

He that hearkeneth unto counsel
is wise. *Proverbs xii, 15.*

Reconciliation

(Reading with C.A.C.)

Our Place in the Testimony

(Reading with R.D.)

The Counsel of the Lord that
shall stand. *Proverbs xix, 21.*



THE notes now printed have not been revised by the authors.

I would suggest that oftentimes increased interest and profit from such notes as these can be secured by reading aloud in the family circle, or in any suitable company.

W. J. Y.



RECONCILIATION

Reading on
Colossians 1: 19, to end.

C.A.C.—It will help us if we keep definitely in view that the Spirit of God is engaging us here with the greatness of Christ; it is not our blessings, however great they may be, but the greatness of Christ. We have seen His greatness in connection with Creation, and His greatness as Head of the body—the Assembly; and His greatness in the fact that the fulness of the Godhead dwelt in Him; and now we come to His greatness as the One by Whom reconciliation is effected. He is so great that by Him the Fulness can reconcile all things to Itself.

Q.—How do we understand all things reconciled to the Godhead?

C.A.C.—The fact that reconciliation is needed, and has to be effected, suggests that something has come in which has caused a breach, like the wife who has been separated from her husband in 1 Cor. 7: 11. Something has come in that is offensive to the Godhead; it is not only that the creature is ruined. The Father, Son and Spirit are all included in the Fulness of the Godhead; and something has come in offensive to each Person in the God-

head. A moral stain has come in which has disturbed the repose of the Godhead. It is a solemn thing. It is not only that the creature has fallen and is ruined, but the peace of the Godhead has been disturbed. Reconciliation comes in in order that all that might be removed, and the greatness of Christ comes out in the fact that He is the One by Whom the Fulness of the Godhead effects reconciliation. He is great enough to put all on a new footing with the Godhead. He has come into Manhood in order to do so. The thing is done "through Him." How pleasurable it must be to the Godhead! It is not only that the stain is removed, but it is removed by Him. Lawlessness has worked in heaven in Satan and his angels. The very fact that such a dreadful thing has been in heaven has left a moral stain there. I wonder if we all understand what a moral stain is. Suppose a murder was committed in my house, would not a moral stain be left? Many persons would not live in a house where a murder had been committed; they would feel a moral stain there. Suppose such a thing happened, no creature could remove the stain, but God could. Nothing that any human being could do could remove the stain left by a terrible crime, but God could remove it, and reconciliation is the removal of every moral stain, and Christ is great enough

to do it. All the kings or great ones in the world together could not remove the moral stain of murder, but Christ could remove every moral stain from earth and heaven—that is reconciliation. He has died so that earth and heaven might come on to a new footing. It is now Christ—His blood, His cross. The Lord's prayer, "Thy will be done on earth as in heaven," could never have been answered if reconciliation had not been effected. It is the sacrificial basis on which all the pleasure of God rests in heaven and earth. Christ is great enough to secure a basis on which the repose and pleasure of the Godhead rest eternally in regard to heaven and earth. The Fulness of the Godhead has accomplished reconciliation in the Son, in Christ. Satan and his angels will be cast out of heaven; the scene will be cleared so that not a bit of lawlessness will be left in heaven. God is going to clear the scene on earth too, and all on the ground that Christ has died. He is great enough to remove in sacrifice the moral stain before God. He can look down on the world and think of the death of Christ. This great and glorious Person has done it. It is His greatness and gloriousness that makes it so precious.

The whole creation, of which Adam was the head, came under the effect of Adam's fall, so a moral stain was on the whole scene, and the

repose of the Godhead was disturbed. The Lord said, "My Father worked hitherto and I work." There was no repose for the Godhead.

Reconciliation has been effected from the divine side—the Fulness effects it. There is nothing whatever required on the side of the creature but faith. We have to have faith in what the Fulness has done—that is the great gospel testimony. Paul had the place of being an ambassador for Christ and God; he had the ministry of reconciliation. Everybody now can be called to reconciliation: for it has been effected by the Fulness of the Godhead in the death of Christ. All men are invited now to come into it; they are besought to be reconciled to God. "WE joy in God through our Lord Jesus Christ, by Whom we have now received the reconciliation." It is a wonderful thing to have received it. It is difficult to get hold of the idea, as we naturally think of it as something effected in us, but it is something effected by the Fulness of the Godhead in Christ. It is always put that way in Scripture. A divine Person came into Manhood, and in that divine Person was the Fulness of the Godhead—the Father and the Spirit were there, as well as the Son—and He came into Manhood to effect reconciliation, and He could only do it by going down into death. In the early part of the

chapter we are told that all dignities were created by and for Him; He created all dignities, and yet when it was a question of reconciliation He had to pass by every place of dignity and go down to the cross. I think the cross is brought in here and in Ephesians to show that everything has been brought about through that which is most ignominious in men's eyes. The Fulness made peace by blood. It is peace secured by sacrifice, by death, but not a grand death—a death of a character most revolting and degraded in men's eyes—The blood of His cross. It has been done at the very lowest place in which a man could be found on earth. There is no lower place than a cross. Now it makes nothing of all that would puff man up! But if everything for God's pleasure depended on a man having his blood shed upon the cross it puts all on the footing of death. There is no puffing up there. The danger at Colosse was that some were "vainly puffed up by the mind of their flesh." But the cross is man at the lowest point. I do not say that we have to come there to get blessing, but we have to see that Christ came there. This will take the puffing up out of us. "He made purification for sins"—that means that He cleared sins away from before God; He removed them away from the Godhead. We know whose sins were removed, but the

point is that they were removed from before the Godhead.

Q.—Is His making peace different to reconciliation?

C.A.C.—It is bound up in reconciliation. Everything is taken away sacrificially. Through death, through blood-shedding, everything is taken away that could disturb the repose of the Godhead. It is not here a question of securing peace for sinners, it is not peace with God here, but the peace of the Godhead. In Ephesians 2 it is peace between Jew and Gentile: "He is our peace." He has brought Jew and Gentile into peace; there is no enmity left between them: and if Christ has His place with us there is no enmity left between us. What a blessed end of all discord between man and man!—Another Man brought in, Who displaces both, and becomes their peace! There were two men at daggers drawn, and the Jew says, "I am nothing, I have been ended in the cross of Christ." The Gentile says, "I am nothing, I am removed in the death of Christ."

What remains?—Only Christ. All the privileges of the Jew have gone, all the disabilities of the Gentiles have gone in that death, and Christ is our peace; there is nothing left to make discord.

Here in Colossians it is the peace of the Godhead. One loves to think of the Godhead

as now in repose in regard to all the sin and lawlessness which came in in heaven and earth.

“The Fulness was pleased to dwell in Him” is the correct translation; it is what He was here on earth in flesh. In chap. 2: 9, the Fulness dwells bodily in a risen and glorified Man. We see the Father in Him, and the Spirit in Him, too.

It is wonderful to think that everything has been put on a new footing for God through Christ having come down here and died; and that has to be received by faith; it is not a matter of attainment or growing up to it. Anyone here is privileged to receive it to-night if they never have before.

The Spirit of God, in verse 21, turns to the only company that has come into reconciliation. There is only one company which can be definitely said to be reconciled, and that is the Assembly. You could not say any but believers were reconciled. It is like justification, which is in the mind of God for everybody: every man can be justified; it can be preached in the gospel that God is the Justifier, but no man is justified till he has faith. It can be said of all believers who have faith, “You hath He reconciled.” We know what the state was in which we were found, “alienated and enemies in mind”—our alienation from God manifested itself in a practical way in wicked

works. Now the Fulness—the Father, Son and Spirit—has acted, and it can be said of every believer that he is reconciled. The Father, Son and Spirit have reconciled every believer, and it is “in the body of His flesh through death.” All that we were as in alienation has disappeared from God’s view through Christ’s death. But this is in view of the saints being presented “holy, unblamable and irreproachable,” before the Fulness of the Godhead. What a wonderful thing to sit quiet and let into our souls that the Father, Son and Spirit, through the death of Christ, have so cleared away everything unsuited to them that we can be presented to the Father, Son and Spirit “holy, unblamable and irreproachable.” That is the gospel. Now are we really on that footing with the Godhead? What is the footing that exists at the present moment? It witnesses the greatness of Christ. If we are not on that footing we are not giving Christ the glory that is due to Him. We are not honoring the Fulness.

Q.—What is the difference between justification and reconciliation?

C.A.C.—Justification is that I am cleared from every charge. In Christ we are justified from all things. “Who shall lay anything to the charge of God’s elect? It is God that justifieth.” Every charge has been met.

Justification is that you are justified from all things, justified from sins and offences; it is negative. But reconciliation is for something; we are reconciled to be presented, "holy, unblamable and irreproachable," before the Father, Son and Holy Spirit. How it sets our hearts free! We can be presented to the fullness of the Godhead in a faultless condition, through what has been effected by divine Persons.

Q.—Is reconciliation like Luke 15?

C.A.C.—We get in Luke 15 what goes beyond it—the prodigal covered with kisses. What we get here is more on the line of moral suitability to the Godhead—being presented "holy, unblamable and irreproachable." That is not so far as being covered with kisses: the prodigal is brought into the embrace of love, into Sonship. Reconciliation is the basis on which the whole pleasure of the Godhead can be carried out; it is the basis of all the blessings in Luke 15; but we do not get it presented farther in this Scripture than being blameless, etc., before the Godhead.

If you talk to people you find they are occupied with their failures, inconsistencies, defects, etc.; that all shows that they are not in the faith of reconciliation. It is just there the "if" comes in; we are so soon moved away. "If indeed ye abide in the faith, founded and

firm, and not moved away from the hope of the glad tidings which ye have heard, which have been proclaimed in the whole creation which is under heaven, of which I, Paul, am minister." The fact is that practically many of us do not abide in the faith, and we get moved from the hope of the glad tidings, and so the blessing of reconciliation is not enjoyed. It is only maintained as we abide in the faith, and are not moved away from the hope of the glad tidings. The hope of the glad tidings is that I am going to be like Christ. I often think that if one's first thoughts on waking were, "I am going to be like Christ," what a start for the day it would be. It is not merely I would like to be like Christ, but I am going to be like Christ for the pleasure of God. If one had the light of that, one would be very careful about allowing what is of the flesh. All this was brought in to take the Colossians away from any allowance of the flesh. If we have received the reconciliation, a divine Person is before us—another Man; and we are going to be like Him, on the same footing as He is before God.

In this epistle God is leading the saints on to the ground of being risen with Christ, but before we come to that ground we have to see what the Fulness of the Godhead has effected, and to get our vision filled with Christ. The

faith of the gospel occupies us entirely with Christ, not some of Christ and some of self, but altogether Christ. We are not to be moved away from the faith of the glad tidings.

Q.—What is continuing in the faith?

C.A.C.—The faith here is the faith of this wonderful Person, and of the reconciliation which the Fulness has effected by Him. We are not to be moved away from the faith of that.

Q.—Why is it the whole creation that it is preached in?

C.A.C.—That gives the scope of it; it is not limited to saints, but is for the whole creation. Anybody can come into reconciliation, can have the faith of Christ now.

What we get here is the light of what is above the sun, of what is in heaven, and of that wonderful Person now in heaven. "Set your mind on things above, where Christ sitteth." All is connected with things above the sun, but known in the hearts of believers in this world. It is marvellous what God has brought about; but this is the gospel. It is especially Paul's gospel.

From v. 24 to end Paul passes on to the assembly, "of which I became minister." He was not only minister of the gospel but minister of the assembly. He brought out the

full truth of the gospel and of the assembly—he was minister of both.

Christ had suffered for the assembly, and Paul continued on that line. The sufferings for the assembly did not end with Christ, they were continued in the Apostle Paul: he was allowed the privilege in a special way of suffering for the assembly, and he says, "I rejoice in sufferings for you, and I fill up that which is behind of the tribulations of Christ, in my flesh, for His body which is the assembly." Paul was ready to suffer anything so that Christ might secure a place in the hearts of the Gentiles; that is what he suffered for. If he had been content to confine Christ to the Jews he would not have been persecuted. It was because he was carrying Christ to the Gentiles that they persecuted him; his sufferings were in a peculiar way for the Gentile assembly, and he was prepared to suffer so that Christ might have a place in their hearts. The character of the mystery here is Christ in you, the hope of glory. It is Christ in the hearts of the saints, Christ in their affections. It is not Christ formed in us, but Christ in the affections.

Q.—Does not every servant suffer for the assembly?

C.A.C.—No doubt there is a measure of suffering connected with all true service to the

assembly, but no one else was privileged to suffer for the assembly as Paul did. He had the ministry of the assembly, and had to suffer in a peculiar way for it, akin to the sufferings of Christ. There was a character of suffering for the church left behind, and Paul took it up and filled it up; and being filled up in Paul there is none left.

The thought of the body is a living organism, every part of which is appreciative of Christ. Christ is in the affections of every one who is a member of His body: that is the special form of the mystery here—a vast Gentile company, and Christ in the affections of each one in it.

Q.—Is it the same as “Ye in Me and I in you” in John 14: 20?

C.A.C.—That is the special activity of the Spirit to make us know that Christ is in the affections of the Father, the church in the affections of Christ, and Christ in the affections of the saints. It is a beautiful three-fold cord; we are bound up in affection with divine Persons. The mystery here is that the Christ who is hidden in heaven is hidden in the affections of millions in this world, and Gentiles too. The church treasures Christ in her affections; everyone in the body has Christ in the heart. Is Christ in your heart? If He is, you are in the body. Queen Mary was greatly taken up with Calais, and she said that after her death

they would find Calais written in her heart! If we could get to the heart of anyone belonging to the body we should find Christ there. The body is a living organism, and Christ is in the affections of everyone who is part of it—that is the mystery. Paul labored, and his ministry was all to the end that Christ should be in the affections of His saints. All ministry in the power of the Spirit is to that end.



OUR PLACE IN THE TESTIMONY

Reading with R.D. on II. Timothy 2.

It has often been said that this chapter is our warrant from Scripture for taking the separate path in a day of declension.

I think it is of value to keep the first part of the chapter in view in looking at the latter part, because the position is defined for us in the first verse, and though we may have to adjust ourselves, because of what surrounds us, the position is stable, and does not change.

“The grace that is in Christ Jesus” is put so simply and blessedly before our hearts at the beginning, so that we might see that the Lord is maintaining for all saints at the present moment a position of positive interest and blessing.

Whatever failure there is down here does not alter that which is vital, and which is found “in Christ Jesus.”

What Paul says to Timothy is a very good word to every one of us. We should each desire to answer to what is presented to Timothy.

Timothy was a “man of God.” Do we not wish to be found here as such?

All the grace that is in Christ Jesus is available in an unchanging way.

Changes have come in and will come in—distressing changes—and we have to adjust ourselves as to things found in the professing church. I may have to stand alone for a time, yet this would not deprive me of the main position—the grace that is in Christ Jesus—so that I always have that which will regulate me and every individual who will be true to the position.

How could I call on the Lord out of a pure heart if I did not know the Lord Jesus where He is?

The Apostle Paul had to stand alone, but he would not budge from the position for anybody.

So, for each of us—if all others were to depart—to be diverted, the grace that is in Christ Jesus is a sure standing ground.

This is an unfailing reserve, and defines the position to which every soul in the confusion of Christendom can be adjusted.

Timothy was exhorted to be strong in the grace that is in Christ Jesus, and if we are to stand, and be of encouragement to others, we must be personally strong in this way.

It is not a strength found in our relations to one another, in following some who have made a certain stand, but by being in personal touch with “the grace that is in Christ Jesus.”

If Israel had always had the Ark of the

Covenant before them they would have been preserved.

What the position is had already been brought before Timothy. It is set out in the first two chapters of the Acts of the Apostles. Christ is in heaven, and the Holy Spirit is down here. There has been no change as to this.

Changes here in reference to the doings of men have never changed these blessed facts. The changes here may involve action on our part, but there is no weakening of grace there, and there never has been.

Everything vital is preserved in Christ Jesus, and is available by the Spirit for every one of us.

Through what has taken place down here we have to feel the weakness of not having all our brethren with us, and we miss them.

Paul must have learned what we are speaking of in a very practical way.

A few in Corinth—the household of Chloe, Fortunatus, Stephanas—were keeping in touch with the main position, and no doubt because there were these spiritual brothers, recovery could take place.

How often a meeting has been on the point of being lost, and preservation has come in through a few who were in the good of the main position.

Then Timothy was exhorted to hold fast to the deposit. This would refer to all the divine commands and ministry of Paul—no doubt, his full ministry—the church as the Body of Christ.

This would greatly encourage Timothy, and he is exhorted to pass things on to faithful men. He would not be prepared to remain in isolation. It is never contemplated that we will have to be in isolation, though J.N.D. was prepared even for this rather than give up his relation to the main position.

But Timothy was a good churchman, and I would not like to be less than that. What we have here is very much like what Paul said to the elders of Ephesus (Acts 20: 32).

“I commend you to God and the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”

The grace of our Lord Jesus is what one knows in the way of spiritual support to the soul, while the grace that is in Christ Jesus refers to all that is available in Him at the present moment by the Spirit.

What next follows is the necessity for devotedness. It is very little use looking at the latter part of this chapter unless we see that the present time is a time for devotedness. A great deal of trouble arises among saints be-

cause it is not clearly apprehended that Christ is rejected.

A "man of God" is a man who considers for God, and he comes to the front in times of crisis.

Moses was a man of God; so was Elijah. So, also, is Timothy here.

Devotedness is produced by the love of Christ. "The love of Christ constrains us." "He died for us and rose again." His devoted love, known in our souls, will find expression in our devotedness among the saints.

Ruth is a good example of devotedness. So is Ittai. Jonathan comes far short.

Great importance must be attached to the position. An Israelite had all his bearings set in relation to the Ark of the Covenant and the Tent of Testimony.

So a devoted soul to-day has his bearings set in relation to the "grace that is in Christ Jesus."

We suffer sometimes because the sense is lost of the unchangeableness of the position.

We want all the truth of Peter's line of things, John's line of things, Paul's line of things—all help us as to what is unchanging.

It is a responsible thing in these days in which we live to be in touch with the "grace that is in Christ Jesus."

A godly Israelite, when looking out towards

the Tabernacle, would see the cloud there. He would appreciate the fact that the Ark was there—the object of the precious thoughts of God.

But, unless we are devoted, we may wander.

Some only realise when a division takes place how much they have wandered. Oh, for more devotedness. This is the time for it, for loving the Lord with all our heart, and all our strength, and all our mind.

It is not enough to be able to define the position geographically. We want to be strong in it spiritually. Paul had in view faithful men, who would cherish these things in their hearts.

Timothy was to discover them; their faith would be known to Timothy.

I am a little afraid of the expression "individual days."

A man of God, even if isolated, refuses to say "me." Can't you say "us," Elijah? Elijah had got away in his soul when he said, "I—I only." God had 7000 in view.

The Lord was good to Elijah. He gave him a sleep and some food and drink, and then another sleep, and he came out a churchman.

A man of God may be in isolation for the time being, but his isolation will not move him from a church position. He will say nothing less than "us."

There is the question raised often as to how we are to distinguish between those who are swamped in the systems of men and those who desire to be in touch with God's resource, and I know there are the latter, and I know them in Melbourne. Call them what you please, but the measure in which they are faithful is for the good of the whole church. They have room for all the rest. They go on together, and they are not a lot of units.

John, in Patmos, was in the Spirit on the Lord's Day, and he speaks of companions and fellow-partakers—he says "us," not "me."

And Gideon says, "If the Lord be with us." He was only one man in the wine-press, but he was preparing food for the people of God.

The more of a churchman you are the more efficient will you be manward.

Don't be afraid of being a thorough churchman, and going in whole-heartedly for the testimony.

You will become more evangelical, but in a spiritual way; and you will only strive lawfully.

Of course, we have lost many of our brethren, and we are made to feel it, and should be before the Lord about it.

Our position outwardly is Bochim, not Gilgal (see Judges 2). The angel of the Lord came to Bochim from Gilgal—not from heaven.

Bochim means weeping, and involves an acknowledgment of failure.

When the angel appeared to the Israelites there the effect was most gracious. Philadelphian features were brought about in them, and they were encouraged. But our outward position corresponds to **Bochim**.

The Lamentations of Jeremiah are worth reading every week. They suggest to us the spirit in which a godly man would turn to the resources still available to him.

Now, in the Scripture before us there are encouragement and exhortation, given under the figures of Soldier, Gamester and Husbandman.

A Soldier allows nothing to deter him from taking part in the sufferings of the Testimony. It is the testimony of our Lord.

The testimony is in shame and suffering, even more now than at the beginning, and there never was such opportunity for devotedness. The soldier is shown the necessity of being disentangled. His business now is the testimony, and all other interests must be sold out or got rid of.

We want to have our feet and hands and minds free for the testimony. We have to follow our lawful occupations for a livelihood (and very good discipline it is for us), but we take these things up in such a way that we can lay them down at any moment.

The testimony is always in conflict. The enemy cannot bring down the position, but he can bring me down, as in relation to the position. He would seek to entangle me to bring this to pass.

Work in the trenches never ceases. Some of our brethren have known full well what this means.

A soldier does not complain; a servant might think and say that after much service among the saints he had got little thanks, but that is not the language of a soldier. I speak of what is practical. The man who moves in devotedness is going to find that testing will come to him in every way. He has to be prepared to go on and to face hard living.

Think of Paul as an example. He says, "I stand in jeopardy every hour." Think of his care of all the churches, and what it would entail. He faced everything as a good soldier of Jesus Christ. His resource was "the grace that is in Christ Jesus," and he had the assurance of final victory.

The next point is that we must strive lawfully.

We know the divine ends, and we need to see to it that the spirit and grace in which things are done are suitable.

While regulated by Divine commands and laws, by holding these merely in the letter, our

striving might not be lawful, and the end be lost.

What is comely and "lawful" is that we act in the spirit and grace of Christ. Merely to stand for a principle will not do. You may do that and yet shock your brethren by your spirit.

Timothy was exhorted in this very chapter as to the spirit in which to instruct opposers—"in meekness." The Gospel of Mark would help us much on this line—the way in which the Perfect Servant acted.

Then as to the Husbandman. We learn in this figure that we must not take short cuts. A husbandman does not pull plants up to see how they are growing. He has a long time of labor. "He goes forth weeping, bearing precious seed."

We may have to wait long, but the reward is sure.

This word is given to steady us, so that we should not hurry things. We must labor before partaking of the fruits.

It is really on the line of the word we so often use—"exercise"; and it means travail.

Many may suffer but not travail. Think of Ezekiel lying on his side for so many days!

But in your labor you have before you the whole of the Lord's interests.

“Remember Jesus Christ, raised from among the dead, of the seed of David, according to my gospel . . .”

We remember the **Person**—that blessed **Person**—and all the promises connected with Him.

We must keep the Inaugurator of the system in view. If we do, we will never be depressed, though we may be greatly exercised.

It is **Bochim** again. The ruin is accepted; but the Lord encourages. It is like what took place nearly 100 years ago.

The Lord appealed to the hearts of His people. He had always been the same—no change in Him since the days of Pentecost.

But He brought some of His own to a sense of the ruin of the church, and they accepted it. They sought to answer to the position that had always been available, and yet to avoid every kind of pretension.

Recently we have had much discussion as to the formula of “putting away.” I believe it has been allowed to come before us that we might be reminded that we are in our outward position at **Bochim**.

We act in the light of the church, and seek to answer to every moral feature connected with it—but without pretension.

Hezekiah made a great mistake when he took the foreign ambassadors into the House

of God and revealed to them its secrets, and we can, by taking a place in public, manifest the same pride of heart as Hezekiah did, and suffer for it too, as he did.

There is what we enjoy privately with God, and that we should keep to ourselves.

We enjoy wonderful things together in the Christian circle—the Supper, and many other things—but what we say outside is in the way of testimony.

Christendom is the product of the secrets of the church leaking out and being uncovered.

Gehazi, in his day, acted like Hezekiah, and took the secrets of the man of God into a public position.

Somebody published recently a history of "Brethren." The person who did it was a traitor. I should not care even to read the book. Think of the travail and exercises of men like J.N.D., J.B.S., and others being brought into public view.

All that we have looked at gives us a foundation for answering to the latter part of the chapter.

In "following" (v. 22), we are consistent with principles that apply to the whole church. One who gets on to merely individual lines can be even more pretentious than one who is satisfied with what is outwardly correct.

The instructions of Matt. 18 are not for a

few. They are given by the Lord in regard to what is normal.

They can be taken up by a few in relation to the whole.

Where could I go to tell a thing to the Assembly?

Well, I can do this.—I can meet those who can pray with me. I can find some who have affections and care, and the truth of the Assembly in their hearts, and who would act in view of the whole position.

We cannot tell the Assembly to-day, but we can tell those who have the good of the Assembly at heart. We have wonderful resources in the Lord, as the Urim and the Thummin, and the Lord appreciates the spirit of Bochim.




EXTRACT.

“The reception of the reconciliation, the knowledge that God has annulled the distance that stood between Himself and man, enables us to joy in God through our Lord Jesus Christ.

“The prodigal was reconciled outside the house, but he was brought into the house in order that the father might have his delight in him, that he might be there to the father’s entire pleasure and satisfaction, and that he might joy in the father. The prodigal must have been delighted at the thought of what his father was to him, but his delight was not greater than the father’s delight; the father was delighted to have the prodigal at his table. I cannot press it too strongly that reconciliation means that distance is gone, and the good and gain of reconciliation are first on God’s side, that He may have His pleasure in man, and then on our side, that we may joy in God.”

—F.E.R.



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