

'That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man.'

Mark 7:20-23.

You are warmly invited to meetings arranged by the Sovereign Grace Advent Testimony, to be held, God willing, at
NEW LIFE BIBLE PRESBYTERIAN CHURCH,
44 SALUSBURY ROAD, LONDON, NW6 6NN
(near Queens Park Underground Station – Bakerloo Line)

Theme for 2019 – Highlights in Hebrews

Spring Conference - April 26th, 4pm and 7pm

Afternoon Subject: Entering into His Rest (c 4:1-13)

Speaker: Stephen A Toms

Evening Subject: Christ the Priest (c4:14 – 5:10)

Speaker: Martin Humphrey

May 24th, 7pm

Subject: The Melchizedek Priesthood (c7)

Speaker: John Douglas

June 28th, 7pm

Subject: The Better Covenant (c8)

Speaker: Gordon Dane

It is hoped that each message will be recorded and friends should be able to listen to and download messages from our website. Applications for cassettes and/or CDs should be made to the secretary. Full lists of S.G.A.T. recordings and of publications can be found on our website (WWW.SGAT.ORG) or may be obtained from the S.G.A.T. secretary.

Distributor in Canada: Mr Andrew Foster, 549 Johnson Crescent, Oliver, British Columbia, V0H 1T5 (E-mail: atcfoster@gmail.com).

Distributor in New Zealand: Miss E R Wilson, 27 Walshs Road, Ashburton, 7700

To our subscribers and friends: Please send subscriptions, gifts to Sustentation Fund, for Bible circulation and orders for publications to the S.G.A.T. secretary, Mr Stephen A Toms, 1 Donald Way, Chelmsford, Essex, CM2 9JB. Cheques, etc. should be made payable to 'Sovereign Grace Advent Testimony.' In order to save postage, receipts will be sent with the next issue of the magazine.

To those not residing in the United Kingdom: In view of the high charge for exchanging foreign currency, it would be appreciated if, where possible, friends send in sterling. Supporters in Canada, or New Zealand may send to their respective distributors. Payments can be made over the S.G.A.T. web-site.

S.G.A.T. Council: Peter Fleming, Martin Humphrey, David McMillan, Richard Monteith, Andrew P Toms, Paul Toms, Stephen A Toms.

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Watching and Waiting

LIGHT FOR PERILOUS TIMES

SCRIPTURAL

Reformed, Protestant, Puritan, Prophetical, Expository, Doctrinal

Volume 29, No 10

April-June, 2019

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100 Years ago

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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The first issue of 'Watching and Waiting' was produced precisely 100 years ago for April 1919, and we thought that our readers may like to see some of the articles included in that magazine a century ago. Much of the content of this present issue is accordingly taken from that original issue, the only exception being the few announcements at the end of this magazine.



Page 1 of Watching and Waiting, No 1, April, 1919

Will You Help Us?

'Watching and Waiting' is an enlargement of the little paper published for twenty years under the title of 'Perilous Times.' It is hoped that under its new title, and with added features of interest and helpfulness, it will appeal to a much wider circle of readers.

Each month we shall print under the heading 'What We Believe' a brief article on one or other of the foundation truths of our faith. We also intend to furnish help for Sunday School Teachers; for members of the Berean Band; to establish a 'Question and

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Answer' column; to give clear and definite teaching on Prophetic Truth; and, as far as space will allow, other information of general interest.

We shall continue to hold fast to the original purposes of the paper when first issued as 'Perilous Times,' and we reprint here the statement made on page 1 of that paper in April, 1899.

'To hold and defend Truth, and expose and resist error. Jude 3. Truth is feeble and fallen. Error is strong and exalted. The friends of Truth are few. The lovers of error abound. Psalm 12:1-2.

'To note passing events in the light of 'the Scriptures of Truth.'

'To give improved textual renderings, and briefly explain Scriptures which are wrested from their context and used to sustain unscriptural views and systems.

'To encourage, comfort, strengthen, and unite the hearts of those 'who sigh and cry for all the abominations' of these 'perilous times,' and seek to stand in humble separation from abounding evils, and from those who maintain them.

'To 'hold fast the form of sound words,' remembering, as the Apostle Peter directs, 'the words which were spoken before by the holy prophets, and the commandment of the Lord and Saviour through the Apostles' (2 Peter 3:2).'

Four thousand copies of the present issue are being circulated among ministers of the Gospel and others in the hope that some of them may be induced to become regular subscribers.

The new departure may possibly involve some loss, and to meet this, a Guarantee Fund of £500 is being raised of which £147 has been either given or promised up to the time of our going to press.

We ask all old subscribers to 'Perilous Times' to help us with 'Watching and Waiting.'

This will best be done by earnest prayer for the paper and its Editors; by assisting in obtaining new subscribers; and by helping, when possible, to bring our Guarantee Fund up to the amount required.

We shall be glad to consider brief manuscripts with a view to publication in our columns, provided they are in keeping with the general character of the paper, and also to answer any questions on matters of faith and doctrine, or on prophetic truth, when the replies are likely to be helpful to others beside the questioner.

Some record of work for the Lord in the maintenance and dissemination of truth will be given in our pages as often as possible.

We shall also welcome brief announcements of meetings specially for the consideration of prophetic truth on lines in harmony with the teaching of our paper, and very brief reports of such gatherings may be inserted when space permits.

Unexpired subscriptions to 'Perilous Times' will be filled by the supply of an equal number of copies of 'Watching and Waiting' until date of expiry of the subscription.

World Power in the Light of the Word

Is the Book of Daniel Fact or Fiction?

By Charles T Cook

In view of the persistent and insidious attempts to discredit this portion of Holy Writ, it behoves us to mention a few of the reasons why we can still believe in its authenticity and genuineness.

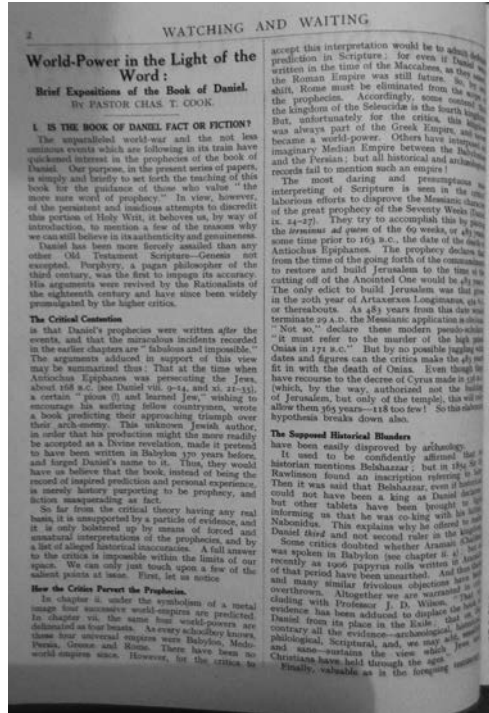
Daniel has been more fiercely assailed than any other Old Testament Scripture – Genesis not excepted. Porphyry, a pagan philosopher of the third century, was the first to impugn its accuracy. His arguments were revived by the Rationalists of the eighteenth century and have since been widely promulgated by the higher critics.

The Critical Contention

The critical contention is that Daniel's prophecies were written after the events, and that the miraculous incidents recorded in the earlier chapters are 'fabulous and impossible.' The arguments adduced in support of this view may be summarized thus: That at the time when Antiochus Epiphanes was persecuting the Jews, about 168 BC, a certain 'pious (!) and learned Jew,' wishing to encourage his suffering fellow countrymen, wrote a book predicting their approaching triumph over their arch-enemy.

This unknown Jewish author, in order that his production might the more readily be accepted as a Divine revelation, made it pretend to have been written in Babylon 370 years before, and forged Daniel's name to it. Thus, they would have us believe that the book, instead of being the record of inspired prediction and personal experience, is merely history purporting to be prophecy, and fiction masquerading as fact.

So far from the critical theory having any real basis, it is unsupported by a particle of evidence, and it is only bolstered up by means of forced and unnatural interpretations of the prophecies, and by a list of alleged historical inaccuracies. A full answer to the



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critics is impossible within the limits of our space. We can only just touch upon a few of the salient points at issue.

How the Critics Pervert the Prophecies

First, let us notice how the critics pervert the prophecies. In chapter 2 under the symbolism of a metal image four successive world-empires are predicted. In chapter 7, the same four world-powers are delineated as four beasts. As every schoolboy knows, these four universal empires were Babylon, Medo-Persia, Greece and Rome. There have been no world empires since. However, for the critics to accept this interpretation would be to admit definite prediction in Scripture; for even if Daniel were written in the time of the Maccabees, as they assert, the Roman Empire was still future. So, by any shift, Rome must be eliminated from the scope of the prophecies. Accordingly, some contend that the kingdom of the Seleucidae is the fourth kingdom. But, unfortunately for the critics, this kingdom was always part of the Greek Empire, and never became a world-power. Others have interposed an imaginary Median Empire between the Babylonian and the Persian; but all historical and archaeological records fail to mention such an empire!

The most daring and presumptuous misinterpreting of Scripture is seen in the critics' laborious efforts to disprove the Messianic character of the great prophecy of the Seventy Weeks (Daniel 9:24-27). They try to accomplish this by placing the *terminus ad quem* of the 69 weeks, or 483 years, some time prior to 163BC, the date of the death of Antiochus Epiphanes. The prophecy declares that from the time of the going forth of the commandment to restore and to build Jerusalem to the time of the cutting off of the Anointed One would be 483 years. The only edict to build Jerusalem was that given in the 20th year of Artaxerxes Longimanus, 454BC or thereabouts. As 483 years from this date would terminate 29AD the Messianic application is obvious. 'Not so,' declare these modern pseudo-scholars, 'it must refer to the murder of the high priest Onias in 171BC.' But by no possible juggling with dates and figures can the critics make the 483 years fit in with the death of Onias. Even though they have recourse to the decree of Cyrus made in 536BC (which, by the way, authorized not the building of Jerusalem, but only of the temple), this will only allow them 365 years – 118 too few! So this elaborate hypothesis breaks down also.

The Supposed Historical Blunders

The supposed historical blunders have been easily disproved by archaeology.

It used to be confidently affirmed that no historian mentions Belshazzar; but in 1854 Sir H Rawlingson found an inscription referring to him. Then it was said that Belshazzar, even if historical, could not have been a king as Daniel declares; but other tablets have been brought to light informing us that he was co-king with his father, Nabonidus. This explains why he offered to make Daniel third and not second ruler in the kingdom.

Some critics doubted whether Aramaic (Chaldee) was spoken in Babylon (see chapter 2:4); but as recently as 1906 papyrus rolls written in Aramaic of that period have been unearthed. And thus these and many similar frivolous objections have been overthrown. Altogether we are warranted in concluding with Professor J D Wilson, 'That no evidence has been adduced to displace the Book of Daniel from its place in the Exile; that on the contrary all the evidence – archaeological, historical, philological, Scriptural, and, we may add, sensible and sane – sustains the view which Jews and Christians have held through the ages.'

Finally, valuable as is the foregoing testimony, there is one argument which outweighs all others – the truth of Daniel was solemnly attested by our Lord. 'When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place' (Matthew 24:15). In this statement our Lord affirmed that Daniel wrote the book, and that he was a prophet. To deny Daniel, therefore, is to question the infallibility of the Lord Jesus. Perhaps it was a consideration of this kind which prompted the learned Sir Isaac Newton to say, 'To reject Daniel is to reject the Christian religion.'

Christ Our Peace

I thought upon my sin, and I was sad,
 My soul was troubled sore and filled with pain:
 But then I thought on Jesus, and was glad,
 My heavy grief was turned to joy again.

I thought upon the law, the fiery law,
 Holy, and just, and good in its decree;
 I looked to Jesus, and in Him I saw
 That law fulfilled, its curse endured for me.

I thought I saw an angry frowning God
 Sitting as Judge upon the great white throne;
 My soul was overwhelmed; then Jesus showed
 His gracious face, and all my dread was gone.

I saw my sad estate, condemned to die,
 Then terror seized my heart, and dark despair;
 But when to Calvary I turned my eye,
 I saw the cross, and read forgiveness there.

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I saw that I was lost, far gone astray,
 No hope of safe return there seemed to be;
 But then I heard that Jesus was the way,
 A new and living way prepared for me.

Then in that way, so free so safe so sure,
 Sprinkled all o'er with reconciling blood,
 Will I abide, and never wander more,
 Walking along in fellowship with God.

H Bonar.

Berean Homilies

By Pastor Jesse Sayer (St Margaret's, S.W.)

1st week. Jeremiah 21:8-10. 'Two Ways.'

1. JUDGMENT PRONOUNCED 'Death.'

(a) *The Fulfilment of God's Word.* The City of Jerusalem would be kept free from invasion only as the people of God were faithful to Jehovah. If they fell away to the dominion of those people (Deuteronomy 28:47-51).

(b) *In Consequence of Disobedience.* (Leviticus 20:5). The favour of God is enjoyed only as the saint of God is obedient to His Will. If sin is loved, then God, instead of looking with favour upon the doings of His people, would turn His eye away from them, and thus cut them off from the blessings of His hand.

(c) *By the Hand of the Chaldeans.* God takes up the heathen nations as a scourge to punish His people. To ignore the government of God is to be allowed to suffer under the government of men. Those who went against these people of God's appointment, would die by the sword. Those who



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refused to listen to the word of the Prophet would die either by famine or pestilence. Privileges abused, being removal of such honours.

2. THE WAY OF ESCAPE. 'Life.'

(a) *According to Promise.* These words would bring to their minds the utterance of Moses in Deuteronomy 30:15-20. It would thus have the effect of emphasising their failure. Life was the promise to love, and herein they had proved unfaithful. Long life was the promise for obedience under the Old Testament, and though in this connection life is not promised on the same ground as there, yet the same principle of faith is required. To go out and give oneself up to their enemies looked like certain death, but God said they should live, therefore to do so was to believe God.

(b) *By Surrender.* Their walls and armies would be no security to them, because God was against them: the only way for the true believers to enjoy life was to give themselves up to the enemies, and God would preserve them alive. It might look like cowardice and even treachery, but those who fell away to the Chaldeans were the godly remnant it would seem, who preserved faith in Jehovah's word, and preserved the Hope of Israel that would issue in the coming of Him who is the True God and eternal life (Jeremiah 38:19-20).

(c) *By Trusting Jehovah* (Jeremiah 39:15-18). Thy life shall be delivered as from the jaws of death (verse 9). Such a method of preserving one's life would be considered very foolish, but it would prove to be the wisdom of God, and those who took this way would be recognised as true believers. The way of eternal life is looked upon as foolish and weak, for life comes to us out of death; even the substitutionary death of our Lord Jesus Christ. By way of His obedient life and atoning death, the believer passes up out of death into life, and though despised by the world, this way is 'the power of God unto salvation.'

2nd week. Ezekiel 18:31-32. 'Turn and Live.'

1. REVELATION. 'I have no pleasure.'

(a) *In Answer to the Question of verse 23.* The nature of God is made known in Exodus 34:6. In the midst of the most appalling transgressions this refrain is constantly heard. God has no heart in afflicting the children of men (Lamentations 3:3, margin). We read in Isaiah 28:21 that He has to arouse Himself to it, for it is 'strange work.' He delighteth in mercy.

(b) *Of His Will.* He hath no pleasure in it; it is not that which pleases Him to do. He 'will have all men (*that is, not all men without exception, but all men without distinction*) to be saved and to come unto the knowledge of the truth,' and to demonstrate that, He has appointed 'a Mediator, between God and men, the man Christ Jesus' (1 Timothy 2:5).

(c) *Of His Patience.* He waits to be gracious. He 'is long suffering to us-ward, not willing that any should perish, but that all should come to repentance' (2 Peter 3:9). Thus that which is looked upon as slackness in keeping His word, is really mercy

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toward the impenitent. Not until the iniquity is full does the judgment fall, so that all will be without excuse.

2. REPENTANCE. 'Turn yourselves.'

(a) *Is a Change of Mind.* It is to go back on those former thoughts concerning sin. Instead of loving sin, it is to side with God about it and consider it a hateful thing, and a thing that must bring death in its wake. It is to see that each individual soul that sinneth must die. 'For the wages of sin is death.' True repentance brings a man to leave his own mind and accept God's mind about it.

(b) *Is also a Changed Aim.* We read of the Thessalonian Christians that they 'turned toward God,' and that made them 'turn from idols.' Thus a true change will result in the penitent habitually turning from evil, and being on terms with no sin whatever. Having 'put on the new man,' we shall be 'putting off the old man.'

3. RENEWAL. 'Live ye.'

The exhortation in verse 31 to make a new heart, etc., will only reveal to the earnest seeker the utter helplessness of our ruined state, that will just fling us back on God. But that would be the very means used to bring us into touch with God's unfailing supply in our Lord Jesus Christ. For the believers of Ezekiel's day it would be for them to believe the promises concerning the Coming One. As in Ezekiel 36:26, which speaks of a time when no longer shall Israel be scattered but be in fellowship with God through our Lord Jesus Christ. And for us ourselves, faith in the atoning sacrifice brings the Holy Spirit into our hearts, which are thus made new, arousing a Holy love to God, and renewing the spirit of our mind, so that we are able to live unto God.

3rd week. John 3:11-15. 'Believe and Live.'

1. THE NEED OF REGENERATION. 'Ye must be born again.'

Nicodemus would acknowledge that the Gentiles needed the new birth, but would feel that the Jews, by ceremony and possession of the Scriptures, were already alive unto God. But our Lord just cut away from him all the false hopes associated with a mere external relationship to God. He had very miserably failed as a teacher in Israel to understand the truth constantly emphasised throughout the Old Testament. For surely the necessity for spiritual obedience, under whatever name, in opposition to mere mechanical services, which is proclaimed throughout the Old Testament, amounts to a proclamation of the necessity of Regeneration. Sinful flesh cannot produce a holy spirit, 'that which is born of the flesh is flesh.' Job asked the question long before, 'Who can bring a clean thing out of an unclean?' (Job 14:4). Thus if man could begin his natural life all over again he would still be what he is, under the law that governs our flesh-life; 'the law of sin and death,' that is operative in my members, and brings me into bondage to sin.

2. THE MEANS OF REGENERATION.

Too often the necessity has been emphasised and the true means whereby I may become regenerate or born from above, or made over anew, is either ignored, or some

unscriptural method is laid down such as praying, or waiting God's time. But our Lord explained to Nicodemus in answer to his question, 'How can these things be?' 'As Moses lifted up,' etc. You have an illustration in your own history, says our Lord. The Israelites were suffering from the poison of the fiery serpents that had been sent among them as a judgment, because they despised God's provision in the gift of Manna. The means of their deliverance was a serpent with no poison in it, but looked at a distance like one of those that had bitten them. The very cause of their defeat became the means of their deliverance. The experience came only to those who believed God, and 'looked and lived.' In like manner the Son of Man who needs not to be born again – for notice He did not say 'we' must be born again but 'ye,' thus separating Himself from sinners. For He was born of God – is to be put to death as if He were a sinner, and those who believe on Him will thereby enjoy eternal life, and thus experience regeneration. Their past sins will all be judged at the Cross, and their spirit will be quickened into newness of life by the incoming of the Holy Spirit. To believe, therefore, is to rely upon what God has said concerning His Son. He is the Substitute not for the world but for those who believe. The preaching of the Cross is the means used to the regeneration of any soul, and those believing on Him have spiritual life, and this regeneration will not be complete until we are raised from the dead or changed at the second coming of our Lord, when we shall have spiritual bodies.

4th week. John 10:10. 'Abundant Life.'

(This verse should be read in connection with verses 7,8,9. For there we have the allegory of Christ as the DOOR).

1. THROUGH CHRIST WE ENTER INTO LIFE.

In chapter 14:6 we read that none come unto the Father, to enjoy life, but through Him. His object in coming into the world was to remove the death-penalty, in consequence of sin, that hung over His people. This He did by 'laying down His life for the sheep.' And He is thus known as the Good Shepherd. And this life becomes our possession by believing on the Name of the only begotten Son of God. The word 'saved' here has in it the thought of life. For it includes health, soundness, and strength: these all go to make life not merely life, but life enjoyable.

2. IN CHRIST WE ENJOY LIFE. 'Go in and out.'

This phrase is used of the activity of life (Deuteronomy 28:6). There will be fulfilled in the spirit of the believer a blessing corresponding somewhat to the material blessing of the Old Testament saint. Compare also Deuteronomy 31:2. It further means that we shall find repose in Christ. Go in unto Him and find relief from all the burdens of life, and be led out by Him into pastures of tender grass. Our adherence to Christ may cause us to be excommunicated from worldly religiousness, as the blind man was in the previous chapter (9:34), but our new life will not suffer, but will be strengthened; for He Himself will sustain it, for we shall feed on Him the Living Bread.

3. IN CHRIST WE HAVE VICTORIOUS LIFE. 'Abundance.'

Dr Young translates this word as ‘above the common.’ And surely that new life implanted within the believer is a powerful principle that makes possible that which is otherwise impossible. Yea it is the very power of God operating within, to produce fruits unto holiness. It removes the dead hand of the past, and energises the will, so that it wills the will of God, and works the works of God. And this is seen in a life that is above the common run of the so-called nominal Christian life. May God give us each grace to so receive Christ to the full that we may fully represent Him.

What We Believe

About Inspiration

There is only one book to which the word Inspiration can apply: that is the Holy Word of God, in which the Apostle Peter tells us ‘holy men of God spake as they were moved (*i.e. carried along*) by the Holy Ghost’ (2 Peter 1:21). It is the modern fashion to speak of poets, and writers of all kinds, as inspired, but it is a wrong use of the word. All writers outside Scripture are fallible mortals, liable to err and mislead: the writers of Scripture were also by nature fallible, though holy men, and so their writings are only inspired and absolutely reliable because the Holy Ghost spoke through them. The Bible is the Word of God in the words of God, and since our human words are quite inadequate to express His thoughts and plans, these human words have passed through a furnace, to make them fit for His use. See Psalm 12:6, ‘The words of the LORD are pure words: as silver tried in a furnace: words of earth (*i.e. in use in this world*) purified seven times.’ Hence they are life-giving words, since they are God-breathed, ‘quick (*i.e. living*) and powerful’ Hebrews 4:12 – to test the thoughts and discern ‘the intents of the heart,’ as the verse goes on to say.

The Bible has thus the authority of God Himself, for revelation is necessary if we are to know God: if He is God He must have spoken, otherwise He would never have revealed Himself to us. To guide us into this spiritual knowledge of and revelation of God, there must be in the Word an appeal to conscience that will recognise its truth.

The Holy Ghost asserts the full inspiration of the Word by laying stress on even a single letter used in the Old Testament, when quoting it in the New Testament. See Galatians 3:16, ‘He saith not, And to seeds, as of many; but as of one; And to thy seed, which is Christ;’ and the Epistle to the Hebrews teems with quotations all of which assert that ‘He saith,’ or ‘The Holy Ghost saith.’

‘The Scripture,’ says Bengel, ‘is Divinely inspired in all its parts, but it is inspired also while it is read, God breathing through the Scripture, and the Scripture breathing Himself.’

Luther says, 'In the Word thou shouldest hear nothing else than thy God speaking to thee, they are not Lese worthe sondern Lebe worie (reading words but life words).'

The Word of God is the great instrument of regeneration (1 Peter 1:23); of growth in grace (1 Peter 2:2); and always the standard of appeal (Deuteronomy 6:6; Isaiah 8:20).

A M Guy.

Sunday School Lessons

By Miss A M Guy

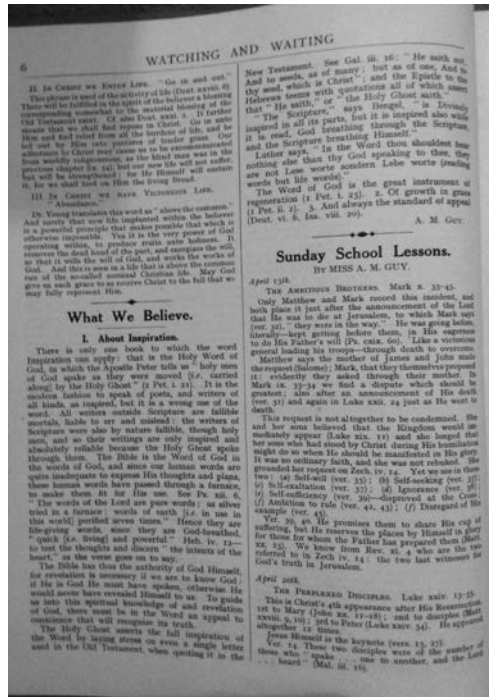
1st week:

THE AMBITIOUS BROTHERS - Mark 10:35-45

Only Matthew and Mark record this incident, and both place it just after the announcement of the Lord that He was to die at Jerusalem, to which Mark says (verse 32), 'they were in the way.' He was going before, literally - kept getting before them, in His eagerness to do His Father's will (Psalm 119:60). Like a victorious general leading his troops - through death to overcome.

Matthew says the mother of James and John made the request (Salome); Mark, that they themselves proposed it: evidently they asked through their mother. In Mark 9:33-34 we find a dispute which should be greatest: also after an announcement of His death (verse 31) and again in Luke 22:24 just as He went to death.

This request is not altogether to be condemned. She and her sons believed that the Kingdom would immediately appear (Luke 19:11) and she longed that her sons who had stood by Christ during His humiliation might do so when He should be manifested in His glory. It was no ordinary faith, and she was not rebuked. She grounded her request on Zechariah 4:14. Yet we see in these two: (a) Self-will (verse 35); (b) Self-seeking (verse 37); (c) Self-exaltation (verse 37); (d) Ignorance (verse 38); (e) Self-



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sufficiency (verse 39) – disproved at the Cross; (f) Ambition to rule (verses 42-43); (g) Disregard of His example (verse 45).

Verses 39-40. He promises them to share His cup of suffering, but He reserves the places by Himself in glory for those for whom the Father has prepared them (Matthew 20:23). We know from Revelation 11:4 who are the two referred to in Zechariah 4:14: the two last witnesses for God's truth in Jerusalem.

2nd week

THE PERPLEXED DISCIPLES – Luke 24:13-35

This is Christ's 4th appearance after His Resurrection. 1st to Mary (John 20:11-18); 2nd to disciples (Matthew 28:9-10); 3rd to Peter (Luke 24:34). He appeared altogether 12 times.

Jesus Himself is the keynote (verses 15,27).

Verse 14. These two disciples were of the number of those who 'spake ... one to another, and the Lord... heard' (Malachi 3:16).

Verse 15. Christ fulfils His own promise before His death (Matthew 18:20). He was 'in the midst.' But He was 'in another form' (Mark 16:12). Had they known Him at once, His coming would have been hindered.

Verse 17. 'Sad' – dreary (Matthew 6:16) (Greek) LXX; Genesis 40:7; Daniel 1:10.

Verse 18. The query is literally, 'Dost thou sojourn alone in Jerusalem?'

Verse 19. The query runs, 'What kind of things?' He made them confess their faith, and their unbelief – they believed in His prophet office, His great works and words, His death, and verse 21, 'we used to hope,' that He would redeem, and we expected what He promised, that 'the third day' would see Him given back to us; but they could not credit the women's and disciples' report (verses 22-24).

Verses 25-27. He did not correct on His own authority but on that of the Scriptures: What a Bible reading! From Genesis 3:15 through the whole O.T. His story runs like a golden thread (verse 26). 'Did it not behove the Christ? i.e. was it not the very mark by which the prophets taught you to recognise the Messiah (see Isaiah 53, etc.).

Verse 30. He, the guest, takes the host's part and distributes.

Verse 33. They feared no longer the night journey from which they dissuaded Him (verse 29).

Note the three openings: (1) their eyes (verse 31); (2) the Scriptures (verse 32); (3) their understandings (verse 45).

3rd week:

THE WAYSIDE BEGGAR – Mark 10:46-52

Mark and Luke give this story differently, saying (Mark) 'as He went out of Jericho;' (Luke 18:35) 'as He was come nigh to Jericho.' Matthew says the cure was 'as they departed,' but speaks of two blind men (Matthew 20:30). Bengel suggests that the man cried to Christ as He went into Jericho, but that he was not healed till the next day as the Lord left. Mark alone gives the man's name – Bar Timaeus, but the other mentioned

by Matthew may have joined him afterwards. This blind man was one who thought and acted for himself and was not soon daunted. He believed in Christ as the Saviour of Israel, having heard of the coming King, and decided this was He, and he resolved to proclaim Him, and ask for sight. Having no eyes, he used his other senses well, ears and tongue.

Verse 48. Why was he rebuked? Probably (a) because the people did not own the claim of Jesus to be Messiah and objected to this proclamation, and (b) because they were selfish and wanted Him to themselves.

Verse 49. 'Stood still.' He had been walking past.

Verse 50. He would allow no hindrance in reaching Christ quickly. Only Matthew says He 'touched their eyes,' and only Luke gives the word of command 'Receive thy sight.' Note the sequence: (1) Cry; (2) Cried more; (3) Christ's Command and (4) Call; (5) Comfort; (6) Casting away (of hindrance); (7) Cure; (8) Consecration (verse 52): 'the way' of Jesus was henceforth his way, and Luke adds, he went along 'glorifying God.' This man took the Kingdom of Heaven by force (Matthew 11:12).

4th week:

ZACCHAEUS, THE MAN WHO SOUGHT TO SEE JESUS – Luke 19:1-10

Here we have a sinner as rich as the young ruler but with childlike faith – he will not be stopped – he, a man in good position, sacrifices his dignity and climbs a tree, rather than miss a sight of the Man he expects. Jericho was the centre of the growth and export of balsom, which was a considerable trade in Judaea; hence the presence of a taxgatherer there to take the Roman dues.

Verse 5. This look was like that He gave to Nathaniel under the fig-tree. The Lord always knows where to find His own. It is the only time He offers Himself as a guest, uninvited, in royal style.

Verse 7. Though rich, Zacchaeus was well known, as most of the Roman tax-collectors were as one who took profit to himself, over and above what they had to get for their masters; and the crowd were quick to complain of Christ's action, as showing he did not know the character of His host. It was a city of priests – why not choose one of their houses?

Verse 8. See the immediate effect on the man of Christ's presence and choice – a surrender of the gains he had loved, with abundant almsgiving besides.

'Fourfold' was the maximum penalty prescribed by the law (Exodus 22:1; 2 Samuel 12:6; Ezekiel 33:15). 'False accusation,' representing people as able, or obliged, to pay more than the just tax.

Verse 9. 'Salvation,' i.e. Christ and His healing – of soul. 'Son of Abraham,' not by birth, but by faith (Romans 4:14-16). He was not saved by the almsgiving but by faith in Jesus.

Verse 10. 'Seek and save.' Contrast the devil (1 Peter 5:8).

