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His Exalted Name

We revel in the great truth of Philippians 2:9 that tells us that following His voluntary humiliation to the extremity of the cross death, God's response was, "Wherefore God also hath highly exalted him, and given him a name which is above every name."

Knowing that God has employed three primary names for Himself in the Old Testament reminds us that He was known as Elohim, Jehovah, and Adonai. It is interesting and informative to us that in the New Testament, both Jehovah and Adonai are translated as "Lord" (Greek "kurios") and applied to Christ as well as to God. Sometimes we find the same Greek name applied to men of this world to express respect or distinction, but it is applied to God or Christ at least 663 times.

The single name of His humanity, Jesus ("Jehovah is Savior") is used by itself only 22 times apart from the gospels and it always signifies some particular reference to His humanity. Even during the humanity of Christ, He was constantly addressed by His disciples or others as "Lord" and never simply as "Jesus." However, it is notable that demons and unbelievers never used this name, never acknowledging Him as "Lord." That seems significant enough to guide us in our manner of addressing Him who is now exalted to the right hand of God and given that Name above every name.

We know that "Christ" is the translated Greek word that was used for the Hebrew term, "Messiah." So that "Christ" speaks to us of His offices as the divine Prophet, Priest, and King. However, "Jesus" brings into our view His perfect humanity during which He took part of flesh and blood, (Heb. 2:14). He was never a "partaker" of flesh and blood as we are, for He had a prior existence in eternity which we never had. But He took part of it and became identified with weak, fallen mankind for the accomplishment of a great and eternal purpose. We think of Him as "Lord," as we

recognize and yield to His authority and enjoy the reality of that spiritual relationship with Him.

All three names are used of Christ in many passages. We read the combination of "Lord Jesus Christ" or various forms of it more than 100 times in the New Testament, so that we recognize this as His full, complete name. As the glorious, exalted Man at God's right hand, Paul reminds us that God Himself has given to Him "the Name" that is above every name. One might discuss what "the Name" is, but it surely points out to our hearts the emphasis that God has placed on the name of the One who humbled Himself unto death, the cross-death, and of the honor which He has and should receive from all men. It is "the name" belonging to Jesus, the One who died on the cross for us, that demands the reverence and homage of all created beings and who will receive that worship and confession in a coming day, if not now. May we, as believers in Christ, give Him that honor and render in our expressions of His Name, our desire to magnify Him in our worship, praise, and service.

The Present Priesthood of Christ

Many of the Lord's people are so occupied with their callings or work that they have not much time to read or study the Word of God, and necessarily their thoughts have to be much in their everyday work. How blessed to know that, although we have to be occupied with things down here, yet the Lord is "continually" representing us before God. Some may be so weak in body, or racked with pain, that they cannot recall any

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comforting passage of God's Word. The Lord is faithfully bearing the name of that suffering saint before God. God cannot look at Christ without thinking of you and me, because He bears our names continually before Him. If we get away from Him in our souls, or get occupied with the things here, He does not forget us, but ever lives to make intercession for us; not an occasional thing, like the advocacy in 1 John 2, "if any man sin," but, "He ever lives," etc. He not only represents us before God, but He sympathizes with us, and through Him we "obtain mercy and grace to help in time of need" (Heb. 4:15,16); and He also "makes intercession for us" (chap. 7: 25), not for our sins—that question was settled at the cross—but for our weaknesses and infirmities, continually upholding us; for "He is able to save to the uttermost" (i. e. all through the dangers and difficulties of the way) — "all that come unto God by Him."

As in Peter's case, the Lord prayed for him that his faith might not fail. The Lord has been a man here, has trod the path of faith, has been tried in every way. He knew what it was to be weary, to suffer hunger and thirst, to groan in His spirit, and to weep; He was also tempted of Satan. We are drawn away by our own lusts, and enticed, because we have sin in us. He was tempted from without, never from within. It would be blasphemy to think it, as He was holy from His birth, and without sin. Thus the blessed Lord, having gone through the temptation of Satan, and trials to which we are subject while walking through the wilderness, can sympathize with us now in them; "and in that He Himself hath suffered, being tempted, He is able to succour them that are tempted." Suppose you are led by the Spirit of God into a certain path, and Satan tempts you to give up that path on account of difficulties, etc., the Lord can sympathize with you, as He has been tempted here as man, and will succor as well as sympathize with you in the temptation. We have also access to the throne of God Himself, because "we have such a High Priest." (Heb. 4:14-16). We do not go to the priest, but to the throne, and find it a throne of grace, and obtain mercy and find grace to help in time of need. What a wondrous place to get help from, the very throne of God Himself.

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The lonely, the mournful, the friendless, the tempted, the dejected, the despised, the forsaken, the outcast, Christ will wait on each one of them, whatever his case, as though that one were His only charge. By this exact and special oversight of each member of His body, how precious, how lovely, how glorious, does Christ appear!

R. C. Chapman

"The Trial of Faith"

Dr. E. A. Martin

THERE is a need for every trial that God calls His loved ones to pass through. The apostle says, "If needs be ye are in heaviness through manifold temptations, that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." (1 Peter 1:6, 7.)

When our blessed Lord was upon earth there came one to Him saying: "He whom Thou lovest is sick." What an opportunity for the Master to go and manifest His love by bidding the sickness cease, and thus remove the cloud from that devoted little home in Bethany. When Jesus heard that, He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." What a word for Faith to lay hold upon. This storm is not for destruction. It is but the framework upon which God will build His rainbow, and thus display the glories of His Son.

Perhaps those who heard these words did not consider their tremendous import, nor think them of sufficient value to be worth carrying back to the anxious sisters; and even if they had, it is questionable if the sisters would have rested quietly upon them. Circumstances seemed so against the little family, and we are so apt to misunderstand God because we misunderstand circumstances; or to look upon circumstances as though they had ceased to yield obedience to God, as though they had run away from their master. It looked as though the Lord ought to have made haste to heal Lazarus. But instead of doing so, He tarried until one brought the sad news "Lazarus is dead." And even then the Master seemed so heartless, saying, "I am glad for your sakes that I was not there." Of course, He added "to the intent ye may believe." But unless faith was active this part of the saying would be forgotten. The human heart is so apt to see only that which seems to be unkind in the sayings and doing of others. "I am glad for your sakes that I was not there" and then the still further delay until Lazarus had been four days in the grave. How would we feel if one with power to heal our loved ones should treat us so?

What a test for Faith. For in such circumstances only Faith could say: "The Master loves us and will do all things well." And this is what the Master desires. He must teach His loved ones that He can safely be confided in; that no combination of circumstances is too difficult for Him to handle for the glory of God, and the good of His people. The greater the difficulty the greater the loaf for Faith to feed upon. The greater our need, the greater His glory in meeting that need, for meet that need He must, since He has promised to work all things for the good of

those who love God.

Nor can He add a needless sorrow. True, the test may be severe; but the more severe the test, the more glorious the ending. We do not take a sledgehammer to kill a fly, nor will the Lord send deep trials without a corresponding glorious end in view. Think you this weary watching, this death chamber sorrow, this four days mourning, were all for nothing? No, no. The trial of Faith is much more precious than gold. They shall learn to trust Him in the dark as in the brightest sunshine. Nay, they shall praise Him for leading them by the way of the tomb when the end is once seen. And shall not this sorrow, turned into joy by the Master, make all future sorrows bright with confidence that the Pilot Who guided safely into this happy haven has skill to guide through every storm, reaching the end, praise and honor and glory at His appearing?

He who wept at the grave was not lacking in sympathy. He Who said "Lazarus come forth" was not lacking in power. It was here He proclaimed Himself the resurrection and the life. Himself at once the raiser and the raised, the quickener and the quickened, the possessor and the giver of an endless life—a higher life than Adam knew in Paradise—a life with power to force its way through death's dungeons, transforming them into habitations of glory and immortality.

Listen to Him speak: "Lazarus come forth." Lazarus came forth bound hand and foot. "Loose him and let him go;" and willing hands unwound the grave clothes. Thus by heavenly power death gives place to life; mourning to rejoicing; hard thoughts, it may be, of the Master, to unbounded admiration and unbelievers "Believe on Him." What pen can paint the glorious ending of this so great a trial. What unspeakable blessing to those who seeing "Believed on Him." What joy inexpressible in that little Bethany home. What glory for the Son of God!

Dear Christian reader, this is a voice to you. You know what trials are--severe trials. It may be some loved one is slipping into the jaws of death, and you are feeling lonely and forsaken and you are tempted to think that God has turned his back upon you. No, no, never; He cannot do that. Trust Him. Four days may not put your loved one back in your arms, nevertheless there is a resurrection, and they shall rise, each blood bought one resplendent with Christ's glory, and you then shall thank God for those very trials that seemed so severe, and discern that they were all needed for the burnishing of your faith and that they were unto praise and honor and glory at His appearing.

WIS June 1941

Our trials are needful now for the exercise and growth of faith, and no less needful for our joy and glory at the appearing of the Lord.

Habakkuk's Problem and Praise, pt. 2

Joel Portman

Conditions of Habakkuk's day caused consternation in his heart. Much more severe than the conditions was the message that the Lord gave him in response to his cry! God was going to raise (empower) the Chaldeans (Babylonians) to execute punishment on His people (1:5-11). In other words, a more sinful, violent nation would be used by the Lord to judge the sinful, violent people who surrounded Habakkuk. Barnes' comment on Hab. 1:5 is, "The Jews flattered themselves that, being the people of God, He would not fulfill His threats upon them. They had become like the pagan in wickedness; God bids them look out among them for the instrument of His displeasure. It was an aggravation of their punishment, that God, who had once chosen them, would now choose these whom He had not chosen, to chasten them," ("Notes on the Bible"). But to Habakkuk, the thought that this vicious, violent, and powerful nation would be the instrument in God's hand to punish His own people was more than he could comprehend. The history of the nations shows us that God often uses nations to punish and correct other nations, not only in the past, but certainly it is within His power and purpose to continue to do so now.

God has every right, as the Righteous Judge of all the earth (Gen. 18:25) to use whatever instrument He so desires to accomplish His purpose. The succession of Gentile powers which Daniel saw in his night visions indicates this clearly. Moses warned the people of this in Deut. 28:49-52. Similar events are recorded in 2 Kings 24:2 regarding God's judgment on Judah during the reign of Jehoiakim. Jeremiah and other prophets told the people that this would occur (Jer. 1:15-16, 5:15, 6:22-23). Yet, as would be normal, the thought of this filled Habakkuk's heart with great fear as he considered the terror and fearful results of such an invasion. One cannot fault him for this; these were his people and he was in the midst of them. The uncertainty concerning the future in any day, ours included, can cause consternation to any heart that thinks of the fearful effects of God's judgment on any people where one dwells. So we read, following the Lord's description of the invading nation, his expression of personal perplexity in 1:12-17.

Perplexity of God's Servant

Habakkuk's response is based on a number of truths he knew concerning His God:

1. The Greatness of God as compared with all other gods (1:12)
2. The Enduring Promises of God to the nation (1:12)
3. The Righteousness of God in His judgment (1:12)
4. The Holiness of God in His assessment of men (1:13)
5. The Power of God to overcome all adversaries (1:14-17)

His response in this dilemma is a profitable example to any who are in similar conditions of uncertainty. The Lord justifies his attitude of confidence in God alone by assuring him that “The just shall live by his faith,” (2:4). God always responds positively when His people submerge their own feelings, thoughts and consternation to the unswerving confidence in their God. He is a pattern to all who face similar conditions and have similar concerns. We can always turn to God and leave the uncertainty of the outcome in His hands. He is able, He is righteous, He is always dependable, and He proves His sufficiency to His people.

Yet his knowledge of God's character always carries with it a reminder and a caution. He reiterates a principle that is always true: God, because of His justice and holiness, cannot tolerate evil, neither can He condone unrighteousness (1:13). That same verse mentioned above, (2:4) emphasizes that the thing that God hates, (Prov. 6:16-19) personal pride (“his soul which is lifted up), prevents any person from truly depending on God and keeps that one from moving with confidence in the midst of conflict. It was what brought judgment on Israel as well as on the Chaldeans. It is what causes self-confidence, an attitude that always robs a believer of assurance of God's power and purposes. This is an important verse that establishes an important principle in Scripture. We see it in Romans 1:17, where the context clearly indicates that God is emphasizing the principle of being “just” in God's sight. In Galatians 3:11, it is in the context of truly living, showing it is only possible in the environment of knowing God's grace. Again in Hebrews 10:38, it precedes that chapter that centers on the display of genuine faith of individuals of the Old Testament, and shows that this is the only principle upon which worthies of that day pleased God. This is an abiding principle, and as in Habakkuk's case, it is the only element that gives a believer peace and confidence in adversity and trial. A. C. Gaebelien has said “that in the first half of this verse, the Lord compresses into a pithy statement a key to understanding the philosophy of history. In the second half of the verse, the Lord described a solution to the way in which those who are righteous can live in an unrighteous and unjust world,” (Barber, “Habakkuk and Zephaniah”).

In Habakkuk's expression of concern, he was thinking of the extreme unrighteousness of the Chaldeans as compared with that of Judah, but the principle remains the same. God was bringing these severe conditions on them because of their own evil and iniquity, even as He would also judge the Chaldeans. If God's people live in the consciousness of the holy character of their God, they would be preserved from the deserved judgments from His hand. It is when we lose sight of this that we receive the discipline that we deserve (Heb. 12:5-11). Yet when God disciplines and chastens His people, it is always in love, for

their ultimate blessing, and not to destroy them.

Habakkuk's final word must be ours as well; “I will stand upon my watch and set me upon the tower, and will watch to see what he will say unto me and what I shall answer when I am reproved,” (Hab. 2:1). Patient waiting on God and expectant looking toward Him for an answer will always result in words that will console, encourage and direct, even as the Lord's did to this believer. How often we fail to remain constant in our willingness to anticipate that God will speak peace unto His people (Ps. 85:8). He is one who never fails, and He desires that our confidence in Him should not waver, regardless of the circumstances under which we live.

Pronouncement of God's Judgment

The subsequent verses in chapter 2 reveal God's plan of judgment for the Chaldean nation. The five-fold woe pronounced upon this wicked people seems to correspond to the series of six “woes” found in Isaiah 5 and are quite similar. Those woes are pronounced against Israel, while these are against Babylon, but the similarity of sinful deeds is striking. They encompass the characteristics of our society as well: greediness, covetousness, cruelty, dissoluteness, and idolatry which called for God's judgment on them. These seem to be abiding marks of degenerate humanity, and their existence brings sadness and fear to many a heart. Why should we expect a society that is different, seeing that the principle and power of sin continues to exist in our world. This condition will continue until the establishment of righteous rule and ensuing peace when the Lord returns to this troubled earth. Until then, those who are citizens of that righteous kingdom must demonstrate a character of life that is in sharp contrast to that of “normal” men. We must guard ourselves and our lives from the corrupting influence of sin's results that God will surely judge and remove from His world.

Preeminence of God's Control

Yet the chapter concludes with an encouraging statement: “But the Lord is in His holy temple: Let all the earth keep silence before Him,” (2:20). What is this but a reminder of the sovereignty of God over all nations? Not a deed of man exists but that the Lord knows all and is yet in control of the nations. Nations rise and fall, people change constantly, societies ebb and flow, but our God remains the same. He is the One who is the same, yesterday, today and forever (Heb. 13:8). This expression of confidence reflects what we find in Isaiah 6 where, after pronouncing the “woes” on a sinful people, “I saw the Lord, high and lifted up, and His train filled the temple,” (Isa. 6:1-2). This fresh vision of the constancy and dependability of a God who is exalted over all has instilled confidence in God's faithful people of all times and is also essential for us in our day. May the Lord enable us to lift our vision from the degradation and

degeneration that is evident on every hand, to see the One who is fully capable of exercising His sovereign control and will, in His time, “render to every man according to his deeds,” (Rom. 2:6).

(continued)

The Lord has told us, the first shall be last and the last be first. What a fulfillment of these words will be there when His servants stand before His tribunal to receive their rewards. Popularity and notoriety will have no place there; the cup of cold water given for love of Him will no wise lose its reward there.

The Training of a Child

Proverbs 22:6

“Train up a child in the way he should go: and when he is old, he will not depart from it.”

It is important to note that this verse covers ground which is of a sensitive nature.

Many Believers today will pass a tear-filled eye over this verse and wonder where they went wrong. Prayers have been uttered and tears shed over the little ones who used to sing the choruses at Sunday School so heartily, yet are now fully grown and seemingly far away. Indeed, some Godly Believers have buried children thought unsaved; some carrying these words to their graves with this verse echoing in their minds wondering where their son or daughter is in Eternity. Hard though it may be, we should take note that this verse, nor any other for that matter, offers salvation as a guarantee of a sound Christian upbringing.

The first word of the verse, ‘train’ occurs 5 times in the KJV. Train (chañak) refers to raising a child in a way that would teach them the truths found in Acts 4:12, “neither is there salvation in any other...” Such training would instill the thought that salvation is found in no other but Christ and imprint on the child’s mind of their need to be saved.

Thus, we must consider that the training, “the way he should go,” involves showing a child of the way to the Saviour. No parent, however Godly, could ever guarantee the salvation of a child through a Godly upbringing. Such a thought is indeed contrary to the truth every Believer acknowledges in that, “salvation is of the Lord” (Jonah 2:9) and “is not of yourselves” (Ephesians 2:8).

The phrase “when he is old, he will not depart from it” is the source of stumbling for many godly parents, for surely, many will wonder what has gone wrong. Nevertheless, the verse has a beautiful and reassuring truth for the loving parent. Its meaning is simple in that the child,

now old, has not forgotten the way to the Cross. Saved or unsaved, the child—now older—still recalls the gospel message once instilled by their Godly parents when they were still in their childhood.

Sadly, many Believers’ children, knowing the message of the gospel better than most, have refused to acknowledge Christ as their Savior. The word ‘depart’ (sûr sûr) denotes one who ‘turns off or eschews’ what has been learnt. Indeed, the very thrust of the verse should be seen as this—that the child, well versed in the way to the cross, has not, and will never forget the path to the Saviour even to their dying day. Simply, this is the product of training a child in the way he should go.

Let this be a source of encouragement to parents who preach the gospel to their children, and hope to all those who despair that the child far away still knows the way back to the Cross. Let it also be a solemn reminder to the Sunday School teachers amongst us to preach the gospel to the children constantly. Cast aside the gimmickry and gadgetry that the world’s religions throw at children. It is of little use. You do not need any ‘resources’ beyond God’s precious Holy word. Indeed, 2nd Timothy 3:15 affirms this position as it is the child who has known the holy scriptures’ that is wise unto salvation through faith in Christ Jesus’. Preach it, teach it and avoid the fashions of the day. They will pass, but the scriptures will remain with them.

I say this then to the parents. Perhaps you sit in gospel meetings with the seat by your side empty. For years, it was occupied by your young boy or girl who grew up and grew distant but remains loved. Reassure yourselves that even though they are absent from the meeting; the message of the gospel is still as fresh as ever in their hearts.

Brethren, keep training.

The Surrendered Life

Oh, the peace of full surrender!
All my joy to do His will!
Mine to trust His faithful promise;
His the promise to fulfill.

Oh, the glory and the rapture
Thus to dwell with Christ the Lord;
New delight and wisdom gaining
From the study of His Word.

Pleasure’s songs no more entice me,
Nor the bugle note of Fame;
Sweeter far the holy music
Of my dear Redeemer’s Name.

Oh, the glory and the rapture—
Earthly burdens pass away!
Stormy winter turns to summer;
Lonely darkness into day.

Anonymous

The Lord's Supper, pt. 2

Robert Surgenor

There are five basic scriptures relating to the Lord's Supper worth considering.

- (1) Lk. 22:7–20. The Preparation of the Supper
- (2) Acts 2:41–42. The Placing of the Supper
- (3) Acts 20:7. The Practice of the Supper.
- (4) 1 Cor. 10:16–17. The Participation of the Supper
- (5) 1 Cor. 11:20–34. The Perversion and Proclamation of the Supper.

1. The Preparation of the Supper - Lk. 22:7–20.

Out of the four gospel writers, Doctor Luke is the only one that mentions the absolute necessity of a death at the Passover. Notice his divinely inspired words. "Then came the day of unleavened bread, when the passover must be killed" (Luke 22:7). He alone uses the word "must." It seems as if the Spirit is emphasizing the necessity of a death, and my feeling is that He is referring to the death of Christ the true Passover Lamb. The statement reminds me of what the Lord said, "Even so must the Son of man be lifted up" (Jn. 3:14). The hour had come which was set in the eternal counsels of God before the foundation of the world. "The Passover MUST be killed"! There was no turning back.

Whoever secured the upper room in Jerusalem for the event is not revealed. The directions to the room were very unique. The Lord "said unto them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. And ye shall say unto the goodman of the house, The Master saith unto thee, Where is the guestchamber, [kataluma] where I shall eat the passover with My disciples? And he shall shew you a large upper room furnished: there make ready" (vs. 10-12). The word "guestchamber" is translated "inn" in Luke 2:7. On that occasion Mary was about to give birth to the Lord Jesus, and Joseph sought shelter, but there was no room for them in the inn [kataluma]. The world had no room for Him as He was about to enter, but God provided an upper room for Him as He was about to depart.

Bearing a pitcher of water was the usual task for a woman, not for a man. However, the man was instructed to meet Peter and John and then direct them to the large upper room. The unidentified man is a picture of the Holy Spirit, and the pitcher of water is emblematic of the Word of God. The overall picture is the Holy Spirit, through the Word of God, leading the disciples of Christ to a scriptural assembly.

If you are associated with an assembly, I trust that you are there, not simply because your parents are, or were there, or because the place appealed to your liking, or because it is conveniently located. If any one of those things describe the reason that you are in an assembly, then

you shouldn't be there! Those reasons are not valid.

How does God place saved sinners into a scriptural assembly? First of all, He saves them, and through their reading the Word of God, or listening to appropriate ministry, the Holy Spirit convinces them that God's assembly of gathered-out saints is the only place to be in fellowship. When the brethren are convinced that they are truly born again, then, and not until then, they are baptized, and finally received into God's assembly. The Spirit of God has led them there.

Next we find a description of the room. "And he shall shew you a large upper room furnished: there make ready. And they went, and found as he had said unto them: and they made ready the passover. And when the hour was come, He sat down, and the twelve apostles with Him" (vs. 12-14). The Gospel of Mark adds a word not found in Luke. "A large upper room furnished and prepared" (Mk. 14:15). The word "prepared" [hetoimos] comes from an old noun meaning "fitness." Thus we see that God's assembly is a place suited for the godly believer. The word is also translated, "opportune," and, "seasonable."

It was a large room, indicating that God's assembly is a place large enough for all those in the fellowship to function as priests. It is large enough to receive all the Word of God. The faithful minister of the Word should be able to say like Paul, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). In our day, closed platform conferences, with selected subjects, greatly hinder "all the counsel" preaching. God's assembly is also large enough for all the present-day gifts to freely function. Of course this automatically eliminates a clergy, or a presiding minister or pastor. All the brethren are on common ground when the assembly comes together to audibly worship, pray, or to consider the Scriptures, and the sisters are commanded to be in silence. The assembly is a large room.

The next definition of the room was it was "upper" [anwgeon], meaning, "anything above the ground." Isn't God's assembly an elevated place? It is far above the world, and man's way of thinking. It is far above Christendom, with all its false ways and doctrinal errors. Considering Christendom, it is wrong to appraise God's assembly by saying it is just a better place. No, no, that will never do! It is not simply a better place, it is rather the only place! It cannot be compared and appraised alongside Christendom, for there is no resemblance between the two.

The standard of a scriptural assembly is exceedingly high. God's assembly does not resort to human engineering to conduct so-called programs, neither does it follow human creeds. The assembly of God has the whole Word of God for its foundation. The pattern it follows is solely from the Holy Scriptures. The assembly of God believes that persons should only be received into the fellowship if they are born again, baptized by immersion, living a godly and consistent life, and they see that God's assembly is the only place

recognized by God as a true church. The room was an “upper” room!

The third thing noticed about the room was that it was “furnished.” The word is also translated, “to spread.” It carries the thought that for the believer, God’s assembly has spread out all the necessary things for the believer to fully function as a holy and as a royal priest. There are no hindrances in God’s assembly for functioning in priestly capacity, whether in worship, ministering the Word to the saints, or preaching the gospel. Being fully furnished, the assembly is to experience the activity of all the present-day gifts, administered by God the Father (Rom. 12), God the Son (Eph. 4), and God the Holy Spirit (1 Cor. 12).

Those who were instructed to go to the room were told by the Lord, “There make ready.” Necessary things for the occasion must be prepared. Brethren are given responsibilities relative to the function of an assembly. There is the responsibility of providing a loaf of bread, and enough wine. The responsibility of cleaning the hall and having the temperature as comfortable as possible. The responsibility of elders, one or two, standing at the door to greet the saints, and positioning visiting unbelievers to the appropriate seat. Then, the responsibility of all in the fellowship to appear before the Lord not empty. Those entering the hall to worship should have their hearts full of Christ. Yes, the instructions still hold true – “there make ready.”

By reading the first three gospels, one would think that Judas partook of the Lord’s Supper. However, John’s Gospel shows that after all of them had partaken of the Pascal lamb, Judas went out, and then the Lord instituted the Lord’s Supper. No unbeliever was present at that Supper. It was never God’s intention for an unbeliever to partake of the Lord’s Supper.

Consider the emblems used for the Supper. “And He took bread, and gave thanks, and brake it, and gave unto them, saying, This is My body which is given for you: this do in remembrance of Me. Likewise also the cup after supper, saying, This cup is the new testament in My blood, which is shed for you” (Lk. 22:19-20). “He took bread.” The word is *artos*, and is also translated “loaf.” In fact, Mark 8:14 translates the word “*artos*” both ways. Notice – “Now the disciples had forgotten to take bread, (*artos*) neither had they in the ship with them more than one loaf (*artos*).” “Bread” and “loaf” are identical words. So let us not be critical when a brother gives thanks for the loaf, instead of giving thanks for the bread. In our way of thinking, loaf seems to designate the shape, and bread seems to suggest the substance. One could place one crumb of bread on a table and tell you that it was bread, but he couldn’t call it a loaf. On the other hand, one could put a loaf on the table and not be able to call it bread if its contents were meat. Meat-loaf is certainly not bread and one crumb is not a loaf.

Whenever bread that contains no leaven is

mentioned, the scripture always speaks of it as “unleavened bread” [*azumov azumos*] as in verse one. Only unleavened bread was used at the Passover. The bread that the Lord used to symbolize His body was naturally unleavened. However, the Holy Spirit uses the word “*artos*” instead of “*azumos*” when identifying the bread. The reason being, that God is not demanding that the bread be unleavened. Leavened, or unleavened, either will do.

Notice how the Lord speaks of His body. “This is My body which is given for you.” The word “given” interests me, for it means “to give what is due,” “to furnish,” “to give over.” The thought is, “something given to pay a debt.” In other words, Divine justice demanded a payment to blot out our sins and fit us for heaven. The debt was so tremendously great that all the wealth of the world was insufficient to pay it. No mortal man, no matter how honorable he may be, could ever pay the debt. Only One could pay the debt, and He couldn’t accomplish it by His life, as righteous as it was. There was only one way, there was only one means of paying the debt, and that was His body given to the death of the Cross. This He willingly did. Praise His holy name!

“There was no other good enough
To pay the price of sin;
He only could unlock the gate
Of heaven and let us in.”

Mrs. Cecil F. Alexander 1847

The Lord mentions His blood, saying, “My blood, which is shed for you.” Consider the word shed [*ekcheo*]. The original word is found 28 times in the New Testament and is translated into 10 different words. The word “shed” is found 5 times. However, the word translated “pour out” is mentioned 12 times. I do not believe that blood was literally pouring out from the wounds in His hands and feet. It may interest you to know that the term “shed blood” does not necessarily mean blood gushing, or pouring out from the body. Notice Stephen’s death. He was stoned to death. True, some blood may have trickled from the wounds, but very little. Yet his death is spoken of as his blood being shed (Acts 22:20). Romans 3:15 states, “Their feet are swift to shed blood.” The main thrust of the word “shed” in connection with “blood” is inflicted **death**. Considering Matthew 23:35; Luke 11:50; and Revelation 16:6, it would seem that the shedding of blood means the taking of a life – murder. If a murderer poisoned a person, he would be shedding that man’s blood. If one was strangled, or drowned, that would be described as his blood being shed. Yet, no blood would be seen from the victim’s body.

As previously mentioned, the same word *ekcheo*, is also translated, “pour out.” Isaiah writes, “He hath poured out His soul unto death” (Isa. 53:12). The whole expression, “My blood, which is shed for you,” seems to indicate a violent death, wholeheartedly entered into by our blessed Lord as a payment for our sins. It is enough to make a saint weep to think of what He endured, not only at the

hands of cruel and wicked men, but also what He endured at the hands of a thrice-holy God, all for our sake, our peace to make. This is My body given – this is My blood shed.

Now let us consider the bread and the cup. The cup is a metaphorical expression meaning the contents of the cup which is wine, the fruit of the vine. These two things are defined three ways. (1) They are emblems, (2) symbols, and (3) memorials.

A symbol is something that represents or stands for something else. The Christian cross is a symbol of the Crucifixion, it is an emblem of sacrifice. The Red Cross is a symbol representing the International Red Cross. A red cross on a white background is the emblem of a humanitarian spirit. The crescent shape is a symbol of the moon; it is an emblem of Islam. The skull and crossbones are a symbol identifying a poison.

An emblem is special design or visual object representing a product or a company etc., such as a publisher's emblem printed usually on the title page of a book. The Mack Truck company's emblem is a bulldog. Auto manufactures all have emblems on their cars. The American Automobile Association has AAA for an emblem.

A memorial is something, such as a monument intended to honor the memory of a person. It brings that person to mind. Washington D.C. has memorials, such as the Washington Memorial, a tall, needle-like structure standing 555 feet high.

Thus the bread and the cup are emblems, symbols and memorials.

One thing we must remember, that the bread and the cup are not types. A type is something that prefigures another object, such as Adam was a type of Christ, as also was Isaac, and Moses. Oil is a type of the Holy Spirit, the Tabernacle is a type of God's assembly etc. Leaven is a type of uncleanness. White is a type of purity, and red is a type of blood. If the emblems were types, then we would be confined to use unleavened white bread, and red wine at the Lord's Supper. But since the emblems are not types, we are not restricted to the nature of the bread nor the color of the wine. The bread could be leavened, and it could be whole wheat, and that would still be in keeping with the divine pattern. The wine could be yellow (muscatel), yet still allowed, seeing that it is the fruit of the vine. However, I would hesitate using fruit wines which are fermented alcoholic beverages made from a variety of base ingredients other than grapes.

What about the wine? Would it surprise you that the Lord never used the word "wine" when instituting the Supper? He spoke of "the fruit of the vine" (Matt. 26:29; Mk. 14:25; Lk. 22: 18). That phrase is never used in the Old testament. The fruit of the vine is simply "the juice of the grape." The word wine (fermented grape juice) is found at least 214 times in the Bible. The fact that fermented juice of

the grape (wine) was used in the early church is readily seen in 1 Corinthians 11, where the saints were perverting the Lord's Supper into a love feast, and drinking so much of the juice of the grape, that they became drunk. There are the "Wine's 3 M's" in the Bible. (1) Lk.11:18 - For a Memorial. (2) 1 Tim. 5:23 - For Medicine. (2) Eph. 5:18; 1 Pet. 4:3 - For Merriment.

Jonah, Pt 11

Steve Walvatne

The Message

"So Jonah arose and went unto Nineveh, according to the word of the Lord. Now Nineveh was an exceeding great city of three days' journey. And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown" (3:3-4).

Jonah is finally up and headed towards Nineveh. Unlike before, however, there is no record of his journey. Not until the humbled prophet enters the city's precincts does the narrative resume. There, at last, we learn what God wanted Jonah to preach. The message was clear, concise, and captivating, comprised of eight words in our Authorized Version or five in the Hebrew text. Like pitch-black clouds, its foreboding contents hung over the community. A stupendous storm was brewing. In a flash, the Assyrian capital would be gone. Only a glint of grace offered hope of reprieve, but its radiant overtures were fading fast.

Verses 3 and 4 mention three measurements of days. We'll use these measurements to divide our study as follows:

1. **The Place for the Message:** "Three days' journey"
2. **The Preacher of the Message:** "A day's journey"
3. **The Pronouncement in the Message:** "Yet, forty days"

The Place in the Message

"Nineveh was an exceeding great city of three days' journey." As noted earlier, the word "great" occurs regularly in this prophecy, with Nineveh itself, called "great" four times (1:2; 3:2, 3; 4:11). In fact, the book opens and closes with Nineveh's greatness, underscoring its prominence in ancient history. Here we read Nineveh was an "exceeding great city" or literally, a "great city to God" ('ir-gedolah 'elohim). Nimrod, its founder, received similar notoriety in Genesis 10:9, "He was a mighty hunter before the Lord." These were not complimentary descriptions, but candid assessments of their earthly status in the sight of God.

Nineveh, it states, was a city of "three days' journey." While commentators differ on the meaning of this

measurement, the most common and perhaps simplest conclusion, is that it took an individual three days to walk the city's perimeter. "The compass of the walls... was 480 furlongs, which allowing eight furlongs to a mile, makes sixty miles, which may well be reckoned "three days' journey for a footman, twenty miles a day" (Matthew Henry: A Commentary on the Whole Bible).

What the Ninevites didn't realize, however, was that another circle of sinister proportions also surrounded their city. Running unseen beside the three days' footpath was a three-fold cord of evil – the world, the flesh, and the devil – and it threatened to suffocate Nineveh's inhabitants by its ever-tightening grip. In essence, Nineveh was a glaring illustration of the Saviour's words in Luke 11:21, "When a strong man armed keepeth his palace (or, court), his goods are in peace." The "strong man" Satan was the energizing force behind Nineveh's wickedness. Clothed in "armor" ("panoply" – only in Lk. 11:22 and Eph. 6:11, 13, JND note), he resisted anything that might unsettle Nineveh's evil atmosphere. Nevertheless, this is the very place to which the "Stronger than he" dispatched a servant. The city's three-fold cord, though not "quickly broken" (Ecc. 4:12), would in fact, be breached. People of the city had witnessed many strange events, yet nothing could prepare them for the peculiar spectacle ahead. For soon, a prophet of Israel would mingle in their midst, declaring words of unimaginable consequence.

The Preacher of the Message

"And Jonah began to enter into the city a day's journey, and he cried..." Here is our second measurement of days. The solitary prophet marched a single day's journey into Nineveh, delivering his message from God. He wasted no time, for he wasn't in Nineveh to sightsee. His work took him to the streets and byways of the city where endangered souls went about their daily lives. There he engaged the masses with words so stunning, that people of every age group and reputation, halted in their tracks.

Think of the spiritual courage that a mission of this magnitude demanded. To read the account from comfortable surroundings is one thing, to actually experience it, is quite another. The prophet scanned the eyes of sworn enemies and pierced their egos with a message of hovering destruction. Fearlessly, he moved, unaffected it seems, by any threats or taunts made against him. He "faced the consequences of his terrible message alone," wrote W.W. Fereday. "No organizing committee was behind him; no flaming advertisements announced his coming; neither choirs nor notable singers were secured in order to draw the multitude together" (Jonah and His Experiences). The man once alone with God in the creature, now stood alone with God in the crowd. Apart from divine preservation and the convicting power of God's Word, that crowd might have swallowed up Jonah as the creature did earlier. Instead, he

could exclaim like David, "By Thee I have run through a troop: by my God have I leaped over a wall" (2 Sam. 22:30).

"And he cried." Jonah "cried" in chapter 2, "by reason of [his] affliction unto the Lord." It means he "cried aloud." There is passion in the word. The prophet went from crying in the depths of the sea to crying in the districts of the city. It appears he preached with heart, for nothing in the chapter suggests otherwise. His words fell as "goads and as nails" (Ecc. 12:11). "Both goads and nails are pointed and sharp," said Ken Munro in Present Truth (Dec. 1985), "and so will be the words of a true preacher... His words... will trouble the conscience of the hearer and will not leave him complacent." That's the effect Jonah's preaching had on Nineveh, as we'll see in our next paper. Adds John Broad, "His manner was evidently earnest and impassioned... No one who heard the man could doubt his sincerity... Fully absorbed in the great work with which he had been entrusted... he discharged his trust" (Lectures on Jonah). To do so, demanded toil, and he whose name meant, "dove," labored unfalteringly with dove-like humility before the people. His was the spirit of another lonely prophet, who said, "I am the VOICE of one crying in the wilderness" (Jn. 1:23). "Say little, serve all, pass on," said J.N. Darby, and that's what Jonah did here. For after verse 4 he exits the chapter, while the sinners of Nineveh fall prostrate before the holy One of heaven.

We conclude this section by noting Luke's comment that Jonah was "a sign unto the Ninevites" (11:30). The prophet's spectacular story of disobedience and deliverance may have reckoned him such, since reports of the incident might very well have preceded his entrance into the city. Frederick Tatford believed people "flocked to see the man who had passed through such a frightening experience" (Jonah: the Prophet Who Deserted), and Ivor Powell says Jonah's appearance, "bearing upon his person the marks of the ordeal through which he had passed," made the Ninevites "willing to listen even before he uttered a word" (Luke's Thrilling Gospel). Still, it's also possible, that not Jonah, but Jonah's message was the sign to Nineveh. "The very solitariness of the one message announced by the stranger thus suddenly appearing among them, would impress them with the more awe," write Jamieson, Faussett, and Brown (Commentary on the Whole Bible). Darby says, "Jonah, by his preaching was a sign to the Ninevites, even as the Lord was to the Jews, [who were] harder of hearing and of heart than those pagans who were afar from God" (Synopsis of the Books of the Bible, v.2). J.C. Ryle adds a solemn note: "The Jews of our Lord's time had far higher light and infinitely clearer teachings than either Solomon or Jonah could supply. They had amongst them the King of kings, the Prophet greater than Moses. Yet the Jews neither repented nor believed!" (Expository Thoughts on the Gospels).

The Pronouncement in the Message

“Yet forty days, and Nineveh shall be overthrown.” This third measurement of days introduces God’s message to Nineveh. Did Jonah enlarge on these words as he moved through the city? The passage doesn’t say, but if so, it’s unlikely he added much. Repetition is a valuable tool to preachers. Nothing strikes home like a brief and clearly articulated exposition of Scripture, stated over and over again. Too much information can overwhelm an audience. Jonah’s sermon was short, but it emphasized three important points.

First, the message specified a definite period – “Yet, forty days.” The number “forty” is frequent in Scripture and generally signifies a period of “testing” or “probation.” For nearly six weeks, Jehovah “tested” the Ninevites, patiently awaiting their response to His message of imminent judgment. As Samuel Gausson writes, [The] “time was very long and very short” (Jonah the Prophet: Lessons on His Life) – long in forbearance, yet short in opportunity. The “wrath of God” hung over the city (Jn. 3:36) and the inhabitants needed to “flee from the wrath to come” (Matt. 3:7) lest they be swept under by its fury. Sinners today have no guarantee of forty minutes, let alone forty days. The word to them is, “Boast not thyself of tomorrow; for thou knowest not what a day may bring forth” (Pr. 27:1). And again, “Behold, now is the accepted time; behold, now is the day of salvation” (2 Cor. 6:2).

There is a line by us unseen,
That crosses every path;
The hidden boundary between
God’s patience and his wrath.

How far may we go on in sin?
How long will God forbear?
Where does hope end? And where begin
The confines of despair?

-Joseph Alexander

Next, the message identified a delinquent people – “and Nineveh...” No one in Nineveh could plead ignorance. “**their** wickedness” ascended to Jehovah’s throne (1:2). Like Nathan indicting David – “Thou art the man!” (2 Sam. 12:7) – Jonah indicted every person in the city: “For all have sinned and come short of the glory of God” (Rom. 3:23). There were no exceptions then and there are none now. Every descendant of Adam stands condemned, for “there is none righteous, no, not one... They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one” (Rom. 3:10, 12).

Jonah faithfully preached God’s verdict and so should we. Sermons light on sin yield lifeless professions, a characteristic of last days (2 Tim. 3:5). Hardened ground requires deep tilling. Said the Lord to Jeremiah: “See, I have

this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant” (Jer. 1:10). No true building or planting can occur until sin’s heinous nature is acknowledged, and then purged, through “the precious blood of Christ” (1 Pet. 1:19).

Lastly, the message prophesied a determined punishment – “shall be overthrown.” If current conditions persisted, then Nineveh, like Sodom and Gomorrah, would be “overturned.” Jehovah’s stroke would fall (Job 36:18); the people’s wages would be paid (Rom. 6:23). How searching! How sobering! How solemn! To think, lost souls actually slipping into “the blackness of darkness forever!” “Then I saw,” wrote John Bunyan, “that there was a way to hell, even from the gates of heaven, as well as from the city of destruction” (The Pilgrim’s Progress).

Past generations trembled at the mere mention of “hell” because “hellfire” preaching reverberated from pulpits worldwide. Now, however, “hell” has become a by-word on the street, a generic profanity, uttered by young and old alike. It’s voiced repeatedly in every realm of human activity, save one, for it has practically vanished from the place it should be heard – the pulpit. We thank God for faithful servants, who like Paul (and Jonah), “have not shrunk from announcing...all the counsel of God” (Acts 20:27, JND).

The Lord Jesus took loving pains to make Peter acquainted with Himself, and was compelled to humble him by his threefold denial of his Lord, but without exposing him to the eye of enemies. Overcome by a sudden temptation, he was quickly forgiven and restored. (Luke 22:55-62.) Whereas David, who had deliberately transgressed, and who had long been in a backsliding state of heart, was exposed to the people as well as made loathsome in his own eyes. (2 Sam. 12, 16) When Christ restores a fallen one, He often makes that disciple stronger than before his fall. “When thou art converted, strengthen thy brethren” (Luke 22:32). So it will be with those who, like David and Peter, have been wont to follow the Lord fully.