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Mount of Olives, pt. 3 **Tabernacles and Villages upon the** **Mount of Olives**

Alan Davidson, North Ireland

"And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches" (Nehemiah 8:14-15).

The annual celebration of the harvest brought home, was called the feast of Tabernacles. On the fourteenth day of the seventh month Tisri, the final feast of the year commenced with the people bringing the increase of the land, the produce of the granary. This included the fruit of the silver leaved olive tree. The oil was laid up in baths. The palm tree produced dates and the vineyard yielded clusters of grapes for the wine presses. During these days of the feast of ingathering, the people assembled in Jerusalem and dwelt in booths for eight days. These were temporary huts or tabernacles. The Mount of Olives provided olive branches with which the pilgrims built their leafy dwellings, as they observed this venerated festival. This was the climax of the annual Feasts of Jehovah observed by the nation of Israel. "And ye shall take you on the first day the boughs of goodly trees, branches of palm trees and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days" (Lev. 23:40).

"Fetch olive branches"; signifying Israel in testimony enabled by the power of the Spirit of God.

"Pine branches"; yielding the fragrance of Israel recovered to God.

"Myrtle branches"; speaking of God's meek and lowly ones raised up.

"Palm branches"; remembering victory as Israel came out of Egypt to rest at Elim with its seventy palm trees (Exodus 15:27).

"And branches of thick trees, to make booths" (Nehemiah 8:15); commemorating the stability of God's promises regarding this eight day feast, of a new beginning and a joyous anticipation of Millennial rest.

"And all the congregation of them that were come again out of the captivity made booths, and sat under the booths ... And there was very great gladness" (Nehemiah 8:17). Under the shady panoply of olive branches from the mount, the people gathered in thanksgiving for a concluded harvest. The sacrifices of bullocks, rams and lambs; the sweet savour of meal and drink offerings, the aggregate of sacrifice; the outburst of joy, the demonstration of gladness marked the feast of Tabernacles. The hosannas of joy because of increase and ingathering commemorated God's goodness to His people. His bountiful grace in restoring them from captivity and pointed forward to the great day of restitution when, "The LORD shall be king over all the earth" (Zechariah 14:9). This song was taken up by the people as the Lord entered Jerusalem from the Mount of Olives riding on a colt.

"And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, He sendeth forth two of His disciples, And saith unto them, Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him" (Mark 11:1-2).

In the days of the Lord's sojourn on earth, the ancient olive trees on the Mount bore witness to the intimacies of the Son with the Father. The slopes of Olivet were hallowed by

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His Person, His prayers and His pleadings over Jerusalem. There He gave the prophecies of His return, manifested the power of His resurrection, and it was the place of His personal ascent to glory. The secrets of His perfect humanity, the night of His sweat and tears, His deep pity for heartbroken sisters Mary and Martha mourning their brother Lazarus. Yet the songs and hosannas of His praise, all began on those historic slopes. "And in the day time He was teaching in the temple; and at night He went out and abode in the mount that is called the Mount of Olives" (Luke 21:37).

The ancient slopes of the Mount called Olivet are a parchment of remembrance: the memories of the dark nights of the Man of Sorrows; the moonbeams that shone through the leaves and branches upon His praying form; the damp dew of the night that moistened His locks as He prayed, and the morning brightness of the eastern sky that revealed Him bowing in communion with His Father.

"Morning by morning Thou didst wake,
Amidst this poisoned air;
Yet no contagion touched Thy soul,
No sin disturbed Thy prayer."
Wylie Macleod: 1816-1881)

Sunset and sunrise mark the sacred memories of the final week before His death. In the shadow of ancient olive trees, we read about the unutterable depths of sorrow, known to God alone, when He "offered up prayers and supplications with strong crying and tears" (Hebrews 5:7). All the recorded tears of the burdened and sorrowful Saviour were shed on Mount Olivet. Yet the bright rays of a new day broke through the darkness as He entered Jerusalem to the song of the multitude. "And they went before, and they that followed, cried, saying, Hosanna; Blessed is he that cometh in the name of the Lord: Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest" (Mark 11:9-10).

BETHPHAGE

If we follow the order in which the place names are given in Mark 11:1 and Luke 19:29, He came first to the village of Bethphage on the

eastern slopes of the Mount of Olives. This was the Lord's last journey on the ancient mountain road from Jericho to Jerusalem. Alternatively, He may have come on Friday, 7th Nisan and spent the Sabbath at Bethany, entering the city after midday on Sunday by passing over the crest of the mountain on the journey of three miles into Jerusalem. Second Samuel chapter 15 was a dark day of the Royal Flight as David went up by the ascent of Mount Olivet. Now the glorious day has come for the Royal Entrance, which began at Bethphage on the Mount of Olives.

"BEHOLD THY KING"

"And when He was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; Saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest" (Luke 19:37-38). This was an event of immense importance. The Lord formally presented Himself to the nation as Messiah in fulfillment of the prophecy of Zechariah, "Behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zech. 9:9). The Lord had already forewarned His disciples that the leaders of the nation would reject Him and put Him to death. This highly significant act is recorded in very simple words in the Gospels.

"The Lord hath need of him" (Mark 11:3). The long hot journeys of the Saviour, across the plains of Judæa and far into Northern Galilee were made on foot. After the Sabbath day's rest, this short journey was not wearisome. It was the only time that we read about Him using an animal. The need arose from the uniqueness of this prophetic occasion. The Lord never sought publicity and on previous occasions when the excited crowd would make Him King, He would disappear discreetly from their midst. This is the only occasion when He did not repress the loud acclaim of the jubilant crowd. This triumphant entrance manifested the omniscience and omnipotence of His Divinity. The use of a common animal from a little village marks His humility. Earthly humility and Divine

glory always marked the notable events of His earthly sojourn. At birth, He was the child born and the Son given; the infant of days yet the new born King. When He was obedient to the humble ordinance of baptism, the pleasure of His Father was announced from the open heaven. At the well, wearied with the journey, He requested a drink of water, yet at the same Sychar's well, He revealed Himself as the great, "I am". With the mourning sisters at Bethany, "Jesus wept", yet at the grave He said, "I am the resurrection, and the life" (John 11:25).

"And many spread their garments in the way: and others cut down branches off the (olive) trees, and strawed them in the way" (Mark 11:8). Historians record that later in the time of the Romans, Olivet was depleted of olive trees. The wood was used for building fortifications and such was the number of crucifixions that all the trees were needed for this wicked method of torture and death. What meditations occupied the holy thoughts of our blessed Saviour, as He entered Jerusalem, knowing that the week had commenced soon to hear the people cry out to crucify the Lord of Glory. They nailed Him to a tree, yet the sun was robed with sackcloth, the heavens were darkened, and the earth trembled under such a transaction.

There was a PUBLIC reason for this entrance; He was the King foretold yet He was the Lamb foreordained. The voices and eyes of the people will attest to His national rejection and death. There was a PROPHETIC reason. The daughters of Jerusalem may weep but if His disciples had failed to glorify Him, the very stones would be vocal in His praise, (Luke 19:40). His glory will not suffer. The citizens hated Him and sent a message, "We will not have this Man to reign over us" (Luke 19:14). God said, "He must reign" (1 Corinthians 15:25).

He left Bethphage and journeyed down the eastern slopes of the Mount of Olives, entering the eastern gate of the ancient city. David wrote about the gates of Zion; "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of Glory shall come in". "The LORD of hosts, He is the King of Glory" (Psalm 24:7,9-10).

Bethphage means, "the house of figs". The verdant western slopes of the Mount of Olives are watered and productive of fruit for most of the year; figs as well as olives. As the sun set on that glorious Sunday of His entrance to Jerusalem He went out to Bethany. "Now the eventide was come, He went out unto Bethany with the twelve. And on the morrow, when they were come from Bethany, He was hungry: And seeing a fig tree afar off having leaves, He came, if haply He might find anything thereon: and when He came to it, He found nothing but leaves; for the time of figs was not yet" (Mark 11:11-13). Did He not receive food, that early morning, from the house of Martha and Mary at Bethany? Did He seek figs that had remained over from the previous season? He "found nothing thereon, but leaves only" (Matt. 21:19). We do not know the answers to those questions but we do know that there was deep spiritual and prophetic meaning in His action. "And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever" (Mark 11:14). "And when even was come, He went out of the city. And in the morning, as they passed by, they saw the fig tree dried up from the roots" (Mark 11:19-20).

The fig tree in Scripture speaks of the nation of Israel. For three years He had come to the nation seeking fruit but finding none, (Luke 13:69). It had leaves only, an outward foliage of pretence but no fruit for God. Hundreds of pilgrims were gathering for the feast of the Jews. The temple ritual continued with a functioning priesthood led by robed and mitered Christ-rejecters. They held a mock coronation for the true and rightful King. They handed Him over to the Gentiles for execution. They mocked Him as King. They stripped Him of His garments, and arrayed Him in royal purple. His crown was a wreath of platted thorns, His scepter was a reed in His hand. They anointed Him with filthy spittle. They bowed in mocking obeisance. They hailed Him as, "King of the Jews" (John 19:3). He had entered by the eastern gate. They compelled Him to carry His cross out through another gate. They enthroned Him high upon a tree beneath the superscription in three languages,

"This is Jesus the King of the Jews" (Matt. 27:37).

"And Peter calling to remembrance saith unto Him, Master, behold, the fig tree which Thou cursed is withered away" (Mark 11:21). As another dark night passed, in the morning the Lord taught the disciples on the Mount of Olives an unforgettable lesson concerning the nation of Israel. Like the fig tree, the dead leaves of decadent ritual and fruitlessness would be left with the curse of the Saviour resting upon it. The disciples marveled saying, "How soon is the fig tree withered away!" (Matthew 21:20). The demise of the city and temple would come about so quickly. The day of opportunity soon turned into the night of tragedy. Within a generation, the western slope of Olivet, now the camping ground for Galilean pilgrims at the feast, would be the camp for the Roman legions under Titus. The city was "compassed with armies" (Luke 21:20), and the siege lasted six months. Historically, it is recorded that outside the city hundreds were crucified daily, and inside, due to famine, the citizens were reduced to cannibalism. In AD 70 the magnificent temple was torn down stone by stone, by the Roman soldiers and so began the great "Diaspora", the dispersion of the nation, and for nearly 2000 years Jerusalem has been "trodden down of the Gentiles" (Luke 21:24).

BETHANY

"Blessed is He that cometh in the Name of the Lord: Blessed be the kingdom of our father David, that cometh in the Name of the Lord: Hosanna in the highest. And Jesus entered into Jerusalem, and into the temple: and when He had looked round about upon all things, and now the eventide was come, He went out unto Bethany with the twelve" (Mark 11:9-11). Having entered Jerusalem with the throng gathering at Passover time, He beheld the people gathering, not for the glorious day of His coronation but the dark shadows were gathering for the day of His crucifixion. On the further eastern slope, over the crest of Olivet, about one mile from the summit there was a little hollow, screened by higher ridges to the west and north, in which lay the little village of Bethany. The Saviour left the great house, the

magnificent temple in Jerusalem. He went out to Bethany, to rest in "the house of the poor". This is the meaning of the name more commonly used by the local people. This was His home upon the Mount in the truest sense. We never read of Him voluntarily spending a night in the city.

This was a blissful retreat away from the noise, coldness, treachery, hate and plotting going on in the city. "And the scribes and chief priests heard it, and sought how they might destroy Him: for they feared Him, because all the people was astonished at His doctrine. And when even was come, He went out of the city" (Mark 11:18-19). To really enjoy the brilliance of the orbs of heaven in a dark night, one must leave the lights of the city. "After two days was the feast of the Passover, and of unleavened bread: and the chief priests and scribes sought how they might take Him by craft, and put Him to death. ... And being in Bethany ... as He sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on His head" (Mark 14:1,3).

Three times we read of Mary being at the feet of her blessed Lord; "Mary, which also sat at Jesus' feet, and heard His Word" (Luke 10:39). He is that Prophet. "When Mary was come where Jesus was, and saw Him, she fell down at His feet" (John 11:32). He is the sympathetic High Priest. "Six days before the Passover ... they made Him a supper, and Martha served: but Lazarus was one of them that sat at the table with Him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus" (John 12:2-3). Mary anointed Him as King. Each time Mary was misunderstood; by her sister, by the neighbors and by Judas Iscariot.

"Bride of the Lamb, there is for thee,
 One only safe retreat;
 Where Jesus is, thy heart should be,
 Thy home at His dear feet.
 Since thou hast much to learn, e'en though
 Thou art in Christ complete
 In grace and knowledge seek to grow,
 By sitting at His feet."
 (Boethia Thompson)

"Against the day of My burying hath she kept this" (John 12:7). Mary had kept in store, this very costly spikenard, for this momentous supper at Bethany on the Mount of Olives. She dearly loved her brother Lazarus, but she did not use this precious ointment to anoint him when he died in John chapter 11. At the feet of Jesus, Mary learned what the disciples seemed to fail to grasp. He taught her that her blessed Lord would die, that He would die a death of violence and perhaps not receive a proper burial. Faithful believers like Simeon and Anna who studied the Scriptures, and Mary of Bethany, Joseph of Arimathea and Nicodemus who received His teaching could clearly learn about the exact date when Messiah would be, "Cut off" as taught in Daniel 9:26. Mary of Bethany knew that this was her last opportunity to anoint Him prior to His death and burial. As hostility grew in Jerusalem, devotion increased at Bethany. Mary was marked by worship, Martha was a diligent worker and Lazarus, as risen from the dead by his presence, eating at the table, was a witness. None of his words are recorded.

**To be conscious of being beloved
 of God is one of the greatest protec-
 tions that a believer can possess.
 (Plummer)**

Departure, pt. 1

Robert Surgenor

(This article may have been published before in this manner, but in our days it seems clear that it bears repeating. Departure from God's Word and established practices that have preserved God's people and assemblies through the years are being abandoned and even defied by some.) Ed.

Departure is nothing new to the student of the Word of God. He recognizes two basic facts that accompany departure, namely: (1) Departure very rarely comes suddenly. Usually departure is the result of a continual process called "little steps." (2) Departure always brings with it plausible excuses, such as, "Times have

changed," or "We are in danger of losing our young folk," or "I don't see anything wrong with it." In fact, even the Holy Scriptures are used by most of those who have departed in order to seek to condone their departure. Perhaps one of the most impudent defenses for an act of departure is the old phrase, "Show me a chapter and verse for what you are saying!" Persons who speak like that are usually ignorant as to the Lord's method of illuminating divine principles to the spiritual mind. What these persons do not realize is that God does not reveal all scriptural truths simply by "chapter and verse."

Before explaining this candid remark, let me make it very clear that we do NOT believe in present-day divine revelation. There are no new revelations being given from God today. Divine revelations completely ceased when the Word of God was complete. Then how is the mind of God perceived if not by chapter and verse? The answer is simple – it is by the mind of God, the personality of God, the attributes of God, the ways of God, that are made known through a general knowledge of the Word of God that can only be gained by a constant and diligent study of the Word from Genesis to Revelation. God often reveals His way through overall pictures, and it is only the diligent reader of the Scriptures that will properly discern the ways and divine principles of his God.

Another element that is vitally needed, apart from diligent reading of the Word, is humility. Without a humble spirit no divine truths, no matter how often read, will reach the heart. They may be stored in the brain, but never lodged in the heart. God says, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word" (Isaiah 66:2). "The meek will He guide in judgment: and the meek will He teach His way" (Psalm 25:9). Let us always be aware of this vital truth.

To most of the younger element among us there is no visible evidence in their eyes of departure. The reason for this is that departure is a moving away from the prescribed blueprint, and young people have never been immersed and surrounded by the original blueprint, consequently they see no change.

However, in each generation changes take place, and our present-day young folk, as they mature, will begin to notice changes from whence they commenced their Christian experiences. Older saints in 1952 talked about departure from their youthful days. As newborn souls, my wife and I saw no departure, for we were just being introduced to the assemblies and certainly were not aware of "the former days" as older saints spoke.

However, almost sixty years have come and gone since then and consequently, what do we as older saints see? – Departure. If our younger brethren live thirty more years and the Lord has not come, what will their lament be? It will be – "departure," for younger ones will be coming in, introducing things not practiced before.

Progress of Departure

Departure moves in steps, here a little and there a little, each generation introducing different things not found in the divine plan. What is the ultimate end, brethren? Turn to Israel and notice an example. When coming up out of Egypt, in their first love, the jewels that had been given to them as wages were all donated to the Lord for the building of the Tabernacle. Seven hundred years later the women of Israel were adorning themselves with jewels to the lament of the prophets. Finally, we read, "Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the LORD which He had hallowed in Jerusalem. And the LORD God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: But they mocked the messengers of God, and despised His words, and misused His prophets until the wrath of the LORD arose against His people, till there was no remedy" (2 Chronicles 36:14–16). We certainly hope and pray that this will not be true of God's assemblies; however, let us be aware, for Israel stands as a beacon of warning to us today. Every era ended in blindness, as is noticed in the era of the judges, the kings, the teachers of Israel in our Lord's day, and finally the church. "I know thy works, that thou art neither cold

nor hot ... and knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Revelation 3:15,17).

We have noticed that often on the heels of departure, there are times of revival, involving a renewing of truths formerly cast aside and of godly living previously forsaken. This can be seen in the case of Josiah (2 Kings 22-23) and the mighty revival in his day. Israel had departed from the right ways of the LORD, with God terming their ways as "evil." However, God raised up a lad. "Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah ("Beloved"), the daughter of Adaiah ("Jehovah has adorned Himself") of Boscath. And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left" (2 Kings 22:1-2). The right hand denotes power and the left hand weakness.

Turning to the right hand would be going beyond the Word of God. This is **legalism**. Turning to the left hand would be coming short of the Word of God. This is **liberalism**.

Josiah had no good example from his father, but notice his mother's name and his grandfather's name and one gets a clue as to Josiah's godly influences. The "*book of the law*" had been disregarded for years but had been found and there was a great cleansing of the land of everything contrary to the Word of God. Yet Jeremiah lamented, "And yet for all this her treacherous sister Judah hath not turned unto Me with her whole heart, but feignedly, saith the LORD" (Jeremiah 3:10). The revival was not deep or lasting, and things afterward progressively grew worse.

Compare the moral and doctrinal departure in the Corinthian assembly only four years after its planting. Paul writes them to correct the conditions. In his second letter to them he exclaims, "For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter" (2 Corinthians 7:11). There was a

revival. However, where is the Corinthian assembly today? It is gone!

The apostle Paul's convert, Ignatious, stated in the year 107, that the Christians were to look upon their bishop as they would look upon the Lord Jesus Christ Himself. Clerisy was in! Soon, the need of a personal conversion was less emphasized and Christian's children were accepted as Christians. Toward the end of the second century the baptism of infants was introduced, the false teaching of baptismal regeneration was accepted, the hierarchical government was developed and there was a development of the episcopal office beyond the limits of the local company.

In 1827 a great revival took place, commencing primarily in Dublin, Ireland, and soon Christians in various places were gathering simply to the name of the Lord Jesus Christ. A similar work commenced in Canada in 1872 and spread to the United States of America. However, in 1912, at a conference in Warmunster, Ontario, Robert McMurtal from Scotland gave ministry advocating the open table and many were carried away with his false teaching, resulting in the formation of gatherings in chapels, which remain among us until this day. Thus the days of departure were introduced among us on this continent. It is interesting that the ones who departed first are farther along the road of departure than those who remained in the so-called Gospel Halls. Instrumental music was introduced and ultimately, in some places, deteriorated to rock and roll bands. Jewelry was introduced, later bringing in the painting of the face. Proper dress was minimized, until finally, some have been seen preaching in a tee-shirt and shorts. Separation from Babylon was lost, until finally D. L. Moody and Baptist preachers were invited speakers to their platforms.

In light of these sobering and depressing facts one may comfort oneself and say, "we have not departed to that degree!" Yes, dear believer, but remember this, departure takes time. Yes, those associated with chapels entered the road to departure ahead of us and departed more rapidly, but we, too, are on the road to departure. Before saying more, let me emphasize the fact that there are godly souls associated with some chapels, who are like a

little remnant seeking to go on in spite of such departure. Loving the Lord's people, I am thankful for them, and also truly feel sorry for them.
(Continued)

Because of other pressures, the article on James 5 is not available for this month, but it will be written for next month, D. V. (Editor)

Misrepresenting Christ

This article was written in 1941 and published in "Words in Season" but is still important for us today. The author is not known.

"But ye have not so learned Christ." "But ye did not so learn Christ" (Ephesians 4:20, R. V.). "Ye are our epistle written in our hearts, known and read of all men."
"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Corinthians 3:2; 5:17)

In the first passage Paul indicates that some were misrepresenting Christ, because "ye did not so learn Christ." The second passage indicates that a truly converted person is a new creation and should be through with the old life and its sins. The world looks to Christians for higher standards, ideals, and the exemplification of the Christ life within and without. Every observer may not see the halo of Divine glory about the heads of those who profess to live the Christian life, but they expect to see the Christians so different from themselves and other unsaved people.

Most Christian people wish to properly represent Christ before men. This means a re-presentation of Christ Himself in human lives to present a somewhat similar likeness to Him. How do Christians sometimes misrepresent Christ, their Lord?

As to place, Christians may misrepresent Christ almost anywhere. They may fail to show forth the Christlikeness in the home, or the street, in their business dealings, in the office or factory, or even in religious meetings in the House of God.

Christians may misrepresent Christ by unkindness, discourtesy, unfairness in minor matters, by carelessness and thoughtlessness about other people's rights and feelings. They may misrepresent Christ by being too much like the world. Dr. Bonar once said: "I look for the Church and find it in the world, I look for the world and find it in the Church." The line of demarcation is not definite enough for Christians today.

Christians misrepresent Christ by a backward timidity, fear, and false modesty in standing up for God and the truth. Christ was no coward and He truly defended the truth and the helpless masses. Christians may misrepresent Christ by foolish talking, frivolity, low jesting, and vulgar actions. There is too much of this among professing Christians. Cheerfulness, joyfulness, and true happiness is to be commended, but these are so different from foolish jesting which the Scriptures forbid (Ephesians 5:4). If youth, and adults too, only knew how much such jesting and foolishness "kills" and grieves the life of the Spirit, they would quit it like a bad habit.

Christian girls and women may misrepresent Christ by their worldly dress, their artificiality of personality, and their superficiality in daily living. Take your styles from Christ and the Bible, not from the fashion shops of Paris, London, and New York! (1 Peter 3:3, 4; 1 Timothy 2:9, 10). Does your life, your dress, your manner ever attract anyone to say: "There is a real Christian man or woman, if there ever was one!"

Some Christians are judged largely by the company they keep; is yours saved or unsaved, worldly, or unworldly? Do they love the spiritual things or are they adverse to them? Beware lest worldly companions draw you away with them, for Paul said: "Evil company doth corrupt good morals" (1 Corinthians 15:33, R. V.). Christ is judged by your life, by your spiritual or carnal walk before men. Do you frequent places where His Name is unwelcome? Do you walk in a carnal manner before men? "He that saith he abideth in Him ought himself also so to walk, even as He walked" (1 John 2:6). None need fear that they will ever be perfect in this life, but we should strive by His grace to please Him.

Some people misrepresent Christ by doubting His providence, by anxiety, worry, fretfulness, and needless care—as if Christ was not in power in His Kingdom sufficiently to care for all of them.

"Take heed unto thyself," said Paul. If we all will do that, we will not so unjustly condemn and criticize others. "Watch and pray, that ye enter not into temptation."

The remedy for such misrepresentation of Christ by professed Christians, would be to surrender their lives, their tongues, and their future, entirely to Christ, seeking His complete control. He will take possession of His own. He will abide in the humble heart. He will give the weakest the victory they crave, for "we will triumph in Thy victory." "Walk in total dependence upon Him. Live a life of obedience to His revealed will. "Whatsoever He bids you do, do it." "To obey is better than sacrifice." Sit at the feet of Jesus Christ and learn from Him. He excels all other universities combined. Look to Jesus Christ for faith, hope, love, and strength to live the Christian life. He never misrepresents Himself in any life, therefore allow Christ to live His life in you, so that you may truly say with Paul, "It is no longer I that live, but Christ liveth in me."

The altar stands in the foreground of every life, and can be passed by only at the cost of all that is noblest and best. There is more grandeur in five minutes of self-renunciation than in a whole life-time of self-interest and self-seeking.

Our Lord and His Bible

E. W. Rogers

After our Lord Jesus was raised from the dead, He opened the Scriptures to the understanding of His people, revealing Himself to them in "the Law, the Prophets, and the Psalms." This was then, and still is, the recognized division of the Old Testament Scriptures which constituted our Lord's Bible. Obviously, in the days of His flesh, none of the New Testament was written.

The fact that the Lord Jesus taught, obeyed, read and explained the Scriptures is, in itself, a certificate of the highest authority of their validity and accuracy. He was eternal in

His Being, and therefore was at the time when all the recorded events happened. He, in Manhood, was omniscient and, therefore, knew whether or not the records were accurate, distorted, exaggerated, or fabricated. Since His endorsement of the Old Testament Scriptures is absolutely unequivocal they may, with good reason, unhesitatingly be accepted by all in their entirety.

The allegation that the Lord Jesus shared the ignorance which was common in His day is blasphemous, and cuts right across the Deity of our Lord.

He Simultaneously was God and Man

His affirmations concerning the Old Testament Scriptures are, therefore, the competent assertion of their reliability by One entitled to speak, and were in no way assertions made according to the alleged ignorance of His day.

The human parents of our Lord Jesus were, each of them, devout adherents of the Scriptures. Mary's Song in Luke 2 is a wonderful specimen of a Spirit-given extempore utterance made up of extracts from sundry parts of the Old Testament such as Genesis, Job, Samuel, The Psalms, Isaiah and Micah. This maiden's mind was stored with the Scriptures, the result of a diligence exerted before domestic duties made increasing demands on her time. Joseph's cogitations by reason of the difficulties in which he found himself concerning the birth of Mary's child (i.e. whether to put her away or to make her a public example) were not the product of his own ideas, but the alternatives prescribed in the Holy Scriptures by which alone he desired to be guided. Would God that all Christian homes were marked by such Bible-reading, memorizing, conversant and obedient parents!

At the age of twelve our Lord was found in the Temple with the doctors, hearing them and asking questions, such was His keenness for Bible knowledge. To His parents, who were disturbed because they had lost Him, He said, "Wist ye not that I must be in the things of My Father?" or paraphrased, "Are you surprised that I am reading, meditating in, and inquiring concerning the Scriptures which are My Father's things." Oh, that God would stir up the youth of our land to adopt a similar attitude

despite the exacting claims on time which studies, duties and business make. "I must get at my Bible"—"I must hear my Father's voice"—"I must learn my Father's will" should be the attitude of all His children.

This is essential, for it is acquaintance with the Scriptures that furnishes a safeguard in the hour of temptation. This the Lord Jesus proved. Thrice to the devil He said "It is written." If the devil in his subtlety misquoted Scripture the Lord bound Himself by "It is written," knowing full well that no two scriptures contradict each other or justified opposing courses. He was the true David who took out of the brook of Scripture the five smooth stones of the Pentateuch (the Law) and slinging but one of them (Deuteronomy) stunned the devil (who "departed from Him for a season") only later to take his own sword (death) and by it to slay him.

To the Father's voice, in the Scriptures of truth, He opened "His ear morning by morning" (Isaiah 50). In His heart, as the unbroken tables of stone in the ark, He hid God's word that "He should not sin against Him." "By the words of God's lips He kept Him from the paths of the destroyer." He was the "godly man" who "meditated in God's law day and night." Finally, when on the cross, having regard to the accomplishment of all the things that had afore been written concerning His sufferings, He cried, "It is finished," and on the completion of the foreshadowed word concerning Himself He lay His head down to rest.

If the Scriptures played such an important part in the private life of the Lord Jesus, they no less figured in His public ministry. In Nazareth, His native city, He read the word of God reverently (He stood up) and intelligently (He knew where to finish the reading for His immediate purpose) and enforced His comments thereon by citing Old Testament historical examples which, He made plain, were historical records and not mythical compositions. To the dead rich man in Hades it is said concerning his living brothers, "They have Moses and the Prophets—let them read them," for they are more powerful than the visible resurrection of a man from the dead. To the Pharisees He says, "Search the scriptures, for in them ye think ye have eternal life, and

they are they which testify of Me." He certified the origin of the human race by saying that in the beginning "God created male and female." Thus He branded the evolution theory as a lie. He speaks of the flood, Lot's wife, Jonah and the whale, Daniel the prophet, Abel's sacrifice, Moses and the bush, etc., etc., as historical events, the inspired record of which was altogether trustworthy. It was He who said **"The Scriptures Cannot be Broken"**—it all hangs together, is a united whole, binding on its readers from which they cannot free themselves.

Of what use indeed is he, either to God or man, who, assuming the place of a public preacher, has misgivings concerning the accuracy of the Scriptures? If one of its links is unsound then the whole chain is broken.

But not only did the Lord Jesus use the Scriptures for Himself personally, and to the outside world, He also expounded them to His own followers. To His disciples He explained that He had not come "to destroy the law and the prophets," but contrariwise "to fulfill." The Sermon on the Mount must not be read as if it was a setting aside of the Old Testament and the bringing in of a new teaching: it is the amplification, the filling up of that which had been sketchily furnished before. After His resurrection, He expounded the true meaning of the Old Testament to His own. He was the center of that book and the key to its proper understanding. In Him the types had their fulfillment. Adam's coat, Abel's lamb, Noah's ark, the son on the altar, Joseph in the pit, the blood on the door post, the animal on the altar, David in the valley, etc., etc., all become plain when Christ is known: all is dark and without significance when Christ is unknown. By the presence of the Holy Spirit who indwells the believer the book becomes "opened" and its inner meaning is available for the soul's enjoyment. That a further volume was to be added to the Old the Lord foreshadowed. "When the Spirit is come He will bring "all things to your remembrance" which He has now done in the gospels: "He will take of my things and show them to you" which is effected in the Epistles: and He will "show you things to come" which we have in the Revelation.