

'The times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.'

Acts 3:19-21.

You are warmly invited to meetings arranged by the Sovereign Grace Advent Testimony, to be held, God willing, at
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Theme for 2020 – 'By the Mouth of All His Holy Prophets'

January 24th, 7pm

Subject: The Testimony of Enoch

Speaker: Ivan Foster

February 28th, 7pm

Subject: The Testimony of Job

Speaker: Philip Knowles

March 27th, 7pm

Subject: The Testimony of Jacob

Speaker: Martin Humphrey

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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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Where is Europe Heading?

(Part 1) - Geographically

By David McMillan

It seems that everyone has something to say about the future of Europe; but I want you to make no mistake that God also has much to say about what lies ahead for the European Union because this is a major theme in the prophetic Scriptures.

There are some who will want us to believe that we have no way of knowing what will happen in the future before the Saviour comes again. However, that is not the teaching of the Word of God. Because just as the Bible clearly foretold the details of Christ's first coming, it also foretells the details of His second coming. In fact the Bible foretells the second coming of Christ in even greater detail than His first coming.

Peter stated, 'We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place' (2 Peter 1:19). It is clear that God by His Word has given us a light to guide us through the events of this dark end-time age and he exhorts us to take heed to these Prophecies. In other words, we are not to ignore them and explain them away but rather we are to study them diligently and listen to them carefully.

So let us consider what the Scriptures reveal about the future of Europe. Where is Europe heading? What will current events lead to? What are we to look for in the European Union in future days? These are not questions where we are left in the dark with regards to the answer. They are subjects upon which God has spoken and upon which much help and light is to be found in the Prophecies relating to the end-time.

We want to look in four parts at the question, where is Europe heading? In this article we want firstly to think about where Europe is heading **Geographically**.

The Mediterranean Sea

The Mediterranean Sea is well known today as a holiday destination. It is interesting that the word Mediterranean literally means 'the centre of the earth.' It is also important to realise that the Mediterranean Sea joins together the three continents of Europe, Asia, and Africa and the reality is that all three will be a part of the Union of nations, now known as the European Union, before the Saviour comes again.

It is especially important to understand that the Mediterranean Sea is the centre of the Biblical earth. In the past all the great events of the Bible took place around its shores. As it was in the past so it will be again in the future because all the great events of the end-time will also take place around its shores.

The name Mediterranean is not found in the Word of God but the same Sea is spoken of by other names and titles. In the prophecy of Daniel we are told about the place of the Mediterranean Sea in the events of the end-time: 'Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another' (Daniel 7:2-3). John also speaks about the Mediterranean Sea when he said, 'And I stood upon the sand of

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the sea, and saw a beast rise up out of the sea' (Revelation 13:1). So here we have two noted prophetic witnesses, one from the Old Testament and the other from the New Testament, and they both establish that the Mediterranean Sea has a very important part to play in the events that will lead up to the return of the Lord Jesus Christ.

Daniel describes the Mediterranean as 'the Great Sea' and in the Old Testament the Great Sea is a name or a title for the Mediterranean. That can be established beyond dispute for us by the book of Numbers, 'And as for the western border, ye shall even have the great sea for a border' (Numbers 34:6). Israel's western border is 'the Great Sea' or what we know today as the Mediterranean Sea.

What Daniel saw in his vision of the Mediterranean Sea was four great beasts arising from it; and those four beasts represent the four great Gentile Empires of 'the Times of the Gentiles' (Luke 21:24). Those four Empires are: the Babylonian, the Medes and the Persians, the Greeks, and the Roman. Why did Daniel see those beasts arising out of the Mediterranean Sea? It is because those four great Gentile Kingdoms arose out of the region around the Mediterranean.

The Prophetic and Roman Earth

The last of those Empires, the Roman Empire, is the most significant because it covered the largest area and its borders extended to every shore of the Mediterranean Sea. So it is important to understand that this is a vital area geographically in the Bible because this is an important area prophetically. It is known to Bible teachers as **the Prophetic Earth** because it is the area where the prophecies of the end-time will be fulfilled. It is also known as **the Roman Earth** because it is the area that was covered and ruled over by the Roman Empire.

Revival of the Roman Empire

In the details relating to the first advent of the Saviour we are told, 'And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed' (Luke 2:1). Let me point out that the word 'world' that is used in this verse is not *kosmos* referring to the whole globe. It is the word *oikoumene* that speaks of the Roman world or the Roman Empire; the part of the earth that Caesar had jurisdiction over. So it is clear that this is a vital area in the study of the Scriptures especially the study of the prophetic Scriptures. It is important to be familiar with this area and its significance and we want you watch carefully this region of the earth; because this is the region in which the Old Roman Empire will be revived in the form of the European Union. When this Union reaches its final formation, all around the Mediterranean Sea, it will be divided up into ten regions (not ten nations). Those ten regions are set forth in the ten toes of Nebuchadnezzar's image and the ten horns of the fourth beast that Daniel saw in his night vision (Daniel 2:41-42 and Daniel 7:7). This is something that was never fulfilled in the old Roman Empire so it is yet to be fulfilled at the time still future to us. It is also in that region that the events of the end-time will develop and unfold because just as the Roman Empire was on the earth when the Saviour came the first time, so it will be dominating the earth when He comes again the Second Time.

The Future Capital of Europe

The main centres of European government today are in Strasburg and Brussels but that will not be so in the future because there is coming a day when the future capital of the Union will be located in modern-day Iraq. This change of capital for Europe is revealed in Zechariah 5:10-11 where the prophet tell us, ‘Then said I to the angel that talked with me, whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.’ The Prophet foretells that the future capital of the Mediterranean Union geographically will be located in Shinar or Babylon. The Prophet is here foretelling the removing of the trade centre (trade is represented by the ephah) to this new location in the Middle East. Remember that Daniel tells us that the vessels of the Lord’s house were carried to Shinar by the King of Babylon (Daniel 1:2). That leaves us in no doubt that Babylon and Shinar are one and the same place.

The esteemed first Secretary of the SGAT, Mr George H Fromow, often said, ‘Babylon is Babylon on the Euphrates not Rome on the Tiber.’ How important it is, in our understanding of these Scriptures and the events of which they speak, to see that they refer to actual Shinar and actual Babylon.

The Name Iraq

It is interesting that the name Iraq was given to that region by the British when they ruled there between 1920 and 1932. The name came from the Scriptures and from an ancient city in that region named Erech. The Book of Genesis, when speaking about the Kingdom of Nimrod, tells us, ‘And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar’ (Genesis 10:10). The name Erech in this verse should be noted carefully because the modern name for Iraq is derived from it.

Bible Events in the Past

As you think of the region of Shinar or Iraq keep in mind that many prominent Bible events took place there in the past. The story of the building of the Tower of Babel took place in Iraq. We are told in Genesis that they built the Tower on ‘a plain in the land of Shinar’ (Genesis 11:2).

Also, Abraham was born and brought up in Iraq or Babylon. Stephen, in his great sermon recorded in Acts, tells us of Abraham, ‘The God of glory appeared unto our father Abraham, when he was in Mesopotamia’ (Acts 7:2). Mesopotamia means ‘the land between the rivers’ (the Biblical rivers of Tigris and Euphrates) and it is another name for that same region. That means that Abraham was an Iraqi or a Babylonian and he was saved in that heathen land – and when the Lord commanded him to ‘get out of thy country’ (Genesis 12:1), it was Shinar or Iraq that the Lord was commanding him to leave.

In addition, remember that Daniel, as a teenager, was carried to Shinar at the same time as King Jehoiakim and the vessels of the Lord’s house. They were all carried to

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Babylon together by King Nebuchadnezzar. Then some years later Daniel was promoted to the position of Prime Minister of Babylon.

The city of Nineveh which was the ancient capital of the Assyrian Empire was also in this area of the earth. The Bible records that Jonah the Prophet was sent to preach a message of Judgment to that great city. That means that the Lord sent Jonah as a Missionary to Shinar or Iraq. Just think of the animosity between Israel and Iraq today. Do you think that any Jewish Prophet today would want to go and preach to the Iraqis? So you can see why Jonah ran away! And as you think of the story of Jonah remember that God was merciful to Nineveh and it experienced one of the greatest revivals in history as the whole city 'turned from their evil way' (Jonah 3:10). In this region that experienced a great spiritual revival there is going to be a great material revival at the time of the end as spoken of in Zechariah 5 and Revelation 18.

Future Events

It is clear that Iraq, as it is now known, has been the scene of many great Bible events in the past. Just as this area has been prominent in God's purposes in the past so it will be again in the future. The Genesis record of the Tower of Babel tells us, 'and they left off to build the city' (Genesis 11:8). The verse suggests that at some time in the future that work would be taken up again and completed. That is what we expect to see as a major part of the future development of the Union of nations.

As you watch for the signs of the end-time approaching you need to watch Iraq. Keep your eyes on that area of the earth, because the rebuilding of Iraq and especially the rebuilding of the city of Babylon will be a clear sign that, 'the coming of the Lord draweth nigh' (James 5:8). In a future day Babylon will be the capital of the European Union.

*(In the next issue of Watching and Waiting we intend to look at where Europe is heading **Financially**).*

Recommended Reading

We would remind our readers that in 2012 the theme for our monthly meetings was **Bible Lands in Bible Light**, and therefore studies were given regarding God's purposes for various nations situated around the Mediterranean Sea. These messages were all subsequently printed in booklet form and a few other studies included to make up a useful series of publications dealing with, what in our time, is a relevant and important subject. We know it is important because God has revealed these things in His Precious Word but He has also specifically stated 'Let them know what the LORD of hosts hath purposed' (Isaiah 19:12). It amazes us that in these critical days so few professing

Christians seem to have any interest in what God has to say about the end of this age.

The booklets in this series are 40p each or £3 for the set. Our readers might find it useful to procure several sets and circulate them amongst others who could be helped by knowing these things. The complete series is as follows:

- ‘God’s Purpose for the British Isles’ by David McMillan.
- ‘God’s Purpose for Egypt’ by Harold J Gamston.
- ‘God’s Purpose for Gaza’ by Ivan Foster.
- ‘God’s Purpose for Greece’ by Ivan Foster.
- ‘God’s Purpose for Iran’ by Paul Toms.
- ‘God’s Purpose for Iraq’ by John Douglas.
- ‘God’s Purpose for Israel’ – (Past) by Richard Monteith
(Future) by David Park.
- ‘God’s Purpose for Jordan’ by Brian Green.
- ‘God’s Purpose for Lebanon’ by Ian Shaw.
- ‘God’s Purpose for Libya’ by Brian McClung.
- ‘God’s Purpose for Syria’ by Stephen A Toms.

Another helpful little booklet on this subject that we would recommend is ‘Daniel’s Visions and Prophecies Illustrated,’ price 35p, or 100 for £1.50, or 200 for £2. As the title suggests, the publication gives illustrations of the dreams/visions recorded in Daniel’s prophecy, and also illustrations of the extent of the kingdoms referred to in that Book. Acquaint yourselves with all these things in these momentous days.

Of course, the Sovereign Grace Advent Testimony is able to supply many other publications by able teachers such as Mr B W Newton and Dr S P Tregelles who wrote of all these things in the 19th century when the world was a very different place. However, they adhered to the Holy Scriptures, the inspired Word of God, so that, even then, they were able to affirm those things which are most surely believed among us.

Signs of the Times

The Word of God states clearly ‘This **know** also, that in the last days perilous times **shall** come’ (2 Timothy 3:1). Nothing could be said more definitely than that. There are other scriptures which say the same thing, although it may be expressed in different words.

Discerning students of the Bible will recognize that what is happening today before our very eyes is a plain fulfilment of these prophecies.

The love of money seems to dominate almost everybody – not merely the politicians. Thus there has been an alarming increase not only in crime but also in gambling. It is almost unbelievable to learn of the amounts of the so-called ‘prizes’ being given on the

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lottery. That means all that money has been paid in and more, by people who hope to gain a tremendous amount. That is covetousness.

The continuing number of abortions that take place does not diminish. Every abortion is a murder, yet the law permits it. How can mothers see their un-born infants treated in this way? This is certainly a situation of being without natural affection. This lack of natural affection is seen in other events in the life of families, about which we are told.

Then there are continued calls for euthanasia, which is described as mercy killing, but it is, of course, murder.

People are so easily led to make sport their god and many sporting events now take place on the Lord's Day. Thousands will put themselves out to go to these matches and pay an entrance fee when they would do far better to attend the house of God and, without having to pay a charge to enter, could seek to worship their Creator. It certainly seems that men are lovers of pleasure more than lovers of God. Additionally, we see families of ordinary people going on the Lord's Day to parks and similar places of pleasure.

Perhaps the floodtide started when Sunday shopping was brought in.

Adding to the nation's sins, legislation has been introduced permitting same-sex marriage, which is sodomy. The Bible is exceedingly clear in warning against this practice, yet men proceed to defy God and rebel against His Holy Law. Furthermore, they take pride in so doing!

These are just a few things that now plague us and must bring the judgment of God. That, we know, is coming on the earth.

Further, we are told that there is an increase in anti-Semitism and it appears to be raising its ugly head among those who occupy the corridors of power.

Also, the leaders of the nation, speaking generally, appear to find it difficult to accept the British vote to come out of the European Union. So, it seems that many have done their utmost to oppose democracy in order to avoid the break. All this clamour for the uniting of nations must be preparation for the appearing of the antichrist.

God's true people, taught by the Holy Ghost to believe the Bible, know these things are wrong.

Queen Victoria is reported to have affirmed that the secret of England's greatness was the Bible. The sad thing is that religious and political leaders have alike forsaken the Word of God and thus have lost their way, which means that the general public does not regard the things which are most important.

William Cowper was right when he asserted that all the troubles commence in the pulpit. When ritualism and rationalism swept into this country they caused an exceeding amount of damage. Idolatry and atheism have moulded men's minds to such an extent that 'truth is fallen in the street' (Isaiah 59:14).

Sadly, religious leaders prove to be blind leaders of the blind so that both fall into the ditch (Matthew 15:14). It may seem strange, but the persons who are opposed to God

and His Word prove unwittingly by their actions that the Bible is true as they fulfil its prophecies. The Scriptures have so much to say about the scoffers and false prophets of the last days, and they seem to be everywhere today.

‘If the trumpet give an uncertain sound, who shall prepare himself to the battle?’ (1 Corinthians 14:8). Those of us who do seek to walk in the ways of God must raise a testimony against the evil of these apostate days, knowing that ‘the coming of the Lord draweth nigh’ (James 5:8).

Part of a hymn by John Newton reads:

Here peace and liberty have dwelt, the glorious Gospel brightly shone,
And oft our enemies have felt that God has made our cause His own.
But ah! Both heaven and earth have heard our vile requital of His love!
We, whom like children He has reared, rebels against His goodness prove.
His grace despised, His power defied, and legions of the blackest crimes;
Profaneness, riot, lust, and pride are signs that mark the present times.

S.A.T.

The Deep Things of God

By Archibald G Brown

(This is a sermon preached at the Metropolitan Tabernacle, London, on the text, ‘For the Spirit searcheth all things, yea, the deep things of God’ - 1 Corinthians 2:10).

This text is virtually united, you will see, to the verse which precedes it, because this verse begins with ‘but,’ and that rivets it to the prior verse – it is the outcome of it – and that prior verse has, I suppose, suffered more from misquotation and misapplication than any other verse in inspired writ. You know it well: ‘Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.’ That text is always handed over to heaven, and it is read as if it taught that heaven is such a beautiful, such a glorious place, that really we know nothing whatever about it; that no eye hath ever seen, no ear hath ever heard, and no heart can imagine, all the beautiful things that are stored up in an at present unseen heaven.

I need hardly say that heaven was not in the apostle’s mind when he penned the words. You will see that so far from teaching that these things are not to be seen or cannot be known, the apostle goes on to say, in the language of our text, which is never quoted, ‘But God hath revealed them.’ What a pity it is to cry halt and pull up at the end of verse 9, and say, ‘Eye hath not seen, nor ear heard, neither have entered into the heart

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of man, the things that God hath prepared for them that love Him,' and not go on to the next verse, 'But God hath revealed them.'

The simple teaching of the passage is this: that mere worldly wisdom can never understand spiritual teaching; that there must be a revelation made by God, and that the work of the Holy Spirit is to make clear to men what they never could learn, either through the eye, through the ear, or by the imagination.

God has made known these glories to us because there is no other way in which we could acquire a knowledge of them but by revelation.

Mental perception, however keen, is not enough; you cannot imagine them. God has to draw the veil over these beauties and reveal the facts in Scripture, and then the Holy Ghost reveals the Scripture again to us. There is thus a double revelation – God revealing His truth in the Word, and then the Holy Spirit revealing the Word unto us. Is it not true that the eye does not see these things? Millions of eyes can see God's work, but they never see the Artificer; millions of ears can hear the voice of God, but they never recognise that which is spoken. God must be revealed to be known.

That brings us right up to this declaration, that the Spirit searcheth all things; those things which the eye cannot see or the ear hear or the heart imagine, God hath revealed unto us by His Spirit, 'for the Spirit searcheth all things, yea, the deep things of God.' What do you understand by 'the deep things of God'? Everything that has to do with God is deep; God has no shallows, but God Himself is the greatest depth. In Job 11:7-8, you have this remarkable utterance, 'Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou do? Deeper than Sheol; what canst thou know?' I know that we also speak of God's attributes. That is a very easy way of trying to get out of a greater difficulty, but when we have uttered the word 'attribute,' what do we mean by it? We speak of God's omnipotence, His omniscience, His omnipresence; but the dear orphan children can utter all these words, and perhaps know them better than some others here. When you have uttered them, what have you done? You have only, after all, uttered that which you yourself cannot comprehend. Every word in the list of Divine Attributes is an ocean which has neither a bed nor shore; each one is a river that has neither a source nor an estuary. These are the depths of Godhead, but that is not what is intended in the text; it is not the depths of Godhead but the deep things of God that are told to us.

From verse 9 to the close of the chapter you have the word 'things' over and over again – I think 11 times – and if you have your Bibles with you, will you just for a moment cast your eyes down this portion; it has been called 'the chapter of things.'

Look at verse 9: 'The things which God hath prepared.'

Verse 10: 'The Spirit searcheth all things, yea, the deep things of God.'

Verse 11: 'For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God.'

Verse 12: 'Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.'

Verse 13: 'Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.'

Verse 14: 'But the natural man receiveth not the things of the Spirit of God.'

Verse 15: 'But he that is spiritual discerneth all things, yet he himself is discerned of no man.'

So that when you come to this portion you are not dealing with an isolated passage; the deep things are referred to all the way through these verses, and things are a short way of saying 'thinkings.' People say things, but when they say things they are really saying thinkings, because every thing was first a thought. This world before it became a thing was a thought in the Creator's mind. Every cathedral that has ever been built was a thought in the mind of the architect before it became a thing in the hands of the builder. Every book of poems was first of all a thought in the poet's mind – it is etherealised thought. The things here spoken of are God's thinkings, God's thoughts, but God's thoughts are realities; they are no mere myths, they are things! God's children are not a number of poor deluded fools that dream of unsubstantial ideas. There are in the Gospel wondrous realities, and the work of the Holy Ghost is to search, bring out and teach us these things that are freely given to us, these things that are mentioned in our text as deep things. Let me mention these things that the Holy Ghost wants you to have and wishes you to enjoy. At the head of the list we put God's deep love. 'God **so** loved.' No plummet has ever yet been found capable of sounding the depths of that 'so' – 'God **so** loved.'

You cannot learn God's love from nature. I know people often say that they do not go to church or chapel or to the Tabernacle, but they go to worship God out in the fields, in nature. Can you see God's love revealed in nature? I can see God's goodness and God's beauty and God's wisdom, but when I want to see God's love I find that is one of the deep things. Some people may say that the Holy Ghost reveals God's love by the incarnation of Christ. 'God so loved the world, that He gave His only begotten Son.' It is true, that in the birth of the Lord Jesus I do see God's love, but I do not see its depths in the incarnation. Look at 1 John 4:9-10, and there you will see its depth: 'In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.' When the Holy Ghost wants us to know the great depth of God's love, He points us to Calvary, and standing at the foot of that tree and gazing at that Sufferer, you learn the deep love of God as it can be learned on no other spot.

Then you will have noticed in the reading of Ephesians 3 that there is another deep thing that the Holy Ghost has revealed, and that is this, God's deep wisdom in the Church. That is a startling idea of Paul's, the angels studying their God in a redeemed Church; those angels that were in existence before man was made; those beings of purity and light that may have seen countless millenniums, are shown as gazing on redeemed sinners, studying them: why? That they might know the variegated wisdom

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of their God; the love that prompted such a salvation, the amazing wisdom that devised such a scheme of salvation, just to God and yet kind to man.

We have seen that the text means that there are deep things that God wishes us to know; we have deep love, deep wisdom, and I would like to add next, deep mercy. In Psalm 36:5 we read, ‘Thy mercy, O LORD, is in the heavens;’ and yet it comes down to me. How wonderfully deep it is! Mercy came down from heaven and picked up a poor vile sinner lying at the gate of hell. He who knows anything about himself can only stand amazed that the mercy that has her home up there in the heavens should stoop down so deep to the earth.

That same Psalm 36 suggests another deep, not only deep mercy, but deep righteousness. That is what people do not like to hear about at the present day. ‘Thy mercy, O LORD, is in the heavens; and Thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; Thy judgments are a great deep.’ The great deeps of Divine righteousness are revealed in the Gospel. There is nothing in the Old Testament half so terrible as what you can find in the New. Do you want to know the righteousness of God and His hatred of sin? You say, look at the deluge – that proved it; look at those blazing cities in the plain! Ask the Holy Ghost, and He will say, look away from the deluge; look away from Sodom and Gomorrah. Where? At the Cross. There you will see the deep abhorrence of a holy God to sin; there you see the deeps of Divine righteousness and Divine judgment, when He who knew no sin was made sin for us and became a curse that we might have the blessing. People seem to forget in this present semi-infidel age that the Gospel is not only the witness of the deep mercy of God, but that it is the most terrible witness of the deep abhorrence that God has to sin to be found anywhere.

What would you put next? I would put next, deep reconciliation, because that is the outcome of the deep mercy and the deep righteousness. Human reconciliation, is a very thorough thing. They say, ‘Scratch a Russian, and you find a Tartar,’ but when God reconciled me unto Himself, it was a deep reconciliation. He took away the underlying nature, that which caused the enmity, sin. Christ has taken the sin, and borne it in His own body on the tree, and now the reconciliation between God and the sinner is perfect. This reconciliation is one of the deep things.

If there is deep reconciliation, you will almost anticipate the next point. Is that not accompanied by deep pardon? When God forgives He buries, and there is no future resurrection of sin. In Micah 7:19, you have God’s own picture of how He forgives. He says, I have ‘cast all their sins into the depths of the sea.’ God does not throw our sins into the shallows, or on the margin, where an ebbing tide would expose them: they are sunk into the great depths of the ocean of His forgiving love.

As a consequence you and I have deep blessings. There is a deep peace for the believer that flows like a river; a peace that the devil cannot break up, peace that abides when everything else is in turmoil. Some of you will be thinking today what a lot of motion there is on the sea; on the surface the waves are very high, and there is a gale in the

Channel, but you only have to go down deep enough to find that the waters that are deep down are never moved; there is perfect stillness down there.

If God's children have deep peace they also have deep joy, a joy unspeakable, and, to crown all they are told by the Spirit that there are for them deep purposes of future glory. Jesus says, 'Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me;' so that you will see all these deep things of God coming in beautiful succession; and the work of the Spirit is that I might know these things which are 'freely given to me of God.' God does not sell one of them, He freely gives them all, and any one of us may have all these deep things.

I conclude with this solemn statement of the apostle concerning these things. They are not received by the natural man; he does not understand them. Look at verse 14: 'But the natural man receiveth not the things of the Spirit of God.' True, they are revealed in the Word, but the natural man – Calvin puts 'the animal man' – he hears the preacher talking about the deep things, but the words do not convey anything to him; he may perhaps read the chapter right through, and he does not see anything in it, because deep things are spiritually discerned.

I am going to quote what is in my judgment one of the most beautiful illustrations ever used. The preacher illustrates this very point, that the natural man does not perceive the things of God, because they are spiritually discerned, and such a man is lacking in something which would enable him to understand them; and he says that it was rumoured that underneath a certain piece of ground there was iron to be found, and two men were appointed to go and inspect and investigate the land and see whether there was really iron there. One man, a scientist and mineralogist, was very conscious of his own limitations, and knowing his own weakness, he took with him some scientific instruments. The other man, who was buoyant and self-confident, said, 'I believe what I can see, and what I cannot see I will not believe,' and so he walked over the field, and got over it in no time. He said 'Iron? Nonsense! I see no iron; there is no iron here,' and the preacher says, 'It is almost a pity such men have no wings – they would get over it quicker.' This man went to the syndicate and said, 'There is no iron there: I walked all over the field and I could not see a trace of it.' The other man did not trust to his eye at all. He carried in his hand a little crystal box, and in that little crystal box there was a needle, and he kept watching that needle. He paused, for the needle in that crystal box had pointed down like the very finger of God, and he said, 'There is iron there.' He passed on, until again that needle pointed down, and he said, 'There is iron there,' and when he handed in his report he said, 'From one end of the field to the other there is iron.' 'Oh!' said some of the adherents of the first man, 'how do you know, when you did not see it?' 'Because,' he said, 'that which cannot be seen with the eye can be magnetically discerned.'

So, what the eye of the natural man cannot see, and what his ear may not hear, we yet know and know beyond a doubt. The Spirit of God, who is our Guide, He has touched

the soul within, and He says, 'Deep things of God here.' Then go and pick them up! Pick them up and make them your own.

Acceptance With God

By Benjamin Wills Newton

Reader, hast thou ever thought of the purity of Heaven – of the holiness of the Living God? Heaven is a happy place; for joy, and light, and love, and peace are, in all perfectness there. It is a happy place, but it is also a holy place – too **holy** for us as men.

Is it not wonderful that any should hear of the holiness of God and imagine that they are fit to meet God, or that they are able to make themselves fit? Unless we have kept God's holy Law always and in everything - in thought, and word, and deed, from childhood to the grave, we are manifestly unfit for God. God tells us that we are unfit. He says, 'There is none righteous, no, not one' (Romans 3:10). Shall we say that we are righteous when God says that we are not? Shall we be hypocrites, and say that we have in everything loved, and honoured, and served God perfectly, when we know that we have not?

Yet there has been one Righteous, one Holy One in the earth. It was Jesus – Immanuel – God manifest in the flesh. He did love, and honour, and serve God perfectly. He did keep every jot and tittle of God's holy Law. He was light and not darkness – heavenly in all His thoughts, and words and ways – as unlike other men in holiness, as Heaven is unlike to earth, He honoured and glorified God's Law by perfect obedience to it, in life and in death. He honoured it by bearing the curse that it had pronounced against sin.

What then, if God, desiring to magnify the riches of His grace, and to honour the name and work of Jesus, should be willing to accept sinners, such as we, in the value of that holy name? What if He should propose to us that we should be allowed to stand under the shelter and under the preciousness of all that Jesus has accomplished on behalf of sinners? What if He should be willing to extinguish, as it were, the worthlessness of our names, and to substitute for that worthlessness the worthiness and preciousness of the name of Jesus?

This, God is willing to do. This is what He proposeth to us in the Gospel of His grace. He speaks to us of the death of Jesus under wrath on the accursed Tree, and says that He is willing to receive us under the redeeming power of those sufferings and that death. He speaks to us of the excellency and preciousness of the Person and character and service of Jesus, and says that He is willing to impute to us that excellency, and to accept us in it just as if it were our own.

Shall we then despise this proposal of God? Are we too proud, too self-righteous, too

careless to cast ourselves on the grace thus proposed to us through the work of Jesus? Shall we be numbered among those of whom it is said, 'Behold, ye despisers, and wonder, and perish,' or shall we cast ourselves on God according to this grace, and become 'accepted in the Beloved'?

Every man upon earth, as regards the future, either leans upon nothing, or leans upon something. If he leans upon nothing, he is lost – if he leans upon something he is lost, unless that something be that which the God of Truth and Holiness proposeth, to wit, the sufferings and merits of Jesus crucified.

Such leaning, such reliance is faith – justifying faith. He who thus relies (though it may be feebly) believes, and 'he that believeth shall never be confounded.' A covenant God has said so, and He cannot lie. Is He not able to preserve, through Jesus, those whom He has accepted in Jesus? He hath said that He will preserve such even to the end. 'Preserved in Christ Jesus' are words which the Scripture teaches us to use. The Holy Spirit 'dwells in,' and forsakes not those who have fled to the Blood of Jesus as their refuge. Christ is the Shepherd and Bishop of His believing people, and as such watches the counsels of their hearts, and the way of their steps. Soon, when Jesus shall return, they shall, in the twinkling of an eye, be changed, in body, soul, and spirit, into His heavenly likeness – and then, they shall not only be perfected as regards acceptance (**that** they are now, the moment they believe on the Lamb of God) but they then shall be perfected absolutely. Indwelling sin that now lusteth against the Spirit, shall no longer be found in them. They shall be **like**, as well as **with**, their Lord, and shall love, and serve, and glorify Him worthily for ever.

Luther and Calvin: Neither studied Biblical eschatology. Even so, unlike the 'soothsayers' of the evangelical world of today, Calvin wrote, 'It is a superstition to think that the world is improving in religion and morality ... It is not improving, but is always going back.' Luther said, 'I know that the world is becoming 'epicurean,' that is to say they will lose faith in God and immortality, and give themselves up to the pleasures of the world, and then suddenly shall be heard the voice, Behold the Bridegroom cometh.' Both were sharp observers of their times.

Gwuffyd Thomas

S.G.A.T. Meetings: Arrangements have been made, God willing, for meetings of the Sovereign Grace Advent Testimony to be held in 2020. The apostle Peter said 'God hath spoken by the mouth of all His Holy Prophets since the world began.' Consequently, for this year it has been arranged that our meetings should emphasise the fact that ALL the prophets spoke of Christ's Second Coming and the theme given is '**By the Mouth of All His Holy Prophets.**' We trust that friends will be interested in this

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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 for this Quarter are given on the back page but so that you can insert the dates for the remainder of the meetings in your diary and arrange to be present, we give particulars which are as follows:

April 24 (Aft).....	The Testimony of Moses.....	<i>Brian McClung</i>
(Even).....	The Testimony of David	<i>Brian McClung</i>
May 22.....	The Testimony of Nathan	<i>John Douglas</i>
June 26.....	The Testimony of Elijah.....	<i>Gordon Dane</i>
July 24	The Testimony of Isaiah.....	<i>Ian Shaw</i>
September 25 (Aft).....	The Testimony of Daniel	<i>Stephen A Toms</i>
(Even).....	The Testimony of Jeremiah.....	<i>Paul Toms</i>
October 23	The Testimony of Joel.....	<i>Richard Monteith</i>
November 27	The Testimony of Micah	<i>David McMillan</i>

S.G.A.T in Northern Ireland: God willing, there will be a meeting in the interest of the Sovereign Grace Advent Testimony in Lisburn Free Presbyterian Church at 8.p.m on Monday, 3rd February, 2020. The speaker is Mr David McMillan of Armagh. Please attend if you are able.

Also, if the Lord will, there will be a series of meetings on prophetic subjects at Kilskeery Free Presbyterian Church during the first week of March. The SGAT secretary hopes to be present and would be glad to see as many friends as possible. Full details of the meetings can be obtained from Mr Richard Foster, 21 Magheralough Road, Trillick, Co Tyrone, BT78 3SZ (E-mail: foster.juniors@gmail.com)

Recorded Messages: During 2019, the theme at our meetings has been ‘Highlights in Hebrews.’ The different subjects and speakers were – Christ the Son of God (*Philip Knowles*); Christ the Son of Man (*David Park*); Christ, the Prophet – Superior to Moses (*Paul Toms*); Entering into His Rest (*Stephen A Toms*); Christ the Priest (*Martin Humphrey*); The Melchizedek Priesthood (*John Douglas*); The Better Covenant (*Gordon Dane*); The Better Sacrifice (*Ivan Foster*); The Faith of the Old Testament Saints (*Ian Shaw*); God’s Dealings with His Saints (*Ian Shaw*); Sinai and Sion Contrasted (*Richard Monteith*); Practical Godliness (*David McMillan*). The messages can be downloaded from the Sovereign Grace Advent Testimony website. They can also be heard on www.sermanaudio.com on our page which is, *The Sovereign Grace Advent Testimony*.