is loved of Him. Every one has no prospect, in that sense, in this world down here but he is looking for another. You can look upon the saints, upon one another, and trust yourself to them; they do not have any ambitions that you hinder, they do not have any desire to belittle you; the saints love one another. They are not trying to do things for ulterior motives, there is none of that in fellowship with one another, and if we walk in the light as He is in the light, that is what we have. The light of the shining of God in Jesus, how wonderful it is beloved! He has taken away all our load, all our indebtedness, taken away all the deviousness that has marked us where we have had to hide things from our fellow men, from our family, from our brethren, taken away all those things and removed them in His death. What a light! a light that has exposed us and revealed the heart of the blessed God. So it says "if we walk in the light as he is in the light, we have fellowship with one another".

Do we enjoy it, dear brethren? You will soon find out; if there are things you do not want the brethren to know about you will soon find that the fellowship is curtailed. If there are some places you go to that you do not want the brethren to know about, then you are not walking in the light. I am not speaking about grossly wrong things nor am I suggesting that we should tell each other all of our business; but characteristically we should be persons who walk in

the light as He is in the light. We do not have to live with the fear that the brethren may find out something about us that would be a disappointment or a sorrow to them. Are we walking in the light? I think, dear brethren, we need to enjoy fellowship with one another; enjoy fully the trust and confidence that fellowship properly brings. That woman in Kings says "I dwell among mine own people" (v 13). That is a very fine expression - I *dwell* among them. The prophet asks "wouldest thou be spoken for to the king" or some favour like it? She says "I dwell among mine own people". Do you count it like that, beloved? Do you count fellowship with one another as one of the greatest blessings, one of the greatest treasures that we have, something to be enjoyed, something to lean upon? Even the different characteristics among the brethren are part of the enjoyment; no one is the same, every one is different, every one looks at things in a slightly different way, a different way from you. Fellowship with one another in the light of the death and the glory of Jesus; the light of that shining is a sphere into which we can come and enjoy its warmth and blessing. Sometimes we may feel jaded after the day's work, when things have not gone right, sometimes it goes on like that for a long time; come among the saints and enjoy fellowship with one another. You cannot have that at work, can you? We cannot have that sort of blessing there but come amongst the saints and wherever we go we can enjoy fellowship with one another. What the blood of Jesus has secured, beloved! What the work of Christ has done for you and me! We are nonentities in the world but He has brought us among the nobles of His people, amongst the very best.

I had an experience just a few weeks ago when I went to a brother's house. He did not know I was coming and I knocked on the door and there was no answer so I looked through the window and he was kneeling down and praying, and I realised what God had in that man and the privilege that God had given us in fellowship with one another. We need to think of these things beloved. I learnt something that day that several years had not produced. He did not even know that I was there, but I knew about it, someone was praying, perhaps he was praying for me. Many have prayed for me,

many have prayed for you too and perhaps still are. Many young people here are the subjects of constant prayer, prayer that they might be preserved, prayer initially that they might come to Christ, prayer that they might be presented in relation to the testimony. How much prayer has gone up on our behalf, how much preservation there has been through the prayers of the saints - it is part of this fellowship with one another. Think of those dear brethren out in South Africa - we often think of them - outwardly they are alone, but how much more lonely it would be if there were not fellowship with one another. Think of the volume of prayer that goes up, hardly a week goes by when our dear brethren are not prayed for. Fellowship with one another - let us value it, beloved brethren. It supersedes by far anything the world can offer you, beloved young one, anything that you may find attractive in the world. Let me tell you this from a little bit of experience, that fellowship with one another is far greater and far more lasting than anything you will ever find; the warmth, the sincerity, the blessedness of it all comes from Jesus - we love because He first loved us.

Now there are certain things which I wanted to draw attention to, all involved in this great matter, and the first is in Galatians: "Bear one another's burdens". Later on it says "For each shall bear his own burden" (v 5); coming three verses later it might seem an anomaly. If you read the note you will find that there are different words for 'burden'. The first one we read which is as in Matt 20: 12, refers to the heat of the day; the other in verse 5 is the one used by the Lord Jesus when He said "my burden is light" (Matt 11: 30); and in that way, I suppose, we have our part in helping to carry things in the testimony, and we are glad of the power of the Spirit to do this; but the other burdens, the heat of the day, are the test. Paul is saying here in Galatians; "Bear one another's burdens".

I think it is a good thing to look and see whether we have done that sufficiently in our local places and in the situation generally. We have often said that heavy burdens are being borne by the saints. Hardly a family, hardly a person in this room, has not been touched by the sorrow of the breakdown, and sometimes at particular times

these things become a burden that is almost too great to bear. We can help one another in simple things: if we know a few dates about one another, and one another's families, we might be able to bear one another's burdens more. You might think that is simple. If, for instance, someone has lost their husband or wife, and you know the date of it, you might be able to help bear the burden of it, put your shoulder to it and help lift it. The sorrows of the testimony weigh upon the brethren, the sorrows of families; let us help to lift them, let us not always think of ourselves (and who of us does not think of ourselves?), but let us think of ourselves less and think of one another more. It is the exercise of bearing burdens out of sight, it is not a public matter, you do not do it in the meeting. The first thing we need to do if we are going to bear one another's burdens is to know about each other, know about one another's exercises, know about our weaknesses, know about the things that weigh upon us.

"Bear one another's burdens, and thus fulfil the law of the Christ".

Have you ever done it in your place? Just to speak to someone sometimes helps to lift a burden. I love to speak to the brethren. I do not understand persons not speaking to each other; it may not be deliberate, I am not saying it is deliberate, but they just do not think of it. This is the company of the saints, persons whom God has given me to *walk* with one another, in the blessedness of the fellowship of His Son. You might think this is too simple, but try it, there is always a blessing connected with lifting the burden a little.

We did not choose the company for ourselves, God chose it for us.

In Luke 10 it says he looked at him and passed by on the opposite side (see v 31). One of the most well-worn tracks in the world is the opposite side. You know that there are problems but you go over to the opposite side. Do you do that in your local meeting, beloved?

You may say, He has had that coming to him. Think of the Samaritan! he came up to him and bound up his wounds; there was no reproach, no condemnation, for that man in Luke 10, no charge against him. He had gone down from Jerusalem to Jericho, it was all his own fault without any mitigation. They had a look at him and passed by on the *opposite* side, but the Samaritan coming up to him bound up his wounds. I think we need to do a bit more burden

bearing, beloved, for one another, and help to put our shoulder to it.

The younger ones can even do it, even the physical burdens. Go and do a bit of burden bearing, go and see what you can do, go and speak to the brethren and find out what their exercises are. You will not always find it is easy, sometimes it is difficult, sometimes you may find plenty of complaining, but just put your shoulder to the burden and help to bear it and you will find a blessing, a blessing from God in connection with it. So we should bear one another's burdens and so fulfil the law of Christ. I leave that with you. I do not know that I could explain fully what that means, but it simply says "the law of the Christ".

The scripture in Hebrews is well known. I did not intend to speak about the gathering of ourselves together, but I think it is a matter which needs attention, and encouraging one another is connected with it. It says "not forsaking the assembling of ourselves together, as the custom is with some", the apostle must have thought it was worth writing then, so it must be worth reading now. Is the gathering of ourselves together being neglected, beloved? is it being forsaken? Could it be said of me, He never comes out on Tuesdays? Have I forsaken it, as it says here, "not forsaking the assembling of ourselves together, as the custom is with some; but encouraging one another, and so much the more as ye see the day approaching".

The true blessing of what we have is found in the local assembly. If I do not find that so for myself I need to get to the Lord Jesus about it. Such meetings as these are a bonus and three-day meetings are a bonus; the wealth of what we have is in the local meeting, and that is usually the place where the forsaking of the assembly starts. You do not find any shortage of persons going to three-day meetings, but what about the prayer meeting? Encourage one another, it says. I would encourage the dear brethren to take full advantage of the gatherings of the saints. I feel very sorry when I hear of various places where the ministry meeting, not through shortage of numbers but perhaps through a certain failing in desire, is put on to a longer time-table, we may say. I do not want to criticise, and I am sure in some cases there is a very good reason, but, beloved, the Lord

Jesus loves to come to the gatherings of the saints. "Behold, he cometh! Leaping upon the mountains, Skipping upon the hills", Song of Sol 2: 8. You say, I do not feel so good tonight; there will only be Mr So-and-so out and someone else will not be there, and we shall be small - Behold, He cometh! I think we need to take our directions not from one another but from Him, and He loves to come. I do not think the Lord Jesus misses any meetings, and we should be there.

I know there is what is practical, I am not speaking about that but about desire, and seeking to encourage one another, "and by so much more as ye see the day drawing near". I remember Mr Hibbert telling us once that he did not think the homework would suffer if we took advantage of the presence of the Lord Jesus in the local meeting. The Lord has taken our brother but part of the inheritance of our fathers has remained. He said to us in London, These things do not seem to mean much to some people, but they mean something to me. Is that you, beloved? Is that how you feel about what the Lord Jesus has preserved to us in these days? May it always be so, beloved. Let us encourage one another and so much the more as we see the day drawing near. Maybe we are in the last year, maybe we are in the last month, the last week, the last day of the assembly's history down here. Let us therefore encourage one another, and the greatest encouragement I know is to be amongst the saints, to be amongst the Lord's people. You do not need to worry too much about what you have, you do not need to feel too much the burden about what you have to say and carry; as you are available to the Lord in the local assembly you will find there is far more comes in than you thought, far more contributions, far more thoughts. How good it is! You do not need to get too tensed up; some of us do that, but think of the wealth that flows out from the saints. So let us encourage one another and do not let us forsake the assembling of ourselves together.

Finally, in Mark, it says "and be at peace with one another". Before that it says "Have salt in yourselves". I think it would mean that there is a certain sharpness about our links together, a certain savour to them. The only way we have salt, as far as I can see, is as

we maintain ourselves in self-judgment and in right relations with the Lord Jesus. You do not come to the meetings dull and dead and edgy and all these things, you have salt in yourselves. One of the ingredients of the local assembly is to have salt there, what is preservative there; there is no preservation in just letting things go.

Peace at any price? we will not say anything about this and that because it will just cause trouble. Have salt in yourselves, preserve yourself and preserve one another. We need to do that; we need, as it says, to admonish one another (see Col 3: 16); if necessary we need to be able to do that because it is for salvation and blessing.

Dear brethren, some of our beloved brethren have gone, we have lost them for the moment. It says of Paul and Barnabas that they parted from one another (see Acts 15: 39). Think of that! Think of all the affection and enjoyment that Paul had had in the company of Barnabas, of the way the truth had been developed through them, and then there arose very warm feeling and they separated from one another. You may say, Barnabas missed the track, he went away from the main line of things in Paul. So he did, but thank God he was recovered later; but the scripture chooses to say that they separated from one another, and I think Paul missed him, you know. We miss our beloved brethren who have gone, I think we miss them in every place. Let us be more prayerful and perhaps more energetic, as Joseph of old was, in seeking our brethren, because we feel the loss, for the moment anyway, of fellowship with one another. May it be so for His Name's sake.

MAIDSTONE

28 November 1981

"ONE ANOTHER"

J.Renton

1 Peter 1: 22-25; 2: 1-3; 4: 7-11; 5: 5,14

This very interesting epistle was written by Peter to sojourners of the dispersion, Hebrew believers who suffered governmentally. The Jewish nation suffered and these believers suffered along with the nation as sojourners of the dispersion in these various Roman provinces. But Peter addresses them as elect. Publicly they would be of no account, despised, but he says "elect according to the foreknowledge of God the Father, by sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ" chap 1: 2. The elect are persons who are the subject of divine, sovereign selection. Though of no account publicly they were divinely selected. That is our position today, not of much account publicly but elect according to the foreknowledge of God. Elect, I understand, governs these three expressions; elect according to, by and unto.

"Elect according to the foreknowledge of God the Father" involves God's purpose; "by sanctification of the Spirit" means that these believers who had received the Holy Spirit were by that means sanctified, set apart for divine purposes; and "unto" is the objective; "unto the obedience and sprinkling of the blood of Jesus Christ".

Peter goes on: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his great mercy, has begotten us again to a living hope... to an incorruptible and undefiled and unfading inheritance, reserved in the heavens for you". They had no inheritance down here, they had had to leave their native land which meant so much to Jews, but they have a heavenly inheritance which they await. It is not yet entered into in this setting, but they await this heavenly inheritance. What a remarkable people they were! They are poor, despised publicly, but what an inheritance they had! Not all the wealth in this world could compare with a heavenly incorruptible and undefiled and unfading inheritance. The apostle Peter would lift these believers up from their circumstances and occupy them with what was glorious, what belonged to them. He goes on to speak

about "Jesus Christ: whom, having not seen, ye love". We have just sung a hymn of appreciation of our Lord Jesus Christ (No 54) and all of us entered into it. We are together in the fact that we are "elect according to the foreknowledge of God the Father, by sanctification of the Spirit, unto the obedience and sprinkling of the blood of Jesus Christ". We have a heavenly inheritance, and Jesus Christ is the One whom, having not seen, we love. It is a great moral triumph for God, that although we have never seen our Lord Jesus Christ we love Him and we intend to be here for Him for His pleasure.

Peter goes on to speak about the Holy Spirit "sent from heaven". He sets out these things before these believers, and we know these things. We enter into these blessed realities: heavenly inheritance, love for our Lord Jesus Christ whom we have never seen. Peter could not say that because he had seen Him, but he wrote to those who had never seen Him. But we are going to see Him one day, see a blessed Man who has secured our affections. Meantime there is the presence of the Holy Spirit here.

Now in the verses we have read Peter views these persons who have such great blessings as set together and therefore refers to "one another". Thus we are greatly privileged to have one another, dear brethren. That cannot be said about all who are faithful at the present moment. There are individuals who are the only ones walking in the truth in some localities. What a test that must be! Do they not long and pray to have persons to walk with? And there are some who have - a few and they long for more, but many here are privileged to have a number to walk with. O, what a favour It is! The question is, do we fully appreciate one another, for while it is a great privilege, it is nevertheless also very testing. We would not be without one another surely, but to work out things with one another is quite a challenge. Peter says here "Having purified our souls by obedience to the truth to unfeigned brotherly love".

Mark the expressions! "To unfeigned brotherly love, love one another out of a pure heart fervently". This is a very simple exhortation but how important it is! This is positive activity. To unfeigned brotherly love, love one another out of a pure heart

fervently", has its own challenge to every one of us. Were we all on this line we would get the best out of one another. The fact is that we can so act that we can get the worst out of one another. I have seen in our locality the worst coming out in persons through the lack of love. But we can get the best out of one another where there is unfeigned brotherly love". We were speaking in the reading about mutuality. These verses in Peter about one another do not come far short of what we had in the reading about the truth of the body. Only Paul teaches as to the body, but Peter has his own way of bringing to bear the truth by way of exhortation. So he exhorts: "Having purified your souls by obedience to the truth to unfeigned brotherly love, love one another out of a pure heart fervently; being born again, not of corruptible seed, but of incorruptible". Think of being born of incorruptible seed, born by the living and abiding word of God"! This is born morally from an incorruptible origin; it is birth morally, constitutionally; we thus belong to this distinguished family. He exhorts them earlier as children of obedience"; not only obedient children but "children of obedience", children that belong to the family of obedience. "Being born again, not of corruptible seed, but of incorruptible, by the living and abiding word of God". He goes on to say all flesh is as grass... but the word of the Lord abides for eternity".

Then he comes to certain ugly features. He says "Laying aside therefore all malice and all guile and hypocrisies and envyings and all evil speakings". Persons who are alone in a locality and have none to walk with have not the same occasion to give rise to these feelings. These ugly features, dear brethren, relate to one another, because malice operates towards persons; there is no occasion to use guile if there is no other person. And so as to hypocrisies, there is no opportunity to appear what we are not if there is nobody to appear to. Envyings involve other persons. The fact of the matter is, dear brethren, that a local company can be an area for the same ugly features to operate as in a political meeting or in a social club.

One of the plagues in Egypt was the plague of dog-flies, which might be like these ugly features that are found in the world. At the

introduction of that plague God made a separation, or deliverance or redemption (see note to Exod 8: 23). He made a separation that no dog-flies were in the land of Goshen where the children of Israel were. These features are prevalent in the world today, they are characteristic of the world, but let us be on our guard because these same features can operate in our local settings. Paul in both the epistle to the Colossians and the epistle to Ephesians warns against malice, which is the inward working of enmity, ill-feeling, that kind of thing. Peter says here "Laying aside" these things; they are ready to operate, ready to take advantage of any opportunity. They are to be definitely *laid aside*. It says in Colossians "out off" these things, including malice (see chap 3: 8), put off, and in Ephesians "Let" these features "be removed from you", *removed from you*, chap 4: 31. They are ready to operate and cause disturbance, and militate against the functioning of the one body. They are real dangers. There is to be a separation as in the plague of the dog-flies. There were no dog-flies among the people of God but there were in Egypt. Let us be watchful dear brethren, for these ugly features are in every one of our hearts; I know they are in my heart. If any say they are not in their hearts they do not know their own hearts because they are there and the enemy would use them to disturb. "Laying aside therefore", Peter says, these features, "as new-born babes desire earnestly the pure mental milk of the word, that by it ye may grow up to salvation, if indeed ye have tasted that the Lord is good". There is the positive, mental, milk of the word, what is pure, the pure mental milk of the word. Let us be committed to what is pure, for the more we are committed to what is pure the less opportunity there is for these wrong feelings to arise towards one another.

Peter is concerned about conditions among believers, just as if he were here today he would be concerned about conditions in our localities. So he says in chapter 4 "the end of all things is drawn nigh: be sober therefore, and be watchful unto prayers; but before all things having fervent love among yourselves, because love covers a multitude of sins". How many things could be covered if we had fervent love among ourselves. Some things that come into public

would not need to come into public were there "fervent love among yourselves, because love covers a multitude of sins". Love would cover all that can possibly be righteously covered. Somebody said that love covers confessed sins. That would be true too, I suppose, but it is not put that way here. Peter is stressing the great possibilities that can be realised by the operation of love. "Love covers a multitude of sins", not a few sins but a *multitude* of sins. I am just going over the scripture, it speaks for itself: "but before all things having fervent love among yourselves, because love covers a multitude of sins". We were reading recently in Genesis 9 about Noah. Ham saw what was unseemly and if he had covered it nobody else would have known about it. But he told his two brothers outside; they covered Noah. "Love covers a multitude of sins". We need to explore how many things can be covered by love. How many things can be righteously covered by love so that things are not exposed that do not need to be exposed.

Then he says "hospitable one to another, without murmuring". Hospitable *one to another*. We are exhorted elsewhere: "Be not forgetful of hospitality; for by it some have unawares entertained angels", Heb 13;1,2. We are to be hospitable to strangers, persons from a distance. John also in his third epistle commends Gaius for what he had wrought towards the brethren and that strangers, but this in Peter's epistle is "hospitable one to another". This is hospitality locally, this is brethren locally, entertaining one another. There is a certain disadvantage, I can see, if we see one another only at the meetings. To meet at the meetings is good of course, but there is another line that can promote confidence and prevent distance coming in. "Hospitable one to another, without murmuring". We were speaking last night about Paul at Ephesus for three years, speaking publicly and in every house. He must have visited households, not necessarily invited. That is another side. It used to be a feature when I was young that brothers would call at the home without being invited and just show interest like a shepherd. Young people get to know a brother who visits in a way they could not in the meeting. But this Peter speaks of is "hospitable one to another".

This is inviting one another to our homes, so that we enjoy the company of one another, besides what takes place in the meeting. It is a preventive of distance coming in for we can come to meetings and take part and yet some distance can exist between us, but this is not so likely in the home. In the home we get to close quarters, get to know one another, get to love one another. In fact if any sense of distance comes in between brethren it is a good thing to invite to the home, to have a meal together, just to sit down together, to get the restoration of brotherly confidence if that has been lacking. "Hospitable one to another, without murmuring". I remember a time in our own city many years ago when there were difficulties and certain sides were taken, some thought one way and some another way and there was a kind of pitched battle when we came together, whereas much could have been done by being in homes with one another and get to understand one another. This is of all importance, dear brethren. It is not far removed from what we had in the reading; it is part of the practical working out of the truth of the one body. I just say again "hospitable one to another, without murmuring"; then he says "each according as he has received a gift". It is almost like "the working in its measure of each one part", Eph 4: 16. "Each according as he has received a gift, ministering it to one another, as good stewards of the various grace of God". It is very like Romans 12: "having different gifts" (v 6). It is all promoting what is good and profitable, good stewards who have something to give, "ministering it to one another". Let us increasingly value one another, dear brethren.

In chapter 5 we have "Likewise ye younger, be subject to the elder", that is a very necessary and comely feature. Then he says "all of you bind on humility"; he does not stop there but he says "bind on humility *towards one another*", towards one another; *bind* it on, "bind on humility". This is most difficult; to keep humble is most difficult; it says bind it on towards one another. We speak about self-judgment and how important it is! The most difficult person to judge is oneself. I might have a pretty fair judgment of my brethren but it is far more difficult to judge myself; it is the most difficult thing of all, to

have a right judgment of self. It may be a lifelong lesson to have a right judgment of self. We tend to be lenient when judging self. "All of you bind on humility towards one another; for God sets himself against the proud, but to the humble gives grace". Humility, to quote, is not thinking little of self; true humility is not thinking of self at all.

How difficult that is! "God sets himself against the proud" - that is very serious - "but to the humble gives grace. Humble yourselves therefore under the mighty hand of God, that he may exalt you in the due time; having cast all your care upon him, for he cares about you". God does not only care for us, He cares about us, we mean something to Him.

Lastly we are exhorted to "Salute one another with a kiss of love". That is a fine expression; "Salute one another" is a positive activity towards one another. "Salute one another" involves respect for one another. Paul writes "Salute one another with a holy kiss", 2 Cor 13: 12. Peter says "Salute one another with a kiss of love". You will find in Mr Taylor's volumes a reading in Edinburgh entitled "Administration in the Assembly" and there follows later in that volume an address he gave; 'A holy kiss'. Actually the address took place first. The address was given on the Wednesday evening on "Salute one another with a holy kiss", and the reading 'Administration in the Assembly' took place on the Thursday evening. If we are going to have right administration, things done rightly amongst us for the pleasure of God, we need to salute one another with a kiss of love. "Peace be with you all who are in Christ".

We have just gone over these exhortations, dear brethren. It is what Peter would say to us; it may be what the Lord would say to us at the moment; it may be what is needed in our localities, the right value of one another, fervent love for one another. In one sense all we have is one another. We maintain separation which is really sanctification but we have one another. Let us make the most of one another, let us get the best out of one another, let us love one another fervently, let us salute one another with a kiss of love. May the Lord encourage us, for His Name's sake.

LONDON

20 February 1982

THE DEATH AND THE GLORY OF THE LORD

1 Corinthians 11: 23-26; 2 Corinthians 3: 17; 4: 4

J.M. I thought we might profitably occupy our time with an enquiry into the death of the Lord and the glory of the Lord. These are fundamental for the establishment of the saints in the truth. The death of the Lord is a very profound matter. It is set here in the environment of the greatest affection. The scripture read contemplates that the lovers of Christ would be announcing His death until He come, involving that there is among the saints an appreciation of His death. The first question would be as to whose death it is; it is the death of the Lord. It should profoundly affect us that the One who is designated here as the Lord has died. It would be well if we could be helped to ponder the death of such a Person and then to see the effect of it upon us so that the death of the Lord is entered into feelingly and affectionately. It shuts up a whole order of things here; it defines our territory, so to speak, very clearly. So there should be no doubt as to that side of things in the mind of any lover of Christ. Additionally it is the threshold into what is spiritual.

The following chapters, 12 to 14 and even going into 15, begin to open up a great spiritual order of things. So that while on the one hand there is a closing up of a certain line of things with which we are all very familiar, and in which for most of our time we live, on the other hand we have the entrance into a great spiritual order of things about which we ought to know more than we do, because shortly we shall be transferred into that order and live there eternally.

I thought we might look too at the glory of the Lord: "we all, looking on the glory of the Lord, with unveiled face, are transformed according to the same image from glory to glory". We might enquire what the glory of the Lord means in this setting. It is that Person, the One who has died, but here it is the glory of the Lord. The result of looking on Him is that we are "transformed according to the same image from glory to glory". That brings out the great elevation into which we are brought and the result is that there is true spiritual ministry issuing through persons who are looking on the glory of the

Lord. Paul goes on to say, "commending ourselves to every conscience of men before God".

A.A.B. Would announcing the death of the Lord until He come keep His death freshly before us?

J.M. Yes, and the setting is of the greatest affection. Keeping it freshly before us is important, so that we never get stale or lack exercise. I think we can well seek to stir one another up as to the death of the Lord. I feel the need of it constantly. We are in a scene out of which He has died, and there is always the danger that what marks that scene might have its inroad into us. The death of the Lord is a very powerful exercise which, if rightly taken up, would help us to have a thorough judgment of the scene through which we pass and a thorough clearance from it in view of having our part with Him.

R.S.R. Would you say something about the apostle receiving this directly from the Lord.

J.M. What can be said as to that? It is apostolic. Whether we have had anything like that would be a question, but the idea of him receiving it directly from the Lord bears very much on what is in mind; that is, that it is absolutely untarnished and unaffected by anything that is here; and being received from the Lord would indicate that it carries authority with it. We need to be reminded of the authority that lies in the truth. It is not optional at all: it relates to the dominical rights of that blessed Person.

R.S.R. The Lord Jesus inaugurated the Supper with His own, and the fact that it is reiterated from the glory would indicate that it is to be perpetuated until He takes up His rights, we holding the ground for Him.

J.M. I think so. There is something very touching about Paul's reference to it. As you say, he received it distinctly from the Lord Himself; it is not exactly that he learned something from the others.

Paul's presentation of the Supper is marked by a certain purity and a clearance from every environmental influence that might have come into the setting in other scriptures.

J.R. Would you say that the announcing of the death of the Lord is not exactly the purpose of our coming together for the Supper, but it goes along with it, and something is in depth in our souls? But we could not rightly remember the Lord without announcing His death and being those who are in keeping with it, do you think?

J.M. While the announcing clearly relates to the eating and drinking, it must be what is wrought in relation to the death of the Lord in the persons who are making the announcement.

J.R. Persons who are affected deeply by the fact that the Lord has died for them; that would have a bearing on our daily walk, would it not?

J.M. Yes. We do not want to get too much into the negative side of things, but in verse 20 of this chapter the apostle refers to the fact that what they were doing at Corinth was not partaking of the Lord's supper. That raises the whole question as to what place the death of the Lord has in the way of moral experience in us and how it is seen in a practical way in those who assemble together for the Lord's supper.

Jas.M. As well as mentioning the Lord, going on to speak of the Lord Jesus would imply the great affection you are speaking of. Is that intended to affect us?

J.M. Yes. It has been said that it is a double reference to affection. "For I received from the Lord" - that is the authoritative side - "... that the Lord Jesus, in the night in which he was delivered up" - that is the affectionate side. In the next chapter we are told that no one can say 'Lord Jesus' except in the power of the Spirit (see v 3). The mention of the Lord Jesus here is intended to release spiritual emotions in the saints; and all that is a very fitting environment in which the death of the Lord can really be appreciated.

J.R. Would the death of the Lord cover the whole dispensation until He comes?

J.M. I think it does. It shows a certain character that is to mark us over against the character of things in the world out of which He

died. The whole dispensation is to be characterised by the showing forth or the announcing of the death of the Lord.

A.C.C-g. 'Our point of severance' (hymn 192). While, as you said, we do not want to be occupied by negatives, there is the power of that side of the truth which gives us to see what is involved in eating and drinking.

J.M. I think it is a necessary side of the truth, because the only way into the experience of Christianity is first to deal with that which is absolutely foreign to it; and as you say, the death of the Lord is the severance from one order of things in which we all have had our part, but then it is the way in to a totally different order of things which is of God.

A.C.C-g. What do you have in mind as to the title 'Lord'? What does that cover? It seems to be quite extensive. I was thinking of what the angel said to the woman in Matthew at the sepulchre: "Come, see the place where the Lord lay", chap 28: 6. It is not only 'your Lord', but 'the Lord', a universal, very comprehensive title.

J.M. It brings up His dominical rights, and they are exceedingly extensive. In the day to come, it says, no one will say 'Know the Lord' (see Jer.31: 34, A.V.). That indicates that this thought of the Lord will be seen very extensively in the world to come. But I believe the saints of this dispensation are morally in the good of the world to come, and it is a wonderful thing that there are persons here who are announcing the death of the Lord.

A.McB. Why is the announcing of the death of such a One so important?

J.M. Because we are in a scene where His death is refused and out of which He has died. What do you think?

A.McB. It is the death of such a Person, the death of the Lord.

J.M. It is His death. There is nothing, if I may use the expression, technical about it. For Him it was a very real matter. I think that the Spirit of God would work in persons like ourselves in view of securing a moral answer to that death. What was said just now is

very much what is in mind - the announcing of the death of the Lord is what is seen in the persons themselves.

W.L. Is the inference that it is so evident that there are persons who are under a different kind of authority?

J.M. Yes, a totally different kind of authority, and the whole bent of their lives is in a totally different direction. The death of the Lord has been the point of severance and it is not only from the wicked world but it is from the whole order of things. As was said the idea of 'the Lord' is extensive, and the death of the Lord is our clearance from the extensive order of things that is actually here, but it gives us the threshold into a great spiritual order.

W.L. It is not an aimless, pointless kind of thing. It is with an object in view - "until he come". It is a deliberate thing, is it not?

J.M. I think it is; and it is the death of such a Person that finds a point of answer in our affections. So it is not something taken on in a legal kind of way but something answered to in the affections of the saints.

W.W. Did the Ethiopian eunuch come to this in principle in that there was no room for such a Person in this world, so that he said "Behold water; what hinders my being baptised?", Acts 8: 36?

J.M. I think that is exactly it. He was a man who knew what earthly glory was, he had a prominent place and would know what that world was, but he says 'here is water'. That arises from the evangelist telling him that His life was taken from the earth; so he said, Well, if that Man went that way what room is there here for me?

W.D. Do you think that the remembrance being attached to both the loaf and the cup would bring home to us the totality of the thing. Paul is unique in this, is he not?

J.M. Yes; there is no Jewish influence or anything of that kind in the way in which Paul presents it. This is really the presentation of the Supper from the standpoint of this dispensation. The remembrance being connected with both the loaf and the cup is to bring the whole

point of it into our affections, so that there should be an answer in us to it.

W.D. The fact that His body was given and His blood shed would bring home to us the scope of what that death involves both in regard to expiation and in bringing to pass the purposes and counsels of God.

J.M. The whole range of it is there, and it is not presented in any sense by way of a demand. He is presented as having come in on His own side: "This is my body which is given for you", Luke 22: 19.

Think of the wonder of that! The bearing of it is to come in upon us in the line of clearance of everything of the order that God has set aside, but then the opening up of the glorious order that is for God's pleasure.

J.M-r. Would this reference to the Lord's blood being shed give greater impact to His death, particularly in this setting? As to fact He died before His blood was shed. He hung on the tree, a dead Man one could say reverently, but then His blood was shed. God would bring home to us the impact of the reality of His death.

J.M. Divine resource meets every question, righteousness on the divine side has been so great. While the Supper does not exactly involve the side of suffering, nevertheless the impact of the Lord's death should come in upon us. The thought of the blood is a very affecting one and the need is to let the death of Christ have its way with us.

R.S.R. Mention is made here of "the night in which he was delivered up". The Lord Jesus might have been taken up solely with what lay immediately ahead, but do you think He looked right down the dispensation even to our day, that there would be loyal hearts?

J.M. "The night in which he was delivered up" is to make an appeal to our affections. That night morally is still with us. If I am a little slow of soul to appreciate the Lord Jesus I come to the night in which He was delivered up. Can any true lover really be cold in relation to such a presentation? What place then has the death of the Lord with me? The dominating thought in the first epistle to the Corinthians is

the death of the Lord. It had to be because of the state that was there, and because they were making much of man. Therefore the death of the Lord would clear in our experience the whole system of the world out of our affections so that we might enter by the Spirit into the great spiritual order that God has in mind for us.

A.C.C-g. Would you say more as to its covering the whole period.

That seems a very challenging matter. I was thinking of the seriousness of not eating and drinking, having no part therefore in what covers the whole period.

J.M. It is a sobering and sad thing that there are so many who are not eating and drinking. I think what we said at the beginning as to the authority of the Lord - "I received from the Lord, that which I also delivered to you" - bears on that. Alongside that is the place that that Person has in my affections. You wonder how a person could absent himself from the Supper, particularly over an extended period.

A.C.C-g. It appears to me that heaven would have the death of the Lord announced during the whole period. How important therefore that we proceed with the eating, otherwise we have no part in the announcing.

J.M. There is a testimonial bearing in the announcement. Whether there are persons there to see it or not is not the question. As you say, heaven would have it announced. That raises the question not only as to what that death means to me but how it is treasured in heaven, what it means to God.

J.N. Would the Lord appearing to Saul on the Damascus road have any bearing on this? The first thing Paul says is "Who art thou, Lord?" and the answer is "I am Jesus", Acts 9: 5. It is very appealing, is it not?

J.M. He would put in His claim upon Saul. "Who art thou, Lord?" shows that there is something working in Saul that is becoming subject to that Person; but He does not say 'I am the Lord', He says "I am Jesus, whom thou persecutest".

D.S. Would you say that Matthew's presentation, where it says that the veil of the temple was rent (see chap. 27: 51), would show the divine appreciation of the death of the Lord Jesus?

J.M. Yes; and if we go to the Old Testament and see the detail that entered into the old economy, how the blood was carried in before the mercy-seat for instance, we realise what an extensive matter the death of the Lord was. We need to carry all these impressions.

Think how precious the death of the Lord is to God! It is the great opening up of the purpose of God. How else would that purpose be secured apart from such a One dying?

J.H. It has been said that this chapter belongs exclusively to the assembly's time. Would you say something as to the announcing of His death until He come. Would that effect something in us. Would there be development of assembly affection with us?

J.M. I think that is right; as the truth of it is allowed scope with us it will develop assembly affection. There will be persons here who will be concerned as to the Lord, and as to His dominical rights, and they will be concerned that such a One should come into His dominical rights.

W.D. Mary in John 20 was affected by the death of the Lord, was she not?

J.M. She was, and a wonderful message was given to her. We must allow the moral bearing of it to affect us. As knowing something of what is in oneself, we need to stress the moral bearing of the death of the Lord. Why are we where we are? I think we can well ask that question. And are we true in our moral exercises to the death of the Lord? The moral side of that is what is opened up to Mary.

W.D. Is it related to baptism at all?

J.M. That bears on what was said earlier as to the eunuch: "Behold water; what hinders my being baptised?" as if to say, If that is the way that such a One went, there is no alternative but for me to follow in affection. It is something very wonderful and powerful.

W.W. We are challenged as to what we are doing, in the little time that is left to us, as to the public acknowledgement of what is due to Christ, because the rapture could be today.

J.M. It is a public matter, public allegiance to Christ, and then the inward working of the death of the Lord. It is a very great matter that we allow the thing to work in our inwards, so that not only are we persons who are assembling together but assembling together as a testimony to the death of the Lord.

A.McB. Does this mean then the proving of ourselves? Has "let a man prove himself" (v 28) a wider bearing than perhaps we have been used to thinking.

J.M. I think it might have. Of course we want to encourage the saints. If there is anyone who is slow to remember the Lord, you would seek to encourage such in a priestly way, and you would appeal to such on the line of affection. Nevertheless there is this side, that we need to examine ourselves and see whether we are in keeping with the death of the Lord which we announce.

J.R. Does it not depend on how we partake of the Supper? You mentioned earlier the fact that the Corinthians were not eating of the Lord's supper, and the apostle goes on to speak of eating and drinking unworthily. "For as often as ye shall eat this bread, and drink the cup, ye announce the death of the Lord, until he come". It is a question of how we come to the Supper, is it not? of how we are affected.

J.M. Our walk and experience in the week that has past enters into our assembling for the Supper.

J.R. Many claim to partake of the Lord's supper but the proof would be the effect of the death of the Lord on our daily lives, whether we are faithful.

J.M. If there are two companies in any one place not in fellowship with one another, both purporting to partake of the Lord's supper, at least one of them is deluding itself. Therefore we need to be quite clear where we are. The object of these meetings today is not to

shake the faith or the foundation of anyone, but let us be quite clear where we are and why we are here. Let us allow the truth to have its inward effect upon us so that we are here not only in a right position but as persons who are equal morally to the position that God has given to us.

J.R. Loyalty to the Lord would come into it.

J.M. Yes, and that is that I own His claims in affection over me. It defines a tremendous amount for us. There is no argument. It is not a question of what you or I may think, it is a question of the death of the Lord. That defines matters and defines them clearly.

A.C.C-g. You must come through chapter 10, do you think?

J.M. Yes, that is the way up to the Supper. Chapter 10 relates to the six days of the week. It is the fellowship of the Lord's death which is brought forward there. That raises much. What are my links with you, for instance? What are our links together? Is there anything in our links that might be out of accord with the death of the Lord? If there is it is questionable whether the Supper can be taken rightly.

R.S. In Luke the Lord says "With desire I have desired to eat this passover with you", chap 22: 15. Then in 1 Corinthians 5 it is "our passover, Christ, has been sacrificed" (v 7).

J.M. "Our passover" is the preliminary to the Supper and goes before the Supper in its moral exercise. The passover is a feeling matter. Therefore let us encourage one another to take up the truth. Do not let us be afraid of it. The truth will always search us. There is something wrong if we are not searched. Let us not be afraid of it for what lies behind it is the affections of such a One. If it means the termination of certain things here, it certainly means the opening up of a wondrous range of things on the other side of death.

J.McL. There is a remarkable passage in Matthew which, after listing incidents which took place in power after the Lord's death, finally says "and many bodies of the saints fallen asleep arose", chap 27: 52. They did not anticipate the resurrection of Jesus. The

movement was after He rose. While saying "after his rising", the Spirit of God links the whole matter with the death of the Lord, does He not?

J.M. In a reading we can only touch briefly the range of things that come into the death of the Lord. It involves that that Person went into the grave, but it involves also that death had to give way to Him.

J.McL. Would that be a link with chapter 15, looking on to the works of power still to take place?

J.M. I think that is right. Chapter 12 opens up the truth of the body; chapter 13 is the great chapter of love; chapter 14 gives you the working of the body culminating in prophetic ministry; then chapter 15 is the actual resurrection. This comes into the second epistle in a similar way: "looking on the glory of the Lord" and the transformation; then in chapter 4 there is this treasure in earthen vessels, and "our outward man is consumed, yet the inward is renewed day by day" (v 16). But in chapter 5 you get the inward and outward in correspondence with each other.

J.M-r. Paul says in 1 Corinthians 2 that "the princes of this age... crucified the Lord of glory" (v 8).

J.M. I think that touches very much on this passage in 2 Corinthians 3. The Lord of glory was the One in whom divine glory was seen in testimony; but not only that, He is the One who is going to effect glory in persons like ourselves.

J.M-r. It makes it all the more awful, does it not? It was not just Jesus, or the Son of man; the One they crucified was actually the Lord of glory.

J.M. The thought of the Lord of glory is that He is the One who has brought glory into expression here. But that Person, the Lord, is also the One who effects glory in persons like you and me. That is something which we need to contemplate: "we all, looking on the glory of the Lord... are transformed".

R.S.R. The Lord Jesus and the Spirit of God are very closely connected at the end of chapter 3. Would you think that we need the

power of the Spirit for "looking on the glory of the Lord"?

J.M. I think we do. I do not feel that I fully understand this passage: "even as by Lord Spirit". I understand that in the original language there is equal emphasis on both 'Lord' and 'Spirit'. Indeed I think Mr Darby says that it could be translated either, as 'the Lord is the Spirit' or 'the Spirit is the Lord'. I think that shows that while we speak of the Lord of glory as the One who is effecting glory in the saints, it must of necessity involve the service of the Spirit. Think of Him effecting glory in persons like ourselves!

A.A.B. We are able to look on that glory: "looking on the glory of the Lord". The Person is there, but it is the glory that is before us.

J.M. It is the glory of that Person. It is the Lord on God's side *towards us*; that is, He is bringing all that God is towards us to bear upon us and to be effective in us. I think that is very wonderful and elevating.

J.R. So that it would include the idea of the glory of the Mediator.

J.M. Without the Mediator divine glory would hardly be known.

J.R. There is a concentration of glory in the thought of the Lord in the position in which He is, dispenser of divine blessing, and so on.

J.M. It involves the position in which He is. There is the death of the Lord, but this is the glory of the Lord. It means that He has gone through death, that He is raised and glorified. But Peter puts it another way: "has... given him glory", 1 Pet 1: 21. That raises the mediatorial question and the effectuation of that in persons like ourselves. The idea in Peter of being given glory is that He is going to give effect to a system of glory that is for God's pleasure.

W.W. Is it bring out the greatness of the Person? There is a contrast between Moses and Jesus here. He has been made both Lord and Christ, which would be His official position, but Hebrews tells us that Moses was faithful in all God's house. The contrast is that Jesus is Son over God's house (see Heb 3: 6). We are impressed with the greatness of the Person.

J.M. Yes. Moses could not effect anything. The glory was there in Moses but he had to put a veil on his face because the people could not look on it, far less could they take it on. But the point of the glory of the Lord is that He is effecting it in persons like ourselves. The glory that is there is going to be seen working out in testimony in persons like ourselves. That is chapter 4.

W.D. How do you relate it to experience?

J.M. That is always a test: we can sometimes get a little too theoretical about it. Do you not feel that as you come together at the Supper there are times when you have a distinct impression as to the presentation of the Lord in this connection as the One who brings all that God is in the way of affection, in the way of glory, into our spirits and hearts? The result is that you find that there is a change with you.

W.D. The Spirit would give a peculiar impression of it at the Supper, but you could hardly confine it to that.

J.M. I do not think you could, but the idea of "we all" would suggest that it is a collective experience. But, as you say, you could not confine it to the Supper. Nevertheless particularly in the cup there is a strong connection with the new covenant and with the idea of the Lord. It seems therefore to lend itself to a peculiar experience at the Supper. We are transformed from glory to glory, and that really elevates us so that we are above what is petty and the whole trend of things in this scene. So the saints are really glorified and we need to look on them as glorified.

H.F. Would you say something as to His face in this regard. Elsewhere you find the glory in His garments, for instance, but here it is His face. Is that an additional attractiveness, as well as a glory?

J.M. It is very beautifully set there - "in the face of Jesus Christ" (v 6). That bears on what has been said as to the mediatorial side. It is in the face of that blessed Man. What a face it is!

W.L. Transformation would have in mind a permanent result. In metamorphosis, as we know, the butterfly does not return to the

cocoon stage.

J.M. I do not think there can be any return. In this section the inward is greater than the outward. I say that to the sisters. Do the young sisters understand that? What they have inwardly, that is by way of experience in this connection, is much greater than what there is outwardly. The outward man is going to perish; the inward is renewed from day to day. We see in chapter 5 that the inward is clothed in that which is absolutely suited to it. Let us get hold of this that we have something inwardly now that is infinitely greater than anything we may have outwardly, and that it is permanent.

W.L. The only thing that will bring it about is the glory of the Lord.

J.M. Therefore it seems to me that the apostle immediately runs into the question of his ministry and his exercise of "commending ourselves to every conscience of men before God". The point is that it is only the Lord Himself who can effect this in the saints.

J.R. Do you think the glory of the Lord is glory seen in a Man? That makes it so attractive to us, does it not?

J.M. It does, and the point has been made that it is in His face. I think that would make it doubly attractive.

J.R. Has it not been said that when "his face shone as the sun" (Matt 17: 2) that would be so in the world to come? Are we inside now to behold the glory of the Lord?

J.M. I think we ought to encourage one another to take these things up in exercise. As to the experience of it, what can we say? but let us just attract one another, that if we may be deficient in the experience we can be before the Spirit about it, and I am quite sure that He will give us the experience of it.

J.R. Do you think there is a moral order in what you have brought before us, the death of the Lord and the glory of the Lord? We have to be in the full acceptance of all that is meant by the death of the Lord to be free to be engaged with the glory of the Lord.

J.M. I think that. And the result of our being engaged with the glory of the Lord is transformation. I think that this is the way that God is

effecting what is of Himself, and as far as I understand, there is no other way.

W.D. There is a definite link with the ministry, as you say, and it opens up the matter of experience. In 1929 in Barnet what was opened up in the ministry was the glory of the Lord.

J.M. It is a constant exercise in ministering as to where the ministry comes from. Is it the glory of the Lord? Is it really commending itself to every conscience of men before God? This afternoon what is being appealed to in the company of saints here? If we are not appealing to the consciences of the saints, if we are appealing to the intellect of the saints, not only will there be nothing achieved for God but there will be damage done to what is of God. True spiritual ministry proceeds from having experience of the glory of the Lord.

W.L. That is just what is brought out in the reference back to Isaiah 6 in John 12 "These things said Esaias because he saw his glory and spoke of him" (v 41).

J.M. I think that is it. In Isaiah 6 the Lord says "Whom shall I send?" (v 8) and Isaiah says Send. That was the origin of Isaiah's ministry, so that everything that he ministered came from that source. The intended result of that is that glory is produced in the saints. It is not that any man can produce it but it is a question of ministry coming in and God taking that on and effecting something inwardly in the saints for His own pleasure.

R.S. Would there be a close connection with the transfiguration in Luke where we have the two men "appearing in glory" (chap 9: 31), and they were speaking of something which must really underlie all we are speaking of - His departure.

J.M. I think they understood that if the divine end was to be secured it necessitated His departure. Let us get a sight, dear brethren, of the glory of the Lord. The death of the Lord would answer many questions among us; the glory of the Lord would answer many questions also. If you get a sense of that as Isaiah did - "he saw his glory" - then you can speak of Him. I would like to see some more of the glory of that Person.

W.W. Does that involve His present position, or would it be more extensive than that?

J.M. I think it involves His present position, but the glory of the Lord is a very extended idea. Mr Raven's ministry is possibly a little neglected; he emphasised the way in which divine love is given effect to. He connected the glory of the Lord with divine love. Let us not lose sight of that. It would involve His personal glory as well as what is seen in Him mediatorially.

A.C.C-g. He was great enough to make known God's love and to make it effective. We want to go into the testimony as effective persons.

J.M. I think that is the point of the glory of the Lord. It is not only that it has been brought out in Him but He makes it effective in persons like ourselves.

A.C.C-g. I suppose when the woman went to the men of the city in John 4 she was an effective person.

J.M. So she says "Come, see a man" (v 29). She was a woman who had had to do with men, but she was affected by that Man. I think this is the basis for spiritual ministry among us.

R.S.R. There would be shining with us according to verse 6 if we understood the glory of the Lord and the transformation.

J.M. Some shine more than others. It is a question of what is really shining out. It is not exactly that God has shone into our hearts (of course that must be so) but rather that the light is in there, shining in there, and therefore it is going to shine out. One need hardly say that Stephen was a beautiful example.

J.R. It seems that we can have as much of this looking on the glory of the Lord" as we are prepared to go in for. "With unveiled face": there is no restraint, no hindrance on His side.

J.M. And there is no hindrance on, the side of the Spirit. In verse 6 of chapter 3 it says the letter kills, but the Spirit quickens". I cannot effect anything, no one can effect anything, but the Spirit can effect

things. God is working out in the hearts and souls of men what is for His own pleasure.

J.R. A brother not far from here, in the last days of his life was occupied with the glory of the Lord, and he certainly was transformed. But why wait until we reach that time?

J.M. It is a wonderful triumph that God has in these flesh and blood conditions in which we are, marked by death, the pressure of death on every hand, what the apostle can speak of here: "we have this treasure in earthen vessels, that the surpassingness of the power may be of God: and not from us".

GRANGEMOUTH

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THE CHILDREN'S SKILLS

Most children today learn about the simpler skills of artistic work and handicraft, many of which are mentioned in the Scriptures. Thus from practices concerning things in the old creation we learn about the new. This new creation, within the believer, is not a change of the old nature but a fresh beginning of life affecting spirit, soul and body. Believing children should become aware of this as they grow up. It is remarkable that the artistic work of Solomon's splendid temple included half-open flowers like the beauty of developing life.

These were on the walls within and without, on the main folding doors and on the doors of the most holy place. Also they were always seen together with cherubim and palm trees. How gracious that God's house should be marked by the presence of young life as well as of holy guardians and mature saints!

The work of the potter is a craft that is very instructive to the believer. There was a time in the history of God's earthly people when they fully realised - many of them at least - that they were as the clay in the hands of the Potter. They even said of Him "Thou art our Father", which is something we can all say too but with a much fuller understanding. It is He "who has made us fit" to be vessels to hold the joy of His purposes - and to pour out our praises to Him.

When the potter has selected a lump of clay for the 'piece' to be made, he dashes it against the potter's wheel to remove any air bubbles that would spoil it. Thus the apostle Paul, as an elect vessel, was made subject to a very severe discipline during his days in Damascus so as to remove that which would mar the work. The actual forming of the vessel by the potter, keeping the design always in view, is done by supporting it with one hand whilst the other skilfully fashions the responsive clay on the wheel. This potter's wheel, worked by the foot in Bible days, is much like the circumstances of the believer as he or she is in "the potter's house".

Maybe certain touches of moisture or other special care need to be

bestowed on the work, just as our heavenly Father knows how to temper our welfare according to His will. Paul as a new vessel was able to be filled with the Holy Spirit and then pour out the glad tidings of the Lord Jesus Christ, that "*He* is the Son of God". Are you, however small, a vessel fit for the Master's use?

J.C.Evershed