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### “WAIT PATIENTLY FOR HIM”

(Psalm 37:7)

In Psalm 37:7 we have this expression of the Psalmist, “Rest in the Lord and wait patiently for Him.” Even though evil doers may seem to prosper, the true child of God must not allow his confidence in God to be shaken. In due time evil doers will receive punishment for wrong doing, while the righteous will be blessed and encouraged. It is surely then the part of wisdom to give earnest heed to the directions of God’s Word. “Let none that wait on Thee be ashamed; let them be ashamed, which transgress without cause” (Psalm 25:3).

The marginal reading of our text is, “Be silent to the Lord, and wait patiently for Him.” According to Strong’s concordance, the Hebrew word here translated, “wait patiently,” has in it the thought of carefulness. It implies that we should be very careful to wait for the Lord, wait attentively, wait patiently, for Him. The pathway of the Christian is beset by many dangerous by-paths, and they are not wise who feel that they can walk that way in their own strength. The attitude of the true disciple is that expressed in the hymn that says, “Keep Thou my way O Lord, myself I cannot guide, nor dare I trust my faltering steps, one moment from Thy side.”

The Lord has promised that He will guide His people. (Psalm 32:8), “I will instruct thee and teach thee in the way which thou shalt go, I will guide thee with Mine eye.” Again our Lord Jesus is likened to the Good Shepherd. (John 10:4), “And when He puttee forth His own sheep, He goeth before them, and the sheep follow Him, for they know His voice.” So then, to understand clearly the Lord’s will for us, we need to hearken carefully to His voice, that is, we need to become familiar with His word, and additionally we need to study carefully the life of Christ, our Guide, our Shepherd, our Leader. In Psalm 119: 105 we find these words, “Thy Word is a lamp unto my feet, and a light unto my path.”

So it is that when we are not quite sure which way the Lord would have us go, if we come to some place where we are not able to see the right pathway, we need to call to mind the Psalmist’s words, “wait patiently for Him,” that is, refrain from acting if the matter is one of importance and likely to involve in difficulties. We are not wishing to convey the thought that Christians should be slothful or inactive, but rather should at all times and especially in matters of importance, “ponder the path of our feet, and let all our ways be established” (Prov. 4:26). To do this we will find that much careful searching of the Word will be necessary, as well as earnest prayer for promised grace and help to enable us to understand the will of God aright.

### TAKE TIME TO BE HOLY

This thought of waiting for the Lord is frequently mentioned in the Scriptures, and it is surely a lesson that every follower of Christ will need to keep in mind. We must not run ahead of the Lord; many of the Lord’s people have made mistakes along this line. Our attitude should be that expressed in the hymn:

“Take time to be holy, let Him by thy guide;  
And run not before Him, whatever betide,  
In joy or in sorrow still follow thy Lord,  
And, looking to Jesus, still trust in His Word.”

In Psalm 27:14 we have another expression along the line of waiting for the Lord. It reads, “Wait on the Lord, be of good courage, and He shall strengthen thine heart, wait I say, on the Lord.” Another Scripture very similar to this one is found in Isa. 40:31, and reads, “They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint.” In these two texts our attention is called to some of the blessings that will result from our waiting upon the Lord. It will mean that our strength of character in righteousness will be developed.

But much will depend upon the manner in which we Wait upon the Lord. Our waiting for and upon the Lord

must not be in a restless or fretful manner. In order to be pleasing to the Lord and to bring to us the fullness of His blessing, we must learn to wait patiently, heartily, uncomplainingly. There may come times when our efforts to make the truth of God's plan known to others may seem to meet with little or no success, and there may be the tendency to become somewhat discouraged. Let us not grow weary in well-doing. Let us still wait patiently upon the Lord, and be of good courage, and He shall strengthen our hearts.

The Lord surely desires that all His people should wait patiently for Him; not seeking to please self in any of life's affairs. Surely this is what all consecrated Christians have covenanted to do. The attitude of our hearts is expressed in the words, "Lord what wilt Thou have me to do"? Through His Word the Lord directs His people, saying, "My son give Me thine heart, and let thine eyes observe My ways: (Prov. 23:26) If our hearts be truly given to the Lord, we will delight in His ways, our eyes will attentively consider His ways, our ears will be open to hear and heed His instruction. "My son, attend to My words; incline thine ear unto My sayings, let them not depart from thine eyes; keep them in the midst of thine heart (Prov 4: 20-21).

The Heavenly Father wishes us to live in an attitude of constant regard for His will. He wishes us to understand clearly the underlying principles of His Word. Justice-righteousness-the Golden Rule—"treat others as you would be treated," must guide our conduct and all our dealings with our friends and neighbours. We will find that we need to wait patiently for the Lord, while we seek to learn of Him the lesson of applying to our hearts the principles of truth and righteousness contained in His Word.

### **THE EXAMPLE OF JESUS**

Patient and careful consideration of the life of our Saviour will also greatly assist us in understanding the will of God for us. The 30 years of Jesus' life, spent in the humble home at Nazareth, previous to His consecration at Jordan, all speak of a heart fully submitted and patiently waiting for the Father's due time. What a lovely life that must have been, and how blessed that home where the spotless Lamb of God found shelter, "Patient waiting upon God" would seem to be the keynote of our Saviour's life. Then when our Lord had reached manhood's estate, 30 years under the Law, He came to John at Jordan, and knowing that the time had come to present Himself to God as the ransom-price for man's sin, He came in the spirit of loving submission to His Father's will, and the language of His heart was, "Lo, I come to do Thy will, O God."

He had waited patiently for the guidance of the Heavenly Father, and He had come to understand what God wished Him to do; as the Apostle tells us in Heb. 10: 5-7, "When He cometh into the world He saith: sacrifice and offering Thou wouldst not, but a body hast Thou prepared me. In burnt offerings and sacrifices for sin Thou hast had no pleasure." Then said I, "Lo, I come to do Thy will, O God." Our Lord realised that the time for offering the real sacrifice for sin had arrived. God had prepared Him a body, and He came to lay down in sacrifice that perfect sinless body that thus He might provide the ransom-price, which in due time would take away the sin of the world.

We note our Lord's course at the time of His consecration when the Holy Spirit was poured out upon Him. Luke 4:1 reads, "And Jesus being full of the Holy Spirit returned from Jordan, and was led by the Spirit into the wilderness." He found it necessary to wait upon God before engaging actively in His ministry. The forty days of fasting in the wilderness would no doubt be spent in prayer and meditation. By the aid of the Holy Spirit just received at Jordan, our Lord sought to understand the best way to begin His ministry. Even the perfect mind of our Saviour needed special preparation for the work before Him. Surely He found wisdom and strength as the result of His patient waiting upon God, for we see how He was enabled to resist the temptations of the Devil, who sought to turn Him aside from the path marked out for Him by Divine wisdom and love.

How glad we are that Jesus overcame all the wiles of Satan. Having faithfully withstood temptations, He is therefore qualified to be a merciful and faithful High Priest, able to assist us to overcome in all our temptations and trials. Our Lord was strengthened as the result of His having waited upon God. The temptations of Satan served only to establish Him the more completely in the doing of the Father's will. So we read in Luke 4:14, "Jesus returned (that is, from the wilderness experience) in the power of the Spirit into Galilee, and there went out a fame of Him through all the region round about, and He taught in their synagogues being glorified of all."

### **"TO DO THY WILL, O GOD"**

We realize that not only at the time of our Lord's consecration, but also right throughout His earthly ministry, He waited continually upon God. That is, He did nothing, undertook nothing in His own name. "I came down from heaven not to do Mine own will, but the will of My Father that sent Me. (John 6:38). "Verily I say unto you, The Son can do nothing of Himself, but what He seeth the Father do." (John 5:19) "My meat is to do the will of Him that sent Me, and to finish His work." (John 4:34). Expressions like these from "the faithful and true witness," help us to see how Jesus waited patiently for God. His every thought and motive was fully submitted to the will of His Father. Every plan suggesting itself to His mind for consideration must be put to the test. What is the will of God? Is this matter in line with the principles of righteousness? Is it in harmony with my consecration vow to sacrifice and faithfully walk the narrow pathway of self-denial?

Thoughts such as these would surely be in our Lord's mind, as He would continually be seeking to know and do the Father's will. It was because Christ had such a great love for His Heavenly Father that He sought to do what would be most pleasing in the sight of God. We are assured that Jehovah appreciated very much the love and obedience of His faithful Son. "The Father loveth the Son, and hath given all things into His hand." (John 3:35). Again "This is My beloved Son in whom I am well pleased." (Matt. 3:17) We too, earnestly desire that Jehovah should be well pleased with us. We may be sure that those found worthy to be joint-heirs with Christ in His Kingdom will include only such as are pleasing in the Father's sight.

We must all be purified from all iniquity in order to be made meet for the Master's use. God has pre-determined the characteristics of the Church. We must become at heart, copy-likenesses of Christ, and the effort to attain that degree of character will affect the whole life. The thoughts, the motives, the actions, will as far as possible, be brought into line with God's will, and His law of love. This work of building character is a very important matter in God's sight. The Heavenly Father is very deeply interested in the progress and development of His children. "The Father Himself loveth you," is our Master's assurance. So, when trials and difficulties or perplexities arise, we must not allow these to discourage us. Let us remember the Lord's instructions to wait patiently for Him, and endeavour to be rightly exercised by each lesson as it comes to us, that we may so develop more of the peaceable fruits of righteousness.

Let us not make the same mistake as the Israelites of old. In Psa. 106, we are told how God delivered them from Egypt at the Red Sea by His mighty power. At the time of their deliverance, Israel sang Jehovah's praises and believed in Him, yet they soon forgot His works and verse 13 says, "they waited not for His counsel." This was the point of their failure, they lacked faith, they hearkened not to the voice of the Lord's providences, they heeded not His counsel, but hurried along in the doing of their own will, pleasing themselves. Let us always remember that God's way is the best way; peace, contentment and satisfaction of heart, can only be ours only so long as we maintain an earnest, patient and steady effort to do God's will.

#### **"LET US DRAW NEAR"**

We are not wise enough to guide ourselves, we are not strong enough to cope with the forces of evil arrayed against us, but our Lord and Saviour, our Captain, offers us His guidance and protection. He invites us to draw near to Him in full assurance of faith, with unwavering confidence in His power and love and goodness. The Lord expects us to trust Him fully. "Without faith it is impossible to please Go." Therefore, no matter what difficulty may confront us in the Christian way, let us remember His promise, "I will never leave thee nor forsake thee," and again, "My grace is sufficient for thee, for My strength is made perfect in weakness." Thus, trusting and waiting patiently for Him, as we follow His steps in the narrow-way, we will find in Christ a true and unfailing source of strength, wisdom, mercy and grace.

Truly, Jesus is mighty to save all who put their trust in Him. He saves us not only from the guilt and condemnation of sin, but also from its power. This deliverance or setting free from sin and its service, which by the Lord's grace we begin to experience in the present time, will have its complete fulfillment when the whole Body of Christ is changed to be with and like the Lord in the First Resurrection. (Rom 8:23; Col. 3:4). That is truly a glorious prospect to look forward to, and it does us good to think sometimes of the future inheritance of the Church, when, united with her Lord in Kingdom power, she shall reign over and bless all mankind.

But the thing that claims our attention now is our preparation for the Marriage of the Lamb. Does our Bridegroom occupy the important place in our hearts? Are we giving Him our best and fullest service? Are we carefully watching and guarding against the encroachments of fleshly or worldly affections or attractions? Are we "patiently waiting for Him"? Perhaps we may feel that we have not, in every matter, been as faithful as we would like to have been. If that is so, let us not become discouraged, but rather let us make up our minds that by His grace we will strive to be more faithful in the future than we have been in the past.

Let us heed the Apostle's words in Heb. 12:1-3. After reviewing the lives and example of some of God's faithful ones of the past, the Apostle says:-"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us; looking unto Jesus." Here the Apostle mentions four things, which he regards as necessary to be observed by those running in the race toward the mark for the prize:

- (1) "lay aside every weight" – earthly hindrance or unnecessary care;
- (2) "lay aside the sin that so easily besets us" – any lapse in faith on our part;
- (3) "run with patience" – cheerful, constant endurance, strengthened as we -
- (4) "look unto Jesus" – His perfect faith and obedience.

#### **THE BLESSEDNESS OF WAITING**

Surely there are many blessings to be obtained by those who wait patiently for the Lord. In the midst of trial and perplexity, how good it is to draw near to our Heavenly Father and wait upon Him in prayer and seek counsel and guidance from His Word. "Truly my soul waiteth upon God, from Him cometh my salvation.



He only is my Rock and my salvation. He is my defence; I shall not be greatly moved.” (Psa. 62: 1-2.) The Psalmist knew how vain it was to hope for deliverance to come from anyone else other than Jehovah, and so he says in Psa. 62:5: “My soul, wait thou only upon God; for my expectation is from Him,” and then in verse 8 - “Trust in Him at all times; ye people, pour out your heart before Him, God is a refuge for us.” It is because God is all-wise, as well as all-powerful, just and merciful, that we learn to wait patiently for Him, knowing that He will cause all things to work together for our ultimate good and blessing. (Rom. 8:28).

In the days that lie before us may we each one realise the Lord’s rich blessing upon us as we seek to wait patiently for Him; hearkening to the instructions of His word and following the leadings of His Holy Spirit. (John 16:13; Rom. 8:14.) Let us remember the Apostle’s words to “Set the affections on things above, not on things on the earth,” (Col. 3:2), and to cultivate a love for righteousness and truth by thinking on the things that are pure, good, true, just and lovely. (Phil. 4:8). How grand and satisfying will be the ultimate outcome if we persevere in this way and cease not to wait patiently for the Lord! It will mean that He will own us as His Bride, His body members and when He who is our life shall appear, then shall we also appear with Him in glory. (Col. 3:4). (RM:1930)

## “The Truth Shall Make You Free”

“Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, an heir of God through Christ”. (Gal 4:6,7)

In writing his epistle to the church in Galatia, the apostle is endeavouring to defend them against certain Judaising teachers who were seeking not only to undermine his teaching and personal influence, but thereby to bring believers under bondage to the Jewish law; giving the inference that faith in Christ was only efficacious when supplemented by the keeping of the law.

The apostle (chapter 1:1-9) expresses his surprise that those Galatian Christians should so soon have become entangled in this error, when the gospel of the kingdom had so clearly been set before them. Then (Chapter 1:10 to 2:10) he reproduces the evidence of his apostleship, and in a masterly way sets forth the strong foundation of the hope of the gospel, the entire freedom of both Jews and Gentiles from the bondage of the Law Covenant, and the glorious liberty and peculiar privileges of the children of God.

The Gentile Christians had never been under the Jewish law. They were “aliens from the commonwealth of Israel, and strangers from the covenants of promise”. But, through the preaching of the apostle, they were brought nigh to God “by the blood of Christ”. (Eph 2:12,13); i.e. through faith in His blood they had been freely justified. “This only would I learn of you”, said he, “Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?” (Gal 3:2,3)

Then he proceeds to show further that while the Gentiles were not to be brought under bondage to the Jewish law, neither were the Jews justified by it, for it proved to be unto condemnation to every-one who was ever under it, except the one perfect man, Christ Jesus, who fulfilled all its conditions, and, being blameless, rendered Himself an acceptable sacrifice to redeem those who were under the Jewish law (Chapter 3:10,11,13), as well as all of the Gentile world who were under the curse of the Edenic law, which was the same law written originally in the heart of the first perfect man, Adam. Thus, “by one offering He hath perfected forever (made complete by His righteousness) them that are sanctified (fully consecrated to God)”, whether Jews or Gentiles. (Heb 10:14)

In the words of the text, he then bids them mark the fact that the witness of the Holy Spirit with their spirits is to the effect that they are the recognised children of God, and that they came into this grace without the works of the law. He says, “Because ye are sons (i.e. you have believed in Christ alone for salvation, have consecrated yourselves to Him and therefore have been adopted into God’s family), God hath sent forth the Spirit of His Son (the seal of your adoption – Eph 1:13) into your hearts, crying, Abba, Father. Wherefore thou art no more a servant but a **son**; and, if a son, then an heir of God through Christ”. What a blessed privilege! Why then go back to the beggarly elements by which the Jews so long and so vainly sought to find salvation? (Chapter 4:9) In Christ alone is there full salvation for both Jew and Gentile; in Him there is no difference, for we are “all one in Christ Jesus”.

Thus the way of salvation is set forth as the way of simple, confiding faith. People in all ages have sought to complicate the way and to hedge it about with forms and ceremonies. They have added penances and prayers and fastings, monastic rules and regulations and numerous and varied superstitions, but the simplicity of the true way they stumble over. To keep the perfect law of God was a thing impossible for imperfect man; but if it had been possible, truly, says the apostle (Chapter 3:21), that would have been the way of salvation. But God had mercy upon our weakness, and, through Christ offers us salvation upon the terms of simple faith and of loyalty and obedience to His will to the extent of our ability.

To thus accept the favour of God through Christ – the evidence of sonship and the present and prophetic inheritance of sons – is to enter into the blessed rest of faith. This rest of faith is something which the world can neither give nor take away. It brings with it peace and happiness and joy in the midst of all the shifting

circumstances of the present life. To those who have entered into this rest of faith penances are seen to be of no avail, while prayers are occasions of sweet communion with God; feastings from the Lord's table take the place of fastings; active zeal in the Master's service supplants the gloomy and useless life of the solitary and self-tortured recluse; and the glorious sunlight of truth chases away the shadows of human superstition.

How blessed is this rest of faith! Would that all who name the name of Christ might fully enter in! Certainly, there are self-denials and sacrifices and disciplines and trials, and often persecutions along the way, but in the midst of them all there is rest and peace. Those who know this rest, though in the world, are not of it; they are in the world as the Lord's representatives and ambassadors. They are here to tell "the good tidings of great joy" to all who have ears to hear, and to make known the unsearchable riches of Christ. They are the light of the world, and, if obedient to the Master's voice, they will not hide their light by retiring from the world and shutting themselves up for religious meditation.

Some in times past have gained reputations for great sanctity by secluding themselves from the world and devoting themselves to a monastic life. How strangely their lives contrast with the active, zealous devotion of the Lord and the apostles and the early church, before this superstition was promulgated. Let us mark the footprints of our Lord and those who followed Him, and strive to walk in them. As children and heirs of God let us rejoice in our inheritance with thanksgiving, and let our zeal in service manifest our love and devotion to God. (R 1657)

*"If the Son therefore shall make you free, ye shall be free indeed". (John 8:36)*

*"Ye shall know the truth, and the truth shall make you free". (John 8:32)*

### **Harsh and Kind Words**

One day a harsh word rashly said,  
Upon an evil journey sped,  
And, like a sharp and cruel dart,  
It pierced a fond and loving heart,  
It turned a friend into a foe,  
And everywhere brought pain and woe.  
A kind word followed it one day,  
Flew swiftly on its blessed way,  
It healed the wound, it soothed the pain,  
And friends of old were friends again;  
It made the hate and anger cease,  
And everywhere brought joy and peace.  
And yet the harsh word left a trace  
The kind word could not quite efface;  
And though the heart its love regained,  
It bore a scar that long remained.  
Friends could forgive, but not forget,  
Or lose the sense of keen regret.  
Oh! if we could but learn to know  
How swift and sure our words can go,  
How would we weigh with utmost care  
Each thought before it sought the air,  
And only speak the words that move  
Like white-winged messengers of love!  
(Anon)

### **Still Wait**

When clouds hang heavy o'er thy way,  
And darker grows the weary day,  
And thou, oppressed by anxious care,

Art almost tempted to despair,  
Still wait upon the Lord.  
When friends betray thy loving trust,  
And thou art humbled in the dust,  
When dearest joys from thee have fled,  
And hope within thy heart lies dead,  
Still wait upon the Lord.  
When Death comes knocking at thy door,  
And in thy home are sorrows sore,  
Though age comes on and eyes grow dim,  
Still look to Christ, still trust in Him,  
And wait upon the Lord.  
Whate'er thy care, believe His word;  
In joy or grief, trust in the Lord.  
Good courage He will give to thee,  
And strong, indeed, thy heart shall be,  
By waiting on the Lord.

(Anon)

## A Mountain Top Experience

We use the expression “A Mountain Top Experience” to designate an experience that is especially pleasant to us, not only from a physical point of view, but also spiritually beneficial. It could be a Convention or a study meeting, where we learnt something we never quite understood before, or it could be a season of Class fellowship where we all were found to be of one accord when we faced a special problem or course of action to be taken. These mountain-top experiences act as booster stations for us where our spiritual energy is revived when it may have been down a little.

These mountain-top experiences cause our energy to go up again. It is like getting a car battery recharged. The battery is in the car, the outside casing is in good order and the interior parts are all there and everything seems to be all right, but the battery has lost its power. What has happened? Well, probably one of several things. The battery has become run down or over-loaded. The energy of the battery may have been used for the wrong purpose, either way it needs re-charging.

We know that when a car is going we can have the lights on and the radio playing and yet the battery will not run down, because while we are going towards our destination the car battery is being charged by the generator. This can be a very fitting illustration of why our spiritual energy may be low at times or even dead. Perhaps too much energy is being used for the wrong purposes and instead of going somewhere spiritually, we are “parking” too long. Activity in the Lord’s service begets spiritual energy. This is a very important thing to remember. **Activity in the Lord’s service begets spiritual energy.**

Another cause for a battery to become run down or even totally destroyed is that impure water was added to the battery when the level was low. Distilled water should be used to replenish the water in a battery if it is low. Why? Because our regular tap water has impurities in it that can be damaging to the battery. Our drinking water has such things as chloride, iron, lime, manganese and so forth. Our bodies reject what they do not require, but a battery does not. For instance, if there is a manganese content in the water and we put into a battery over five one-thousandths of the weight of the active material, it causes corrosion and can destroy the battery completely. Just that infinitesimal part of manganese can destroy the car battery beyond recharging.

### SPIRITUAL RENEWAL

Here again we can learn something to profit by spiritually, because it shows how careful we should be that the Water of Truth that we use to add to our spiritual bodies, if our spiritual batteries need replenishing, is quite pure. We must be absolutely certain it is pure and peaceable and so on, otherwise it will have a very harmful effect on our spiritual energy. Unfortunately, it can lead to the destruction of our spiritual life. We are not going to be able to give any light if this life we have as new creatures is put to death. Our eternal destiny can be lost by these small impurities coming in and corroding and destroying. Malice, hate, envy, strife, things of that kind can destroy us spiritually. So we must be very careful what we add to provide us with energy for our spiritual light bearing.

One would think that Jesus would not require a mountain-top experience. Maybe He did not. But Jesus had

one, just the same. After Jesus' baptism we find that the account of the early part of His ministry is described largely in verses like this, "He went about doing good." "No man spoke as this man spoke." "And the people heard him gladly." Expressions like these described in a general way the ministry of our Lord. Then we find that Jesus chose His disciples and was ready to face trials and difficulties. In Luke 9:22 we read – "The Son of Man must suffer many things and be rejected of the leaders and chief priests and scribes and be slain, and then be raised on the third day." Here very plainly Jesus was telling the disciples that He would suffer and die, yet they forgot all about it. In verse 23 He said – "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." In other words, it was not all going to be peaches and cream, this life of being a disciple of Jesus. He was preparing them for a later period of time that was to come.

Then Jesus made a statement that most people find very difficult to understand. In verse 24 of Luke 9 He says – "For whosoever will save his life shall lose it; but whosoever will lose his life **for my sake**, the same shall save it." We understand the meaning, but not too many people do. It is simply a continuation of His preparing His disciples and perhaps even Himself for the suffering that was to come. Jesus was telling them and us, – if you want to follow Me it will be self-denial and suffering, and once you have entered into the way and been accepted by the Heavenly Father, there is no turning back. So we must enter into this way very carefully. If we have promised to give up our old ways and then try to hang on to this present earthly life's aims and ambitions, we will lose everything. But He says, – if we are faithful and sacrifice our life for Him, then we will have His blessing and guidance. We realise that many people are dedicated and suffer and are sacrificed to a degree, for many other causes; but if we sacrifice and live for His sake, as a follower of Jesus, we shall save the new life that is begotten in us.

### **"INTO A MOUNTAIN TO PRAY"**

It is here that Jesus and some of His disciples were given a mountain-top experience that was to be such a comfort and help to them in the days ahead. Luke 9:28-36, *"And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered and his raiment was white and glistening. And behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of His decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they awoke, they saw his glory, and two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles: one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen."*

If we had just this one account of this experience of Jesus on the mountain top with His disciples, we might have a little difficulty in knowing just what happened. But we have also Matt. 17:1-9 and Mark 9:2-9. By putting together all three accounts, we have a very clear picture of what happened and its meaning for us.

The occurrence is called the Transfiguration Scene. The question that comes to our minds is, Did this really take place in its entirety as it is recorded, or was it a vision? In Matt 17:9 the question is answered for us. Verse 1 called it a "high mountain." "As they came down from the mountain, Jesus charged them saying, Tell the vision to no man, until the Son of man be risen again from the dead." So they actually went up into this high mountain, but what they saw and what they heard was a vision, on no less an authority than that of Jesus. Who was there with Jesus? Peter, James and John. Someone says, You have forgotten Moses and Elias. But they were not really there. They were only in vision. To have them there, they would have had to be raised from the dead and it was not time for them to be raised from the dead.

### **THE MEANING OF THE VISION**

But what is the meaning of Moses and Elias being there? This vision is a symbolic representation of the glory of Christ's Millennial Kingdom. The appearance of Jesus was altered. He became a glorious being, and even His clothing became glorious clothing. It was a picture of His being raised a Divine being after His resurrection. Moses and Elijah represented the association with the Lord and the glory of His Kingdom of the two companies, the earthly phase of the kingdom and the heavenly phase of the kingdom. Moses represented the earthly phase, Elijah represented the spiritual or heavenly phase of the kingdom. They saw the symbolic representation of the kingdom established in power and glory, the earthly and the heavenly phases of the kingdom. They talked about Jesus' decease that would be accomplished, but surely they talked about the glory of the kingdom and what it would be like. Why do we say that? Listen to what Peter said. He was so overwhelmed that he said – "Lord, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." He just wanted to stay there for the rest of his life. He did not want to go back down from the mountain top.

Why did God choose Moses to be in this scene? We all know the story of Moses and that he was used to make a picture or type of the coming earthly phase of the kingdom. What did Moses do? He delivered the



children of Israel out of bondage. Christ in due time will also deliver the world of mankind from the bondage of sin and death. Moses was a mediator between God and Israel. So Christ, with the Church, will be the Mediator between the earthly phase of the kingdom and the heavenly phase of the kingdom. When Israel came into the Promised Land after wandering around in the wilderness, what do you think it was like? It was probably like a new life. For 40 long years they had little to eat and drink besides manna and water. Now they had entered this land full of milk and honey. When the spies came back it took two men to carry one bunch of grapes, they were so bountiful. So Moses is a typical picture of the earthly phase of the kingdom. In the eyes of the world of mankind it will not only **seem** like a new life, but it will **be** a new life, for they will be raised from the dead.

Why was Elijah chosen? Because Elijah was a prophet and God blessed him. He prayed for the rain to stop and it stopped. He prayed for rain to fall, and it did so. He had a wonderful victory over 400 prophets of Baal, and was finally caught up in a whirlwind and taken away. That was a great miracle! This might represent the experiences of the Church this side of the veil, and the way they will be ushered into heaven itself, which will be the greatest miracle of all.

So Peter was ready to stay there the rest of his life. Let us build homes and live here, was his thought, but it was not to be. What is the lesson for us in this little experience? Sometimes we may feel especially blessed at a Convention or a specially nice study meeting and feel it is a shame to have to go back to work in the world with its problems and we too want to stay on the mountain top. But God in His wisdom says, No. And why is that? For the same reason He said No, to Peter, James and John. They had to go down to preach the Gospel and have more testings and severe trials, to prove themselves faithful even unto death.

Mountain top experiences refresh us and enable us to clean up our hearts and make them a suitable place for the Holy Spirit to dwell. If we are putting new furnishings into our home, it is much easier if we clean out our household before putting in the new things. To turn out everything is not so bad, but we have to make a decision what to do with this or that. Sometimes cleaning out the mind that has been filled with improper thoughts or incorrect beliefs is harder. It is amazing what can be found behind the furniture of the mind. Sometimes we have thoughts in our minds that get hidden away and wrong can come from them. We have wrong conclusions sometimes. They are like the dust behind the furniture. Sometimes we find that the real reasons for believing what we do are that we are selfish. We covet another person's prestige, or we are jealous of his or her success. We may expect others to walk in the right way and forget the truth of the matter ourselves.

#### **“ALL THINGS ARE BECOME NEW”**

When we are spiritually begotten, old things pass away and all things become new. This is a time when it is important to be careful, because this is something that will affect our eternal destiny. Once we are spirit-begotten and our house cleaned of jealousy, lies, pride and other things of the flesh, our house is empty. But the question is whom do we invite back into the mind? Do we invite back seven other spirits that are more wicked? In Matt 12, there is an interesting lesson in verses 43-45. “When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.” So there is a principle here that Jesus is telling us that we must be especially careful on this second time around, because this is the last time we have a chance to furnish the mind with proper thoughts.

In 2 Cor. 6: 15, 16 we read about somebody who is going to come and live with us. “What concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them: and I will be their God and they shall be my people.” So God says He will come and live with us. Whenever we have an important visitor come to our house, we immediately try to clean up the house better than it usually is. So if an important visitor is coming, we will try to have the whole house cleaned up and everything made ready. That is how we should treat our minds and hearts. God wishes His Holy Spirit or power to live here, but not in a dirty house.

#### **“MY BELOVED SON – HEAR HIM”**

Then getting back to Luke 9 and the Transfiguration Scene, we read in verse 34 – “there came a cloud and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.” The Father is represented as being in the bright cloud, and in effect He was saying, Now Moses was a great leader and a great man of faith, and he did mighty works and miracles for me and on my behalf. And so was Elijah. He did mighty works and miracles also. But that is in the past. This is My beloved Son: I want you to listen to Him. “Hear ye Him!”

In Luke 16:16, we see that the Law was until John and after that the kingdom of heaven was preached. Jesus Christ brought life and immortality to light through the gospel. Paul speaks about the mystery hid from



ages and generations, and now made manifest to the saints by Jesus. In Heb. 2:3, we read about this “so great salvation; which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him.” “Hear ye Him” was the message.

The message for Peter, James and John is the message for us. When we listen to the words of Jesus and hear the teachings of Jesus, we have the precepts to live by and the wonderful plans and purposes of God for us. Here was another testimony from God Himself declaring our Lord to be His Son. There were three occasions when the Heavenly Father confirmed the fact that this was His Son. Once at His birth, the heavenly messenger announced Him. At His baptism the voice declared – “This is my beloved son.” Then in this Transfiguration Scene God declares – “This is my beloved Son, hear ye Him!” Then when the voice was passed, the vision was over.

Why did God give Jesus this experience? Was it to encourage our Lord in the sufferings and trials that would come upon Him? Jesus during the 3 1/2 years had been seeking to be pleasing to God but sometimes, no doubt He wondered, Am I really doing what God wants me to do? Then God assured Him, Yes, you have done everything just the way I wanted you to do it. “This is my beloved Son; hear Him.” We have the same experiences as our Lord. At times we wonder, Am I really doing what God wants me to do? Have I been faithful. How wonderful when, every once in a while, God assures us in one way or another, Yes, you are, but keep on keeping on.

Did this experience help Peter later in life, near the close of his ministry? Yes, we have Peter referring to this in a very special way. In 2 Pet. 1:16-18 we have Peter saying – We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. 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. And this voice which came from heaven we heard, when we were with him in the holy mount.” Peter was saying, I’m sure beyond any shadow of a doubt that we have the truth, and God is dealing with us. We note that Peter, at the time he said this, was very near to the end of his human existence.

Paul knew ahead of time when he would die and be buried. But Peter also knew and not only knew when, but how he was to die. In 2 Pet. 1:13, 14 we read – “Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance: knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me.” Jesus told Peter how he would die. We go back to John 21:18, 19 and read what Jesus said to Peter – “Verily, verily I say unto thee, When thou wast young, thou girdest thyself and walkest whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.”

It is a beautiful lesson, this vision, this experience Jesus had with his disciples Peter, James and John. They saw a vision and they gave it to us, and now we have seen the vision. Do we fully appreciate the message contained there? The message very simply is this; we will from time to time have mountain top experiences, but we cannot live on the mountain top all the time. We have to go down into the valley and suffer, be tested and tried and preach the gospel. The example is there, and it is up to us to follow it. May the Lord help us to do so. (NM:1970).

## ***Effectual Prayer***

*“If my People, which are called by my name, shall humble themselves, and pray, turn from their wicked ways, then will I hear from heaven...” (2 Chron. 7:14)*

Of all the duties Christians are to perform, none is more essential or more neglected than prayer. How few there are who truly pray! How few really wish for the true riches: humility, renunciation of self, the reign of God upon the ruins of their self-love. These things must be sincerely desired in all aspects of our lives. Without this desire, our prayers are merely an illusion, like a pleasant dream to one who is suffering intense pain.

For many, prayer is viewed as a fatiguing ceremony and they feel justified in shortening their time in prayer as much as possible. For others prayer is a mere custom – done by rote and repeated in form and frequency just as they had first been taught. Many pray when they are afraid, and still others pray only in times of tribulation. For effective prayer we need to examine our motives and our attitudes.

We might ask ourselves these questions: Do we honour God with our lips while our hearts are far from him? Do we feel a chilling indifference when we approach him who is a consuming fire (Deut. 4:24; Heb. 12:29)? Is our prayer missing a zeal for God’s glory? If our answer to any of these questions is yes, then there is little hope that we will be blessed in our prayers. To be blessed in prayer requires that our approach to God be accompanied by a sincere hatred for sin and a thirst for righteousness.

## **CONCENTRATION**

Those who resort to prayer because of the things *and seek my face, and* which they have been taught or

because of their own fears do so with laxity and a wandering mind. But all earthly objects must disappear from our minds when we approach the Almighty. To whom do we speak with such concentration if not to God? Can he demand less of us than that we should think about what we say to him? Dare we to hope that he will listen to us, that he will think of us, when we forget the subject of our own prayer while we are still praying? We must pray attentively! The result of our fearful prayers and of those which arise from an insincere profession is not blessing. Such prayers result, rather, in the drawing down of condemnation from God (Isa. 29:13,14; Matt. 15:8,9).

To pray is to lift one's heart to God saying, "Let thy will be done." The pronouncing of words is not prayer. God listens to our heart and not to our lips. Our heart must be engaged in prayer, fastened upon the subject of its prayer. Prayer is the desire to do, or to submit to, the will of God; and not that alone, but also to do so to God's glory.

We must seek counsel at the feet of the Creator, laying our plans before God, for only he can make them successful. Without him our designs are only a delusion, however good they may appear to us. Only God can aid us. Often the help which we receive from others is empty, but God's blessing results in an abundance – even when it is brought forth through our meagre exertions and poor planning.

## QUIET

Reserve a portion of your time for meditating upon eternity rather than devoting all of your time to action. Jesus invited his disciples into a desert place of periodic rest when they returned from proclaiming his message in the cities of Israel. How much more necessary it is for us to approach the Source of all virtue to revive our faith and love when we have been discouraged and weakened by conversation with men who act and speak as if they had never known of God.

Asking in faith is another step to effective prayer. We need that internal, heartfelt confidence that God will not reject those who bring their all to him and who rest their all upon his goodness. Must we confess that this childlike confidence is lacking in our prayer? Do we approach God confidently and without hesitation as one who is longing for a companion, or do we approach him each time anew, as though this were the first benefit we have ever asked or received from him? We need to ask in faith, knowing that God will love the heart that trusts in him and rests its all upon his goodness.

## A LAST RESORT?

Do we resort to prayer only after all other efforts have failed? To find this to be the case would be to recognize our own infidelity to God, an infidelity which would render us unworthy of his grace. One who prays as a last resort and without faith cannot hope that his prayer will be answered. Our faith must be firm enough not to hesitate, for God will love the heart of one who trusts in him.

What is paramount in prayer? Prayer does not require one to quit what he is doing. The best of all prayers is to act with pure intention. And we must be persuaded that the simplest, most humble prayer is best. The most acceptable prayer will be that which most conforms to the words of the Son of God and his Apostles. Let us pray so as to learn from God what we are and what we ought to be so that we may meekly fulfill our duty wherever we may find ourselves.

This union with God in prayer must be the result of obedience to his will. Only in this way may we measure our love to him. Our meditations ought to become more profound and intimate. Divine truths should enter the substance of our lives to nourish us and cause us to grow. (The Herald)

## The Miracle Book

There is a miracle of diversity in unity; it is in its own greatest evidence to its divine origin and authority and we cannot consider these two great facts without being tremendously impressed with the fact of the diversity of Holy Scripture and the fact of its unity.

There is diversity of **language**. The Old Testament was written in Hebrew, and portion of it in Chaldean. The New Testament was written in Greek. There is a diversity of **authorship**. These Scriptures were not written by any one man, neither by a company of men collaborating with one another. Men with greatly diversified mental calibre and training and occupation were employed in writing the Bible. Moses was a shepherd, Joshua was a soldier, Samuel was a seer, David was a king, Solomon was a philosopher, Amos a herdsman, Daniel a statesman, Ezra a scribe, Matthew was a taxgatherer, Luke a doctor, John a fisherman, Paul was a scholar. Men of such diverse temperaments and training were employed in the writing of these sacred Books.

There is a further diversity of **place** in which these Scriptures were produced. They have come to us from the desert of Sinai, from the wilderness of Judea, from the banks of Chebar, from the city of Zion, from the public prison of Rome, from the isle of Patmos.

There is no literary phenomenon in the world to be compared with it; not only so, but there is diversity of **form**. In Genesis there are stories, in Leviticus there is ritual, in Deuteronomy there is oratory, in Ruth there is romance, In Samuel and Kings there is national history, in Job there is drama, the Psalms are sacred hymns, in

Proverbs we have ethics, in Ecclesiastes we have philosophy, in the Canticles we have a love song, in Joel and Habakkuk we have rhapsody, in Isaiah and Jeremiah we have prophecy, in the Gospels we have biography, in Acts we have church history, in the epistles we have doctrine, in Revelation we have the Apocalypse. These and other literature have place in this great spiritual classic.

But not only have we diversity of language, of authorship, of place, of form and of writing, but also of **subject matter**. Is there any other book in the world to be compared with it from this standpoint? In the Bible we read of God, mankind, of angels and demons, of Jews and Gentiles, of Christians and pagans, of saints and sinners, of the Church and the world, of peace and war, of friends and foes, of blessings and curses, of holiness and sin, of honour and shame, of faith and unbelief, of time and eternity, of life and death, of love and rage, of heaven and hades. These and countless other subjects are brought to our notice within the covers of this extraordinary volume.

But we are not impressed with any sense of incongruity. There is an eminent fitness in the relationship of these Tremendous Themes to one another. Nor were these writings produced at any one **time**; they do not belong to any one age; they have come to us as the growth of some 1,500 to 1,600 years. Is there any other book in the world that can be compared with this as to its diversity?

Were the number of subjects treated or their equivalent brought together in any other book no publisher would take the risk of publishing it and no purchaser would ever buy it and yet the Bible is the most widely circulated book in all the world. Other books have a season, they have a run and then we hear of them no more. But this Book lives on through the ages, and outlives all other literature and is the Queen of all literature.

Our astonishment is infinitely greater when we come to realise that notwithstanding all this diversity the Bible is nevertheless A Sublime Unity. We take the fact of this unity, then its nature. There are laws that govern organic unity. There are two kinds of unity which we may speak of as mechanic and organic. Mechanic unity is the unity of a building and is lifeless. Organic unity is the unity of a body and is alive. Scripture in its unity is not mechanic, it is organic. What are these laws? First, each and every part is essential to the whole. A famous Hebrew scholar once heard a sermon and criticised it, and said that the sermon was twice too long, it should be cut in half, it does not matter which half. It is quite evident that sermon was not a unity. It cannot be said of the Bible that it is twice too long; that we could well do without one half and it does not matter which half. The Bible is a whole and every part is necessary.

The two Testaments are essential to one another. They brood over the mercy seat as a cherubim of gold did of old, each answering to the other. "The New is in the Old contained, the Old is in the New Explained." Genesis and Revelation are essential to one another. Genesis is the book of commencement, Revelation the book of consummation. There can be nothing before the commencement, there can be nothing after the consummation and so Genesis anticipates Revelation and Revelation consummates Genesis. Each and every part is essential to the whole.

The second law that governs organic unity is this, that each part is related to and corresponds with every other part, Genesis with Mathew, the two great beginnings. The books that introduce the two covenants, Leviticus and Hebrews – Leviticus giving all that is essential to Judaism, and Hebrews all that is essential to Christianity. Exodus with Acts – Exodus telling of the nationalisation of the people of God and Acts of the beginning of the Christian Church and the first generation of her history. Joshua with Ephesians – the former telling of a nation's inheritance, the latter of the Inheritance of a heavenly people. Daniel the Old testament Apocalypse with Revelation the New Testament Apocalypse, pointing beyond the rise and fall of the world's empires to the coming of Him who is King of kings and Lord of lords. Each is related to every other part, corresponds with every other part.

There is an extraordinary illustration of such correspondence. Take the first three chapters of Genesis and the last three of Revelation and you will find that each of these three chapters of Genesis and last three of Revelation treats of the same subjects but in the reverse order. In Genesis we have the first Heaven and Earth, in Revelation 22 the last heaven and earth. In Genesis 2 we have husband and wife, in Revelation 21 the Lamb and the Bride. In Genesis 3 the sentence is pronounced upon Satan, and in Revelation 20, the sentence is executed. It is little wonder that the devil attempts to get us to believe that the one book is all myth and the other all mystery.

Where there is organic unity every part is pervaded with the spirit of life. Hebrews speaks of the word of God which liveth and abideth for ever. The word of God is not a dead letter. We can no more leave the Bible alone or leave it out of our reckoning than we can leave Christ alone. Christ does not derive His value from the Bible; the Bible derives its value from Christ. Only through the Bible can we get to Christ; our eternal knowledge of Christ comes through the Bible.

There can be no question as to the fact of organic unity in the Scripture. The nature of that unity – structural unity: The Bible is built up in an extraordinary way not to be accounted for by accident or chance and in both Testaments we find a sequence. For instance in the Old Testament from Genesis to Esther we have history and further back we cannot go. But begin that first verse of the first of Genesis and interest is aroused, we are led

on through all these Books right to the sublime end in the Apocalypse of John. We are impressed as we read with the amazing diversity of which we have spoken. The thing unfolds and presents itself as a sublime story. All these stories are one story, all these revelations are one revelation and all these records are one record.

Across the whole of the Old Testament you may write the word expectation and across the whole of the New you may write the word realisation. In Genesis there are Origins, in the Revelation there are Issues and all the way between from Exodus to Jude there are processes leading from those origins to those issues. The revelation of God to man has been made in history and everywhere in Holy Scripture there is historical continuity and sequence. There is historical unity everywhere in Scripture; there is further Prophetical Unity. Here there is opportunity for the wildest confusion and multiplied contradiction, as witness modern prophecies. But although there was not and could not have been any collusion among the writers of Holy Scripture there is no contradiction.

There are four great themes of prophecies – the Messiah, the Jews, the Gentiles and the Church. Some treat of one and some of another and not a few touch upon them all. But there is an amazing harmony everywhere, there is no contradiction among the voices. In the Old Testament there are predictions, in the New there are fulfilments. In the Old we get types, in the New antitypes. The whole of the Old is leading up to the First Advent and the whole of the New is leading up to the Second Advent. There is prophetical unity as well as structural unity, and historical unity everywhere in Scripture. Further we have here doctrinal unity. Now, were men left to themselves how utterly impossible it would be to have synthesis of doctrine and harmony of teaching. But these many writers across the Ages were not left to themselves.

Everywhere in Scripture Jehovah is God. To take one doctrine, we are told in some quarters that Jehovah was the tribal Deity of the Hebrews placing Him much on a level with Ashtoreth of The Old Testament enemies of Israel. The New Testament declares Him to be the God of all the earth, the Creator of the universe and its sustainer. The Jehovah of the Hebrews is no tribal Deity, He is the God of all men. God so loved—not just the Hebrews, nor the Church—but the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life.

Everywhere in Scripture man is a sinner. The Old Testament does not present man as half a beast on his way up to morality and the New as a man made like God; both Testaments agree in saying that man has sinned and come short of the Glory of God. There is perfect harmony of doctrine. Both Testaments teach that Christ is the One and only Redeemer and His Cross our only hope. Redemption in the Old Testament anticipated, is in the New accomplished and it is the One Great Theme which runs through all the Scriptures. It is the note that dominates in this Orchestra from start to finish.

We also have spiritual unity. Think of the level of thought in the Bible. Think of its range, of its vision. Think of the sublimity of its themes. Think of the loftiness of its ideals. Think of the power of its appeals. The horizons of the Bible are infinitudes and immensities. The current coin of this realm is Faith, Love and Hope. Think what the Bible has done for the individual. Think of all who, were they with us still would say, “this one thing I know—that whereas I was blind now I see.” No man ever came to say that by studying philosophy or science, but many have through an acquaintance with the word of God.

Think of what the Bible has done for society. Think of what it has done for the Church of God throughout the world and in all ages and for national life, especially for our own and for the world where the Word of God has been accepted and believed. There is emancipation, there is deliverance from degradation and from cruelty. The Bible has brought release and relief to men and women and safeguarding of children. It has turned the demons out of cruel hearts and made men sober and kind. If the Bible is to be judged by what it has accomplished then verily it is the Book of Books and the Word of God. It could have no other origin than God Himself. And if it is of Divine origin, then it is of Divine authority. It does not need our apology or our special pleading. Give it a chance, it will demonstrate its own character and its own Power.

This is the staff upon which multitudes of Pilgrims have found their way to the shining home far away up among the delectable mountains. This is the star that has guided mariners on the storm tossed oceans through the ages. This is the weapon with which Christian soldiers have fought their battles to glorious victory. This is the compass that has guided men in darkness and distress. This is the Book on which many a sainted mother and father laid down their heads as upon a pillow in the last moments of life and passed away crooning some Old Testament Psalm such as “The Lord is my Shepherd I shall not want”, etc. This is the Book of all ages and they who build upon it are as eternal as God.

## Wholly Thine

“Oh, to be clean, to be pure, to be true!

Cost what it may, to be Thine through and through;

Purged from the promptings of evil within,

Freed by Thy grace from the thralldom of sin!

“Oh, to be simple to that which is ill,



Wise with a wisdom alert to Thy will:  
Earnest of purpose and single of eye,  
Eager to live and unfearing to die!  
“Oh, to be fair, to be just, to be kind,  
Sober in spirit and humble in mind;  
Patient, unselfish, regardful of all,  
Thinking no evil, though evil befall!  
“Oh, to be fervent, unceasing in prayer,  
Watching thereunto Thy praise to declare!  
Living or dying, this blessing be mine  
Always, in all things, to wholly be Thine!”  
(Author Unknown)