

WRITINGS OF G F BARLEE

by G.F. Barlee

A collection of theological writings, sermons, and essays by G.F. Barlee, compiled for study and devotional reading.

14 Chapters

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S. A Short Meditation on 1Jn_1:3-4.

A Short Meditation on 1 John 1:3-4. This wonderful epistle, inspired by the Spirit of God and written by the apostle John, the disciple whom Jesus loved, has quite a unique character, and is entirely unlike any of the other epistles found in the New Testament. The writer's name does not actually appear, but he takes his place with the believers to whom he writes, frequently using the words "we" and "us," though he often returns to the personal pronoun, saying "I write unto you," etc. He unfolds in a marvellous way the new relationship of believers to the Father. However, it is not my purpose to give an epitome of the whole epistle, but only to write down a few thoughts on verses 3 and 4 of the 1st chapter. The epistle commences with a few words about the LORD Jesus, John's beloved Master, Whom he had known so intimately, Whom he had seen and his hands had handled, and about Whom he now wishes to write to his fellow-believers, that they also might have fellowship with him concerning this divine Person. He then adds these wonderful words, "Truly our fellowship is with the Father and with His Son Jesus Christ." Have you, my fellow-Christian ever meditated on the deep meaning of these words? First of all, let us inquire into the force of the word "fellowship;" it signifies "The state or condition of sharing in common." Man can have no fellowship with an animal, with his dog, for instance; he may love him, and his dog may return his affection. But mutually to enjoy fellowship there must be the same nature. And further, fellowship between a holy God and sinful man is an impossibility, for God is light, and dwells in light. And yet the verse declares that "Truly our fellowship is with the Father, etc." How can this possibly be? The answer to this question can only be found in God Himself. Listen! God, Who is rich in mercy, for his great love wherewith He loved us, even when we were dead in sins, hath quickened us. . . .

Love is the very nature of God; and by the working of God and the gift of His beloved Son, every poor, lost, dead sinner, washed in His precious blood, is born again, a new nature is given him, and by the power of the Holy Spirit he is made capable of having fellowship with the Father and the Son. Each believer is now enabled to "share in common" in the Father's delight in the Son of His love, to bask in the Father's love, and by the power of the Holy Spirit to grow in the knowledge of the LORD JESUS. Further, he learns that the Father's love has made all believers His beloved children, and that He actually loves them with the same love with which He loves His own Son. They are made members of the household of God, and have the wonderful assurance that when their beloved Lord and Master returns, they will be made like unto Him, and be with Him for ever, that in the ages to come God might show the exceeding riches of His grace in His kindness toward them through Christ Jesus. Can anything exceed such a marvellous prospect? What a subject for eternal praise! And the Father's desire is that His children should know and realize His love even now, while passing through the wilderness, and fully enjoy fellowship with Himself and the Lord Jesus Christ, in the power of the Spirit. The Holy Spirit indwells each believer, and the apostle Paul in his closing words to the church at Corinth desires that "The grace of our Lord Jesus Christ, and the love of God, and the communion (or fellowship, the same word in the Greek) of the Holy Ghost, be with you all." What a transformation for poor, lost sinners, beggars from the dunghill, to

be brought by faith into the courts of glory, and there received as God's beloved children, made capable of understanding God's thoughts, of enjoying what He enjoys, and sharing in His delights! To God be all the glory. The reason the Holy Spirit reveals these wonders to our hearts is shown in verse 4; "These things write we unto you, that your joy may be full." Our Father desires His children to be full of joy, in spite of the difficulties and trials of their often long and weary wandering through the wilderness of this world. Listen to the words of our Lord Jesus to his beloved disciples on the night of His betrayal; "These things have I spoken unto you that My joy might remain in you, and that your joy might be full;" and again, in His wonderful prayer to the Father, "And now come I to Thee; and these things I speak in the world that they might have My joy fulfilled in themselves." I will quote but one verse more, in the Epistle to the Philippians; "Rejoice in the Lord always, and again I say, rejoice." From these we can clearly see that the Christian's life down here ought to be full of joy, walking in living fellowship with the Father and the Son by the Holy Spirit. But we must never forget that we have no power of ourselves to attain to this; the power is wholly outside of us, and the more we realize our own weakness, the more shall we take hold of the power given us of God, even the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead. Does such a life seem impossible to us? It would indeed seem so, if we consider our own weakness, and look at the lives of most of the Christians of our acquaintance. How rarely do we come across a truly rejoicing Christian! But with God all things are possible; and, knowing from His Word what His desire is for us, may we not in our prayers claim, in simple childlike faith, and expect to receive, what He and our blessed Lord wish us to have?

G. F. Barlee.

S. A Three-Fold Cord

A Three-Fold Cord.

1st Strand: — "That the world may know . . . that Thou hast loved them as Thou has loved Me."

2nd Strand: — "As the Father hath loved Me, so have I loved you."

3rd Strand: — "A new commandment I give unto you, . . . as I have loved you, that ye also love one another." In the 1st century the heathen frequently remarked: See how these Christians love one another." In these closing days the 3rd Strand is most often lamentably strained.

G. F. Barlee.

S. Abba, Father.

Abba, Father.

"And He said, Abba, Father, all things are possible unto Thee; take away this cup from Me: nevertheless, not what I will, but what Thou wilt," Mark 14:36. In the different accounts of our blessed Lord's prayer and anguish in the garden, Mark alone uses the words Abba, Father. Abba is a Syriac word signifying Father, but in a way of peculiar affection and confidence. In that wonderful prayer of John 17:1-26, the Lord uses the word Father six times, two of which have the additional adjectives of Holy, and Righteous. But the word Abba is not found there. In John 11:1-57; John 12:1-50 we again find our Lord addressing His Father, and there again He uses the simple word Father. Thus, only once is it recorded that the Lord Jesus adds this word Abba to the well-loved name of Father. On searching through the New Testament, we find that only twice more is the word Abba used, and on each occasion with the wonderfully expressive term Father following it. These are found in Romans 8:1-39 and Galatians 4:1-31; but, wonderful thought, it is no more our blessed Lord Jesus Who uses this term of intimacy, but those who have been redeemed by His precious blood. It is those who have received the adoption of sons. "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians 4:6.); "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Romans 8:14-15). How marvellous is the grace of God! In the first chapter of John's Gospel we read, "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power (or right), to become the sons of God, even to them that believe on His name." Again, in 1 John 3:1, the Apostle writes: "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God: . . . beloved, now are we the sons of God." Thus we see poor sin-stained sinners, dead in trespasses and sins, washed in the precious blood of Christ, quickened together with Him, made the sons of God by adoption, and brought into the innermost circle of His love, and free to use the self-same title of intimate affection employed by His own beloved Son when in this world. "How precious also are Thy thoughts unto me, O God! How great is the sum of them!" (Psalms 139:17). Well may our adoring hearts repeat, again and again, these blessed words: "GOD IS LOVE."

G. F. Barlee.

S. Fulness of Joy.

Fulness of Joy.

"Fulness of joy," . . . Can this indeed be experienced by God's dear children whilst journeying through this sad world? No doubt many earnest Christians will exclaim. "Oh no; when we reach heaven, then indeed we shall be perfectly happy; but never here, surrounded as we are with disappointment and failure." But let us examine for a few moments some of the many Scriptures which speak of this subject. First, what does the Lord Jesus say to his beloved disciples when He was on the point of leaving them, and they were filled with sorrow at the thought of losing their dear Master? "These things have I spoken unto you that My joy might remain in you, and that your joy might be full (John 15:11). Also, in His wonderful prayer to the Father, speaking of His disciples, He says, "These things I speak in the world, that they might have My joy fulfilled in themselves" (John 17:13). In the Acts of the Apostles we read of the disciples rejoicing and being filled with joy, even when, they were persecuted, and driven from one place to another. In the Epistles very many verses speak of the joy which filled the hearts of the Christians in those early days: I quote but a few of them. "We also joy in God." "Joy in the Holy Ghost." "Now the God of hope fill you with all joy and peace in believing." "The abundance of their joy." "Rejoice in the Lord alway; and again I say, rejoice." "Rejoice with joy unspeakable." "These things write we unto you, that your joy may be full." But why is it that so few, so very few of the Lords saints ever realise, or indeed seem to know anything of this fulness of joy so freely given us of God? We read in Psalms 16:1-11, "in Thy presence is fulness of joy." The Lord Jesus, replying to Judas' question, said: "If a man love Me, he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him." The only way then for a Christian to experience this wonderful joy is to keep the words of the Lord Jesus, and thus abide in the presence of the Father and the Son. But this means denying oneself, taking up one's cross daily, and following Him. It means fighting the good fight of faith and laying hold on eternal life. How many of us are prepared to do this, cost what it may? When Moses spent forty days on the mount in God's immediate presence, he wist not that the skin of his face shone while he talked with Him. When Stephen stood before the Council, full of the Holy Ghost, all its members, looking steadfastly on him, saw his face as it had been the face of an angel. It may be said, "Oh, but those were exceptional cases;" true, yet is it not written, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Corinthians 3:18). Did believers but grasp by faith, and take in what is the marvellous position into which God has brought them, having chosen them before the foundation of the world, predestinated them unto the adoption of children by Jesus Christ to Himself, and made them accepted in the Beloved, in Whom they have redemption through His blood, the forgiveness of sins, according to the riches of His grace, that they should be to the praise of His glory; that they are now sealed with the Holy Spirit of promise, which is the earnest of their inheritance, until the redemption of the purchased possession . . . I say, did they really believe and take to their hearts these wonderful truths, they could not be cast down by the troubles and cares of this life, but would be filled with continual joy.

The great enemy then which hinders them from enjoying the position in which God in His wondrous grace has placed them is just unbelief, instead of boldly taking God's Word as it stands. He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? . . . Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things which are freely given us of God. We know that the Lord Jesus, that blessed Man in the glory, is the delight of the Father's heart; and, oh wonderful thought, He desires to share now His joy in Him with His children. What do we not lose by being so much occupied by earthly things? No wonder our hearts are so often sad and downcast, when they might be filled with joy. The great secret, the only way of obtaining this joy, is to abide in Him. "He that abideth in Me, and I in him, the same bringeth forth much fruit." "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." Beloved Brethren, the time is short, and now indeed our salvation is nearer than when we believed. Let us then so walk. during the little while remaining, so as to enjoy to the full that love so richly bestowed upon us, and to rejoice in that blessed Man in the glory, to the praise and glory of our God and Father.

G. F. Barlee.

S. God is Love.

God is Love.

Yes indeed, God is love; but how many, many centuries passed before this wonderful truth was revealed to man. After the flood, when God had shown Himself as an inexorable judge, He revealed Himself to Abraham as the Almighty God, the possessor of heaven and earth. More than four hundred years later He made Himself known to Moses as the great I AM, the eternal God. Having through Moses delivered His people Israel from Pharaoh and the Egyptians, He led them into the wilderness, unto Mount Sinai; and when the people had promised to obey the Lord in all things, He gave them His law. By this they were taught the absolute holiness of God, and that He could not tolerate the smallest sin. Ten commandments comprised this law, the first and great commandment being this: "Thou shalt love the LORD thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind."

What a strange command was this! A people ordered to love a Being whom they could not see, and only knew as a terrible God, fearful in holiness, all-powerful, and ready to punish the smallest sin. And they were commanded to love Him with all the powers of their being! This indeed seemed impossible, for love cannot be produced to order, it must be spontaneous. Yet God never orders the impossible; for behind this strange command lies a deep secret, not yet, nor for many centuries to come to be revealed to man, the marvellous loveableness of God. True, glimpses of God's love were given, as we find in Deuteronomy 7:7-8, where we are told that He had chosen this people because He loved them. In the Psalms we find many verses expressing God's kindness and goodness, and especially His mercy, but nothing more. The prophets indeed speak continually of a great Deliverer, but throughout the Old Testament are to be found terrible warnings of what would inevitably overtake all those who disobeyed and despised God's clear commands. At last, when the fulness of time was come, the long-promised Deliverer appeared, and proved to be none other than God's own beloved Son, Who revealed the long-hidden secret that God is love. How different from the terrible denunciations against sin in the Old Testament is that wonderful verse, John 3:16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Page after page of the Gospels speak to us of that blessed Man, the Lord Jesus Christ, Who in His earthly pathway down here exhibited to the full, love and grace and truth. As we read on, through the Epistles, what beautiful descriptions we find about this God of love! The Father of mercies, the God of all comfort, the God of all grace, the God of peace, the God of hope, the God of patience and consolation. Yet more, the Apostle John writes, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the children of God" (1 John 3:1). And in the following chapter, twice over are found these wonderful words, "God is love."

Well may the Apostle Paul exclaim, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our

Lord" (Romans 8:38-39).

G. F. Barlee.

S. Growth or Backsliding.

Growth or Backsliding. In all creation growth always indicates the presence of life, and whenever this ceases, the reason is certainly either disease or death. This is also the case with those who, in Christ, have part in new creation (2 Corinthians 5:17). All the children of God are born of water and of the Spirit, and in this way enter into the Kingdom of God, as we learn in John 3:1-36. God the Father of our Lord Jesus Christ has chosen them in Him before the foundation of the world, having predestinated them unto the adoption of children by Jesus Christ unto Himself. They are accepted in the Beloved, in whom they have redemption through His blood, the forgiveness of sins. Having trusted in Christ, they are sealed with the Holy Spirit of promise, who is the earnest of the inheritance, until the redemption of the purchased possession. Thus, having been made children of God, they become His heirs, and joint-heirs with Christ, and members of the household of God. But as in natural life, in which all human beings commence their earthly career as babes, and gradually grow into mature age, so the believer is first seen as a babe in Christ. We read in 1 John 2:1-29 of little children, young men and fathers. This implies steady growth, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man" Ephesians 4:13. The apostle adds: "That we henceforth be no more children, . . . but grow up into Him in all things, which is the Head, even Christ." On all sides the Christian is surrounded by the adversary and his servants, seeking to overthrow him, and thus bring dishonour on Christ: therefore the apostle bids him put on the whole armour of God, in order that he may be able to stand against the wiles of the devil. As long as the Christian is in this world, warfare never ceases. To enter into a truce with the enemy is fatal; spiritual growth then ceases, for the soul never stands still, and backsliding inevitably takes the place of growth. This is a most solemn truth, and every believer should earnestly ponder over it, and take it to heart. A most important piece of the armour of God is the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. The young Thessalonian Church had taken earnest heed to this, since the apostle writes: We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly." Peter, writing to those who had obtained like precious faith, warns them lest any, being led away with the error of the wicked, should fall from their own steadfastness, and urges them to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Growth is always the proof of a healthy state of soul. John, writing to the well-beloved Gaius, says, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."

Seeing then that growth in grace should be the normal condition of every believer, and indeed the proof of spiritual life in his soul, let us see what the Spirit says to us with regard to our daily life, and how we should walk so as to avoid the terrible danger of backsliding. The Apostle Paul, writing to the Galatians, says: I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me, and the life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me." Again, in Colossians we read: "If ye then be risen with Christ, seek those things which are above: . . . set your affection on things above, not on things on the earth." "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof"

(Romans 13:14). There are many other similar verses, but the great point constantly urged by the Spirit is occupation with Christ, so that the blessed Man in the glory may become the one object of the heart, even as the Apostle Paul says in Philippians: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And a little later he adds, Brethren, be followers together of me." Minding earthly things is one of the greatest dangers in these last days: it is indeed the very opposite of seeking those things which are above. And we can only be pre-served from this by constantly using the shield of faith. We have great need to "be sober, to be vigilant; because our adversary the devil, as a roaring lion, walketh about, seeking whom he may devour," but whom we must resist, steadfast in the faith. The words backslider and backsliding are not found in the New Testament, but as applied to Israel are frequently used in the writings of the Prophets. One verse, however, I think we should meditate upon, viz.: "The backslider in heart shall be filled with his own ways" (Proverbs 14:14). Our blessed Lord Jesus specially craves the love of our hearts; has He Himself not proved His heart's love by laying down His life for us? Shall we then let our hearts be taken up by the things of this world which has cast Him out, and still despises and rejects Him? The time is indeed very short, and now only can we prove that our love for Him is true, by taking our stand faithfully by His side in the day of His rejection.

G. F. Barlee.

S. Hab_2:4.

Habakkuk 2:4.

I want you to notice these words "The just shall live by faith," and if you want to know what it was for a Jew in those days to live by faith, read Habakkuk 3:17-19. That is a fine example of it. This verse is quoted three times in the New Testament, and I believe each time the emphasis should be on different words. Look at Romans 1:17. Gentiles, not Jews, are addressed here. The whole point of the epistle to the Romans is justification. God is the justifier of all who believe on Jesus, and although once dead in trespasses and sins, yet through the blood of Christ, God can now justify them, and they are looked upon as "the just." So the stress here should be on the first two words "The just shall live by faith."

Now turn to Galatians 3:2. Here in Galatians, the great controversy is between "law" and "faith." The apostle mentions both words in this verse, and he is seeking to teach them that the motive power for our walk is faith, so we read "The just shall live by faith." In Hebrews 10:38 we find the same words, but this time as showing the practical effect on our daily lives. We are to "live by faith." The just must put his faith into practice and "live by" it. In the succeeding chapter we have illustrations of this, showing how different men under varied circumstances did "live by faith." Some were very long lives, with little of faith recorded, perhaps little to record, but the Holy Spirit notices and approves what was there. Then in Hebrews 12:2 he directs their gaze to heaven, to One who did not exhibit this faith by occasional paroxysms, but who "began" and "finished in faith. Blessed Saviour! Well may the writer say, "Looking unto Jesus . . . consider Him."

What a wonderful book this Bible is. The holy Spirit speaking through different channels, and speaking the same words, but in each case teaching us varied lessons and attracting us, by contrast, to Christ.

(Extracted by Dr. H. J. W. Barlee.)

S. Purpose of Heart.

Purpose of Heart. In the closing days of this dispensation. what is the condition of soul most usually met with in the greater number of Christian assemblies? Is it not almost uniformly laxity and lukewarmness, with very little heart for Christ? Yet what our blessed Lord most craves for, (I write with all reverence) is surely the heart affection of His beloved saints. There may be much scriptural knowledge, combined with great zeal for work; but nothing can take the place of deep heart affection; "My son, give Me thine heart" (Proverbs 23:26). In these last days the enemy is using his utmost endeavour to draw away the hearts of Christians by earthly things. Where he succeeds, the heart grows cold and careless as in the last of the seven letters to the churches (Revelation 2:1-29; Revelation 3:1-22), the Lord is seen outside, in tender grace knocking and inviting individuals to open the door, that He may come in, and they may sup together. These lines are written especially for those who may be conscious of such failure and lack of love. Perhaps the Spirit has brought home to you your sad condition, and given you the desire to return to your "first love." You realise your utter weakness, but hardly know which way to turn. Let us search the Scriptures, and see if we cannot find help. Turn to Ezra 7:10, "For Ezra had prepared his heart to seek the law of the Lord, and to do it." Then, again, Daniel 1:8, "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, etc." There are other similar Scriptures, but these will suffice. Both Ezra and Daniel had determined in their hearts that they would be true to the God of Israel, whatever others might do, and whatever it might cost them. Their hearts were set on this one thing, and their God did not pass it by unnoticed.

Now let us turn to Acts 11:22-23, where we read that Barnabas was sent to Antioch, in which town many had believed, and on coming he exhorted them all "that with purpose of heart they would cleave unto the Lord." This is what we so greatly need, Purpose of heart. Christ must occupy the first place in our hearts. Read what the beloved apostle Paul wrote to the Philippians in chap. 3 "This one thing I do, forgetting those things that are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Christ in glory had appeared to him, and from that moment all earthly objects ceased to have any value for his heart; indeed, he counted all things but loss, for the excellency of the knowledge of Christ Jesus his Lord. His heart had been captured by the Lord of glory. You may perhaps think or say, "Ah, but no such glorious vision has been vouchsafed to me;" true indeed, but on the other hand you have learnt by faith to know Him as your Saviour. The trouble is that through carelessness of walk you have grieved the Holy Spirit, and in consequence there has been no growth in grace, and in the knowledge of our Lord Jesus Christ. Some one once said: "You may have just as much of Christ as you want." I believe this is perfectly true; the great point is, "What is your heart set on?" If you desire to know more of Christ, and to enjoy His fellowship and love, you must cleave to Him with purpose of heart. The reward offered for following such a pathway is wonderful, past all description: "If a man love Me, he will keep My words, and My Father will love him, and We will come unto him, and make Our abode with him." Notice that this promise is entirely individual, and thus it is made to you personally. Many years ago one wrote: "To my mind

nothing is more exquisitely beautiful than the thought that God should covet to be the object of the affections of this poor little heart of mine. He might have called me and left me to die at the eleventh hour, but oh! what grace that He should say, 'You must choose Me as I have chosen you: you must live to Me as My Son lived.' It is touching grace. Shall my answer be that I cannot do it? If God is working in me is it difficult? "Maybe you are much discouraged, having often tried and failed over and over again. Do you know the reason? You have tried to fight in your own strength, and have forgotten that the Lord tells you that "Without Me ye can do nothing." Even such a veteran as the Apostle Paul needed to be reminded "My grace is sufficient for thee." The Lord grant that these few words may encourage some sorrowful souls to start afresh, looking unto Jesus, and relying on His strength to enable them to cleave unto Him with purpose of heart.

G. F. Barlee.

S. Separation

Separation From the time that God delivered and brought forth the people of Israel out of Egypt He told them that it was His purpose to have them for Himself, and to keep them separate from all the nations around. Moses fully understood this, as we may see from the following verses: "If Thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and Thy people have found grace in Thy sight? Is it not in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth" (Exodus 33:15-16). "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth" (Deuteronomy 7:6).

After Joshua had brought the people into the promised land, and the greater part of the inhabitants had been destroyed, an exact description of the land was brought to him, and he divided it by lot among the tribes. Now the express command of God had been that every living soul of the old inhabitants was to be destroyed, but instead of obeying, they put them to tribute, and allowed them to live. As soon as Joshua was dead, the people turned to the idolatry of these old inhabitants, and forsook Jehovah. He sent them many warnings; there were temporary revivals, but failure is the prevailing note of the book of Judges. Then the people asked for a king, that they might be like the surrounding nations; Samuel was deeply distressed, but God said to him: "They have not rejected thee, but they have rejected Me that I should not reign over them." Yet God, in His boundless grace, did not cast them off, but after the death of the man of their choice, gave them another, David, a man after His own heart. Solomon, his son, who succeeded him, presents us with a pitiable spectacle of what man is. He who had built Jehovah an house, and had received such wonderful promises, deliberately disobeyed many commandments of the Lord. His life is a picture of man in his highest glory, but with no thought of separation to God. Under his son the kingdom is divided, only two tribes cleave to the Lord, the remaining ones turning definitely to idolatry, from which there was no recovery. In the long list of kings of Judah we find some seeking to follow the Lord, while others do worse than the heathen. One of them, Jehoshaphat, a good king, is said to have walked in the ways of David, and to have prepared his heart to seek God, yet failed grievously because he desired to be on intimate terms with Ahab, one of the most wicked kings of Israel. We are told that he joined affinity with Ahab, even declaring that "I am as thou art, and my people as thy people." God in mercy preserved him in battle, but on his return home sent him a prophet with these solemn words of rebuke: "Shouldest thou help the ungodly, and love them that hate God?"

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (1 Corinthians 10:11). The church of God stands alone in God's sight, for the Holy Spirit speaks of the Jews, the Gentiles, and the Church of God (1 Corinthians 10:32). In that wonderful chapter, John 17:1-26 we listen to our Blessed Lord speaking to the Father about His beloved disciples, and His desire over and over again expressed is "That they may be one." But alas, even in the days of the apostle Paul, we find that divisions had started

up among the saints. During the first three centuries persecutions kept Christians well apart from the world; but in the beginning of the fourth century persecution ceased, Church and State amalgamated, and we might say that Christendom was born. The offence of the cross ceased, and Satan's imitation of Christianity took its place. But all through the following dark Ages little groups of saints are seen, hated and persecuted by the so-called Christians, but gladly sharing the reproach of Christ even unto death. But what about our own day, when the coming of Christ is so near? Sad to say the chief characteristic is indifference. Saints and worldly Christians, and even godless people go hand in hand. But the real question seems to me to be this, At what price do we value heart communion with the blessed Lord Jesus? Is His love a real thing in our lives? We cannot experience the joy of His love, and at the same time enjoy the friendship of worldly Christians, or as is frequently seen, the friendship of utterly godless people. Does not the message of Jehoshaphat speak to our hearts? But what does our blessed God offer us in the place of the friendship and fellowship of the world? The answer to this question is found in the wonderful revelation given us in John 14:23. "If a man love me, he will keep My words, and My Father will love him, and We will come unto him, and make our abode with him." What a deep reality these words express! Is it the great object of our hearts to live in the constant realisation of such heavenly joy? — But it cannot be had for the wishing; the price for it has to be paid. What is the Apostle Paul's estimate? Listen. "Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung that I may win Christ." "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." The only way down here of showing real love to our blessed Lord is by wholehearted obedience; and the effect will be as described in 2 Corinthians 3:18. — "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." May the God and Father of our Lord Jesus Christ both rouse and bless each saint who reads these words.

G. F. Barlee.

Entering into God's Love.

It is the delight and, if we may say so, the desire of God, that those who are His should enter into the greatness of His love. For no glory, nor sense of it, nor confidence in it, nor waiting for it, ought to be enough even for such hearts as ours. It is a wonderful thing to think that we are to share the glory of Christ: but more so that we have the same love. The same God Who gives us the glory of Christ, will have our souls enter even now by the Holy, Ghost into the community of the same love; and such is the grand central thought of this prayer: "For this cause I bow my knees unto the Father of our Lord Jesus Christ."

W. Kelly.

S. Spiritual Slothfulness.

Spiritual Slothfulness. In these last days there is a very real danger threatening the children of God, most insidious, and therefore more dangerous. This is spiritual slothfulness. In former times when, to confess Christ entailed the loss of all one's possessions, and possibly of life itself, this danger hardly existed. The risk was so real and great that a man had to be in deadly earnest before taking it. But in Christendom generally all that is now past, each man thinks and believes as he likes, and no one takes any notice. And yet, while persecution has virtually ceased, how is it that one meets so few Christians who, like the apostle Paul, are ready to give up everything in order to "win Christ?" So many have commenced their Christian course full of zeal, and most anxious to work for Christ, but little by little the first love has declined, and gradually the spirit of slumber has overcome them, and they are at last content to live, with outwardly blameless lives no doubt, but with no real "heart for Christ." He is no longer the one object of their affections, and it is sometimes difficult to perceive any difference between them (true believers though they may be) and men of the world. May not the cause of this sad decline be found in "spiritual slothfulness?" The Spirit of God has not failed to take account of this grave danger, for in the book of Proverbs alone may be found some 24 verses speaking of slothfulness and its effects, and how often is not the believer, directly or indirectly, urged to be diligent? But let us now see if we cannot find what, in the Christian life, is the first cause, or germ, of this terrible spiritual disease, which saps the very life of the believer, and utterly destroys all true testimony for Christ. I believe that the beginning of all decline is neglect of prayer. In nearly all the epistles we find the Spirit stressing the great importance of prayer in such words as these; "Continuing instant in prayer;" "Praying always with all prayer;" "Continue in prayer and watch;" "Pray without ceasing." We read that our blessed Lord, during the three and a half years of His public ministry, was constantly in prayer, and on one occasion we are told that He continued all night in prayer to God. And on the night of His betrayal, in the mount of Olives, He prayed over and over again, until at last, being in an agony, He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground. If that blessed Man, the sinless One, our great Example, so realised the need of prayer, how great must our need be! The next step on the downward path will be neglect of the Scriptures. When, after the death of Moses, the Lord instructed Joshua as to his course on leading the people into the land, He said, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." Further, it was ordered that in the days to come, when the people should desire to set up a king like unto the nations around them, he should only be a man of God's choice, and that when he sat upon the throne of the kingdom he should write him a copy of the law; that it was to be with him, that he might read therein all the days of his life, and so learn to fear the Lord his God. Throughout the law and the prophets there is continual mention of the Word of the Lord, while in the Psalms we are constantly reminded of the blessedness resulting from the study and meditation of God's statutes and testimonies. When our blessed Lord was tempted by the devil He met and vanquished him by the sword of the Spirit, the Word of God, alone. When opposed by the scribes and Pharisees, His invariable reply was, "What saith the Scripture? The apostle Paul writes thus to Timothy: "From a child thou hast known the holy Scriptures, which are

able to make thee wise." Peter, in his first epistle, says, "As newborn babes desire the sincere milk of the Word, that ye may grow thereby." And later on, writing to those "that have obtained like precious faith with us," he earnestly warns them of the danger of becoming lax in Christian walk, lest they should become barren and unfruitful in the knowledge of our Lord Jesus Christ, and seeks to stir them up by putting them in remembrance of these things. From these few examples we see the paramount importance of reading and meditating on the holy Scriptures, the Word of God; for the neglect of this will gradually lead the slothful soul to the third step of decline, namely, conformity to the world, and the loss of that separation which is so strongly insisted on in Scripture. It were easy to quote many Scriptures to prove this, but hardly necessary.

I would only add a sentence or two from John 17:1-26; "They are not of the world, even as I am not of the world;" "Holy Father, keep through Thine own name those whom Thou hast given Me." Beloved Brethren, we are now in the very last days, and the words of our blessed Lord ring ever more clearly in our ears; "Surely I come quickly;" let us then pay more earnest heed to what His beloved disciple John says; "And now, little children, abide in Him: that when He shall appear we may have confidence, and not be ashamed before Him at His coming."

G. F. Barlee. The Mind in Christ Jesus.

"Let this mind be in you which was also in Christ Jesus." What was the mind that was also in Jesus? It was always coming down. . . . The more He humbled Himself, the more He was trampled upon. . . . He goes down . . . till He can go no lower, down to the dust of death. . . . Are you content to do this? Are you content to have the mind that was in Christ Jesus, content to be always trampled on?

J. N. Darby.

S. The Call of God, and Resurrection Life.

The Call of God, and Resurrection Life. The God of glory appeared unto Abraham when he was in Mesopotamia, and said unto him, "Get thee out of thy country, and from thy kindred, and come into the land that I shall show thee." This was altogether a new departure, God inviting a single individual to leave his country, home and relations, and to come with Him into a land that He would show him. And Abraham obeyed this call, and believed what the God of glory told him; his faith was tested more than once or twice, but he held on his way steadfastly, and to the end of his life was only a stranger and a sojourner in the land God had promised him. As another has said, "This life of faith is, in other words, life spent in the power of resurrection. It is the life of a dead and risen man. It is a lesson, if one may speak for others, hard indeed to be learnt to any good effect, but still it is the lesson, the practical lesson of our lives, that we are a dead and risen people. At the outset Abraham, in spirit, took that character. He left behind him all that nature or the world had provided him with. He left what his birth introduced him to, for that which faith introduced him to. And as he began, so he continued and ended, with failings by the way indeed, and that too again and again, but still to the end he is a man of faith, a dead and risen man."

Each believer in the Lord Jesus Christ is now in a similar position to that of Abraham, and having been called of God, he has through the Spirit been born again into an entirely new life, with a heavenly nature, and made a child of God. The "old man," has been finally judged in the cross of Christ, and put away from before God. But as long as the believer remains in this world, he carries with him the old nature. The natural man is dead in trespasses and sins, and as such can never stand before God. No efforts at amelioration on man's part can ever be of the slightest value. Nothing less than a new creation can serve, and this was accomplished by Christ coming into the world as man, a perfect, sinless man, and offering Himself as a willing Sacrifice. He was made sin, and died on the cross in our stead. God was fully satisfied with this great sacrifice, and proved this by raising Him on the third day from the dead; and now we see that blessed Man seated at God's right hand, crowned with glory and honour. How wonderful are the riches of God's grace and love Who is able now to offer in righteousness so great a salvation to poor sinners! "But God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus" (Ephesians 2:4-7). And all these wonders of grace come to us through that blessed Man, our Lord Jesus Christ. The Apostle Peter, in his second epistle, tells of His preciousness to the Father, when he speaks of the transfiguration. "For He received from God the Father honour and glory when there came such a voice to Him from the excellent glory, This is my beloved Son, in Whom I am well pleased."

"In Thy presence we behold Him, Object of Thy heart's deep love Boundless theme of adoration,
In that scene of joy above."

"In Thy grace Thou now hast called us, Sharers of Thy joy to be, And to know the blessed secret, Of His preciousness to Thee."

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Php 2:9-11).

Now let us continue with the special subject before us, the Call of God. Romans 8:1-39 speaks very clearly about this; "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called." What a wonderful thought is this high calling of God in Christ Jesus, and how little do Christians grasp the greatness of it! United by the Spirit to that risen Man in the glory, heirs of God, and joint-heirs with Him, and having the assurance of being made like Him when He shall appear. Truly "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. But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God" (1 Corinthians 2:9-10). In the N.T. Scriptures all believers in the Lord Jesus are spoken of as saints, saints by divine calling, whether they be babes or fathers, this term in no way referring to their progress in the Christian life, but to their present position in God's sight. But this wondrous position has its responsibilities as well as its privileges. The saint, having been raised with Christ, is bidden to seek those things which are above, where Christ sitteth on the right hand of God; he is told to set his affection on things above, not on things of the earth, for he is dead, and his life is hid with Christ in God. In short, he is called to live the resurrection-life. To quote from another: "God, in the love wherewith He loves him, as his heavenly Father, puts him to school, to learn the lesson of a child of resurrection, to be a partaker of His holiness, the holiness not merely of a right or pure minded man, but the holiness that suits the call of God, the holiness of a dead and risen man, one of the pilgrim family, one of God's strangers in the world."

Most of those who read this little paper will no doubt have noticed that the Apostle Paul, in writing to the saints of various churches, frequently begs them to be his imitators, to follow him, even as he followed Christ. The beloved Apostle had seen the Lord Himself in the Glory, and heard His voice, and from that moment he had become another man; old things had passed away, and all things had become new. Earthly attractions could no longer influence his heart, and he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord, for Whom he had suffered the loss of all things. Should not each of us wish to be his imitators, his followers? He was a chosen vessel indeed, and with his natural eyes had seen the Lord of glory; but we can see Him by faith, and by the power of the Holy Spirit grow in His knowledge from day to day. What our blessed Lord desires is that our whole heart's affections should be fixed on Himself. His saints are very dear to Him, for has He not shed His precious blood to ransom each one of them? Oh, that our faith might, like among the Thessalonian saints, grow exceedingly. As the Apostle Peter tells us, the trial of our faith is more precious than of gold that perisheth, though it be tried by fire; and these heavenly truths can only be grasped by faith, by the power of the Spirit. What is our God's desire for each of His children? Is it not that they should individually know the love of Christ, that passeth knowledge, and be filled with all the fulness of God? And He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us. Oh, how

rarely is Resurrection Life seen in practical daily exercise among the saints! With grief we are obliged to confess that the cause of this sad lack is nothing but our unbelief. How often was not our Blessed Lord obliged to rebuke His disciples for their want of faith? Often indeed might He well say to each of us: "Where is your faith?" Now our Lord Jesus Christ Himself, and God, even our Father, Which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort our hearts, and stablish us in every good word and work.

G. F. Barlee.

S. The Name of Jesus.

The Name of Jesus.

Precious, peerless Name of Jesus, None can tell its worth;

Sweetest Name there is in heaven, Or on earth. In Scripture, names are of considerable interest, and their meanings are often remarkable. For instance, after God had called Abram from Ur of the Chaldees into a land unknown to him, but which He promised should be his in the future, He changed his name to Abraham, which meant "The father of a great multitude," when as yet he was childless. His wife's name Sarai was altered to Sarah, meaning "Princess." He also promised him a son, to be called "Isaac," that is "Laughter," thus indicating the joy his birth would bring him. Later, his grandson Jacob also had his name changed to "Israel," which means "A prince of God." In due course Jacob had twelve sons, each of whose names had a specific meaning. Hebrew scholars give us the remarkable meanings of other Old Testament names, but these few will suffice us.

We will now return to our main subject — The Name of Jesus. When Adam and Eve were driven out of the garden of Eden through their disobedience, and were thus alienated from God, He in His infinite mercy yet promised them a Saviour. This promise remained as a strong hope in the hearts of God-fearing men, for we find Job saying: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth" (Job 19:25). In the books of Moses we find numerous types of the long-promised Saviour, such as Joseph, Moses and Joshua, beside the Passover lamb, the brazen serpent, and the different offerings, all of which speak of Christ. In the Psalms we find very many prophetic allusions to the coming Saviour; while the prophets speak continually of the suffering Messiah and the all-conquering Deliverer, who should reign for ever and ever. They could not understand this, but were told that their prophecies were not for themselves, but for a future generation (1 Peter 1:10-12).

God's time at last came round, as Galatians 4:1-31 tells us, "But when the fulness of the time was come, God sent forth His Son, made of a woman." Before the birth of this long-promised Deliverer, both Joseph and Mary were told by angels that He was to be called Jesus, that is Saviour; while Mary was further told that that Holy thing which should be born of her would be called Son of God. In the four Gospels we are given the history of His life on earth, the account of the daily walk of this perfect Man (the only perfect man that ever trod this earth). His Godhead was veiled in Manhood from the multitudes that followed Him; they only knew Him as the son of the carpenter of Nazareth, and consequently despised Him. But His intimate disciples every now and then saw His divine power shining out, and marvelled. His grace, tenderness and patience were visible to all, and even the people wondered at the gracious words that proceeded out of His mouth (Luke 4:22). Yet, at the same time, His holiness provoked and rebuked the priests and rulers, so that time and again they took counsel together as to how they might destroy Him.

Towards the end of His public ministry He several times told His twelve disciples that He would be taken of the Jews, delivered to the Gentiles, and be crucified, but would rise again the third day; but they were unable to understand His words, and were afraid to ask Him. And as He had told them, so it came to pass; He was betrayed by one of the twelve, and taken by His enemies. A short while before this He had said openly: "Therefore doth my Father love Me, because I lay down My life, that I might take it again." How much lies beneath these words, the depths of which we shall never understand, neither here nor in glory, namely, the unfathomable love of God, and of our blessed Lord. We can but bow our heads and worship!

After His resurrection, what grace and tenderness He shows to His poor sorrowing disciples, seeking to reassure them that He was still their own beloved Master, inviting them to handle Him, and even eating and drinking with them. But though risen from the dead, and now ascended into glory, He still bears that same blessed name, Jesus, as we learn from several passages of Scripture. On the day of His ascension, as His disciples watched Him being taken up, and stood gazing steadfastly into heaven, two men in white apparel stood by them and said, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). A few years later, Stephen, being brought before the High Priest and the council, and having spoken his wonderful, so-called, Apology, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. And after that a little, Saul the persecutor, on his way to Damascus, was struck down by a great light from heaven, and heard a voice speaking to him and saying, "I am Jesus whom thou persecutest."

How about the Father's thoughts and purposes for His beloved Son? Let us turn to Php 2:5-11 and see. I shall only quote the last three verses, "Wherefore God also hath highly exalted Him, and given Him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We have now come to the end of our little meditation on the Name of Jesus, that blessed Man, Who is the "Brightness of the Eternal Glory." Oh! that our hearts might be led into a deeper, fuller and more personal love of His blessed Person. Once more He speaks to us from the glory, in Revelation 22:1-21, "I, Jesus, have sent mine angel to testify unto you these things in the churches, I am the root and the offspring of David, and the bright and morning star . . . He which testifieth these things saith, Surely I come quickly. — Amen. Even so, come Lord Jesus."

G. F. Barlee.

S. The Power of the Spirit in the Life of the Believer.

The Power of the Spirit in the Life of the Believer. The Lord Jesus, on the eve of His betrayal, told His beloved disciples that he would shortly be leaving them. As they had truly believed that He was the long-promised Christ, the Messiah, and that He was about to redeem Israel, they were greatly distressed, and sorrow filled their hearts. It seemed to them that all their hopes were to be brought to nothing. But He reassured them, saying that though they would see Him no more, He would not leave them orphans, for He would pray the Father, Who would give them another Comforter, the Spirit of Truth, who would abide with them for ever. This was an entirely new revelation. They knew from their Scriptures that in olden times the Spirit of God had come on men, and filled them, but only for a season; as David said in Psalms 51:1-19 "Take not Thy Holy Spirit from me." Moreover the Lord assured them that it was expedient for them that He should go away, for that if He did not go away, the Comforter would not come to them; but that if He departed, He would send Him to them. [The word "Comforter" (Gr. Parakleetos) means one who carries on the cause of any one and helps him. If "solicitor" were not too common, it just answers the sense.] When this Spirit of Truth was come, He would guide them into all truth; He would glorify the Lord Jesus, and speak to them of Him, and remind them of all He had said to them. He would be a divine power working in them, and for that reason the Lord enjoined them not to leave Jerusalem till He had come to them. The Lord further told them that though He Himself was returning to the Father, He would come again, after He had prepared a place for them, and receive them to Himself, that they might be with Him, and that for ever! — Some fifty days after our blessed Lord had revealed all this to His disciples, the wonderful sacrifice on Calvary having taken place, followed by the triumphant resurrection, and the ascension, the amazing coming of that promised Holy Spirit of Truth took place, and the little waiting company of believers at Jerusalem was baptized with the Spirit. Since that day the building of the Church has been going on, and untold millions have been added to that wonderful structure. In the early days of the Church His personality, dignity, and power were well understood, but little by little the great truths about Him, so clearly put forth in the New Testament, have been almost entirely lost, or forgotten.

Let us now look a little at the ministry of the Spirit in the hearts of believers. First, having heard the word of truth, the gospel of our salvation, and having trusted in Christ, the believer is sealed by that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession (Ephesians 1:1-23). That purchased possession is the Church of God, purchased with the precious blood of Christ, and the promised redemption will take place when Christ Himself will rise up and call all His saints, both those that sleep, together with those that remain unto His coming, to be with Him for ever in glory. In the meanwhile each believer, whose body is now the temple of the Holy Ghost (1 Corinthians 3:16; 1 Corinthians 6:19) is called to walk in the Spirit, seeing that he lives in the Spirit (Galatians 5:25). God, in His infinite love and grace, has made all believers His children, and has sent forth the Spirit of His Son into their hearts, crying, Abba, Father. They have the first fruits of the Spirit now, Who also helps their infirmities. This word, "helps," is of deep and wonderful meaning; it occurs only twice in the New Testament,

in Romans 8:26, and in Luke 10:40. The word in the Greek (sunantilambano) means to take one end of a burden, and share it with the one at the opposite end. This the blessed Spirit of God does with us; the believer on his path finds many burdens too great for him to bear alone, and gets discouraged, even as Martha with her domestic duties. Let us not forget that there is One ready and able to help us. We know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. But the believer, though now a child of God, and having the Holy Spirit of God dwelling in his body, as in a temple, is still burdened with the flesh. This causes a continual warfare, for the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other (Galatians 5:17). In this constant struggle, the believer is exhorted not to give place to the devil, but rather to resist him, as having put off, concerning the former conversation, the old man, and as having put on the new man, which after God is created in righteousness and true holiness. He is told especially not to grieve the Holy Spirit of God, whereby he is sealed unto the day of redemption. Among other exhortations he is urged to be filled with the Spirit. Many times in the earlier chapters of the Acts we read of this one and that being filled with the Spirit! If only this were our habitual condition, what power would be manifested in the lives of the humblest Christians! But how is the believer to overcome in this never ceasing struggle? The answer in the Word of God is clear and short: "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Galatians 5:16). Remark how constantly the Christian is urged to prayer. "Pray without ceasing;" "Praying always with all prayer and supplication in the Spirit;" "Continuing instant in prayer;" "In everything by prayer and supplication, with thanks-giving, let your requests be made known unto God." As we have already seen, the purpose of the Holy Spirit down here is to glorify the Lord Jesus, and to guide believers into all truth. If His work is not hindered by careless walk on our part, and He consequently grieved, what wondrous revelations of our Lord will He not open to us! Read the last few verses of Ephesians 3:1-21 — "For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." And notice that this can only be wrought according to the power that worketh in us, that is, the Holy Spirit. How wonderful is the purpose and grace of our God and Father to us-ward who believe! Truly God is the great Giver, Who, having given His own beloved Son, desires us to take now for our present enjoyment all the wealth showered upon us in Him. As our Lord Jesus said: "Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name, He will give it you; Ask, and ye shall receive, that your joy may be full." Does He not in these words present us, as it were, with a signed blank cheque, saying, "Now, fill it in? And what hinders us from doing this, and appropriating what He so freely gives? Nothing but our unbelief. Oh that when God makes us promises we might learn to take them at their face value, remembering that though He is omnipotent, there is still one thing He cannot do; it is impossible for Him to lie! (Hebrews 6:18). As one once wrote: "You will find it the very strength of your soul to go before God and say: This is written in Thy Word, and because Thou canst not lie, I know that I have got that thing." May our Lord Jesus Christ bless these simple meditations for His own glory, and our blessing. G. F. Barlee.

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