

'Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.'

1 Timothy 4:1-2.

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**January 23rd, 7pm**

Subject: Obeying God (chapter 1)

Speaker: Ivan Foster

**February 27th, 7pm**

Subject: Mapping the Course of Gentile Power (chapter 2)

Speaker: Brian Green

**March 27th, 7pm**

Subject: Through the Fire (chapter 3)

Speaker: Gordon Dane

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# Watching and Waiting

LIGHT FOR PERILOUS TIMES

SCRIPTURAL

Reformed, Protestant, Puritan, Prophetical, Expository, Doctrinal

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The objects are:

1. To teach the nearing approach of our Lord's return. James 5:8
2. To hold forth the Truth and to expose and resist error. Jude 3
3. To note passing events in the light of 'the Scripture of Truth.' 2 Peter 1:19
4. To unfold the Word of God by comparing Scripture with Scripture. Acts 17:11
5. To encourage missionary endeavour, and all service for Truth. Acts 1:8
6. To comfort and strengthen those who seek to stand with the Lord, apart from abounding lawlessness. 2 Timothy 2:19
7. To call for separation from false ecumenism. 2 Corinthians 6:14-18

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## Did Noah Pray for Revival?

By Ivan Foster

The Saviour clearly tells us that 'as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be' (Matthew 24:37-39).

There will come a generation that will be the final one before the judgment of God falls, just as was the generation to which Noah was commanded to preach. That was a time when God 'spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly' (2 Peter 2:5).

In Genesis it is stated that 'God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth. And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth' (Genesis 6:12-13).

There is little doubt that Noah warned that last generation of the coming judgment both by his preaching and by his building of the ark. Peter tells us that Noah preached in the Spirit of Christ. 'For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also He went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water' (1 Peter 3:18-20).

Thus Christ, through Noah, warned of coming judgment in just the same way as He Himself warned of the judgment coming upon Jerusalem. 'And when He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation' (Luke 19:41-44).

Surely we may expect the servants of God in the last generation to follow in the steps of Christ and His servant Noah!

I was made to think of Noah and his circumstances as I listened to a Christian friend pray for the United Kingdom that God would send a mighty revival that would turn the whole land back to Him.

Thinking upon this request, I pondered the fact that we are surrounded by an ever-increasing tide of apostasy. What are called the 'main' churches have abandoned all

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semblance to Bible religion and have embraced wicked doctrines to a degree never before witnessed in the history of Christendom.

Furthermore, the remnant of true believers has never been smaller or weaker.

This being so, it does seem likely that we cannot be far removed from the days of that last generation and the manifestation of the antichrist and the Saviour's return to earth to destroy him and establish His own Millennial Kingdom.

That raises the question then: Is it the will of God for God's people in the close of this age to pray for revival?

If we are to have days like those of Noah reoccur just before the return of Christ, then will not believers in that generation know, as did Noah and his fellow believers, that the wrath of God was about to fall and His purpose was not one of revival but one of 'taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe'? (2 Thessalonians 1:8-10).

The purpose of the prophetic revelation given to us in the Bible is to impart to us just such information. That is what Paul said to the Thessalonian believers. 'But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober' (1 Thessalonians 5:1-6).

This presupposes that the last generation of believers will know that they are the last generation. The Day of the Lord will come as a 'thief in the night' as far as the wicked are concerned but not for those who are 'the children of light, and the children of the day' and who are taught in the prophetic Scriptures as were the Thessalonians. Paul wrote these words to the church at Thessalonica. 'Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things?' (2 Thessalonians 2:3-5).

During his brief stay amongst that people he taught them the truth of God regarding the manifestation of the antichrist in the temple of God. This he emphasised by the question: 'Remember ye not, that, when I was yet with you, I told you these things?'

This first generation of the Christian era was taught about the signs of the time and the evidences of the near approach of the Lord's return. How much more it is to be the case that the final generation will be found to possess such knowledge!

Please do not misunderstand what I am saying. Doubtless, Noah prayed during his life and ministry and that for the blessing of God to fall upon those who listened to his preaching. He would have prayed for his family and for the families of fellow believers. I have little doubt that it was highly likely that there were converts under his ministry but natural death had removed them from the earth before the flood came. Prayer would undoubtedly have been a part of this godly man's life. However, he would not have prayed in direct opposition to what the Lord had revealed to him was going to take place. He would not build an ark in obedience to God's specific directions and at the same time pray for an outpouring of the Spirit of God and a great revival to be granted and that generation be saved, which God had specifically said He was going to visit with judgment because of their sins.

Remember what the Lord had said of that generation. 'And God said unto Noah, The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth. Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch' (Genesis 6:13-14).

Noah believed God when He said that He was going to destroy the world by a flood and acted and prayed accordingly. 'By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith' (Hebrews 11:7). Believing and fearing the Lord, Noah could not have prayed for revival in opposition to God's revealed will and at the same time obeyed God and built the ark and warned men of coming judgment. This would entail a tangle of contradictions.

A very clear illustration of this truth, or perhaps I should speak of it as a forerunner of the situation that of which believers will find themselves part in the last generation of this age, is the situation in which Jeremiah found himself.

Hear what the Lord said to him. 'Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me: for I will not hear thee' (Jeremiah 7:16). 'Therefore pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear them in the time that they cry unto Me for their trouble' (Jeremiah 11:14). 'Then said the LORD unto me, Pray not for this people for their good' (Jeremiah 14:11).

God would not hear prayer for the generation to which Jeremiah witnessed. That did not mean He did not hear prayer for individuals in that generation. The great example of this is the conversion of Manasseh. 'And the LORD spake by His servants the prophets, saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, which were before him, and hath made Judah also to sin with his idols: Therefore thus saith the LORD God of Israel, Behold, I am bringing such evil upon Jerusalem and Judah, that whosoever heareth of

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it, both his ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab: and I will wipe Jerusalem as a man wipeth a dish, wiping it, and turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a spoil to all their enemies; because they have done that which was evil in My sight, and have provoked Me to anger, since the day their fathers came forth out of Egypt, even unto this day' (2 Kings 21:10-15).

'So Manasseh made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen, whom the LORD had destroyed before the children of Israel. And the LORD spake to Manasseh, and to his people: but they would not hearken. Wherefore the LORD brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers, and prayed unto Him: and he was entreated of Him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD He was God' (2 Chronicles 33:9-13).

Manasseh, the man who led the nation into great wickedness, was converted by the grace of God but the generation whom he led and who refused to hearken to the Lord or take any note of Manasseh's conversion, was doomed and the Lord refused to hear any prayers on their behalf.

As well as the case of Manasseh, there was the case of Josiah and the blessing he saw in his day. As a result of reading the long-neglected Word of God, Josiah discovered that the wrath of God rested upon the nation. He was told by the Lord what was going to happen. 'Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the curses that are written in the book which they have read before the king of Judah: because they have forsaken me, and have burned incense unto other gods, that they might provoke Me to anger with all the works of their hands; therefore My wrath shall be poured out upon this place, and shall not be quenched. And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel concerning the words which thou hast heard; Because thine heart was tender, and thou didst humble thyself before God, when thou heardest His words against this place, and against the inhabitants thereof, and humbledst thyself before Me, and didst rend thy clothes, and weep before Me; I have even heard thee also, saith the LORD. Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this place, and upon the inhabitants of the same. So they brought the king word again' (2 Chronicles 34:24-28).

There was undoubtedly a great measure of blessing, of revival and reformation but the judgment brought on by the wickedness of Manasseh and his generation remained and was still going to be judged after the death of Josiah.

These circumstances will be repeated in the days of the last generation. There will be the conversions of the Manassehs and the Josiahs, the localised visitations of mercy amongst God's flock as an ongoing manifestation of the sovereign grace of God; of that I am sure, but such will be the exceptions. Judgment will not be forestalled or delayed. It will fall as God has purposed.

These facts serve to bring home to us that it is so necessary for God's people to rightly divide the Word of God and so understand the signs of the times in which we live. It is through God's Word that the final generation of believers in this age will know of the approach of the end and what it is we should be praying for and expecting the Lord to do. It is only by studying the prophetic scriptures and being informed of God's will that we will be saved from praying and hoping vainly for revival when it is clearly the purpose and mind of God to bring down man's rebellion and apostasy by judgment.

Consider these Scriptures. 'Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for **the day of the LORD cometh, for it is nigh at hand**' (Joel 2:1). 'Now learn a parable of the fig tree; When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: **So likewise ye, when ye shall see all these things, know that it is near, even at the doors.** Verily I say unto you, This generation (*Greek - nation*) shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away' (Matthew 24:32-35). 'Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: **So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.** Verily I say unto you, that this generation (*Greek - nation*) shall not pass, till all these things be done. Heaven and earth shall pass away: but My words shall not pass away' (Mark 13:28-31). 'And He spake to them a parable; Behold the fig tree, and all the trees; When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation (*Greek - nation*) shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but My words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man' (Luke 21:29-36).

We are called upon to watch for the signs of the approach of the day. But is it not sadly true that Christendom largely slumbers and sleeps and is unaware of the true character of the moral and spiritual developments all around us?

There is a great need for the people of God to hear heaven's cry: 'And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him' (Matthew 25:6). For that to happen there is a need of a race of Noahs, ready to inform and warn



both the world and the Church of the approaching judgment.

May the Lord raise up such a witness for the making ready of the people of God for the coming of the Lord.

## Israel's Unique Punishment

By David Baron

*(This is the fourth chapter of the book entitled, 'A Divine Forecast of Jewish History' by Mr Baron (1855-1926). The first three chapters were included in the previous issues of our magazine).*

**'Jehovah shall scatter you among the nations'**

(Deuteronomy 4:27)

But I come now to the next point in the Divine forecast, viz. the uniqueness of the punishment which was to come upon Israel.

First of all, they were to perish from off the land of which they were about to take possession: and we all know that for ages the Jews have been cast out of their land, which has all that time remained desolate; and that, as a matter of fact, they have now been much longer out of the land than they ever were in it. For a long time no Jew even dared to come within sight of Jerusalem on pain of death; and the very name of the city had been changed by pagan emperors as a sign of its utter subjugation to the Gentiles. 'Ye shall be destroyed from off the land.'

In the providence of God in these latter days, and as a sign of the times, we see a movement again eastward, and large numbers are finding their way back to the land of their fathers, in anticipation of the awful events which are to follow. But there was something more, something up to that time altogether outside the experience of mankind – 'Jehovah shall scatter thee;' or, to use the language of a later prophet, 'Lo, I will command and I will sift (*literally, I will shake, I will toss*) the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth.' This also, my friends, which was once a subject of prophecy (Amos 9) is now a most unmistakable and undeniable fact of history.

What is prophecy? Prophecy in its predictive aspect is history written in advance, even as history when properly understood is prophecy fulfilled. There are still unfulfilled prophecies in this Book. When they all shall be fulfilled, history shall cease, and time shall be no more. Oh that those who doubt the inspiration of this blessed Book would study these ancient prophecies, uttered thousands of years ago, and compare them with what they can actually see going on before their eyes! 'I will toss the house of Israel among all nations' (Amos 9:9). 'Among these nations thou shalt find no ease, neither



shall the sole of thy foot have rest' (Deuteronomy 28:65). 'They shall be wanderers among the nations' (Hosea 9:17). And as the mouth of Jehovah had spoken, so it has been. There is but one people on the face of the earth to whom the term Diaspora applies; and for centuries and centuries Israel has been the tribe of the wandering foot and weary breast. There are two facts in connection with the dispersion which make the dispersion itself all the more wonderful. One is **the long continuance of it**. It is often overlooked that the scattering of the Jews commenced long before the destruction of the Second Temple; and that already long before the time of Christ there were more Jews in the dispersion than in Palestine.

There are two stages in the dispersion of Israel consequent upon the two stages of their apostasy. The first stage began with the Babylonian captivity. The times of the Gentiles commenced with Nebuchadnezzar, not with Titus; and the primary cause of the dispersion, even as foreseen by Moses and the prophets, was idolatry.

What is idolatry? Idolatry is alienation of the heart from God. This was the great cause of all the calamities which have come upon Israel. And because the heart of Israel was already alienated from the true and living God, therefore, when in process of time Christ came, who was the very 'image' and likeness of the invisible God, poor Israel rejected Him too. Then it was that the second chapter in the woeful annals of Israel's dispersion commenced.

This was a natural though terrible step in the sequence of the national apostasy; but the first awful step was when Israel forsook the true and living God and turned to idols.

And it was then, with the destruction of the First Temple, and with the Babylonian captivity, that the long period of Israel's subjugation to the yoke of Gentile power, and their dispersion among the nations, commenced. And the Babylonian period, in a very important sense, still continues; for, although a comparative handful returned after the seventy years' captivity, and great events have transpired, and certain foretold purposes of God in relation to the Jews and the Gentiles have been carried out, it remains a fact that since the sceptre was finally plucked out of the hands of the house of David by Nebuchadnezzar, Israel has remained in dispersion: there has been no restoration of their independence, no re-establishment of the Davidic throne; and Jerusalem has continued more or less to be trodden down of the Gentiles, and will continue to be so until 'the times of the Gentiles' – the period during which governmental power is entrusted to the Gentiles – is fulfilled.

The second great fact in connection with the dispersion is **its universality**. It is literally 'among all the nations from one end of the earth even unto the other;' and Dr Keith truly observed that 'if the simple fact of Israel's dispersion is one of the most astounding events in history, the extent and remoteness of the countries which have been the scene of it are perhaps more remarkable still.' Go from one end of the earth to the other, you will always find the Jew. 'Numerous as the Jewish communities are in Eastern Europe,' writes a prominent Jew in a recently published work, 'numerous as they also are in North America, neither one region nor the other must eclipse from our

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sight the existence of countless other Colonies in all parts of the world. In every country of Europe, in North and South Africa, in most of the countries of Asia from Palestine to Japan, in most of the populous countries of Australasia, and in many of the newly-developed states in South America, there are communities, in compact masses or meagre clusters, which still preserve in varying decree a life distinct from that which surrounds them - treasuring the laws of Mount Sinai and hallowing the customs of ancient Judea. In the swarming Ghettos of Poland, where piety, pathos, and poverty commingle; in the fashionable suburbs of Paris and New York, Vienna and London, redolent of wealth and culture; in the ancient cities of Jerusalem and Damascus, Rome and Alexandria, and in the modern cities of Johannesburg and Buenos Ayres, Montreal and Melbourne; on the banks of the Rhine, the Ganges, and the Missouri, and beneath the mountain ranges of the Andes, the Alps, and the Himalayas; in the steppes of Siberia, the cave-dwellings of Tripoli, and the backwoods of Australia, in the mining camps of the Transvaal and the prairies of the Argentine: in all these diverse centres of civilisation, old and new, great and small, refined and rude, scattered promiscuously over the face of the earth, the prayers of 'the chosen people' are still uttered in the language of the Psalms, and the memory of the ancestral deeds of glory and martyrdom is cherished with pride and celebrated with the rites of hoary tradition' (*Jewish Life in Modern Times* by Israel Cohen).

Another point foretold by Moses was, that during the dispersion the Jewish people would greatly diminish in number. 'And ye shall be left few in number among the nations whither Jehovah shall lead you' (Deuteronomy 4:27). This is very important to be borne in mind; for there has been a tendency of late, on the part of even earnest-minded but misguided Christians, to misinterpret and misapply certain passages which speak of the increase and multiplicity of the Jewish people, so that they shall be 'as the sand of the sea,' and 'as the stars of heaven.' By overlooking the fact that those passages **refer to the future**, and will yet be literally fulfilled in Israel, after their restoration and conversion; such have argued that since the Scriptures speak of the multiplicity of the seed of Israel, and of their being a great and mighty nation, and as the Jews at the present day are comparatively a small people while the British are numerous and mighty, therefore the Jews are not Israelites, but the British are! But I am not going to enter here on the so-called 'Identity' question, beyond merely remarking by the way that it is clear from God's Word that during the period of their apostasy and their consequent banishment from their land, they were to become reduced to few in number, and that we must not seek to identify Israel with any one nation, since they are to be scattered among all nations.

But yet, though persecuted, though tossed about among the nations, though reduced to 'few in number,' Israel exists. How wonderful is the fact of the continued existence of this people! There has been no force, no influence, which might be supposed to tend to the utter extermination of a people, which was not brought to bear upon the Jewish people with tremendous severity for many centuries.

I need not remind you that there are no thanks due to the Gentile nations - and especially not to Christendom - that there is such a being as a Jew left on the face of the earth. In whatever else the nations of the earth were disagreed, they were at one in this. To use the language of Psalm 83, they said: 'Come; and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.' What Sir Walter Scott says of the experience of the Jews in this country at an early stage of English history, is true of the experience of Israel for centuries in the whole of Christendom.

'Except, perhaps, the flying fish' he writes in his 'Ivanhoe,' 'there is no race existing in the earth, or the air, or the waters, who were the objects of such an unremitting, general, and relentless persecution as the Jews of this period. Upon the slightest and most unreasonable pretences, as well as upon accusations the most absurd and groundless, their persons and property were exposed at every turn of popular fury; for Norman, Saxon, Dane, and Briton, however adverse the races were each to the other, contended which should look with the greatest detestation upon a people whom it was accounted a mark of religion to hate, to despise, to revile, and to persecute.'

'The attempt to extirpate them' said Lord Beaconsfield, 'has been made under the most favourable auspices and on the largest scale; the most considerable means that man could command have been pertinaciously applied to this object for the longest period of recorded time. Egyptian Pharaohs, Assyrian kings, Roman emperors, Scandinavian crusaders, Gothic princes, and holy inquisitors, have alike devoted their energies to the fulfillment of this common purpose. Expatriation, exile, captivity, confiscation, torture on the most ingenious, and massacre on the most extensive scale, a curious system of degrading customs and debasing laws which would have broken the heart of another people, have been tried, and in vain. The Jews, after all this havoc, probably more numerous at this date than they were during the reign of Solomon the wise, are found in all lands, and prospering in most.'

Need I remind you in greater detail of the long catalogue of spoliations, banishments, and massacres which this people endured for many centuries? Yet here they are, a separate and growingly influential nation; and no force under heaven seems capable of moving this people out of existence. How is it? What power is it that for centuries has kept up this standing miracle among the nations? It was the Almighty hand of Him Whose omniscience first of all foretold that so it would be!

'There is a river in the ocean,' writes an American writer; 'in the severest droughts it never fails, and in the mightiest floods it never overflows. The Gulf of Mexico is its fountain, and its mouth is in the Arctic seas. It is the Gulf Stream. There is in the world no other such majestic flow of waters. Its current is more rapid than the Mississippi or the Amazon, and its volume more than a thousand times greater. Its waters, as far out from the Gulf as the Carolina coasts, are of an indigo blue; they are so distinctly marked that their line of junction with the common sea water may be traced by the eye.

'Often one-half of a vessel may be perceived floating in Gulf Stream water, while the other half is in common water of the sea, so sharp is the line and such the want of

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affinity between those waters, and such, too, the reluctance, so to speak, on the part of those of the Gulf Stream to mingle with the common water of the sea.

‘This curious phenomenon in the physical world has its counterpart in the moral. There is a lonely river in the midst of the ocean of mankind. The mightiest floods of human temptation have never caused it to overflow, and the fiercest fires of human cruelty, though seven times heated, have never caused it to dry up. Its fountain is in the grey dawn of the world’s history, and its mouth is somewhere in the shadows of eternity. It, too, refuses to mingle with the surrounding waves, and the line which divides its restless billows from the common waters of humanity is also plainly visible to the eye. It is the Jewish race.’

If, when travelling on board a vessel crossing the ocean, you took a handful of water and scattered it on the sea - if the drops of water, as they fell from your hand, instead of becoming immediately absorbed in the ocean, continued to stand out separately and prominently on its surface, what would you say?

This is what has happened to Israel. After all, they are a mere handful scattered on the great ocean of humanity; but instead of being absorbed in the ocean, as we should have expected, judging from analogy as to what has happened to other expatriated nations, the Jews, after being in such a condition for millenniums, continue to exist as a separate nation – ‘a people dwelling alone. and not reckoned among the nations.’ Truly this miracle is kept up only by the power of God.

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## The End of the Pilgrimage

### Notes on Song of Solomon 8:5-7

By Benjamin Wills Newton

*‘Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee. Set me as a seal upon Thine heart, as a seal upon Thine arm: for love is as strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love, neither can the floods drown it: if a man would give all the substance of his house for love, it would utterly be consumed.’*

These verses (5-7) direct our minds to the end of all the wilderness experiences of believers in Jesus. They are brought really and truly into the land of glory as faith views the blessing known in Christ; though necessarily, as regards outward circumstances, brought the moment they believe into a ‘wilderness’ – surrounded with sorrows, conflict, trials – and this is the place of her who is spoken of in this Song; but now she

had come to the end of her sojourn, looking back on it all as past. She had been honoured! Christ had had communion with her in her service, but she thinks here neither of her failure nor her successes, but of herself as one ready to faint, and strong only as leaning on Another's arm (verse 5). That you see was her condition. And whatever our past experience may be – even if that of Paul or John – yet at the close, when we quit these circumstances to enter into new scenes which practically we do not know, we should feel ourselves strangers, except that we know Him Who will bring us into these scenes and strengthen us for them. It was in weakness, utter weakness that He first found her, as is said (8:5), 'I raised thee up under the apple-tree;' not in the city; not in the palace; but 'without the gate,' as those who are born outcasts in a wilderness. There too Grace chooses us; there Grace finds us; and there it will sustain and not fail us at the last.

'Set me as a seal upon Thine heart, as a seal upon Thine arm' (verse 6). The 'heart' is the place of affection; the 'arm' of strength. The 'seal' is the great sign of certainty; and was not this the character of His love to her? If for one moment she suspected that love had not been faithful, 'jealousy would be cruel as the grave, etc.'

Verse 7 has the character of Divine love. 'Many waters cannot quench it.' Consider the many waters through which Christ's love has passed! Can you measure the depths of His sufferings when He said, 'The waters are come in even unto My soul.' 'My God, My God, why hast Thou forsaken Me?' And as to the preciousness of it, it can never be purchased! Love is spontaneous. Free, undeserved, unmerited love is that to which we are brought the moment we believe. Therefore, shall we not in seasons of weakness cast ourselves on it altogether? Whatever we may know of circumstances or of our own hearts that causes suspicion or sorrow, questioning or doubt; this is the only way in which these things can be met.

Now this it is that often at the close gilds the hour of departure to be with Christ: simply because every feeling about our service, our testimony, etc., is gone. Christ alone is before the soul. Thus we enter our final rest – 'leaning on the Beloved.'

## Individual Gifts

By Benjamin Wills Newton

The position of Nehemiah is very striking and instructive to us, as having no outward manifested power or authority from God, not even the commission of a prophet to encourage him. If asked for his credentials, he was neither a priest nor of the lineage of David. Israel's weakness was so great that God could not manifestly identify Himself with their ruined condition, and yet Nehemiah was able in faith confidently to say that God fought for them! He might, in the king's palace, have attended to his religion individually, but he felt himself connected with the Temple and the Land and

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his people; and estimating the value of these ties, he went in faith on God's blessing being with him.

Then as to the work. There was only one argument so to speak, which Nehemiah could use to engage others to join with him, viz., that 'the good hand of God was upon him,' and that He would prosper him - for it was God's work he was doing - an appeal which conscience alone could recognise. All who owned this at once set themselves to the work, and immediately opposition began (Nehemiah 2:19). The very necessity of the case provided each with something to do. Nehemiah had no authority to appoint. The desire which each had to work soon enabled them to discover what was most suited to each. Everything truly depended on order; but the order which followed from each attaching himself to that for which he felt most fitted was God's order, not Nehemiah's. This makes a great difference. One who was strong enough to bear the burdens put himself to that, and so on - both men and women - the only necessary qualification was, their being Jews; those who had a portion and a right and a memorial in Jerusalem. The principle of action was, that they had a mind to the work and estimated its importance.

Just so is it now. The character of the present hour of weakness prevents any place of authoritative power or rule being taken - anything like appointment - the only hope of carrying out in any measure God's mind or principles in the present state of ruin being, by those who have a mind to work addicting themselves to the ministration of the saints; their desire leading them to seek to know that for which they are most fitted and attaching themselves to it, and others owning them because recognising in their consciences God's order; thus bowing in the gift to the lordship of Him Who gives it as He will, each seeking to help the other in their different spheres of labour.

Very soon, if this principle were sought in any measure of weakness to be acted on - each falling into his or her own place in the body - order must result; but it would be God's order in His gifts, not man's order by appointment. The great contrast between the systems of man and God's order is, that in the great systems of man, all the responsibility, action, etc. depend on the few appointed ones. If they are removed others are immediately put in their room, and thus it is preserved: whereas in God's order, each supplies a portion, occupies a place, contributes something either to the strength or comeliness of the whole. Every stone has a niche in the building; every member a function in the body, so that everything would be imperfect if one were lacking.

And first, they had to remove a heap of rubbish before they could begin to build. This was very tedious; still it must be done. Truth has had continually in every revival to be thus cleared from an immensity of error. This is most needful to be remembered, that we may not get discouraged because we find a mingling of 'the precious with the vile.' Even Judah said, there is much rubbish and the strength of the bearers of burdens is decayed, so that we are not able to build the wall (4:10), the natural temptation suggested at such a time being, to give up on account of the obstacles; and Satan earnestly seeks that. There was opposition also from without in secretly trying to upset what they were doing; but Nehemiah's confidence was still unbroken in God; for the

energy of the flesh will give way when the Spirit's power leads to a looking at God's might instead of at circumstances, and we are able to say, 'If God be for us, who can be against us?' So he said, 'Be not ye afraid of them; remember the Lord Who is great and terrible, and fight for your brethren' (4:14).

The most peculiar character of the faith of Nehemiah was there being no outward manifestation of God's presence with them - nothing of a miraculous nature - yet he could recognise the same great and terrible power in their secret sustainment as formerly worked in a supernatural way: and it is here the analogy is so striking with ourselves.

Then they had to continue their work, holding in one hand their weapon while with the other they laboured, so their progress was extremely slow; yet the wall went on and was built; each individual putting forth his energies even though apart one from the other. And so it probably will be with us. We must seek each to act on our own responsibility to God, obedience to Him leading us to work, going on therefore in His strength, not expecting aid from but rather trying to assist others; not deterred by opposition but rather anticipating it, being assured of its being the Lord's work and therefore continuing 'steadfast, unmoveable, always abounding in the work of the Lord,' content to leave results with Him, as knowing the character of the present dispensation.

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## Called Home

**Ian Richard Kyle Paisley**, the well-known minister of the Martyrs' Memorial Free Presbyterian Church in Belfast for many years, passed away on 12th September, 2014, age 88. He was converted at the age of six at a children's meeting where his mother had spoken. During the early years of his ministry, he became known as an outspoken Protestant preacher. He was brought up in a home where the Word of God was honoured, and his father used to speak for the Sovereign Grace Advent Testimony. On the centenary of Mr B W Newton's passing, Mr Paisley agreed to speak on the life and testimony of the nineteenth century Bible teacher, but ill-health prevented him. His script, however, was printed under the title, 'Benjamin Wills Newton – Maligned but Magnificent.' The publication is still available from ourselves.

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**Replacement Theology:** This is the title of a 14 page booklet, plus cover, recently published by the Sovereign Grace Advent Testimony. The committee considered that the subject had to be addressed as the theory appears to be quite popular in these days. The article was originally included in the October, 2013 issue of *Watching and Waiting*, but it has been revised and enlarged slightly. Copies are available from us at 30p each with reductions on larger quantities.

**S.G.A.T. Meetings:** Meetings of the Sovereign Grace Advent Testimony have been arranged, God willing, during 2015 and the theme for the year is 'Studies in the Book of Daniel.' The Lord Jesus clearly stated that this book should be read and understood,



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yet sadly, it seems that in these days it is a much neglected part of Holy Scripture. We trust that friends will be interested in this chosen theme, and we would like to see others come to our meetings, which we expect to hold on the fourth Friday of each month except August and December. The Spring Conference is in April and the Autumn Conference in September, when we have afternoon meetings at 4.p.m. in addition to the usual evening meetings. All evening meetings are at 7.p.m. Details of the meetings arranged for the present quarter are given on the back page, and so that you can insert the dates in your diary and arrange to be present, we would mention that the suggested programme is due to be as follows:

April 24 (Aft)	Daniel 4	The Proud Humbled. ....	<i>John Douglas</i>
(Even)	Daniel 5	The Fall of Babylon. ....	<i>John Douglas</i>
May 22	Daniel 6	In the Lions' Den ....	<i>Ian Shaw</i>
June 26	Daniel 7	The Four Wild Beasts ....	<i>Paul Toms</i>
July 24	Daniel 8	The Ram and the He Goat ....	<i>Martin Humphrey</i>
September 25	(Aft) Daniel 9	The Prophet at Prayer and the Seventy Weeks....	<i>John Douglas</i>
(Even)	Daniel 10	The Great Spiritual Battle for Israel . . . .	<i>John Douglas</i>
October 23	Daniel 11	The Last Great Vision . . . . .	<i>David McMillan</i>
November 27	Daniel 12	The Epilogue of Vision and Book . . .	<i>Richard Monteith</i>

**Recorded Messages:** During 2013 and 2014, the theme at our meetings has been 'What we Believe.' The different subjects and speakers were – The Trinity (Stephen A Toms); The Full Inspiration of the Scriptures (Paul Toms); The Person and Work of the Lord Jesus (Ian Shaw); God's Work in Conversion (Gordon Dane); God's Work in Sanctification and Preservation (Gordon Dane); Total Depravity (Ivan Foster); Heaven and Hell (Brian Green); The Apostasy of Israel and Christendom (Stephen A Toms); The Ten Kingdom Confederacy (John Douglas); The Reign of Antichrist (John Douglas); The Revival of Babylon and Babylonianism (David McMillan); The Great Tribulation (Richard Monteith); The First Resurrection (David Park); The Millennial Church (Stephen A Toms); The Destruction of Antichrist (Brian McClung); The Future of Israel (John Douglas); The Millennium (John Douglas); The Final Judgment (Ian Shaw); The New Heavens and the New Earth (Brian Green); Developments in the Ten Kingdoms (Martin Humphrey); The Apostasy (Ivan Foster); Godless Federations (Ivan Foster); Developments in the Middle East (Richard Monteith); The Rise of Democracies and Social Unrest (Paul Toms). The messages can be downloaded from the Sovereign Grace Advent Testimony website. For friends wishing to purchase recordings the prices of the cassettes are £1.20 each and CDs £1.50 each. Prices include postage. The messages can also be heard on [www.sermanaudio.com](http://www.sermanaudio.com) on our page which is, The Sovereign Grace Advent Testimony.

**Other Meetings:** The Council of the Sovereign Grace Advent Testimony would be glad to have meetings arranged in local churches and Christian fellowships. If you can arrange for a meeting on behalf of the Testimony in your local assembly we would be glad to come if that is at all practical.