

A
WORD
IN ITS
SEASON

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Contents

READING

THE CHILDREN'S WELCOME TO JESUS

The following notes of a reading with Mr James Taylor have recently become available. They have been carefully reviewed but not by himself.

READING

Exodus 15: 1-17

J.T. This passage has a peculiar place in the Scriptures and also a poetic place, a song. The word is at the outset, "Then sang Moses and the children of Israel this song to Jehovah, and spoke, saying, I will sing unto Jehovah, for he is highly exalted: The horse and his rider hath he thrown into the sea. My strength and song is Jah, and he is become my salvation: This is my God, and I will glorify him; My father's God, and I will extol him." The fact is before us how this song and the terms used in it point to the service of God. One of the greatest subjects in Scripture is the service of God. What a place this song has even into the New Testament! (Rev 15: 3).

Rem. The expression in Ephesians 5: 19 "speaking to yourselves in psalms and hymns and spiritual songs, singing and chanting with your heart to the Lord".

J.T. That is it and would fit in admirably, "speaking to yourselves"; but it is well to see that what is furnished for us here is bright and happy and that it is to God, "speaking to yourselves" is in Ephesians 5 but here it is speaking to God. It is thus a question of the service of God.

Ques. Would you say it is the Spirit working here through Moses?

J.T. Quite so, but it is not simply as speaking to ourselves in psalms and hymns, as has been pointed out. In this song it is speaking to God - read Exodus 15, verses 3 and 4. "Jehovah is a man of war; Jehovah, his name. Pharaoh's chariots and his army hath he cast into the sea; His chosen captains also are drowned in the Red Sea. The depths covered them; they sank to the bottom as a stone." So that it is clearly an introduction into the service of God.

Ques. What is the difference between psalms and hymns?

J.T. Psalms are usually experimental, they convey what is experimental in our souls; hymns are more directed to God just as we have been saying and this song in Exodus 15 is that.

Ques. Is there a difference between a spiritual song and a hymn?

J.T. These are variations of terms of poetic services Godward and manward. These poetic matters may be used in the service of God and toward each other to help each other.

Ques. Would this song be on the line of celebrating a victory?

J.T. Well, I think it is. "Then sang Moses" - the time had come for it that God had been victorious, it is suitable.

Ques. Is there a relation between this song in Exodus 15 and the song of Moses in Revelation 15: 3?

J.T. We said this song is alluded to in the New Testament and there Jehovah is called King of nations, a remarkable thing, not simply King of Israel but King of nations, that is where you find it.

Ques. Where would you place Miriam's refrain in the service?

J.T. To bring out the sister's place, I would think such as we had in Bristol in July (see 1949 Vol.68 p.253). It became of interest that sisters should not be segregated from brothers in the service of God or the ministry in that sense. I think this song is an expression of it.

Miriam is one of the leading ones; it is a refrain and she says: "Sing to Jehovah, for he is highly exalted: The horse and his rider hath he thrown into the sea." In verse 20 it says, "And Miriam the prophetess, the sister of Aaron took the tambour in her hand, and all the women went out after her with tambours and with dances." Note she is a prophetess. Then the point came out in the special meetings in July in Bristol that the sisters were not invited to certain special meetings as such and it was pointed out that the scriptures do not support segregation of the sisters in the common ministry; it was their place to be there, and not only to be there but to be part in it, only in a silent way. They are to learn in silence we are told, 1 Corinthians 14: 34 "Let your women be silent in the assemblies, for it

is not permitted to them to speak; but to be in subjection, as the law also says."

Rem. You have Deborah also, "Then sang Deborah ... "Judges 5: 1.

J.T. Quite so. Deborah is a very striking illustration of what we are saying. What we are saying of course, in connection with Miriam, a sister like Miriam, one whom God has exalted and given a place among the saints in the service of God. Have you something more to say?

Rem. I was only thinking of how this would apply to ourselves.

J.T. In Judges there were leaders in those days - leaders led in Israel. Deborah had to recognise that and sisters ought to recognise when there are leaders who lead. Miriam joined here in the refrain. Why should not the sisters join in the services, why should they not join in especially if they are gifted. Sisters can be gifted as well as brothers.

Ques. In Deuteronomy 31: 22 we get that Moses taught the children of Israel a song. Is that a leader leading? Is that essential today to be taught in the service of song?

J.T. Please enlarge on that.

Rem. I was just thinking Moses was in a position to teach the people of Israel a song and how we have found that our spiritual leaders up to the present day teach us how to praise the Lord in acceptable terms.

J.T. We have many important hymns written by sisters. They should sing them too, of course.

Ques. Would psalms bring in spiritual feelings?

J.T. Very likely, and there is variety too.

Ques. Would this song here rise to what we get in Hebrews 2: 12, "I will declare thy name to my brethren; in the midst of the assembly will I sing thy praises"?

J.T. This is very much like it. Moses rises to a type of the Lord Jesus who said He would sing to the Father in the midst of the

assembly.

Rem. That passage in Hebrews 2 is quoted from Psalm 22 which is feminine according to J.N.D.'s note b to that Psalm and that helps to confirm what you are stressing as to the feminine side.

J.T. Quite so. And hence the great place that Mary of Magdala, a sister, has in the twentieth chapter of John; her part in the whole matter is very important.

Rem. You were saying some sisters are gifted; is that how they were able for hymns?

J.T. Not only that. We know that they can be gifted. Miriam and Deborah were gifted, and we know by experience that many of our sisters have been gifted, Miss N. was gifted, and why should not they be recognised? To some extent they are recognised. Only by the fall recorded in Genesis 3 God restricts them in that sense so that in the assembly they are to do it in silence - as to speaking.

Ques. What gifts would sisters possess?

J.T. Well, I can only repeat that Miriam was gifted and so she joins in as a prophetess. So it says here "And Miriam the prophetess". We can regard a prophetess as a gift, see Micah 6: 4, "I sent before thee Moses, Aaron, and Miriam."

Ques. Would Philip's daughters have the gift of prophecy too (Acts 21: 9)?

J.T. Quite so, four daughters who prophesied. They were gifted - perhaps we cannot speak so freely of it now, but it is there in Scripture and it is well to take notice of it and make much of it. Perhaps you could say more?

Rem. Well, it is so spoken of as we said but it needs elucidation.

J.T. You elucidate it. You have to give it.

Rem. One would hardly look for a sister to have the gift of an evangelist, but you quote Miriam and Deborah and Philip's four daughters who prophesied and they did prophesy, but now it would be in any place except the assembly of God, would it not?

J.T. I think so. It is only a question of silence where silence is needed, where it is a question of the assembly and the peculiar dignity attached to the assembly.

Ques. Would the woman of the fourth of John have an evangelical gift in a certain way? She spoke to the men of the city about Christ.

J.T. I would say she did have a gift. She left her waterpot, she left what she came from and was impressed with the fact that she could now talk to the men of the city evangelically, "Come, see a man", John 4: 29.

Rem. Timothy's gift was related in a way to the faith of his mother and his grandmother.

Rem. Aquila and Priscilla unfolded certain matters to Apollos and I suppose in that connection Priscilla had some gift.

J.T. I would say that. She is spoken of as much as her husband.

Six times they are spoken of and it is very clear Priscilla had gift.

She was with her husband and took Apollos "to them" and taught him the way of God more exactly (Acts 18: 26).

Rem. In 1 Corinthians 11 provision is made for sisters praying and prophesying.

J.T. Please read that.

Ques. "But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved woman. For if a woman be not covered let her hair also be cut off . But if it be shameful to a woman to have her hair cut off or to be shaved, let her be covered", 1 Cor 11: 5 and 6. Why is so little known about it and so little functioning?

J.T. I think it is time to note this matter and to speak about it, as it is important. It fits in with our chapter, Exodus 15, because it is the end of a great series of exercises with Moses and the people up to this time. It says, "Moses and the children of Israel", the sisters would be included; "Then sang Moses and the children of Israel this song to Jehovah, and spoke, saying, I will sing unto Jehovah, for he is highly exalted: The horse and his rider hath he thrown into the sea. My

strength and song is Jah, and he is become my salvation: This is my God, and I will glorify him; My father's God, and I will extol him." The sisters would be included there.

Ques. Is it not important because our sisters also have to do with our children especially in regard to the exercises as to getting out of Egypt, that they might bring in something of salvation for them?

J.T. Very good. It is a very great function that the sisters have to fulfil in bringing up children, and of course fathers have to do it too.

That would especially allude to older ones. Sisters have a great function to fulfil and God is honouring it in that there are many children who have to be taught, as it were when they drink their milk - the Spirit of God helps the sisters in this respect to bring up their children for the Lord.

Ques. Abraham was the great father in Israel and is the fatherly spirit needed today? Also Deborah arose a *mother* in Israel.

J.T. Very good.

Rem. It speaks of several kings of Israel that they did right and it seemed to be the influence of their mothers, (see 2 Chron 20: 31; 2 Chron 27: 1).

J.T. Good. Usually their mothers are mentioned, showing the place they have under God with their children.

Rem. I was thinking of your remark as to how the Lord was emphasising this matter at the close of the dispensation, and in that connection in Job it is interesting that he had seven sons and three daughters but the Holy Spirit seems to enlarge on the daughters, does He not? The names of the daughters are given: Jemimah, Keziah and Karen-happuch. "And in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren", Job 42: 15. I thought it would confirm how the sisters adorn the service of God.

J.T. I think that the Lord is now seeking to bring sisters into their proper place among us, I mean amongst the brethren in this district.

And it is not to be spoken of as a mere incident that there are so

many brothers and a few sisters in a locality. Well, that will not do.

A few sisters will not do; we want to bring the sisters into their place and give to them the dignity that belongs to them in the service of God.

Rem. In Ruth 4, "like Rachel and Leah, which two did build the house of Israel", v 11.

J.T. Quite so. They built the house of Israel a very great matter.

Rem. In Romans 16 sisters are spoken of.

J.T. There are twenty salutations there, many of them pointing to sisters.

Rem. "That our sons may be as plants grown up in their youth; our daughters as corner columns, sculptured after the fashion of a palace", Ps 144: 12.

J.T. Very good - excellent. It is not that the sisters are slighted, but also I think they are wanting in coming forward, in coming into the place God would have them as functioning.

Rem. The sisters come forward after David's victory. The passage reads; "And it came to pass as they came, when David returned from the slaughter of the Philistine, that the women came out of all the cities of Israel singing and dancing, to meet king Saul, with tambours, with joy, and with triangles. And the women answered one another as they played, and said, Saul hath smitten his thousands, and David his ten thousands" 1 Sam 18: 6 and 7.

J.T. That is another passage that is outstanding as to sisters, coming in in relation to David.

Ques. Is there a certain elevation in 2 John in relation to the address of the elder to the elect lady and her children and then bringing in this elect sister in relation to the truth of Christianity. Our sisters, not only in relation to the children as instructing them as to keeping out of the world, but also as to the glorious things in Christianity.

J.T. I would say that, but what are the glorious things you have in mind?

Rem. It was mentioned earlier as to mothers speaking to their children about the world and coming out of the world, but children have to live somewhere, not in a vacuum, and I thought the elect lady as 2 John speaks of it brings in the truth and those who walk in truth, and that would really be like our land, the glories that belong to the assembly.

J.T. Just so. Very good. I think the Lord is saying to us that we should all begin to talk about this matter. This passage in Exodus 15 affords us opportunity. Take the first part of the chapter please and read down to the end of the tenth verse, ["Then sang Moses and the children of Israel this song to Jehovah, and spoke, saying, I will sing unto Jehovah, for he is highly exalted: The horse and his rider hath he thrown into the sea. My strength and song is Jah, and he is become my salvation: This is my God, and I will glorify him; my father's God and I will extol him. Jehovah is a man of war;' Jehovah, his name."] Now read the fourth verse and you will see what happens to Pharaoh. ["Pharaoh's chariots and his army hath he cast into the sea; His chosen captains also are drowned in the Red Sea."] Now the ninth verse is what the enemy says. ["The enemy said, I will pursue, I will overtake, I will divide the spoil; my soul shall be sated upon them; I will unsheath my sword, my hand shall dispossess them."] And the tenth verse is the answer to that. ["Thou didst blow with thy breath, the sea covered them; They sank as lead in the mighty waters."] That is what they are brought into through the overthrow of the enemies. Then next is "unto the abode of thy holiness". Verse 13 "Thou by thy mercy hast led forth the people that thou hast redeemed; Thou hast guided them by thy strength unto the abode of thy holiness." We want to get the point of the glory of God in bringing them out and in bringing them in.

Rem. The first five verses seem to be an individual personal declaration of what God has done and the sixth verse is a direct turning to God. Each one must be concerned.

J.T. Just so. Then this passage as to the bringing-in, "Thou shalt bring them in" verse 17. And also we can refer to verse 11 "Who is like unto thee, Jehovah ...?" "Who is like unto thee, glorifying thyself

in holiness, Fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou by thy mercy hast led forth the people that thou hast redeemed; Thou hast guided them by thy strength unto the abode of thy holiness." Now that is a point I think we should rest on for a moment, being brought into God's holiness after all these victories.

Ques. Can you make that clear to us because verse 17 seems to be future whereas verse 13 seems already accomplished?

J.T. Just so, but the whole point is one, God is bringing us out and then bringing us in and the holiness that marks it.

Ques. Is verse 13 the wilderness and the ark in the wilderness or beyond that and verse 17 the land?

J.T. Well, that is the idea, the main thought is into the abode of God's holiness. Perhaps you may have more to say about that?

Ques. I was wondering if verse 13 does not go so far as verse 17. Verse 17, "Thou shalt bring them in, and plant them in the mountain of thine inheritance, The place that thou, Jehovah, hast made thy dwelling, The Sanctuary, Lord, that thy hands have prepared." Is not that the final thought in the land?

J.T. Very good. It is progressive, especially after the idea of being 'brought in'. We can dwell on this great thought of being brought in after being brought out. What 'in' means; what God's holiness means.

Ques. The way through in verse 13 is not the end?

J.T. No, it is a question of the permanency, that is the idea of being brought in.

Ques. The wilderness journey can be made very short?

J.T. Very good. It is really that God is bringing them out and is bringing them into the land, in principle that is what the whole matter is.

Rem. This matter of progression that you were referring to is very interesting and certain questions are asked, "Who is like unto thee

...?" here and then at the end of Deuteronomy 33: 29, "Happy art thou, Israel! Who is like unto thee, a people saved by Jehovah, The shield of thy help, and the sword of thine excellency?" So that the people take character from their God.

J.T. The abode of His holiness is a permanent idea.

Ques. Does Psalm 18: 31 help? "For who is God save Jehovah? and who is a rock if not our God?"

J.T. Very good. It shows what really Moses and the prophets imply, the knowledge of God. In Acts 3 Peter is stressing the prophets, Moses and Samuel are referred to Acts 3: 22-24, "Moses indeed said, A prophet shall the Lord your God raise up to you out of your brethren like me: him shall ye hear in everything whatsoever he shall say to you. And it shall be that whatsoever soul shall not hear that prophet shall be destroyed from among the people. And indeed all the prophets from Samuel and those in succession after him, as many as have spoken, have announced also these days." Then he refers to what the prophets spoke of - the Lord your God - and we are learning progressively. Here as come out of Egypt we are brought into the abode of God's holiness.

Ques. Does Exodus 13: 17 carry us right through to Solomon's day when the house was built?

J.T. Quite so. Solomon is really a continuation of David, it is really David and Solomon.

Ques. Is verse 13 really the mount of God that we get in chapter 3 of Exodus where they were to serve God?

J.T. There is great finality, "Thou hast guided them by thy strength unto the abode of thy holiness". That is finality, where He lives, where He stops, where He enjoys the thing - His things!

Ques. In Revelation 15 is the song of Moses there the same song as here?

J.T. Surely. The song of the Lamb, though, is greater than the song of Moses; you know, we have to see what that is, too. Here it is the

song of Moses a triumphant thing and the children of Israel joined in it.

Ques. Is your point that verse 13 "the abode of thy holiness" is not just a geographical point but the principle of holiness, where God dwells?

J.T. Where He resides. He had in mind when bringing them out of Egypt that He should live with them. The same applies to us, in some sense, too. The assembly is the abode of His holiness.

Ques. Did the service of Levi at Sinai bring out this idea of the necessity of dealing with idolatry in relation to the dwelling of Jehovah if His presence was to remain amongst them?

J.T. Make that clearer.

Rem. Well, "all the sons of Levi" came over to Jehovah's side, (see Exod 32: 26) in the matter of idolatry involving the golden calf, and I wondered if the sense of the holiness of the dwelling of God was being stressed?

J.T. God is being vindicated, that is the idea of it.

Ques. Would this state of soul be by the Spirit now?

J.T. What can one say about God's holiness? It is a magnificent thing and the assembly is the abode of God's holiness now - the greatest family in the universe. That is where God abides. "The peoples heard it, they were afraid: - A thrill seized the inhabitants of Philistia. Then the princes of Edom were amazed; the mighty men of Moab, trembling hath seized them; All the inhabitants of Canaan melted away." There would be an effect on the enemy.

Rem. Rahab later testified to this, Joshua 2: 9 "I know that Jehovah has given you the land, and that the dread of you has fallen on us, and that all the inhabitants of the land faint because of you." She was affected by it having heard of these things.

Ques. Are the river Jordan and the Red Sea very close as applying to the death of Christ?

J.T. The Jordan is itself a more limited thought but leading into the land. It is the barrier between the wilderness and the land.

Rem. In this song they seem to coalesce. In verse 16 "Till thy people pass over" but in verse 17 they are immediately in the land.

J.T. The Jordan in a certain sense is a greater thought than the Red Sea although the Red Sea is a bigger idea, but the Jordan is a question of the power of death, what Satan may wield over the believer. In spite of the power of death seen in the Jordan the believer is brought through. Then verses 16 and 17 say, "Fear and dread fall upon them; By the greatness of thine arm they are still as a stone; Till thy people pass over, Jehovah, Till the people pass over that thou hast purchased. Thou shalt bring them in, and plant them in the mountain of thine inheritance, The place that thou, Jehovah, hast made thy dwelling, The Sanctuary, Lord that thy hands have prepared." It is a future thing but also a reality, a present thing too, for that is in mind.

Then the next thing, at the end of verse 17, is that Christ is in the midst of it, the sanctuary; we know that already in the New Testament. "That thy hands have prepared", notice that, "Jehovah shall reign for ever and ever!" verse 13.

Ques. What did you say about the Red Sea? It is a bigger thought than what we get in the Jordan?

J.T. It is a bigger thought outwardly but the depths of Satan, the power of Satan is in the river, the Jordan; that is the great difficulty to get past. The power of God is evident in that the river was cut off "very far; by the city Adam", Josh 3: 16. There is no water in sight when we cross over and God gives us the sense that there is no power that can overcome us. Think of it, what we have come into, the power of God and there is not water at all. The presence of Christ in the Jordan is the point there.

Ques. Would faith enter into this? It says they believed in Jehovah and in Moses (Exod 14: 31).

J.T. That would be Christ now.

Ques. When it comes to the Jordan is that not a fuller thought as to Christ; as to the ark and a thousand paces ahead?

J.T. . The ark is there and you come to wonderful thoughts; but the thought that is occupying us is that the waters are cut off "rose up in a heap" and that you have come to a point where you will never see or have the consciousness of death at all, you are superior in Christ to it, and that relates to assembly service, that we are not afraid of death, we are not conscious of it at all and have power to overcome it. You are not conscious of death, such is the power of God.

Ques. Is that why a word early on so helps in the morning meeting to liberate the saints to move forward in the service of God?

J.T. We often find that. We often experience that we come to the Lord's supper and meet the brethren and sitting down are conscious of them, glad to be with them, we love one another. Then the Lord takes His place. He comes in at a particular point, we greet Him - you greet Him; He says, 'I am coming to you'. It is a wonderful time when that happens. It is then you have a sense of the power that takes place and you are not conscious of the presence of death at all, you are superior to it.

Ques. Does the reference to Psalm 114 verse 5 help, "What ailed thee, thou sea, that thou fleddest? thou Jordan, that thou turnedst back? "

J.T. That is the same thing.

Rem. The Lord came into the boat in the trouble, Matthew 14: 32.

Ques. What has been said about verse 17 being future and yet current; is that not where the Spirit comes into the matter? The earnest of the Spirit in our hearts (2 Cor 1: 22).

J.T. It is a present matter in the assembly service in that we are not conscious of the presence of death at all and we go forward. We ought to sing that too, 'Let us go forward'.

Ques. What was the point as to the earnest of the Spirit?

Rem. I was thinking the Spirit came into the matter to make the service of God a current experience.

J.T. That is the point, to make verse 17 a present matter, "Thou shalt bring them in", the Spirit is in us in all these things.

Rem. The footnote refers to John 14: 2 (note a) 'fixed or purposed place'. The word "place" in verse 17 of Exodus 15 is the 'settled place', which is the beginning of John 14, and those chapters in John, 14, 15 and 16 engage us to much with the Holy Spirit.

Rem. Psalm 114 which refers to "thou Jordan, that thou turnedst back" also gives us the type of the Spirit in verse 8, "Who turned the rock into a pool of water, the flint into a fountain of waters."

J.T. We come into it on the first day of the week in the service of God, it is a victory. We reach a point where we are not conscious of the presence of death any more, that is the light. We are raised up together and made to sit down together in the heavenlies in Christ, that is the idea as expressed in Ephesians 2.

Rem. The Lord had that in mind when He said, "And I, if I be lifted up out of the earth, will draw all to me", John 12: 32.

Ques. In regard to the question raised earlier, you really feel that the Jordan is spiritually greater than the Red Sea?

J.T. It is condensed, it is very deep. It is not just that it is part of a sea but a deep river, it is the power of death, that is what it is. That is all anticipated when the Lord Jesus comes into the assembly on the first day of the week.

Ques. The overflowing of its banks would carry that idea of the power of death?

J.T. It did overflow but now the overflowing is gone. I wish the brethren would catch on to what I am saying for I am conscious that I am not being fully understood because the waters of death must be dissipated, it must go in the presence of Christ. The point I am talking about is the presence of Christ in the assembly, what He is when He comes in and the power that He has there. If we have not

come to that we have not come to the full truth of the assembly and the service of God in it.

Ques. Is that what we get in eternal life?

J.T. Well, that is what you come to if you bring that into it; but the presence of Christ in the assembly is what I am talking about, what is in the assembly and what He is when He comes in, the power He has there. So that we are not conscious of the presence of death any more, it is overcome completely, and if we do not come to that we have not come to the full truth of the assembly and the service of God in it.

Ques. What part has eternal life in this matter?

J.T. Well, it is quite true, it is basic to the service but it is not everything. The assembly is more than eternal life although eternal life may be realised in the assembly. The assembly is the greatest thing in the whole universe in that sense, after or next to divine Persons.

Rem. Eternal life bears on things here whereas the service of God takes us to heaven.

J.T. So it does, Ephesians 2: 6, "And has raised us up together, and has made us sit down together in the heavenlies in Christ Jesus".

Rem. Jehovah says to Joshua in that section, Joshua 3: 7, "This day will I begin to magnify thee in the sight of all Israel. He is a type of Christ magnified in the assembly!

J.T. Just so.

Rem. The verse you quoted lately in Indianapolis would help; Revelation 1: 18, "And I became dead, and behold, I am living to the ages of ages, and have the keys of death and of hades."

J.T. Very good. "I am living to the ages of ages". And please read Revelation 1: 17 also; ["And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, Fear not; I am the first and the last, and the living one"] - Wonderful!

Ques. Is there not a point then in the fact that in the Red Sea they saw the water and it was a bank on each side but in the Jordan, as you say, there is no water to be seen at all?

J.T. That is the idea, if we get that in our minds we will have come to something.

Ques. Otherwise on the human side is it not as Hebrews 2: 15, "And might set free all those who through fear of death through the whole of their life were subject to bondage"?

J.T. Who would say here this afternoon that he is not afraid of death at some time or another? The great thing is to come to what Christ did, "he might annul him who has the might of death, that is, the devil;" Heb 2: 14. The power of death is all gone; Christ is risen and not only that but in heaven. The Holy Spirit is here to maintain the power of God and the whole position.

Ques. Is that not exemplified when the apostle said writing to the Philippians "For we are the circumcision, who worship by the Spirit of God, and boast in Christ Jesus", Phil 3: 3? Is that not the side of seeing no water at all?

J.T. "And do not trust in flesh" is added, that is a good thing to lay hold of too, as we are so apt to think of something we have confidence in; we have none in the flesh.

Ques. Does what you are saying bear on the rapture?

J.T. I think Romans 8: 11 helps, if you will read it; "But if the Spirit of him that has raised up Jesus from among the dead dwell in you, he that has raised up Christ from among the dead shall quicken your mortal bodies also on account of his Spirit which dwells in you".

That is stated there and He abides in us. So that you do not need to be afraid at all when there is a possibility of death, you have nothing to fear because the Spirit will quicken you and He is here to do it, as dwelling here.

Ques. Do I understand that in the assembly the sphere of death is not contemplated at all?

J.T. It is not contemplated: it is rather the sphere of life.

Ques. Do you understand in Romans 8: 11 that we reckon the Spirit is to change our mortal bodies (in a moment) when the Lord comes?

J.T. In a twinkling of an eye. We do not need to fear death.

Rem. Paul had no fear of death, "But I am pressed by both, having the desire for departure and being with Christ, for it is very much better", Phil 1: 23.

Ques. What Paul says should encourage us in this matter of death? Romans 8 "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord", verses 38 and 39.

J.T. The eighth chapter of Romans is a chapter every one of us should read and re-read because it is so full of encouragement in the sense of hope. We have nothing to fear; it is the great chapter of that book.

Ques. Why do you feel that the pressure of death might be on in the early part of the meeting?

J.T. If you allow it. It is a question of faith, but if you allow some weakness into your mind at that time the devil may take advantage of you. You do not need to allow it in your mind, you can recover yourself. Many a time I have said to myself 'Get back to the Spirit' because He is here all the time with you.

Ques. Is the Holy Spirit like the man with the pitcher of water in Luke 22: 10, "follow him".

J.T. Quite so. The Spirit is always ready, He will come to help when you need Him. He is always here since He came, however not that we can say He is not in heaven, but the way He is viewed in Scripture is that He is down here and Christ is in heaven - that is the principle of it.

Rem. "The mind of the Spirit life and peace", Rom 8: 6.

J.T. That is a beautiful expression "life and peace".

Rem. The Lord says to Martha "and every one who lives and believes on me shall never die", John 11: 26.

J.T. "Never die"!

Rem. On the mount of transfiguration "they no longer saw any one, but Jesus al one with themselves", Mark 9: 8.

J.T. That is a magnificent passage, they saw no one but Jesus alone with themselves. There were no others but themselves, the devil could not get there at that moment.

Rem. With reference to Mark 9 verses 9 and 10 they did not seem at that point to understand what rising from among the dead was; "And as they descended from the mountain, he charged them that they should relate to no one what they had seen, unless when the Son of man should be risen from among the dead. And they kept that saying, questioning among themselves, what rising from among the dead was". We know at the end of Mark the Lord reproached them for their unbelief, but now we have the Holy Spirit and should understand.

J.T. The Spirit dwelling here is equivalent to the power of Christ in heaven. What we should look for at the Supper is the presence of the Spirit, and His power is the same as Christ in heaven so that nothing can overcome us.

Ques. Referring to Acts 2: 24, "Whom God has raised up, having loosed the pains of death, inasmuch as it was not possible that he should be held by its power". Does that help?

J.T. It was not possible that He should be held by its power. Quite so. And He has extended that over to us so that we should not be held by death's power.

WESTFIELD NJ

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THE CHILDREN'S WELCOME TO JESUS

Many years ago a lady with her daughter eight years of age attended a gospel preaching from the words of the Lord Jesus, "Behold, I stand at the door and am knocking". At the close a hymn was sung of which the last verse has the following lines: -

Yes, the once-pierced hand still knocketh,
Of the Saviour, waiting there.

Returning home from the preaching the young girl remarked to her mother that she did not think that the hymn ought to finish leaving the Saviour outside. Nothing more was said however but on arriving home the child went straight up to her bedroom. She remained there a while and wrote out the following lines with which she thought the hymn should end: -

Enter, enter, heavenly Guest,
Welcome, welcome to my breast,
I have long withstood Thy knocking,
For my heart was full of sin;
But Thy love has overcome me:
Blessed Jesus, oh, come in!

How pleasing this child must have been to the Lord Jesus for He delights to be welcomed into our hearts whether we are old or young. He can, and does, Himself open hearts to receive Him and this is one side of the expression of His grace. Of Lydia it says "whose heart the Lord opened". She was already a worshipper of

the God of Israel but had not known before that He had made Himself known in the Person and activities of Jesus.

The other side of divine grace is that the Lord presents Himself in the glad tidings as having taken His stand at the heart's door and is knocking and speaking. This is not a mere religious idea, but is a continuing voice in our spirits to which faith must answer so as to have the blessing of the friendship of Jesus. He says, "If any one hear my voice and open the door, I will come in unto him and sup with him, and he with me". Supper is the last meal of the day; there is no time to be lost in this day of divine grace. Have you opened your heart to the Lord Jesus?

J.C.Evershed