

# What The Bible Teaches About MERCY

Rex B. Andrews

*Blessed are the merciful: for they shall obtain mercy.*

*Matthew 5:7*

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# Foreword

These Mercy Studies were begun in Tiberias, Israel in 1953. They were written expressly to be used in a Bible Class which I had been teaching in the Faith Homes at Zion, Ill. It was a comparatively small class of about thirty-five members. It was a compact group, and to a degree closely knit together in the things of God. By closely knit together is meant: deeply consecrated to Jesus Christ and to worship of Him as Lord of the daily life, aware of the call of God to His Word and to prayer as the foundation of service.

Most of the members of that Class had listened for nearly three years to the testimony and the preaching of these same truths. They were also familiar with the style of utterance used in dealing with the expressions of those who, amazingly, opposed the teaching of such completely basic Bible Truth. It had seemed to us almost impossible that the straight presentation of what the Bible teaches about mercy would find any spark of controversy, or spiritual conflict, in any child of God. What the Bible says about the human heart seems almost incredible - too!

At the time of first writing the Studies, there was not any thought that they would ever be printed and sent to other groups, or even to individuals beyond a local few interested. Therefore there was no effort made to conform the style of expression to the reading pleasure of others. The whole idea was: The Word and Testimony.

My personal testimony is interwoven through the whole fabric of the series of studies. And that included, as a matter of course, some answers to persons who opposed - even strenuously - the "mercy" taught. It was an amazing thing that, without giving any consideration, at all, to the SCRIPTURES themselves, a few individuals judged our simple Word and Testimony as "unbalanced," "out of line with the Word," "hobby riding," etc. As "studies" to be used in class work, answers were at times incorporated to disperse such objections.

With fervent prayer, we trust that in the present revision the reader is left free from anything savoring of controversy. At the same time, it does seem of real value for a Bible student to be able to clearly perceive and understand oppositions which mostly arise in unsanctified "feelings," and in the swamp-like nearly-deified reactions based on the expression, "I think." The Bible tells us what GOD thinks. And that is exceptionally true concerning the topic of "Mercy." The overwhelming bulk of response has been gratitude and deep appreciation for the LOVE OF GOD which is revealed in the studies - 35 of them in the series.

The studies are, in themselves, an exploration in Scripture balance. Scripture BALANCE arises in the correlation of many passages on any subject, keeping them in their own context always. Out of context is, also, out of balance.

We trust that the blessedness of Holy Spirit guidance will make these studies a means of triumph in your life over "all the power of the enemy." We will be glad to receive any scriptural proof of error, and make any correction necessary to conform to the whole balance of Bible Truth.

In the Unfading Love of Jesus,

**Rex Andrews**  
—May 1, 1964

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# WHAT THE BIBLE TEACHES ABOUT MERCY

## CHAPTER 1

### WHAT IS MERCY?

The main Hebrew word translated "mercy" is HHESED. It is pronounced with heavy breath for the double HH. The E as in "them." The double HH is often given as the German CH. The double HH is easier perhaps for you to pronounce. The importance of using the Hebrew word will appear.

We are using the Authorized Version of the Bible for these studies. In the Old Testament this word, hhesed, is translated by three main synonyms: Mercy, Lovingkindness, Kindness. It is of real value and importance in your Bible study to know that these three words are used as the translation of just one Hebrew word: hhesed. The word, lovingkindness, is invariably the translation of the word hhesed. The word, kindness, is, with one exception, the translation of the same word hhesed. That exception is in 2 Sam. 2:6 where the Hebrew word, tov, meaning good is translated "kindness." As we shall see the words "goodness" and "mercy" are, in the Bible very nearly the same in meaning. For the purposes of this Bible study it is perhaps best to keep chiefly these three synonyms in view: Mercy, Lovingkindness, Kindness.

When you are reading the word, kindness, or lovingkindness, you can just as well read it as, "mercy," for they are identically the same word. Or the other way around: the word, mercy, can just as well be read as lovingkindness, or kindness, because they are synonyms as used in the Authorized Version. Our first concern, however, is to know that wherever you find the words, lovingkindness and kindness, they are the translations of the same Hebrew word as is translated, mercy.

Psalm 25:10, "All the paths of the LORD are MERCY and truth unto such as keep his

covenant and his testimonies." In this passage the word "mercy" is the Hebrew word, hhesed.

Psalm 17:7, "Show thy marvellous LOVING-KINDNESS, O thou that savest by thy right hand them which put their trust in thee from those that rise up against them." The Hebrew word, hhesed, is translated "loving-kindness." And is always the translation of the same word.

Psalm 31:21, "Blessed be the LORD: for he hath showed me his marvellous kindness in a strong city." "Kindness" is the same Hebrew word, hhesed.

As we proceed we will in most instances state the fact of the Hebrew word, hhesed, wherever it is used. It becomes a great delight to the heart to know these simple facts, for it gives a sense of discovery of the knowledge-of-God when you run across these words in Bible reading.

The primary signification of this ancient word, hhesed, appears to be: "the eager and ardent desire by which one is led." In the Bible its use is quite fixed as the desire to do good to someone; and that good is nearly always a kindness, and lovingkindness; and that implies some degree of love. In going back this way into a root so ancient, we are viewing language in a form that reaches way into the most primitive use of words to convey intelligently one's feelings, purposes, desires, will. The Hebrew language is unique among the languages of the world in this respect that it conveys the words of God to mankind. The center of the Bible Hebrew is The LORD Himself: His world, His heavens, His earth, His people, His temple, His city, His Land, His promises and commandments, His life, His

love, His will—a long long list with HIM in the center. The word, *hhesed*, describes a mercy IN GOD which is not merely a legal whim of a despotic ruler. It describes a personal desire, strong desire, to do the good which is in itself a lovingkindness and not just a “good turn” for some one for personal reasons, such as trading favors.

I realize that it is not a very good thing to bring in many uses of the “original” either into a study like this, or into public speech. But this is to be a comprehensive study through the whole Bible concerning a word so significant that without it there simply IS NO WORD OF GOD TO MAN. And that means: without the word mercy-lovingkindness the Bible is a dead book, in which is no revelation of God at all. Stated another way: Take the word mercy-lovingkindness out of the Bible and there is no Bible, no salvation, no Saviour, no kingdom of God, no eternal life—nothing.

Those who actually carry out our teaching and prayer on this subject find, in truth, that it is the outworking of the true love of God. One may become so imbued with this ardor, and divine zeal or eagerness to give to the need of others, as to desire to even give his life in it.

The expression in Acts 1:3 is truly the New Testament conception of doing mercy. It says of Jesus, “He showed himself alive after HIS PASSION, by many infallible proofs.” What passion? The mercy-passion of His cross where He offered up for sinners His life and His blood unto God. The passion-to-mercy is the opposite of all coveting lusts. And whoever becomes truly imbued with this divine passion, which is the ministering activity of divine love, finds that they are walking in the path of overcoming—triumphing over all evil lusts. In the second epistle of Peter it is expressed this way concerning the opposite to mercy-of-love: “The corruption that is in the world through LUST.” “Lust” is FALSE LOVE.

Up to the year 1944 the word, mercy, was

somewhat of a mystery to me. I grasped the general signification of it, such as pardoning sin, and doing deeds of mercy, as we say. But I had assumed, like so many others, that I knew all about mercy, for it is such a common word. And that assumption—that I knew all about it—prevented me from searching deeply into it, even in Bible study. Why search for something which you already know all about!

But after seven lost, hopeless years away from God the Lord came to me when there was nothing left—utterly nothing. And He showed me what His mercy really is by DOING it in me and to me and through me. He revealed its true meaning on the earth, and in the heavens, and in eternity. But it never occurred to me that I would ever teach it or preach it. Likewise it never occurred to me that anyone—least of all Christians—would contest, disdain, or react against such simple and absolutely fundamental truth. In that year, 1944, was given to me by the Holy Spirit this definition: “MERCY is God’s supply system for every need everywhere. Mercy is that kindness, compassion and tenderness which is a passion to suffer with, or participate in, another’s ills or evils in order to relieve, heal and restore. It accepts another freely and gladly AS he is and supplies the needed good of life to build up and to bring to peace and keep in peace. It is to take another into one’s heart JUST AS HE IS and cherish and nourish him there. Mercy takes another’s sins and evils and faults as its own, and frees the other by bearing them to God. This is the Glow-of-love. This is the ANOINTING.”

That is what God, in Jesus Christ, did for me and to me in 1944 after seven lost wicked years. After all these years immersed in the wonder of it and in the truth of it I could not improve on that definition. And it has been a pathway of steady and unceasing triumph in God.

This “mercy” is lived-unto-God, and unto Him alone. For it flows forth from Him and

returns to Him. Man's judgment has nothing whatever to do with the matter. We do God's mercy for GOD. We do it in the heart first of all and last of all. We do it to others, yes, but we seek nothing in return—only to GIVE. And, if we seek no gain or honor then we are not subject to the judgments which people seek to apply when they are hurt, angry, resentful, or envious. Mercy is of the riches of "God who is rich in mercy." And the life immersed in this Spirit and anointing stands only at HIS judgment seat—but ALWAYS there measured with own measure. We have put these words in here because the whole subsequent study is a call to you to so "take up your cross and follow" JESUS, who is Himself GOD'S MERCY.

The study series begins in the Psalms starting in the 119th chapter, verse 64. "The earth, O LORD, is full of thy mercy (hhesed): teach me thy statutes."

The significance here is that fulness of the earth is mercy. That which fills and completes the earth, so that it is full like God intended it to be, is mercy—heavenly lovingkindness. God's purpose for this earth was, and is, an immersion in a heavenly element, quite exactly the opposite of the spirit of the world which saturates the world with Force, and Wrath, and Corruption, Sin, Suffering, Pain, and Death. In the Holy Spirit who is both the mercy and the truth, the prayer chant arose from some psalmist's heart, O Lord, I see it, the fulness of the earth is THY MERCY. Teach me, O teach me, that I may learn this great section of thy law-laid-down, thy statutes.

This study will require time in prayer if it is to do for you what it is intended to do. In fact the whole attitude of your heart throughout should be prayer and worship. For this is knowledge-of-God, not just information. It is of small value merely to pass on information-knowledge. Your headway in

this kind of truth will depend on whether you honestly pray, "Teach me thy statutes." Which means that you want to learn to come completely under the dominion of God's Word, His law, His teaching. That is the knowledge of how-to-live. And the knowledge of how-to-live is incomplete without the understanding of mercy.

We have started a study in the middle of a Psalm which is entirely PRAYER. We do not wish to spoil the Psalm for you by much analysis of the Psalm itself, for it is designed of God as an inexhaustible treasure house of divine knowledge. Actually this 119th Psalm is so great a spiritual work as to be a sort of bridge between the Old Testament and the New Testament. At this point we will drop the term "testament," and in its place use the somewhat clearer word "covenant." So, this 119th Psalm is actually a sort of bridge connecting the Old Covenant and the New Covenant.

Have you decided to go ahead as a PRAYING searcher in this Bible study? If so, it means that you will actually pray this 119th Psalm, and especially the passages which we use from it. In like manner to be a true student of God's Word, you will give THANKS wherever any scripture says to do so, and FOR what it says to give thanks for. That is true Bible study: TO DO THE WORD OF GOD. There is no abiding knowledge of God apart from DOING His Word.

It will be of very great importance in your spiritual life to pray the 119th Psalm clear through. And use it that way very often. In using it as a prayer you can sometimes vary your method by taking only sections of it. You will find some passages which do not seem to be really true of you as you pray the words. What I did about that was to tell the Lord that although the words were not fully true of me, then, I want them to be and pray the words in FAITH that He will make them true in my life.



## CHAPTER 2

### WHAT IS MERCY?

We will continue in the 119th Psalm with enough passages to clearly illustrate the way in which the Hebrew word *hhesed* is used. It will be of considerable value to you if you have used this Psalm as a prayer. It will bring you into the "feel" of things. That is what The Bible does all the way through — even in the long lists of names you encounter. Remember that we are not going to exhaust the references in the Bible on this subject. Our purpose is to show what the Bible teaches, covering as complete a range of the scriptures as is needed. We want to see what the Bible teaches about mercy; what it is; and what to do about it. Remember there are three main words used in the English translation for the one Hebrew word, *hhesed*: Lovingkindness, Mercy, and Kindness. In addition the term "merciful kindness" is sometimes used.

It will be well for you to have your own Bible open at all times, in the course of these studies. It is good to see the passages used in their own context. Later they will become like "old friends." Turn please to Psalm 119, verse 41. "Let thy mercies (*hhesed*) come also unto me, O LORD, even thy salvation according to thy word."

Thy mercies even thy salvation. This is a beautiful coupling of the kind of words which God thinks. Blessed is the one who meditates day and night in the utterances of His mind. It is the food of the knowledge of eternal life. Thy mercies equal thy salvation. Thy mercies ARE salvation according to Thy word. This brings it into view that by His Word God has made known His will to give salvation, and that salvation is of His mercies. His Word is truth. He conforms His acts to His Word. "Let such mercies come to me," breathes out the heart to its God, "O let them come. The earth's fulness

is Thy mercy. Teach me the statutes of such a wonder. Fill me."

Verse 88, "Quicken me after thy lovingkindness (*hhesed*); so shall I keep the testimony of thy mouth."

You have spoken words which reveal to the human heart something of what-You-are. Quicken me after, or by, or according to, Your lovingkindness, Your mercy. "Quicken" means: cause me to live. Both the word "quicken" and the phrase "cause me to live" are rather weak in expressing what is meant. The word "quicken" is a translation of the verb of the Hebrew word "life." Living, to live, life, cause to live, etc. are all forms of the same root. The English "quicken" hardly expresses to us what it means because in these days the word is used in so many ways which only describe an action. For instance: "He quickened his pace," or, "The motor quickened into action." If we could use the word in English as it is used in the Hebrew we would say, "LIFE me according to thy lovingkindness." We DO use many words that way, such as the word "love"—exactly the same word for noun and verb. "His love has won my heart"; in this, love is a noun. "I love that wonderful, wonderful Jesus"; here the word love is the verb showing the action. We use many words that way in the English language and they sound all right because we are used to hearing them so; and we have always used them so. In Hebrew and Greek and most eastern languages very many words are used that way: the noun being a form of the verb root.

In this verse the prayer is "LIFE me, cause me to LIVE!" How? After, or accord-

ing to Your mercy. So lifed, or quickened, I will watch-guard the testimony which Your own mouth has given of Yourself. The word "keep" is the shepherd's word: watch, keep, guard. Quickened through and through in the Spirit of His mercy, you CAN keep the testimony of God and of Jesus Christ, truly and acceptably before Him.

Verse 76, "Let I pray thee, thy merciful kindness (hhesed) be for my comfort according to thy word unto thy servant." It is truly God's mercy—merciful kindness—which fills all the need of comfort. So many lack that comfort which is according to His Word because they do not understand this word mercy.

Verse 77, "Let thy tender mercies come unto me that I may LIVE, for thy law is my delight." Here is a sustained boldness arising from a delight in God's will, or law. One of the singular truths concerning the coming Anointed One was this very thing: "I delight to do thy will, O God." Who knows what that secret delight is? Those who have done what Jesus said to do: "Go and learn what this means, I will mercy and not sacrifice." The word "tender mercies" is the Hebrew word "rahhamim" which means compassions—a great inward tenderness of love which moves the soul. It is a companion word to "hhesed," mercy. Do you know how to say, "Let thy compassions—tender mercies—come unto me that I may live?" See! How these fundamental truths fit together.

Verse 124, "Deal with thy servant according to thy mercy (hhesed) and teach me thy statutes."

The verse just preceding says, "Mine eyes fail for thy salvation." Fail for looking for it. The verse following says, "I am thy servant, give me understanding that I may know thy testimonies." What is it that brings the salvation into view? And what is it that opens the understanding to the amazing knowledge-of-God? Mercy, God's doing, or dealing, in mercy. The Hebrew sentence here is

beautifully rough: "Do with me—or make with me—your bonds slave, according to your mercy."

Verse 149, "Hear my voice according to thy lovingkindness (hhesed): O LORD, quicken me according to thy judgment." Would you not think that he would be afraid to pray, "Quicken me according to thy judgment?" Are you afraid to pray in those terms? Not when you understand clearly what judgment IS, and at the same time understand that He does hear your voice according to His mercy, His lovingkindness. For then you learn that judgment is the dividing of the evil FROM the good, the false from the true. And when you so live in His mercy and are doing it, then you KNOW that God's judgment is FOR you, delivering you, upholding, sustaining, and supplying every need by His mercy. "Quicken me—put me to LIFE—according to thy judgment." LIFE me! We are so used to a vocabulary full of death and its works that we do not even know how to talk to God about life and living. We are fearful of His judgments because we lack the understanding of mercy. Yet in this matter Jesus said, "I am come that you might have LIFE, and have it more abundantly." More abundantly means overflowing—life flowing all over. If you will do His will of mercy, then you also will know that His judgment is FOR you, in your favor AGAINST the adversary. An immense strengthening of faith.

Verse 159, "Consider how I love thy precepts. Quicken me (put me to life) O LORD, according to thy lovingkindness (hhesed)."

These things all fit together, each into the other. His precepts are those instructions and charges which are pressed upon you for your life. They may be concerning small things. And they may be repeated over and over, and in different ways. The Psalmist says, "See! how I love Your instructions, how I love to do things the way You want them, and the way You do them. LIFE me — put me to LIFE — according to Your

mercy, Your lovingkindness." It all comes out very clear in the New Covenant.

Now we will turn to Psalm 117, the shortest chapter in the Bible. "O praise the LORD all ye nations. Praise him all ye people. For his merciful kindness (hhesed) is great toward us, and the truth of the LORD is forever. Praise ye the LORD."

The term "merciful kindness" is the center of this beautiful thing. It is hhesed, mercy, lovingkindness. The word "truth" is coupled with it. All people, and all nations, are enjoined to praise the Eternal Being because His mercy is great toward us, and His truth is forever. The word, "endureth," being in italics, is supplied and is not a rendering of any word. In ordinary speech we simply say "is forever"—His truth IS forever. "Endures" is good, but it carries somewhat the idea of requiring effort to remain what it is. We are seeking to find what the Bible actually teaches. So we will use the word "is" in place of "endure," just as we would read it in ordinary Hebrew: "His truth is forever." The idea in this ancient language seems to be that if you speak a thing, then it IS, whether you use any auxiliary verb or not. And this is especially true of God and His Words. They are the truth of Truth, if we may be permitted to express it that way. In the next Psalm the word mercy is used the same way as truth in this one.

We have in the center of this glory-song of praise the greatness of God's mercy as the reason for the praise—its cause. And connected with mercy is truth. Why are these words so connected in the Old Covenant? Because, as we shall see, THE TRUTH OF GOD IS HIS MERCY. Mercy in the Old Covenant is the acting, the doing, of the God who in the New Covenant is unveiled in Christ Jesus as Love. Just as in the New Covenant the truth of the Eternal Father-Being is that He is Love, even so in the Old Covenant behind the veil the truth of Him was made known that He is Mercy. Mercy is love-in-action or lovingkindness.

This 117th Psalm is a call proclaiming a happy demand that all nations and people shall praise the Eternal Being because His mercy is great, and His truth is endless—forever. The word "praise" at the beginning—"O praise the LORD"—is hallelujah. It is from the Hebrew word "halal," our beautiful universal praising word "hallelujah." The root signifies: to be clear, to be brilliant. It is properly used of a clear sharp sound or tone. It is also applied to the brilliance of light. Thus, to sing forth praises in rejoicing. The first phrase signifies: With clear bright sound of rejoicing song, a praise to the Eternal Being enjoined on all nations.

The next word translated "praise him" means: praise with soothing words. It comes from a root meaning to soothe, to stroke. When applied to God it comes close to the meaning of giving Him the glory, all the glory, as being the glorious One. In doing so the soother is soothed; the praiser is exalted. For the purposes of this study we will put it, "Glorify Him with all praise, all peoples."

Next, the word "for" which indicates the cause, the reason, why they should so praise Him. "FOR His merciful kindness (hhesed) is great toward us." The word "great" carries the idea of great strength, a strong One prevailing. And the word "toward" is a little more literal if expressed "upon." This phrase then could be rendered, "Because mighty (prevailing) upon us is His mercy." Many of God's children are weak spiritually because they do not know this.

Next, "The truth of the LORD." In the Hebrew the word translated, truth, has these related ideas: stability and perpetuity, faithfulness, uprightness, integrity, truth as opposite to falsehood. Unchanging-faithfulness-and-truth expresses it in our language. The Bible teaches, as we shall see, that a great distinction of the Eternal Being, The Creator, is that His mercy is unchangingly true and faithful to all who will live in it. His truth is forever—endless—the great eternal Constant. His truth is the great



unchangeable Something opposite to all evil, oppression, falseness, destruction, corruption.

Are we anticipating? No. This is a description of WHY all nations and peoples should "halelu." Halelu means "praise him." Hallelujah means, "praise Jah" — shortened form of Jehovah. Jehovah or LORD, is the Eternal Fountain of Being. To us He is The Eternal Father Being. Hallelujah!

Putting all of that together we have something like this: "With bright clear sounds of

rejoicing, praise the Eternal Being, all nations! Glorify Him with all praises all peoples! Because mightily prevailing upon us is His mercy; and the unchanging faithfulness of His truth is forever—endless! Halelu Jah."

No, that is not a direct literal translation. But the meaning of the Psalm is about as we have put it—in the light which GOD LIVES in. The center of the Psalm is the mercy, the divine kindness, which is so strong upon us as to be prevailingly powerful—a truth which IS unchanging and endless. Hallelujah!

## CHAPTER 3

### MERCY IN THE PSALMS

#### PSALM 118

Psalm 118:1-5, "O give thanks unto the LORD; for he is good: because his mercy (hhesed) is for ever. Let Israel now say, that his mercy is for ever. Let the house of Aaron now say, that his mercy is for ever. Let them now that fear the LORD say, that his mercy is for ever. I called upon the LORD in distress: the LORD answered me . . . in a large place." It is best that you have your Bible open at the chapter. Those five verses give the theme and purpose to be unfolded in the balance of the Psalm. Psalms are ancient songs. They were chanted as a one part melody. A great deal of the worship in the synagogues of today consists in the chanting of the Psalms and the Law and other portions of scripture and writings. It is a very blessed thing to have in the meetings of God's children much from the Word of God. O give thanks unto the LORD! Why? Because He is good. In what way is He good? His mercy is forever—endless. Do what? GIVE THANKS. According to that immense little Psalm 117, our praise should be clear and bright and resounding. It should be a praise of giving unto the Eternal Being, our Father God, all the glory which is His. It might be well to bring that Psalm in here again, as we had it in the previous chapter. "With clear bright sounds of rejoicing, Praise the Eternal Being, all nations! Glorify Him with all praises due Him all peoples! Because mightily prevailing upon us is His mercy, and the unchanging faithfulness of His truth is for ever—endless! Halelu Jah!"

That kind of praise has to well up out of a full heart. What kind of a heart is full? A grateful heart. One in which is a purpose to bring unto God an offering acceptable. What is an acceptable offering? Thanks—simply real thanks.

"Jesus lifted up his eyes to heaven and said, I THANK thee, Father." Jesus was the great giver of thanks. In His great mercy the Father in wisdom, had hidden the things transpiring in the work of Christ Jesus from the worldly wise, and had unveiled them to the hearts of "babes." For that Jesus gave thanks. The things done, which were so hidden and so revealed, were the MERCIES of God, as we read in Psalm 119:41, "Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word."

The name Jesus is in Hebrew, Yeshua. The word salvation, as in the Psalm, is Yeshuah: "Let thy mercies come unto me, O LORD, even thy Yeshuah according to thy word." The perfect thanks came from the lips of Yeshua (Jesus) for the Yeshuah (salvation) revealed unto "babes," but hid from the wise-in-their-own-eyes and from the prudent of the world. For they glory in their own wisdom and forethought and strength, and do not know the Yeshuah (salvation) of God.

In this final desperate last hour of the history of the Gentile world, it will be a calamity to the soul of any one, to fail to connect together the words mercy and Yeshuah. For they are the fulfilling of God's Will according to His Word. Outside of mercy there is nothing but wrath, corruption, and destruction. Inside of the mercy there is Yeshuah, salvation. Jesus—Yeshua—is salvation. Thus it could be said: Yeshua is Yeshuah. As expressed in the Psalm, "Come to me thy mercy, even thy Yeshuah according to thy Word." We will find out a little of what this expression means: "according to thy word."

O give thanks unto the LORD for he is good, because his mercy is to always—

endless. Israel! House of Aaron! Anyone else! Halelu Jah! Whoever fears the LORD! "Let them that fear the LORD say, that his mercy is for ever." All right, then say it now, "O give thanks unto the LORD; for he is good: because his mercy is for ever." According to His Word, they that fear the LORD should say this: "His mercy is for ever." And if some seem bored with the saying of it, pressing upon us that we should talk about Jesus, then we answer, "That is just what we are doing, for God's mercy IS JESUS." It would be well for you to examine your heart and see whether you are among that number: "them that fear the LORD."

In the first four verses of this Psalm, it is repeated four times that "his mercy is for ever." And the whole Psalm is about this giving of THANKS. It concludes with the fifth injunction, to give thanks unto the LORD for his mercy is for ever.

If we are not thanks-givers according to His word, is it that we should want to please people and silence the word mercy? We have seen in the preceding Psalm, that we are to make a clear and bright sound of praise about this central theme of the truth of God. The dilemma then, is: should we please "people" in this matter or act according to His word?

Verse 5, "I called upon the LORD in distress: the LORD answered me, (and set me) in a large place." The words "and set me" are supplied to fill out the English, but perhaps are just as well not used. The word "distress" means: the distress of extremely straitened circumstances, such as a siege. We have an expression, "tight spot," which is near to its meaning. It is used of troubles, and of a siege in war, and of the distress resulting from a siege. The word "large" is good, but broad is better, meaning wide, expanded. So, "I called upon the LORD in a tight spot, in the distress of a siege! And he answered me! In a broad, expanded place!" HE came into the tight spot, and it became very broad.

The rest of the Psalm is around this central theme. It is one of the most amazing grouping of words and ideas ever put down in writing. Among the mighty truths included are: the appearance and rejection of Messiah; the wonderful "Day" connected with it and with Him; the gate, or entrance of, or to, the LORD Himself; the divinely appointed words which pertain to His returning again to the "house left desolate"; and a picture of the problems and trials of one who is learning to have nothing to lean on BUT the LORD.

It is the one who gives thanks for the mercy from the heart and whose lips issue forth the words about it, who is walking down the pathway of the verses of this Psalm. It is the one who is doing the first verses; and who calls on the LORD in a tight and hopeless spot who finds the wonder: "HE ANSWERED ME." And the tight spot becomes a broad ample space. Why? How? HE answered me. HE came into the tight spot with the besieged one. We have it in the Gospels. "Lord we are perishing," cried the disciples of "little faith," on the storm tossed Lake of Galilee. Then He arose and rebuked the wind, and said, "Peace, be STILL." And there was a great calm. The raging of the waves subsided into calm. HE was there!

Will you pardon a personal testimony here. During the years since 1944, I have experienced that great calm, that broad place, many hundreds of times, through siege and overwhelming onslaughts against my soul. My heart says, "O give thanks unto the LORD for he is good; because his mercy is to always—for ever—endless."

When He answers the call of the one who lives in verses 1 and 4 then He comes into the tight spot with the besieged one. HE is the answer. HE changes the place from a destruction to an abundant freedom—MERCY. This Psalm is describing the working and abundance of that mercy.

Verse 6, "The LORD is on my side; I will

not fear: what can man do unto me?" As long as you remain a giver of thanks, and a do-er of mercy, you are continually found of the LORD. His delivering Presence makes a great certainty known: "He is on my side." This is a Hebrew idiom which comes a little closer than just "on my side." It says, "The LORD is TO me," which in ordinary every day speech simply means "is mine." And in other connections it is so translated many times in the Old Covenant. "The LORD is mine; I will not fear. What can man do unto me?" It is the sense of being possessed by Him that releases from all fear. The mercying, thanking heart comes to know that Presence, that possession, that rest from fear, in the ceasing of works of self.

Verse 7, "The LORD taketh my part with them that help me: therefore shall I see my desire upon them that hate me." The words "my desire" are supplied and are not in the actual wording of the passage. In view of what has preceded, the thought is that I will see the same thing upon them that hate me. What thing? The effect of the Presence of the LORD. Thanks for His mercy was given. He answered with His transforming Presence in the tight distressing condition. He proved that "The LORD is mine." In the thanks and dependence on His mercy I am His. Therefore I shall see the same on the haters—just Himself, and whatever He wishes to do. **FOR I SEE HIM!** It is the eventual and eternal position of the mercy-ing heart to always see Him. "Therefore I shall see Him upon them that hate me."

Verses 8-13. A hallelujah chorus in itself. Better it is to trust in the LORD than to put confidence in man, or rulers. Surrounded by all nations the enemies are cut off in the LORD'S name. They encircled and they surrounded, but **HALELU**, the thanksgiving is in my heart, my enemies are cut off. They surrounded me like bees; but as a fire of thorns is quenched in a moment, so they are cut off. They are cut off from contact with the mercy-lover and thanker, **BY** the

LORD'S Presence. For in His name is a place to dwell. The giver of thanks "according to thy Word" comes to know that place by and by. How vicious was the thrusting stroke of evils; aimed to tumble me over helpless; but the Same One, the Known One, helped me through it all. It pays to go through and learn these things.

Verses 14-16. Hallelu, Hallelu, Hallelujah! The LORD is my strength! The LORD is my song! The LORD is become my salvation—Yeshuah! In the tents of the just, those of verses 1-6, is the voice of Hallelu, Hallelu, Hallelujah, rejoicing and salvation. The LORD'S own right hand, His power, doeth valiantly, doeth valiantly, doeth valiantly.

Verses 17-21. Now arises the great conviction based on the certainty which the understanding of mercy gives: I shall LIVE and not die and declare His works. What works? His mercy which is to always. The LORD has chastened me sore, yes, but he did not give me over to death. I live! I shall live. It is the conviction of life which mercy-in-the-doing imparts. Open to me the gates of righteousness. By them I will enter and I will praise the LORD. (This word "praise" is the same word as in verses 1 and 29 where the rendering is "give thanks.") The gate of righteousness is flung open wide for the givers-of-thanks. And it is the gate to the LORD—the LORD's gate—the door TO HIM.

"I will praise thee (thank thee) for thou hast heard me, and art become my salvation—my Yeshuah!" "It will be worth it all when we see Jesus," says the song. And again, "I stand amazed in the presence of Jesus the Nazarene; and wonder how He could love me, a sinner condemned unclean. How marvelous! How wonderful! And my song shall ever be; How marvelous! How wonderful! is my Saviour's—**YESHUA'S**—love for me."

The balance of the Psalm we leave. It tells of Him. And, in reality the whole Psalm is an opening of light into the inner-life of

the Rejected Stone Himself—our Jesus. We are in the days now when The God of Heaven is readying the hearts of the remnant in Israel to say: "Blessed is he that cometh in the name of the LORD." The end

of it is described in verse 29, with the preceding verse, "Thou art my God, and I will praise thee: thou art my God, I will exalt thee. O give thanks unto the LORD; for he is good: for his MERCY IS FOR EVER"!

## CHAPTER 4

### MERCY IN THE PSALMS

#### PSALM 107 WITH 121

This time we will take a text, verse 43, of Psalm 107. "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD."

The word "lovingkindness" is the same Hebrew word (hhesed) which is so frequently translated, mercy. The statement here is that His lovingkindness—mercy—shall be understood by certain persons: "they shall understand the mercy of the LORD." Who are those certain persons? The wise. Why are they wise? Because they observe the things which are set down in this Psalm.

It is important to see clearly what the wisdom is. It results from observing. Whoso is wise will observe and shall understand. The term "observe" is an exceedingly interesting and beautiful expression. It is well worth taking the time to analyze a little.

In the Hebrew it is the word "shamor" which means: to guard, watch, keep, observe, attend, beware. That is quite a range of uses derived from the primary significance of keeping watch or guard. It is distinctly the shepherd's word: the shepherd keeps watch-guard over his sheep. In the New Covenant Jesus describes Himself as the good shepherd who faithfully keeps watch, guards His sheep, and also gives His life for them. He is not a hireling, but the owner of the flock. They belong to Him. He was their "shomer"—keeper.

This relation of the watch-guarding shepherd is described superbly in the 23rd Psalm. It is a lovingkindness with which the shepherd leads and cares for his flock. It is the PICTURE of mercy. Exactly what GOD is, and what Jesus is. And it is what He wants all of His children to be. The

whole of Psalm 23, and also John 10, is a description of what mercy—hhesed—is in the Bible. It is what the Bible teaches about mercy. It would be a happy touch to analyze both chapters at length but we cannot do that now. You can, yourself, use those chapters for a side study: John 10 and Psalm 23.

Psalm 121 is such a beautiful study for the word "observe" that we will use it first before proceeding into Psalm 107. In Psalm 121 the words "keep" and "preserve" are the same identical Hebrew word as is the "observe" in our text above. "Keep" is used three times and "preserve" is used three times. For that reason we will analyze the whole of Psalm 121.

"I will lift up mine eyes unto the hills, from whence cometh my help." This was a song which the priests chanted as they ascended the steps in the temple. It was also a song of the pilgrims going UP to Jerusalem from the lower areas of the land. They chanted such Psalms as this on the way UP. In order to reach Jerusalem they must go up from the valleys even if their dwelling places were on other mountains. There at Jerusalem stood the temple. In it was the Holy of Holies. And in the Holy of Holies was the Ark of the Covenant. Upon the Ark was the Mercy-seat, overshadowed by the golden cherubim. From over the Mercy-seat issued the VOICE and WORD of GOD. That was His earthly dwelling and His Throne. The Mercy-seat was God's representative THRONE on the earth. It was the place where SIN was covered by His Presence. All of the sacrifices had to do with that particular place. It was there that sin was COVERED. The glory of God rested, as it always does, over the mercy of God.

The God-seeking worshipper going up to one of the three annual feasts literally lifted up his "eyes unto the hills." He looked and looked until he could catch a glimpse of those hills from whence his help came. His "help cometh from the LORD, which made heaven and earth." The supreme help of all helps was the LORD whose resting place was in that temple located on the hilltops of Jerusalem.

"He will not suffer thy foot to be moved: he that keepeth thee will not slumber." He that KEEPETH thee—warm, familiar terms very dear to the pilgrim's heart. Terms of his daily life transferred to the care of God over himself and his own. The God of Israel was his "shomer," his shepherd, watchman, keeper, preserver. He that shomers, keepeth you, will not slumber. This was daily-life language for the worshipper. He was himself a "keeper" of a flock or a herd. This Psalm brings God and His interest into the daily life of His people. Mercy, Lovingkindness, is THE DAILY LIFE OF GOD. I urge this upon you: the daily life of God, Himself, is this very thing—mercy. The understanding of that mercy should become the daily life of His child.

We are using this 121st Psalm particularly in order to consider the word which is translated "observe" in Psalm 107:43. We will return to it shortly.

God is Himself a "shomer," keeper. He wants you to be the same. He wants you to watch and keep and guard what He teaches in the Word about mercy. We learn to do it by seeing and loving Him and acting in the Word given to us. When we see what He IS, and love Him as He IS, then we want, and earnestly desire to keep His instructions. That is the root and foundation of seeking. Without that foundation the desire to seek Him fades away during the proving of the faith which works out patience. Patience is humble endurance. It is uncomplaining endurance—endurance in doing His Words.

Now back to our pilgrim, verse 4. "Behold,

he that keepeth Israel shall neither slumber nor sleep." The word "keepeth" is shomer. The pilgrim is singing, "My watchman, who keeps guard over me, will not slumber when I am asleep." He will never be unconscious in slumber nor unaware in sleep. Lovely! Rather an intimate knowledge of God. Very dear to a shepherd's heart, such language.

Verse 5, "The LORD is thy keeper (shomer): the LORD is thy shade upon thy right hand." That shade-on-the-right-hand meant particularly one standing between the sheep and their enemies. It also meant the PATH in which he would lead into the cool and shady places from the fierce rays of the sun. The shepherd is, in fact, himself the path of his flock: they literally watch his every move and follow him as he moves. It is an interesting thing to watch: all heads are down industriously eating; the shepherd stands leaning on his staff—or sits down. He takes a few steps—maybe speaks—instantly every head is raised and every eye is fastened directly upon him. Whatever way he moves is the path the sheep are going to follow.

Vss. 6-7, "The sun shall not smite thee by day, nor the moon by night. The LORD shall preserve (shomer) thee from all evil: he shall preserve (shomer) thy soul." Soul means one's own life, personal life, self. The LORD who dwelt in the temple, in the Holy of Holies, resting upon and over the Place-of-atonement, and covering for sin, the mercy seat, He would keep watch-guard against all evil; and HE would watch to preserve the soul. Oh it is wonderful, wonderful!

Vs. 8, "The LORD shall preserve (shomer) thy going out and thy coming in from this time forth, and even forevermore." The word "shomer"—keep, preserve—has been used six times in various forms in this short Psalm. And it is the same root-word as the term "observe" in our text. All of Psalm 121 is a description of mercy. It is part of what the Bible teaches about mercy.

The much detail here and in Psalm 23, and in John 10, shows a faithfulness of God toward us which should become our own attitude and relation toward Him and His Word. It was often on Jesus' lips: "He that keepeth my words . . ."

We return now to our text, "Whoso is wise, and will OBSERVE these things, even they shall understand the lovingkindness (hhesed) of the LORD." Psalm 107:43.

The wise here mentioned are those who observe the things found in this Psalm. If they keep these things, preserve them, attend to them, then they shall UNDERSTAND the lovingkindness of the LORD. It is wisdom to understand God's mercy-lovingkindness. Jesus IS that mercy. If you pray, "Make me to know Jesus," it means that inevitably the Holy Spirit will seek to guide you into the understanding of mercy. Otherwise how are you going to fellowship with Jesus.

There is a fallacy about much hearing. It is that one may deceive himself that having heard, he knows. Knowledge comes by doing, experiencing what we hear. The Bible teaches in many places and many ways that lesson. The knowledge of God is found in His mercy—doing it, living it. For mercy, lovingkindness, is what Love DOES.

So far we have been emphasizing two things chiefly: Prayer and Thanksgiving. Psalm 119 is prayer. Psalm 118 emphasizes both thanksgiving and prayer. In Psalm 107 the objective is stated in the last verse which we have taken for a text. It is the UNDERSTANDING of lovingkindness, or mercy, of the LORD.

Psalm 107:1, "O give thanks unto the LORD, for he is good: for his mercy is forever." That is the spiritual door through which we may enter into the Presence of the LORD—through which the "righteous" enter.

Vs. 2, "Let the redeemed of the LORD say

so, whom he hath redeemed from the hand of the enemy." This is a message by the Holy Spirit to the redeemed. The rest of the Psalm describes that redeeming grace. What is it by which they are redeemed out of the hand of the enemy? By that for which they are exhorted to give thanks. What is that? His mercy which is to always. What are they to do about it? "SAY SO." Suppose someone opposes, scorns, or just discounts it as of little value, what then? "SAY SO," just the same. What if someone derides you as riding a hobby? "SAY SO," anyway.

Throughout the Psalm is an unfolding description of what happens against the truth of mercy. Over and over it appears: FAILURE TO REMEMBER the wonderful works of the Most High. All His works are mercy and truth, we found in Psalm 119. His wonderful works are all mercy. This 107th Psalm shows how they got stuck in the results of their own ways. The effects of their own ways are darkness and death, and affliction and iron. They rebelled about this and they rebelled about that. Their heart is brought down in difficulties. They fail and fall down. They find no help. And why is all of it? Because they do not acknowledge the truth of God's dealings and deliverances which is His mercy, all mercy. It is urged upon you to get hold of what this teaches, for very many of God's children fail and fall here.

We are not going to read the Psalm but only comment on it. Your part is to STUDY it, and to follow with your open Bible. It is important for you to grasp the principle which we are following: that we are not trying to explain everything, but simply lead you TO the Bible itself. If you DO the things taught, your understanding will open to the Word. It is most wonderful to find the Bible opening.

In this Psalm you find that they do not remember His wonderful works nor His goodness. They forget because they fail to "understand" the lovingkindness-mercy of the LORD. That is un-wisdom. Why do they



forget? Because they do not “observe” correctly the things which are described in such accurate detail, and which are so universally true. They fail to “shomer”—keep watch-guard—of the truths which His wonderful works have taught.

It works out so accurately concerning this praying and thanking, that one almost shivers at the self-assured attitude which some people show: such elementary teaching as this! We know all about it! Why be under the bondage of always “SAYING” it? Why say so much about mercy, or be always rejoicing and giving thanks because His mercy is forever! And concerning the witnessing to it the oddest things are sometimes said: “kindergarten stuff, pet theory, hobby riding!” As though they were miles away and beyond that kind of thing! As though the LORD Himself must be pretty bored with such constant repetition and exalting, in testimony, of “mercy.”

Whatever fills your need of God is mercy. And ONE GREAT NEED which every one has is to “SAY SO” about the mercy of God. For after all REDEMPTION IS ONLY MERCY. Anything which will open your eyes to God, or turn you to God, is mercy. All of what has just been said arises within the Psalm itself, or as a portrayal of the effects of not remembering Him. Do not fail to get the lessons taught in this Psalm.

In verses 8, 15, 21, 31 the word which is

translated “goodness” is our Hebrew word, *hesed*. Thus “goodness” is used as a synonym for mercy, and lovingkindness, and kindness, and merciful kindness.

Five times in this Psalm is the bell tolled, calling to the praise of the LORD for His mercy, goodness, wonderful works. Yes, let us say six times. Count and see: verses 1, 8, 15, 21, 31. One, two, three, four, five. Where is the sixth? That is the verse of our “text.” For there is little difference between verses 1 and 43, or between verses 31 and 43. The one says, “O give thanks, and praise, to the LORD for his MERCY”; the other says, “If you observe these things, you are wise and shall understand the LOVINGKINDNESS of the LORD.”

We have opened the Psalm and given the text which is its conclusion. We have described the door which opens into God's Presence. It is YOUR part to see what the Psalm SAYS. We give just a hint: there are five very common conditions described which people find themselves in. 1) Wandering, 2) Rebellion, 3) Fools, 4) Wits End, 5) Wilderness desolation. In each one of these situations the deliverance named is MERCY. Rather a large subject, don't you think?

Blessed Father, we want to KNOW Thee. Give us light to see these things as You see them. And open our eyes to see Jesus as He is everywhere in Thy Word. In His precious name. Amen.

## CHAPTER 5

### MERCY IN THE PSALMS

#### PSALMS 103 AND 136

Blessed Father, teach us the meaning of Thy Words so that we may do them; that we may be truly wise in the understanding of Thy Mercy, Thy Lovingkindness. For the glory of Jesus. Amen.

Psalm 103:1, "Bless the LORD, O my soul: and all that is within me, bless his holy name." It is hardly possible to know such depths of an experiencing of God apart from the understanding of mercy. We want to see what the Bible teaches about it, and not merely gain some facts of human information. We want to know these things within us as a continual experience. We begin eternal life here, and it is the purpose of God that we understand the principles of that life eternal. The Holy Spirit will lead us, as we pray or sing this Psalm, into the sight of some of those beauties of God which are made ours in Christ Jesus. When "all that is within" us is controlled by The Spirit of Blessing, then we are dwelling in blessedness indeed.

Verse 2, "Bless the LORD, O my soul, and forget not all his benefits." The benefits here described are all of them good things offered to us freely through the grace of our Lord Jesus. They reveal to us the truth of HIS merits. "Grace" is His smiling face turned to us in favor. That favor is unmerited for it is what-God-IS. It is the glory of God in the Face of Jesus Christ. The knowledge of that glory comes to us through Jesus who is our brother-man, and whose life-dwelling is in the glory of God. Grace may be called the FACE of God's love; mercy the WORKING of that love; compassion—another word which we will find here—is being moved in the FELLOWSHIP of that love.

That is blessedness. The blessing call is

directly to your soul, "Bless the LORD, O my soul." Own soul is self; your own personal life as distinct from all others. O self, O me, let all "I" am, and have, and know—all that constitutes what I call myself, "me"—bless the precious and holy name of the LORD. "LORD" distinctly means Head: The BEING who is the Head. He is the LORD of heaven and earth. He is coming in glory to be just that. The "Day" is upon us!

We have here a list of seven benefits, or goods, which we should not "forget." It is indeed an amazing cluster of wonderful benefits.

1. "Who forgiveth all thine iniquities." This is Grace doing mercy in compassion. What a benefit it is to KNOW that He will forgive all.

2. "Who healeth all thy diseases." This is Grace doing mercy in compassion. There is a very definite connection between giving thanks for His endless mercy, and remembering that He "healeth ALL thy diseases." In the Gospels it appears in its supreme power and beauty: Jesus healed ALL who came to Him. "Virtue went out of Him and healed them ALL." In these days we need to recover this in our memory.

3. "Who redeemeth thy life from destruction." This is the central theme in the whole revealed Word of God: redemption of the image of God from destruction. It is Grace doing mercy in compassion.

4. "Who crowneth thee with lovingkindness and tender mercies." In the Hebrew, "lovingkindness" is *hhesed*; "tender mercies" is *rahhamim*, which is equivalent in power to our English "compassions." This is Grace placing upon your head the insig-

nia of anointing as one of God's kings. What IS this crown, this kingly anointing, this authority and power to rule? Hhesed and rahhamim—Lovingkindness and tender mercies; or it can be stated as: mercy and compassions. Think of it! God's Crown, God's Grace gift! This is truth of almost fathomless depth. What kind of a "crown" do you have in mind when you think of "wearing a crown in the New Jerusalem"? It is our hope that this series of studies will bring you into the crown-fitting.

5. "Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." We will leave the subject of renewal of youth for some other time, though it can be said in simplicity that the enjoyment of all "good" brings one into the joy of divine youthfulness. It is expressed here that He satisfies thy mouth. With what? With GOOD. What a wonderful thing it is to have your mouth satisfied—fully satisfied—with GOOD. What a freedom and release to be separated from the peculiar craving for things which coming out of the mouth defile one. It is GOD'S goodness alone which satisfies the craving and hunger of your heart. It is distinct activity of Grace doing mercy through compassions.

6. "The LORD executeth righteousness and judgment for all that are oppressed." Grace—mercy—compassion. This portrays a glorious future for you, and for the whole world. What a benefit it is, and will be, as God causes oppression to die at its root and fade away.

7. "He made known his ways unto Moses, his acts unto the children of Israel." He makes known His ways and His works. He REVEALS Himself to man. A sure benefit, a clear promise, to all those who seek to know Him as we have learned to pray: "Make me to KNOW JESUS." Grace, all Grace, freely doing mercy in compassions.

Verse 8, the great Old Covenant definition of what-God-IS: "The LORD is merciful and gracious, slow to anger, and plenteous

in mercy." The expression "slow to anger" is a Hebrew idiom which carries the force of: patiently waiting, longsuffering. Patience and longsuffering unfold in the New Covenant as the fruition of God's Spirit. The list of benefits which we have just gone over describe what God IS. And this verse sums all up in one statement, using three Hebrew words to complete the description. We will state those words because two of them are new ones to us. These new words are very often translated by the general term, mercy. They are rahhum, meaning compassion, and hhen, meaning gracious. Rahhamim is plural and is the word more frequently translated "mercies." We will use "compassions" often for this word because it corresponds to the New Covenant "moved with compassion," and "bowels of mercies." It is not so important to remember the Hebrew words themselves. They are given here in order to give you an idea of the cluster of words associated together in the truth of mercy. All of them describe what God IS.

These three related words fill out each other as a description of the BEING OF GOD. Distinctly that means: what He IS. In the Old Covenant salvation and life are spoken of as mercy. In the New Covenant the term generally used is grace. Both expressions describe God as the LIFE-GIVER. There is no life-giving apart from God's grace and mercy. We draw your attention to these words in so much detail, for the simple reason that in Bible reading people take these words so much for granted that they often fail to grasp what the Bible actually teaches about them.

Verse 9, "He will not always chide: neither will he keep his anger for ever." Anger, as attributed to God, is viewed from different positions in the Law and in the Gospel. Under the Law it was necessary to view God in a considerable degree of likeness to man, in order to be understandable to people who had little conception of spiritual things. In the Gospel He is revealed in Christ as He is in heaven; that is, in His true

nature. So we will not deal with the subject of His anger, at this point. We might add, however, that it is impossible to correctly see what God's anger is, except from a heart immersed in mercy. He will not always strive-with-words is what "chide" means. And He will not endlessly restrain His anger. There is a time when mercy is withdrawn because continually spurned. Outside of mercy ALL is wrath.

Verse 10, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities." Grace doing mercy in compassion. Thank God! Thank God! We "hope in his mercy." In this surely we are scriptural. Someone has said about our teaching on Mercy, "It doesn't line up with the Word of God." Might we humbly suggest that if we line ourselves up with the Word of God, we will find that we have **NOTHING BUT MERCY!** The New Covenant is: Jesus the mercy of God made unto us through Grace, wisdom-righteousness-holiness-redemption. Straight line of the Word of God. There is **NO MEANING** in any of that line of words **APART FROM MERCY.**

The reason for lack of united comprehension of some of that line of words is mainly just one thing: the lack of understanding of mercy. But we pass on. If He **HAD** dealt with us after our sins; and if He **HAD** rewarded us according to our iniquities . . . ! Gratefully in the comfort of His salvation, we can say "NOT according to our sins," **BUT** according to His **MERCY.**

Verse 11, "For as the heaven is high above the earth, so great is his mercy (hhesed) toward them that fear him." Not only high above, but also over, the earth. The heavens, as we view them, are **OVER** the earth, a canopy covering the earth. So, in such great strength of position and quality is His mercy. It would surely seem as though someone is waxing eloquent here—almost ecstatic we might say. Would anyone attribute these utterances of the Spirit of God to lopsidedness, or to hobby riding? Would it have not been better for God to

have toned down a little these extravagant utterances? For me, I want to know, as my life for ever, the lowliness which says simply, "Thank you, Lord, for such mercy, for such a revelation of what you are." I am satisfied with what the Bible teaches.

Verse 12, "As far as the east is from the west, so far hath he removed our transgressions from us." Here are three qualities of destructive evil: sins, iniquities, transgressions. They are said to be annulled and removed by mercy. It is a peculiar thing about the distance from the east to the west. One way of looking at it, as is intended here, the east is so far from the west that they can never meet any more. But another way of looking at it is that there is a point where the east begins to be east, and where west begins to be west. That point is the **SEPARATION** between. In this sin matter, mercy came between. It became the separation between. And as the east is separated from the west, so has God's mercy separated our sins from us. Distinctly, that mercy is the **BLOOD** of Jesus Christ—God's Lamb for us, and our Lamb for God.

"O Lamb of God, Thou wonderful sin-bearer; Hard after Thee my soul doth follow on; As pants the hart for streams in desert dreary; So pants my soul for Thee, O Thou life-giving One."

"At Thy feet I fall; Yield Thee up my all; To suffer, live or die, For my Lord crucified." Grace doing mercy in compassion!

Verse 13, "Like as a father pitieth his children, so the LORD pitieth them that fear him." A loving shepherd. A tender father. The word "pitieth" is from the same root as "compassion." Like as a father is moved with compassion for his children, so the LORD for them that fear Him. Grace doing mercy in compassion.

Verse 14, "For he knoweth our frame; he remembereth that we are dust." That we are **DUST!** Not very flattering, not very com-

plimentary, is it? This great gob of mud called "man," strutting his superior know-it-all stuff even in the Face of God! Dust! Our FRAME! DUST! What for value is a frame of dust? HE remembers that we ARE dust whether we do or not. Yet His constant purpose toward us is compassion, to supply our need. Mercy is whatever supplies our need, whatever that need may be. He wants to exalt us into the mercy-of-God.

Verses 15-17. "Man! His days are as grass! As a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the LORD is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children."

Great man! His flourishing, his greatness, his glories, all like the flower of the field. Grass! Today is. Tomorrow gone. But the MERCY OF THE LORD! God's flower, His flourishing, His very glory, is everlasting. Blessed Lord! Blessed God! Is there anything left within me that does not, or will not bless You from, or at least to everlasting for Your mercy which is for ever? We are not describing in this Psalm an experience of blissful self, happy in a sense of being-something and knowing-a-lot. This Psalm is setting forth one thing supremely, and that is that my soul-self and all that is within me—as part of me—is called upon by the Holy Spirit of God to bless Him for what He IS—MERCY! That is what the Bible teaches. Solid, rockbottom facts.

Verse 18, "To such as keep his covenant, and to those who remember his commandments to do them." Keep what covenant? OF MERCY. Every covenant which God ever made with man is grounded in mercy.

Verse 19, "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." Throne of what? Grace and mercy. Kingdom of what? Mercy and Grace. Grace doing mercy in compassion. If you are looking for any other kingdom you will

be disappointed.

Verse 20, "Bless the LORD, ye his angels, that excel in strength, that do his commandments, hearkening to the voice of his word." Angels are messengers—God's messengers. Messengers of His strength. Messengers of His Word. Adjured are they in this Psalm to bless the LORD, because His mercy is for ever. Grace, Mercy, Compassion.

Verse 21, "Bless ye the LORD, all ye his hosts; ye ministers of his, that do his pleasure." The word "pleasure" here is will. They do, make, form, His WILL. In God His will and desire are one. Pleasure is the fulfilling of desire. Jesus completes that will. Numberless hosts are ministering the performance of His desire. Yet not UNnumbered. Even you have a place and a number among His ministering hosts—if you will DO His mercy for Him. Jesus completes the mercy of God, and is the mercy of God. Your place is IN HIM.

Verse 22, "Bless the LORD, all his works in all places of his dominion." About everything capable of response has been included in this blast of heaven's bugle call. One thing is set forth for all who are capable of understanding and responding. It is that "His mercy is for ever." We come to the last phrase of the Psalm. Have we grasped a little of it? "BLESS THE LORD, O MY SOUL."

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Psalm 136. We will drop the supplied word "endureth" and read it simply, "His mercy IS forever." In class read responsively.

"O give thanks unto the LORD; for he is good: for his mercy is for ever.

O give thanks unto the God of gods: for his mercy is for ever.

O give thanks unto the LORD of lords: for his mercy is for ever.

To him who alone doeth great wonders: for his mercy is for ever.

To him that by wisdom made the heavens: for his mercy is for ever.

To him that stretched out the earth above  
 the waters: for his mercy is for ever.  
 To him that made great lights: for his mercy  
 is for ever:  
 The sun to rule by day: for his mercy is for  
 ever:  
 The moon and stars to rule by night: for his  
 mercy is for ever.  
 To him that smote Egypt in their firstborn:  
 for his mercy is for ever:  
 And brought out Israel from among them:  
 for his mercy is for ever:  
 With a strong hand, and with a stretched  
 out arm: for his mercy is for ever.  
 To him that divided the Red sea into parts:  
 for his mercy is for ever:  
 And made Israel to pass through the midst  
 of it: for his mercy is for ever:  
 But overthrew Pharaoh and his host in the  
 Red sea: for his mercy is for ever.  
 To him which led his people through the  
 wilderness: for his mercy is for ever.  
 To him which smote great kings: for his  
 mercy is for ever:  
 And slew famous kings: for his mercy is for  
 ever:  
 Sihon king of the Amorites: for his mercy is  
 for ever:  
 And Og the king of Bashan: for his mercy is  
 for ever:  
 And gave their land for an heritage: for his

mercy is for ever:  
 Even an heritage unto Israel his servant: for  
 his mercy is for ever.  
 Who remembered us in our low estate: for  
 his mercy is for ever:  
 And hath redeemed us from our enemies:  
 for his mercy is for ever.  
 Who giveth food to all flesh: for his mercy  
 is for ever.  
 O give thanks unto the God of heaven: for  
 his mercy is for ever."

There is nothing else in the whole Bible  
 which is given so repeatedly and to such  
 length. It is clearly intended of God that we  
 shall see this fact very clearly. Something  
 like this which is "FOR EVER," needs to be  
 for ever talked about. We want to see what  
 the Bible teaches, and then to live IN what  
 it teaches. There can be no mistaking what  
 the Bible teaches about mercy.

We thank You, Blessed Father, for Jesus  
 Whose word and blood have brought to us  
 the Holy Spirit. From the glory of the heav-  
 ens He has come, that we might know the  
 things which are freely given to us of God.  
 We acknowledge that Thy mercy is for ever.  
 And that these great blessings are all of  
 mercy, and nothing but mercy. In Jesus'  
 precious name. Amen.



## CHAPTER 6

### MERCY IN THE PSALMS

#### PSALM 145

Blessed Father, we acknowledge our utter inability to cope with such a great subject as we are investigating. We are dust. What does dust know but dust? How can we who are but dust declare, or expound the truth of what You are? If You are not mercy in truth, and truth in mercy, surely we would be presumptuous in Your Presence. But it is because of Your Presence in mercy and truth that we desire to expound these high things. Help us in giving out and in taking in, that we may receive You as You are. Here is a mystery so great as to be far beyond our reach, yet placed within our grasp in the faith of Jesus. Here is eternal truth so utterly commonplace as to be invisible to the heart which is hardened in any degree of pride, yet which is Light to open the eyes of the understanding for those who love Your Lowliness. Guide us, sweet eternal Spirit! Guide us, O Holy One! We are sure to stray at any moment, or every hour, except You will surely guide us. We believe what the word of Your mouth has shown, that You are a shepherd of souls and a tender and compassionate Father. Because we believe this, we trust to be guided in this study of the knowledge of God. We thank You for Jesus. We thank You for Your Word. We thank You for the precious redeeming Blood. We thank You for the supreme promise and gift of The Holy Spirit. All mercy. Amen.

To Israel was given, by direct revelation of God Himself, the knowledge of the truth concerning His nature and character. That revelation is handed down to us in The Law, The Psalms, and The Prophets. In these the Word of God was spoken. That Word revealed the Will of God as applied to the times in which it was spoken. By revealing His Will, God revealed Himself.

In that revelation of His Will was embedded, and partly hidden, the knowledge of the future in which His "Anointed" would appear for the rule of the world. All prophecy concerning the future of the world, and of Israel's place in that future, had to do with The Anointed One, Messiah, Christ. He would be just; faithful to God and to men; ruling in the fear of God; establishing peace on earth. But above all other things was the knowledge that the coming Anointed One would restore to mankind the lost Blessedness of The Spirit of God, thus uniting again the human race with Himself.

In Luke 24:44, Jesus said that it was necessary for all things to be fulfilled which were written concerning Him in the Law of Moses, and in the Prophets, and in the Psalms. In so saying He established the truth of what had been revealed of the nature and character of God Who is The Eternal Spirit, The Eternal Good.

The New Covenant describes Jesus, the Messiah, as being the actual image of God bodily; and states that in Him dwells all the fulness of God. The expression "fulness" can mean nothing whatever to us except as we gain the knowledge of What-God-IS. Jesus is the truth to man of WHAT GOD IS. When we are studying in the Law and Prophets and Psalms about what God is, we are also learning what Jesus Christ is as our True Man. The New Covenant describes Him as a NEW man, a NEW creation, Who is the perfection of God's Image.

In this series of studies it cannot fail to appear that the word, Mercy, is a term in the speech of human beings which God has given as a revelation of what He IS. And in this the Old Covenant agrees fully



with the New Covenant. For Christ Jesus is bodily the perfected image of those spiritual qualities of Mercy, Lovingkindness, Grace, Compassion, Goodness, which are the supreme revelation of God in the Old Covenant.

To some it might seem that Wisdom and Power are the supreme qualities. The difficulty in the use of the words "wisdom and power" is in this: human beings can only think of wisdom and power as of HUMAN wisdom and power—even though increased to an imaginary infinity and omnipotence. That is, they can only think so until the Understanding is opened by the Word of God. It is the wisdom and power of WHAT-HE-IS which is supreme. The knowledge of what He is has to be the basis of all true wisdom and power in His creatures. We could put it this way: Wisdom, divine wisdom, is the understanding of the LOVE OF God as the Law of Life. And power, divine power, is the working of His Will which raises and sustains His creatures in their relation to Him who is their only Good. Holiness is the SUM of all revelation.

Now Psalm 145, vs. 1, "I will extol thee, O my God, O king; and I will bless thy name for ever and ever." It is unto the LORD that such an outburst of worship arises. The endless vista into the future—for ever and ever—becomes full of meaning to this Psalmist, anointed with the Holy Spirit to see the truth of what God IS.

Vs. 2, "Every day will I bless thee; and I will praise thy name for ever and ever." It will be well for us to get such a sight of this great LORD that we also can sing out, "My LORD, O King," in the rapture of the Spirit of Truth and Holiness, "for ever and ever will I praise thy name." This is rapture indeed. It is not excelled by the most enthralling worship we know of. In fact, in our greatest praise times we are caught up in the same Spirit of Glory. One of the reasons, that it does not combine more fully with our daily life, is that we have not caught a clear enough sight of The One who is so praised. It is one of the purposes

of these studies to give us a clearer sight.

Vs. 3, "Great is the LORD, and greatly to be praised; and his greatness is unsearchable." Words fail when it comes to ascribing greatness to God. True greatness is a scarce thing among men and scarcely known. The great greatness, drawing forth such superlative expressions as these, is described in verse 8 which we will come to directly. There you will see how these terms: great, greatly, greatness, fit in exactly with the expression, "of great mercy." It is what He IS.

Vs. 4, "One generation shall praise thy works to another, and shall declare thy mighty acts." What mighty acts? Mercy. Compare with the statement in Mark 6:5-6, "And he could there do NO mighty work . . . And he marvelled because of their unbelief." What kind of mighty works? Mercy. Why did He marvel at them? Because of their unbelief concerning God's mercy. The terrible nature of that unbelief is that they would rather see the people die than to acknowledge Him sent of God.

Vs. 5, "I will speak of the glorious honour of thy majesty, and of thy wondrous works." In the Revelation shown to the Apostle John, we are given some glimpses into the kind of speaking that is done in the glory Presence of this LORD. There they are singing and prostrating before Him. His glorious honour and majesty are the theme of their praises, likewise His wondrous works. What is it that swells their rapture to such compelling fulness? Mercy, free mercy.

Vs. 6, "And men shall speak of the might of thy terrible acts; and I will declare thy greatness." I will declare! This expression unites with Hebrews 2:12, where the taster-of-death, by the Grace of God, for every man was not ashamed to call them brothers, who are sanctified with Him; and says, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." He it was who said, "The works that I do are not mine but his that sent me.

He doeth the works." It was a "terrible" thing to raise the dead. MERCY!

Vs. 7, "They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness." What particularly is the memory of His great goodness, which must be constantly revived and abundantly uttered from one generation to another? Answer, Mercy. God's "goodness," and His "righteousness," when analyzed in the simplest fashion invariably come out with the truth of lovingkindness and mercy as the banner title over it all. There was NO OTHER SUCH GOD. And there is no other such a God but this One of whom we here read.

Vs. 8, "The LORD is gracious, and full of compassion; slow to anger, and of great mercy." For comparison look at Psalm 103:8, "The LORD is merciful and gracious, slow to anger, and plenteous in mercy."

Comparison shows some slight differences of expression. But those differences are happy ones. They show more fully the relation to each other of the group of words which we have described.

The word "gracious" is the same, from the root which means, grace. The term "merciful" in Psalm 103 is in Psalm 145 "full of compassion." It is the same Hebrew word, meaning mercies in the sense of compassion. In Psalm 103, "plenteous in mercy" is in the Hebrew "rab hhesed," many, or much mercy. In Psalm 145, it is "gadol hhesed"—great, large, mercy.

Then there is in both Psalms the phrase, "slow to anger" which means longsuffering and patient.

Psalm 145:8, is the central verse. All of the verses preceding flow into it as the central point, and from it the thought and action flows into the balance of the psalm-song. It is a declaration of WHAT GOD IS; and is the central truth in the Law and in the Prophets and in the Psalms. Apart from

this Great Declaration the "God of the Old Testament" cannot be understood. One very prominent minister in Jerusalem said to a visiting minister, when studies in the Old Testament were under discussion, "You are not confusing the God of the New Testament with the God of the Old Testament, are you?" Men may become confused in their unbelief, but the Word of God is not confused.

Vs. 9, "The LORD is good to all: and his tender mercies are over all his works." "Tender mercies" here, is the equivalent of our word "compassion." It is the same Hebrew word. The LORD is good to all. Why and how? His tender mercies—compassions—are over all his works.

To digress a moment: The terrible nature of the blaze of the glory at the opening of the 6th seal, in the Revelation, is that it is the glory of the God whose tender mercies—compassions—are over all His works. There He appears, to sustain and protect and exalt His little ones, IN THE MIDST of overflowing Evils. To the little ones it is a glory of tender mercies because they KNOW and DO His Mercy. To the unrepentant it is "The wrath of the Lamb" because they are full of wrath and are NOT doers of His Mercy. He seems to them to be what they are, because they are opposed to Him and hate His kingdom and mercy.

Vs. 10, "All thy works shall praise thee, O LORD; and thy saints shall bless thee." We have here a peculiar expression: "saints." The root of this word is the same as our "hhesed"—mercy. In the form in which it is used in this passage—"saints"—it carries the signification of: DOERS OF MERCY. Or as we sometimes will express it—Mercy-ers. There are two words used in the Hebrew for "saints." One is from the root for holy, or sanctified. The other is from the root for mercy.

If the meaning of "saints" were written out descriptively, it would be "men of mercy." We will come across it again in the

Prophets. It means, or equals, godliness or great piety. "Mercy-ers" may not sound polished in the English, but that is the import of the word: mercy-ers. The true polish is the glory of God. "All thy works shall praise thee and thy saints—thy MERCY-ERS—shall bless thee." And it is just that which makes one want to bless His name for ever and for ever.

Vss. 11-12, "They (the saints, mercy-ers) shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom."

We are so used to thinking of glory and majesty in terms of forcible power, that we are apt to fail to see in the Bible WHAT IT IS that the Holy Spirit is meaning when He speaks of the glorious majesty of God's kingdom. But we have it told here, so plainly that he who runs may read it. "His tender mercies are over all His works;" and His glory is over all His mercies, and over His mercy-ers (saints). The same term is used in 1 Sam. 2:9, "He will keep the feet of his saints."

Vs. 13, "Thy kingdom is an everlasting kingdom, and thy dominion is throughout all generations." Jesus said, "Seek ye first the kingdom of God, and his righteousness." There is no way to enter that kingdom except by mercy. His kingdom is an everlasting kingdom and a dominion throughout all generations, because it is the kingdom of mercy supplying all needs to all creatures. Are you willing to belong to SUCH a kingdom? and to do such works? Are YOU willing to work in God's supply system by which He supplies all needs everywhere?

Vs. 14, "The LORD upholdeth all that fall, and raiseth up all those that be bowed down." MERCY.

Vs. 15, "The eyes of all wait upon thee; and thou givest them their meat in due season." MERCY.

Vs. 16, "Thou openest thy hand, and satisfiest the desire of every living thing." MERCY.

Vs. 17, "The LORD is righteous in all his ways, and holy in all his works." The truth of mercy. Here is another peculiar expression: the word "holy." It is the singular of the word "saints," which we have noted before. The Lord is Himself a mercy-saint ("hhasid"), a Holy. This is the same root as the word "hhesed." Compare in Psalm 144:2, where the word "goodness" is hhesed; and reads in the Hebrew, "my hhesed"—goodness, mercy. Thus, "Blessed be the LORD my strength, . . . my goodness-mercy, and my fortress; my high tower, my deliverer; my shield, in whom I trust." The LORD is mercy. So the Bible teaches.

Vs. 18, "The LORD is nigh unto all that call upon him, to all that call upon him in truth." Mercy. The reason that the "truth" seems to fail sometimes is that His children do not dwell in mercy. Consequently they are not in place when He does try to be nigh. They know not.

Vs. 19, "He will fulfil the desire of them that fear him: He also will hear their cry, and will save them." MERCY. His will is mercy. Whoever fulfills His desire, also knows that HE will likewise fulfill their desire. They fear Him in truth, that is, they reverence and honor Him, which is fear-of-good. All working of His saving power is mercy.

Vs. 20, "The LORD preserveth all them that love him: but all the wicked will he destroy." In the last analysis, the wicked are those who refuse to DO God's mercy to others. And they are destroyed simply by the withdrawal of the mercies of life from them—destruction!

Vs. 21, "My mouth shall speak the praise of the LORD . . ." What about? According to all these divinely inspired Psalms, it is about His mercy which is for ever and is over all His works. " . . . AND LET ALL

FLESH BLESS HIS HOLY NAME FOR EVER AND EVER."

In these words you may find your place in God. Why look and look, here and there, for a PLACE to work for God? The place is always with you. DO MERCY right where you are. That means you need to learn to pray for others as Jesus prays for you, and that is the kind of prayer we are teaching, "FLOOD with fulfilling mercies the one I am thinking of, fulfilling ALL their need."

In the chapters which are coming, we

will follow the plan of the words of Jesus when He said, "All things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning me." We have changed the order slightly by beginning in the Psalms. Next will be what the Bible teaches about mercy in the Law. And following that, in the Prophets. After the Prophets, we will cross over into the New Covenant. These are truths designed of God to open your understanding: "Whoso is wise, and observeth these things . . . SHALL UNDERSTAND THE LOVINGKINDNESS OF THE LORD."



## CHAPTER 7

### MERCY IN THE LAW

#### THE GIVING OF THE LAW

You should make a thorough study of Exodus 32, 33, and 34, so that you are completely familiar with what is included in this chapter.

Exodus 34:6-7, "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; . . ."

Here was a startlingly new view of a supreme monarch on the earth, a king who forgives law-breaking, and trespass, and evil, to anyone who seeks that forgiveness. He will not clear the guilty as long as they remain guilty. But they need not remain guilty before Him, for His law provides a way to His mercy. This means that the guilty remain guilty until they are willing to meet God on the grounds of the mercy which He institutes for their forgiveness. The Old Covenant and the New Covenant both describe that meeting between God and man. On man's part confession of his sin, with a repentance which includes making his wrongs right as far as it is possible to do so. On God's part is the offer to forgive the sin of the sinner and to "cover" him. In the Old Covenant the covering meant that the sinner could remain in the congregation of the people of God. In the New Covenant forgiveness of sins is a remission of the sin, and a cleansing of the sinner from the sin itself; so that he may enter the kingdom of God and dwell within the spiritual congregation of those who are heirs of eternal life.

The Old Covenant was a supreme wonder on the earth, in the world of that time, exactly on that account: MERCY OFFERED

TO ALL. There never was any law in any other nation like it, for that very reason: mercy offered to all. It is not true that there were other laws just as good, and much older, in other nations. For there was not any other nation in whose law was revealed such a LORD and such a GOD.

There were laws in other nations which recorded some things similar to the Law of Moses. Some of the knowledge of Eden-law had filtered down through the centuries, in traditions from before the flood, by the sons of Noah. But, the similarities which are found between ancient records of laws of other nations and the Law of Moses only increase the vividness of things which are dissimilar. For the laws of the nations were saturated with idolatry. The Law of Moses was a revelation of God Himself. That revelation of the LORD God in the Law was a separation between the Israel of God and "The Nations" of the world.

The revelation was limited, to a considerable degree, to the conditions of life of both the people Israel and the instrument Moses. It had to be a revelation which could be received by a people to whom the "new birth" was not yet given, although it was promised. The people were not then capable of receiving the New Covenant revelation of what Divine Love is. Nevertheless whoever entered into FAITH must have tasted that Love, for the simple reason that Faith, itself, is faith in the truth of the love of God.

In the passage above quoted, Exodus 34:6-7, the expression "slow to anger" is all the more wonderful because the Law could not fully reveal God as a LIFE-GIVER in the New Covenant sense. The Law of Moses was an unveiling of the mystery of sin and

death. It described sin within the man himself as the cause of death. To bring such light into the world required the execution of the sentence of death which had been pronounced upon sin at the beginning. Thus God had to be known in human terms such as pertained to the life of law-breaking sinners. His anger and wrath and destructiveness, as depicted in the Old Covenant, fitted their understanding of an All-powerful Being. And yet to Israel, and to all who would enter into a covenant of faith with Him, He did, nevertheless, give the words which described and conveyed the knowledge of what He is in Himself. The inheritance of that knowledge, as a free possession to everyone, came by the shed blood of the Lamb of God, Jesus Christ, who in His own body bore the world's sin. Since that time the way has been open to all into the life-giving knowledge of God—what He IS.

In Exodus 34 we have one of the most unique and remarkable happenings in the world's history. In some ways it is a part of the same pattern as the life and work of Jesus Himself. That is so because of a single phase of it: THE QUALITY OF MERCY. The scripture record shows that in order to make His mercy understandable to a world with no understanding of it, God in dealing with Moses placed Himself in an odd position and in an odd light. It was of one who in a blaze of anger and wrath was lunging forth upon the nation to destroy it for the idolatry indulged in at the very time when He was giving the first tables of the Law to Moses.

Moses' reaction, of throwing himself as an intercessor between the nation and God, was the purpose and issue of it all. For what Moses said and did, as recorded in Exodus 32, was what God Himself wanted to say and do. It was the truth of God in Moses. That truth of God in Moses became, then, the established relation of God with Israel as the LORD God who dwelt among them. It is immortalized in the words of Exodus 34:6-7, "The LORD, The LORD God,

merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." The pathway by which this truth unfolds leads to The Cross.

This is the same grouping of mercy-words as we have had in Psalms 103 and 145, and is the great source from which they were quoted. The word "merciful" here is the Hebrew word for compassions, mercies. "Gracious" is from the root meaning grace. "Abundant in goodness" is: much mercy, which in Psalm 103:8 is translated "plenteous in mercy." The term "longsuffering" is the identical Hebrew phrase otherwise given as "slow to anger." In addition is the word "truth" which is just itself in Hebrew (emet), an integral part of this group—the words are truth, and the truth is in the words. "Keeping mercy for thousands" is our "hhesed" again, and is the same word as is "goodness" which precedes it.

Now we will go over the ground again and look at the circumstances in which these mercy-words were given. In Exodus, chapters 19-23, the LORD had come down in a thick cloud to speak with Moses in the sight of the people. There was given to him the substance of the "Law." Then in chapters 24-31, by the command of the LORD Moses went up into the mount INTO the cloud, and remained there in the presence of the LORD for forty days and forty nights. During that time he was given the pattern, the plan, and arrangement, of the Tabernacle—the Tent-of-meeting—and also the instructions for its making, and for the setting in order of the priesthood of Aaron and his sons. At the end of that time of communion, the Lord gave Moses two tables of stone upon which was written "the Testimony" by the finger of God. So, robed in the spiritual splendor of the Holy One, he returned to the people.

In chapter 32, we read that the people had fallen into idolatry during those forty days of waiting. They had made a golden

calf to worship and to lead them. In this was the essence of idolatry: the covetousness to establish a power and a good of one's own choosing to be worshipped as supreme. They made and worshipped an image of a beast. God called it corrupting themselves. It was a falling short of the glory of God and was sin. That is what sin is: a vain glory of self, or something, anything, in the place of God. The "Adam" race had been created in God's image, to bear His glory and to represent Him as He is; and to testify the truth of what He is; and to love Him with all the powers of the being.

When Moses saw on his return what was taking place, he threw the two tablets of stone down upon the rocks and broke them to pieces. On the morrow he returned to the Lord to make atonement for the people if possible. "Atonement" means a covering—a protective covering. The Hebrew word which is translated, atonement, is "kaphar" one form of which is "kopher." This word is translated "pitch" with which Noah was to make the ark watertight. With slight changes the word has come down to us through the long centuries in the English word "cover." Nearly the same in sound. Kaphar is used in the Old Covenant as the distinct word for atonement for sin. It signifies a protective covering. Sin is a naked state of the soul, denuded of its true robes of light and glory. Atonement is the COVERING, protective covering of the Lord's presence upon the repentant soul.

Moses returned to the Lord in the mount to seek a means to atone for, or COVER the people from their sin. That is what is meant in the Bible by forgiveness. It is restoration to the protection of the Covering Presence of the Lord, as being freed from the guilt of the sin that was sinned. For the sin is no longer in view when it has been obliterated and covered.

Exodus 32:31, "Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of

gold. Yet NOW, if thou wilt forgive their sin—; and if not, BLOT ME, I PRAY THEE, OUT of thy book which thou hast written."

Then followed a promise from the Lord to send an angel before them unto the promised land; lest if His Presence went with them they should be consumed in the way. God destroys evil as light blots out darkness. Sin was the direct motion of the evil spirit in opposition to the Word of God. God is present in His Word and reveals Himself in it. The whole power of evil is to shut God out from the heart by deceit and lies which the self-pleasing heart loves. The devil can only oppose God in this world through the hearts of those who were created in His image. God "COVERS" and "PROTECTS" the repentant in His mercy. But the rebellious cut themselves off from the mercy and the covering, and are the immediate target and prey of the destructive spirits which seek to obliterate the goodness of God with evil.

Moses, as God intended him to do, pled with God that His Presence should go with them, or else not take them to the Land—Exodus 33:15. And the Lord said, "I will do this thing also that thou has spoken; for thou hast found grace in my sight, and I know thee by name." Moses answered, "I beseech thee, show me thy glory." And the Lord replied, "I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." The last part of this reads in Hebrew, "I will grace whom I will grace, and I will compassion whom I will compassion." Moses was not only humble, blindly obedient to the commandments of the Law, but he was also PARTAKER, in utter lowliness, of the MERCY which God associates with his "NAME."

You need to read all of these chapters: Exodus 32, 33, and 34. It is to your advantage to have the whole story clearly in your mind. Here is depicted a mighty conflict



against the revelation of the truth of God. For if He was not wanted, and His Presence was spurned, then the evil spirit would win the day, and the Word of God be overthrown. Everything depended on Moses' FAITH and lowliness. Yet Moses himself was sustained by the Presence of the Lord, and by the very truth which was in contest. For Moses had found the Lord to be faithful and good, and full of mercy and compassion, and gracious. In this terrific pressure, humility alone—as some people think of it—was not sufficient to make him able to STAND AGAINST THE ADVERSARY; he had to PARTAKE OF the peculiar Something which constitutes the WILL of God, in order to be able to stand. Everything depended upon whether he KNEW GOD well enough to be able to bear the intercession for sin.

Moses STOOD in faith. He was not repelled from God but drawn more closely to Him in his intercessions by which the evil spirit was overthrown. And the Lord said, "Thou canst not see my face: . . . Behold, there is a place by me, and thou shalt stand upon a rock: and . . . while my glory passeth by, . . . I will put thee in a clift of the rock, and will cover thee with my hand while I pass by." Moses in all, and above all, wanted God—to know Him, and love Him, and please Him. And God constituted him His Intercessor, to stand between the people and the evil spirit which was bent upon their destruction. The Intercessor was set to deliver them, for that was like GOD Himself, and it was the working of His Spirit.

And then in chapter 34, we come to our present theme, verse 5, "And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin . . ." And Moses worshipped and said, "Then go among us; . . . and pardon our iniquity and our sin,

and take us for thine inheritance." And his request was granted, because he believed what-God-said-about-Himself. He believed what God IS.

It is important to notice here, that the words which God used, in proclaiming His NAME to Moses, make up a grouping which describe what He IS. In this group which describes what-He-is we find the very center, and heart of the revelation of God to mankind. In fact, these words can be said to constitute the Name of the Lord. They constituted the flesh and blood life of Jesus Christ when He came, centuries later, to make cleansing for sin and reveal on earth God's salvation. The Lord God IS: merciful, gracious, longsuffering, abundant in goodness (hhesed), keeping mercy for thousands, forgiving iniquity, and transgression, and sin. We repeat these things in order to fully make the emphasis—as The Bible does. That is what He IS.

Thus the institution of the Old Covenant Law began in this revelation of God. In it, and through it, the great-identifying-distinction of the Lord was MERCY—mercy and truth. Truth has to do with the faithfulness of His Word—that He keeps His Word. His Word has to do with the truth of what He is. And the testimony of His Own Word is that He is MERCY. Man's arguments are meaningless apart from God's own revelation of what He IS.

We have shown the revelation of what the LOVE of the God-of-love IS. The "love" of the God-who-is-love has to be understood by what the BIBLE teaches about Him, and about it. This grouping of divine-words is the very fabric of THE WHOLE BIBLE. Without them there would be no unity in the Bible. With them, the scriptures stand impregnable against all the forces of evil and of the lying spirit which corrupts the world.

Taking "love" as the all-inclusive term: Grace is The Face of Love; Compassion, the moving of Love to seek and to suffer,

and to do good; Mercy is the action, the deed of Love, or, Love-in-action. These three make a One, called Good as opposed to that which is called evil. The Love-of-God has to be known as the good love, or, the love of good. For the power of sin and death lies in the opposite to divine love: the love of evil, or, evil love. The love of evil is coveting-love. And coveting-love is LUST.

We are studying what the BIBLE teaches about mercy. We have seen something of what is taught in the Psalms; and are now considering what is taught in the Law—called the Law of Moses. “The Law” includes the first five books of the Bible. We are gaining an insight into The Mind of The Spirit. The Mind of the Spirit is life and peace. Perfect peace and the REST of God are obtained only in this mind, called also the Mind of Christ. The peculiarity of that mind is an utter lowliness, described vividly in the second chapter of Philippians. What the Bible teaches about mercy has a very large part in the structure of that Lowly

Mind of peace and rest. Are you willing for your ideas to be formed from GOD’S WORD? Do you want a mind like HIS? Do you desire to understand the knowledge of His Will? Here you should find how to answer all of those questions so that a million years from now you can still thank God for what happened in your life on earth by an understanding of His mercy!

Blessed Father, we thank You. It is beyond our reach and beyond our vision to know such things as these. But in Your never changing faith and truth You have made us nigh by the blood of Christ and given us access by the Holy Spirit, to Yourself. Though Thyself hidden from view in Thy Love, Thou hast, nevertheless, revealed what Thy love IS. We come to You under that precious blood; and ask You to guide us to enter and abide as You have bidden us to do. And we ask You to guide us into the knowledge which You have so freely offered. We would know You. For the glory of the King of glory and of Israel. Amen.



## CHAPTER 8

### MERCY IN THE LAW

#### THE MERCY SEAT—THRONE OF THE WORD

Exodus 24, 25, 26, 27. The "Law" in the Hebrew classification, comprises the first five Books of the Old Covenant. The Hebrew word translated "law" is torah. "Torah" is from a root which means: to teach. It means: teaching, instruction, doctrine. In its various forms the word is often so translated. As being the teaching, or instruction, of GOD it is called "Law" in the English. The authority of "torah" arises from the one whose teaching it is. Being the teaching from GOD concerning how the Israelites were to live in those days, Torah is law in the highest sense of the word. Yet it was not altogether a negative teaching on what men should NOT do, with various penalties attached for disobedience. In the five books which are included in the Torah there is very much about the LORD Himself, and includes the history of the world, and of the Abrahamic race, and the covenants of God with the people of the world and of that race.

There is no other "Law" like it in the world's history. In this ancient Torah the Person of the LORD God is in every detail of it: His Presence, His Word, His People, His Tabernacle, His Purposes, His Love, His Anger, His Promises, His Glory, His Power—everything, in fact. HE is the Source. He is the Center. He is the End. The very language is HIS language. The meaning of the words in the Hebrew language take on a color, significance, illumination, depth, foreverness, beauty, intimacy, unity with the heavens—a long list. The Heavens and the earth are His; The Land—of Israel—is His; the sea is His; everything in them all is His; the past and present and future are His. A book could be written on the subject of the Uniqueness of the ancient Hebrew language.

In that unique language there is one

term which, perhaps, stands out from, or beyond, or above, everything else. It stands out so because it names a Something which enters into every life as the very support of life. That term is "hhesed." It has been translated "mercy," but as we have seen in the preceding chapters the word means vastly more than the average person thinks of when he hears or uses the word "mercy." The word denotes lovingkindness—an ardor of love to do good to some one. Hhesed, lovingkindness, is to mankind what the light and warmth of the sun's rays are to the earth and the creatures in it. Take away the sun's RAYS, and everything would fade away in death. Take away hhesed-mercy-lovingkindness out of the world and the same thing would happen to human life—both physically and spiritually. Hhesed-mercy is to the Creation and to creatures what the blood is to the body. And much more because mercy is like the rain, and the warmth, and the light, and all provisions for all needs. Neither the Old Covenant nor the New Covenant would be anything or have any meaning apart from that MERCY. In fact human life would have no meaning without it; and that is what is the matter with human beings: they do not "KNOW."

We began our examination of Mercy-in-the-law in the middle of Exodus which is the second book of the five in the "Torah." The reason we did so was in order to come to the GIVING of the Law, directly at the Source. There is too much about the subject in the Torah for us to take more than a few studies in it. So we have not made any proper sequence from the arrangement of the books; but have chosen, rather, to take a sequence in the understanding of the word, and words, used which name this Personality-of-GOD.

It will be greatly to your interest and advantage to read carefully the chapters in Exodus above named. These are studies rather than talks. A person could read a whole book on gold digging and gold washing, with many interesting and exciting things connected with the finding of gold. But no gold would result from the pages unless the reader DID something about going and digging or washing for the gold. Any effort that you put into digging into this subject, and "DOING" it, will pay you in terms of knowledge of God—and life—far beyond any possible value of gold. Also it is a necessity to limit space in the chapters, which makes it impossible to quote very extensively from the scriptures involved. Shalom! (Peace)

The subject in this chapter is: The Mercy Seat—Throne of the Word. Ex. 25:10-22 gives the description and instruction concerning the Ark of the Covenant and The Mercy Seat which was to be over it. The commandment of the LORD to Moses was to take an offering from all whose hearts willingly offered, and construct a Tabernacle—a Tent-of-meeting. It was to be the LORD'S Tent in the midst of the great encampment of the tents of Israel.

The specifications were exact concerning every detail of that Tent, the various instruments of service, and the surrounding wall of boards. Everything was planned to make it possible to take it down and re-erect it with speed. Israel was on the move toward the Promised Land. The Presence of the LORD was visibly with them in a pillar of cloud by day and a pillar of fire by night. The Tabernacle, or Tent, was to be peculiarly the place where the Fire rested. All of this was GOD'S plan, fitted to the revelation He was giving of Himself.

The Tent-of-meeting consisted of two parts: The Holy Place and the Most Holy. (Ex. 26:31-34) These were separated by a veil, a large curtain, of blue and scarlet and fine twined linen of cunning work with cherubims. The veil was to be hung on four

pillars of acacia wood overlaid with gold: their hooks of gold and their sockets of silver. The Ark of the Testimony was to be brought within the veil, and the veil was to divide between the Holy Place and the Most Holy. The Mercy Seat, or Throne, was to be put upon the Ark of the Testimony within the veil, in the Most Holy Place.

Exodus 25:10. The Ark was a box, or chest, about 45 inches long, 27 inches wide, and 27 inches high—reckoning the cubit at 18 inches. It was overlaid with pure gold outside and inside. Within the Ark was to be placed "The Testimony which I shall give you," the Lord told Moses. For a cover he was to make a "mercy seat" of pure gold, with cherubims, one at each end facing each other, and all in one piece. The cherubims were to stretch forth their wings COVERING the Ark. The Testimony was to be put in the Ark, and the Mercy Seat placed above upon it.

In some expositions of these things, it is the types which are emphasized. In these studies we are concerned with the great importance which God attached to what He called "TESTIMONY." You can find God, and understand Him, by the Testimony which He brings forth and establishes in the world. Doubtless each succeeding generation has had an unfolding Testimony given to it for its present need. Jesus became the PERFECTED TESTIMONY, in form The Lowly One, in power and work the exact quality of the Will and the Name of the Living God. We are studying what the Bible teaches about the quality of that will, and of what the Name stands for. Only God can name Himself. You and I become "witnesses"—a testimony—of Jesus. HE is the true Witness of God.

In this scripture, the "Testimony" was to be put into the Ark, and the Mercy Throne placed above upon it. The Testimony was the two tables of stone inscribed, by the finger of God, with the words of The Law given to Moses in the mount. The giving of the words was IN THE GLORY OF GOD. We

have seen in the last chapter the supreme fact about that Testimony. The supreme fact was the revelation to Moses of the "Goodness" of the Lord, as His Glory passed by. This was granted to the intercessor as a demonstration that he had found grace in the eyes of the LORD.

Moses had stood between idolatrous Israel and the Holy LORD God. That meant that he had to stand against the accusing spirit of evil, interceding that The Presence of the LORD should abide with them and go forth with them. And the devil had been defeated in his effort to destroy the plan of God for Israel ere it had hardly begun. The devil will ALWAYS be so defeated. In that hour of grace and triumph of meekness The Supreme Fact of all the Law had been given in the proclamation of that which the Name-of-the-LORD consisted in: "THE LORD, THE LORD GOD, MERCIFUL AND GRACIOUS, LONGSUFFERING AND ABUNDANT IN GOODNESS (HHESED) AND TRUTH, KEEPING MERCY FOR THOUSANDS, FORGIVING INIQUITY AND TRANSGRESSION AND SIN ..."

That was Moses' reward. That was his life-long illumination and authority from the heavens. And, it was Israel's triumph. For, triumph is to KNOW God when He reveals Himself.

The Mercy Throne was, in the arrangement of the Tent-of-meeting, the center of all. The Tent was in the center of the camp. So the Mercy Throne was in the center—or midst—of everything. The Mercy Throne was what the Most Holy Place was made for.

Outside the veil, and before it, was the seven-branched lampstand lighting the Holy Place, and the table of the "showbread" on which were placed day by day twelve loaves of bread "before the LORD." The seven-branched lampstand was a type of the Spirit-filled body of Christ. The twelve loaves of show-bread typified the twelve tribes of Israel. The Hebrew term for "show bread"

means "bread of faces." It represented Israel as a continual offering presented "before the LORD." Israel is God's SHOW! Without His Spirit they have not known what to do with themselves. Yet they have never ceased from being a show. But now it all slowly changes. The types become the REALITY. Jesus said, Watch!

Inside, within the veil, solitary in its position in the Holiest of All, stood the Ark of the Covenant. It was the repository of the WITNESS of God. Covering it above was the Mercy Throne from which proceeded the WORD-OF-GOD. "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (Verse 22)

The Mercy Seat: Center of all, within the Holiest of all, the throne of the God of glory and of the issuing Word, place of covering and forgiving sin, the point over which rested the cloud and fire of God's Presence. THAT is the description of something SUPREME—MERCY!

We have here a singular term in the Hebrew. And it seems important enough to insert into this study even though we wish to use no more such Hebrew words than can be received easily. The Hebrew word translated "mercy seat" is kapporet. It means: a covering. It is from the same root as the word "kaphar" which we mentioned previously. The only place in the Bible where the word "kapporet" is used is for the Mercy Seat. It distinguishes the Mercy Throne as a PROTECTIVE COVERING. The word is given a feminine ending: kapporET. It is used of this one thing only: The Ark covering the place of forgiveness for sin, and of the Testimony of the LORD.

In the way which the ancients had of associating things, the covering of the Ark was the protective covering of the nation. The Word of God was in multiplied instan-

ces: "If you keep my covenant, I will cover and bless you." And there were mercies promised in that blessing which we are not fully enjoying even in our New Covenant Christianity. For instance, the removal of ALL SICKNESS from the midst of them; and the removal of the curse from land and beast. It is what is in "the Midst" which covers.

The covering of the Ark of the Testimony was the place of the judgment-of-mercy for forgiveness of sin. It was the judgment throne of the Invisible One, Israel's King. It was a throne of Mercy. Everything in the Law of Moses centered in that Mercy Seat. All the sacrifices had to do with that Mercy Seat within the veil. All the shedding of blood of offerings had to do with that one chief sprinkling of blood upon the Mercy Seat. The Ark and the Mercy Seat within the Holy of Holies was the symbol of the coming Word-made-flesh, Jesus Christ. The "blood of sprinkling" was the symbol of The Lamb of God who bears away the world's sin. For everything here named there is one great descriptive term: MERCY.

The book of Revelation is the DE-typing of these Old Covenant symbols. It presents the spiritual facts hidden within them. But the Revelation is also a book of symbols. It is a vision of things which were enacted for John the Apostle, as a "show" of what was to be. We assert confidently that there is no full understanding of the Revelation apart

from the understanding of Mercy. The affinity of the human mind for the working of the forces of evil makes the superior powers of life-giving-mercy to seem weak and distant. The "Truth" can only be seen in Mercy. Let people argue as they may, we confidently assert that "The Hour" is now upon the world in which there will be NO KEY to unlock the confusions of perfected evils except: THE MERCY OF GOD. And we urge further, that if you do not know that the Bible teaches that God and His Will are mercy, then you may be easily fooled and deceived by the lies which shall appear. What the Bible calls "The Lie" is already all around us, and over us, and interpenetrating everything in the world of Mammon and Force. That Lie will be, in some form, that there is "life" apart from the God of the Bible. It will be the perfection of the First Lie in the Bible. And you will have to KNOW God to be able to stand.

Our purpose here is to set out in clear view what the Bible teaches about Mercy. We are choosing passages which are evident in themselves; passages which clearly and conclusively teach and describe what Mercy IS, and what it means in the Bible. What it means in the Bible is what the Bible makes it to mean. And that is what God makes it to mean.

Blessed Father open Thy Word to our hearts, and open our hearts to Thy Word. In Jesus' Name.

## CHAPTER 9

### MERCY IN THE LAW

#### THE REDEMPTION AND DELIVERANCE FROM EGYPT

##### EXODUS 1—15

You should read these fifteen chapters and become familiar with the details of the account. We cannot in this study take up all of those details, for we must concentrate on what the Mercy was, and what is taught about it.

Exodus 15:13, "Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation." This verse, from the deliverance triumph song, is a sort of door opening into the whole scene. It is a song of the triumph of God's mercy to Israel. But as we shall see, Egypt's calamities in the process were the result of RESISTANCE to that mercy, and NOT because no mercy was offered.

The first chapters in Exodus describe Israel's slavery in cruel bondage and the raising up of a deliverer for them. The name of the deliverer was Moses. He was raised in the king's house as a son to his daughter. Moses fled from the king's wrath after slaying an Egyptian in defense of a Hebrew. In the desert wilderness of Sinai he spent the second period of his life as a shepherd for forty years. This period was a long time as we are wont to reckon time. And it meant a long training in the qualities he would need in the years to come: those of a shepherd—in the desert.

We have previously seen something of the relation of the term mercy, to the life of a shepherd. It is certain that the forty shepherd years were developing the fundamental meekness and mercy which were absolutely essential in the life of the one who should deliver God's people from their hopeless bondage in Egypt. I repeat, their

HOPELESS bondage. Toward the end of this period of training, the Lord appears to Moses in a flaming bush which was not consumed. And that unconsumed bush became characteristic of all of His future relations with His chosen deliverer.

Out of the blazing fire came the call to deliver Israel—a call which Moses had once expected, but which was now long lost to view. Exodus 3:7, "And the LORD said, I have surely seen the affliction of my people . . . and heard their cry . . . for I know their sorrows." That was the beginning of the mercy: "I KNOW their sorrows," and you Moses are now called to bear with Me those sorrows—with Me and for Me.

Verse 10, "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt." And Moses demurred. But God said, "Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain." Then He revealed to him a name which signified His Eternal Being. In the Bible that name remains always associated with "The Being" as the Redeemer of His people: the great "I AM THAT I AM." Redemption is mercy.

Our study of Mercy-in-the-law started with Moses in service and worship on that mount. That whole circumstance was an unfolding to Moses, the Deliverer, of the meaning and significance of the name "I AM." This name was given to him in order to identify the God of Abraham, and of Isaac, and of Jacob, to their seed the children of Israel. The "I AM" of Exodus 3 is the



"LORD" of the mountain, called "this mountain," at the time we are now considering in Moses' life. "THE LORD, THE LORD GOD, MERCIFUL AND GRACIOUS . . ."

From the desert and the burning-bush call, Moses went and "did as the Lord commanded him." And the Lord did "according to the word of Moses." That was not only the amazing characteristic of the relation between Moses and the Great Eternal I AM, but is also God's relation to all who enter into the understanding of His mercy and the dispensing of it.

Two things were to happen. Exodus 6:7, "Ye shall KNOW that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians." Israel should know the Lord, as Redeemer, by His mercy. And, Exodus 7:5, "The Egyptians shall know that I am the Lord, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them."

The same circumstances were to issue in knowing the Lord. Israel to know Him as redeemer and deliverer. Egypt to know Him in His power to judge them and to break their power over Israel. Israel to RECEIVE the delivering mercy and to prosper; Egypt to RESIST the delivering mercy and be overthrown. The same Lord, and the same mercy. Two different reactions to Him and to it. Two opposite effects produced and results established: I will have compassion on Israel and do him mercy. I will harden Pharaoh's heart and destroy his power over Israel. Yet only ONE mercy. And, as we shall see, it was offered to both.

It is the fearful thing about Mercy, that it may harden to destruction the opposer to it, at the very same time when it is redeeming, delivering, and releasing the receiver of it. This account is of a very ancient period. It was long centuries afterward that Mercy appeared in the flesh and said, "Him that cometh unto me, I will in no wise cast out," and "Whosoever WILL may come and take of the water of life freely." The expres-

sion, "I will harden Pharaoh's heart" is the truth as seen in the giving of the Law. In the Gospel the same thing is stated, "And ye will NOT COME to me that ye might have life." And again, "This is the condemnation, (the judgment against as distinguished from judgment FOR) that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

Two different ways of saying the same thing. The condemnation was established by the light coming to them and their refusing it. The light, which was life-giving mercy to those who received it, was condemnation to those who refused it—the very same light. In the Old Covenant phraseology it could have been said, "And the Lord hardened their hearts to destruction, but upon these He had mercy unto life"—more clearly, mercy unto "repentance unto life." Beyond that point we may not go into the mystery of God bearing sin. But if we are willing to know and do His Will of mercy, we may share, as Moses did, with Him in the revealing of that mercy Will.

So we enter the arena of contest between the Lord of the whole earth, and a ruler who considered himself as the Lord of the whole earth. Pharaoh was a ruler capable of resisting the Lord, and also capable of fighting against offered mercy. In deceitful hypocrisy he made a show-acting mockery of submission and obedience, even when he was in clear view of his own sin and impotence. And this last is the most fearful of all sins which men sin.

Moses and Aaron went in unto Pharaoh, Exodus 7:10, and did as the Lord commanded. Verse 13, "And he hardened Pharaoh's heart, (by the light which the sign of the rod-serpent offered) that he hearkened not unto them . . . And the Lord said unto Moses, Pharaoh's heart is hardened, he refuseth to let the people go." Everything about it is contained in these simple words, "Moses did so as the Lord commanded"; but Pharaoh did not do so as the Lord

commanded. The same mercy offered, though, and even demonstrated as mercy directly to the heart-hardening monarch.

Verse 17, "Thus saith the Lord, in this thou shalt know that I am the Lord." And the water of the river was turned to blood. The river was Egypt's lifeline. It was the God-given means by which to irrigate the land and make it fruitful. Pharaoh's magicians played at it with their enchantments, and his heart was hardened. Neither did he SET HIS HEART to this also.

Exodus 8:1-15. Frogs. Frogs everywhere, in their houses, in their beds, in their ovens. Frogs! The magicians played at it but only made it worse. Pharaoh ASKED FOR MERCY, and got it. "Intreat the Lord for me." But when he saw there was respite, he "hardened his heart." This is the sure inner view of the hardening of Pharaoh's heart: refusing to enter into the mercy offered as his OWN relation to God. It was necessary for him to DO the mercy to Israel which God wanted done, then he would have been IN the same mercy. The mercy was offered every time, and these respites showed clearly that if Pharaoh had been willing to DO God's mercy to Israel, he would likewise have been partaker of the same mercy. Unless we learn this lesson we are going to be in confusion and error and distress in the days into which we are now entering. We will not know where to find God at the critical moment.

Verses 16-19. Self demonstrating lice. Getting closer to the man; crawling on him. And the magicians played at it but failed to bring forth lice. The dust of the land was crawling, and they said to Pharaoh, "This is the finger of God." But Pharaoh had just played the hypocrite when he entreated for mercy, and even the lice did not affect that hardness of heart. Having been a hypocrite myself, I know what devastation it works in the inner life.

Verses 20-32, "Let my people go . . . else if not . . . swarms of flies." Mercy offered in

the commandment. Obey and no flies. This time an added sign, thus an added offer of mercy: "I will sever the land of my people that there be no flies. I will put a division between my people and thy people." A sign that Pharaoh or anyone might know that, "I am the Lord in the midst of the earth." This time Pharaoh called for help and said, "I will let you go . . . entreat for me." Have mercy on me! And Moses entreated the Lord, and the Lord did according to the word of Moses and did this mercy and removed the flies. But Pharaoh hardened his heart. MERCY hardened his heart because he would not do it, would not be a part of it. No flies in Goshen.

Exodus 9:1-7. A destructive plague upon the animals of Egypt. This touched their wealth. But Pharaoh hardened his heart in the face of the sign of mercy that the animals of Israel were left untouched.

Verses 8-12. Boils breaking out on man and beast alike. Boils come out from the inside. Closer and closer comes the stroke. The magicians could not stand before Moses—they were full of boils. Moses was free, but the mercy hardened Pharaoh's heart.

Verses 13-35. Hail. None like it in Egypt since the nation was. This time the word is given, "I will at this time send all my plagues upon thine heart . . . that thou mayest know that there is none like me in all the earth." Mercy, still mercy. That you may know! And in verse 16, the great statement of God's foreknowledge as to Pharaoh's reactions to His offered mercy: "And in very deed for this cause have I raised thee up, for to show in thee my power; and that my name may be declared throughout all the earth."

Yes, God had given him his position: exalted as a great ruler on earth. Now God offers him mercy at each step of the contest—the same mercy offered to Israel. When the hail struck, and the mighty thunderings with it, then the great exalted man

called again for Moses to pray for him to the Lord, saying, "I have sinned this time; and the Lord is righteous, and I and my people are wicked." And Moses said he would do as asked, "That thou mayest know how that the earth is the Lord's." Mercy entreated; mercy given. But, he "sinned yet more; and hardened his heart."

In the days in which we are living, such a contest has arisen between the "world" and God. Definitely it is between "Man" and God. The contest is over: who owns the earth? The devil claims it. Man sides with the devil. Mercy claims the earth for the fulfilling of God's blessing. Man is between and turns to one or the other as it pleases his heart. The contest in Egypt is a picture of the forces in conflict today. But, "THE EARTH IS THE LORD'S." His Will is mercy. FORCE is to be overthrown by MERCY.

Exodus 10:1-20. Locusts. And again Pharaoh asks for mercy. This time also for forgiveness. He is conscious that he is involved in death. But the Lord hardened Pharaoh's heart—a hypocrite—BY ANSWERING his prayer. Having been a hypocrite myself, I understand how it goes.

Verses 21-29. Darkness that could be felt. Movement impossible. Bugged down. Light in the dwellings of the children of Israel. The hypocrite, hardened, by self-exalting, in the face of multiplied mercies, does the thing which mercy-opposers do: he got "HIGH" and ANGRY. His heart so hardened by the Lord's goodness to him that he threatened the life of Moses, and in doing so he decided his own fate. "See my face no more; for in the day that thou seest my face thou shalt die." A king's prerogative! But his own sentence to death. All of it the result of refusing mercy—refusing also to participate in doing mercy. And in that hardened condition he did what opposers do: he confused the messenger with the results of his own evils, and determined to eliminate the very one who OFFERED mercy to him.

Exodus 12. One more stroke of the breaking hammer. One more, but final, offer of mercy. But now no longer known—the result of a hardened heart. This time the offer was the blood over the door. "It is the Lord's passover." Wherever the blood is NOT on the door, death will strike. DEATH KNOWS NO MERCY, and is only kept at bay by the moment by moment, day by day, mercy of God. Any door WITH the blood sprinkled over it, and on the sideposts, will be passed over. ANY door. Mercy still. But the Egyptians would not believe and humble themselves to such an extreme. It was a sacrifice of "abomination" to them. "And it came to pass." And when the wailing for the dead began, it surged forth in a mighty cry from every house of the Egyptians; from the lowest slave to Pharaoh himself. OUTSIDE OF MERCY! Mercy offered and refused. "It is a night to be much observed unto the Lord for bringing them out of the land of Egypt," verse 42. "This is a night to be much observed." The high, educated, intellect of man will challenge the right of even GOD, and blaspheme Him for it, BUT, every one on the whole earth is going to be HUMBLLED.

The prophets, long afterward, spoke and wrote of another time, when Israel would no more say, "The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." Well! They have come! And they have come just as it says in Jeremiah 16:14-21, which concludes, "Behold I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is The LORD." They are There, and they know not the Lord. They do know, many of them, the modern Godless civilization. But we leave it.

What we have been reading in these chapters is a battle in the parlor, as com-

pared with the worldwide possibilities of the present time. But all the principles are the same. We are studying what the BIBLE teaches, not man, about mercy; and we are touching the tender, sensitive, and painful spot: the WILL. We are touching the most tender, and painful spot: the WILL.

Oh Precious Father, give us, Lord, the mind of Jesus; make us holy as HE is; may we prove we've been with Jesus, who is all our righteousness. Teach us, we pray, that though our-own-will is a wild beast, yet THY WILL is a Mercy-ing Saviour. Sweet Will of God! Amen.



CHAPTER 10  
MERCY IN THE LAW  
NOAH—ABRAHAM—DAVID

GENESIS 6, GENESIS 19, PSALM 51 AND ISAIAH 55

Genesis 6:8. "Noah found grace (hhen) in the eyes of the LORD." In studying what the Bible teaches about mercy in the Old Covenant, it is very interesting to know that there are several Hebrew words which are in the English translated "mercy." Also that there are five different English words used as the translation of the one Hebrew word, hhesed. The word for "grace" in the passage before us is sometimes translated mercy. In Psalm 27:7, "Hear, O LORD, when I cry with my voice: have mercy upon me, and answer me." The word translated, mercy, is a form of the word "hhen." In Isaiah 49:13, "Sing, O heavens; and be joyful, O earth; and break into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted." In this case the word translated mercy is the Hebrew "rahham," which is properly the love expressed in the word "compassion." It is impossible to understand the Bible apart from these words. Even the truth of humility has only a slave meaning apart from the word mercy, and its associates. That which is going to "fill the earth," in the days ahead, cannot be understood apart from the word mercy. The evils which are thought of as ruling the world are all of them the opposites to God's mercy.

It is not so important to remember the Hebrew words themselves. They are used mostly for the sake of giving the reader a realization of the scope of the subject, somewhat as it appears in the ancient language.

"Noah found grace in the eyes of the LORD." The subsequent events show that the result of the grace was a very great mercy. He was given the wisdom to construct a great ship as a means for passing

safely through a catastrophe which must have been a cataclysm of nature. Apparently it was a complete change of some kind in the atmospherical conditions of the world.

The wickedness of man was very great in the earth, and every imagination of the thoughts of his heart only evil continually. But Noah found grace in the eyes of the LORD, and the mercy done to him opened out into a new epoch in the world's history.

Here, again, as in the plagues upon Egypt centuries later, the mercy offered to Noah was evidently offered to the people around him. His boat-building industry could hardly have failed to become known, and very widely known, because of the sensational nature of the purpose of its construction. There can be no question that Noah, called a preacher of righteousness in II Peter, preached a mighty warning message to the comparatively small world of his day. Anyone who wished to do so could have learned from him how to build a boat that would save them. He was just, and walked with God, and anyone who was willing to believe God like he did could certainly have made preparations like he did. The words of Jesus, "As the days of Noah so shall also the coming of the Son of man be," mean not only the evils, but also the mercy offered. This time, the saving structure will not be a boat, or anything which human ingenuity can produce. This time it will have to be a temple-of-God. There will be a "building of God" which will BE A SAVING structure capable of saving God's people in and through the midst of such a fiery reconstruction of the creation as has not entered into man's mind.

The mercy done to Noah, and for him, was that which filled his need. It was God meeting and filling his need. From Jesus' lips came the word in His day, "But as the days of Noah were, so shall also the coming of The Son of Man be." The mercy done to Noah was a deliverance so great that it was the means of repopulating the water-destroyed earth. It was not only a great destruction and a terrific cataclysm of natural forces; it was also a mercy greater, a far more superior working of God, FOR the ones who went through it. This distinctly means that the MERCY provided was superior to all forces involved. We are in danger of not seeing such facts, in our zeal in emphasizing the destruction side of judgment. The MERCY side is very much greater. In your study, through the Bible on mercy, the fact becomes very prominent that mercy was the great thing in all judgments, and that the destructions came as the effect of refusing mercy as offered.

**ABRAHAM AND LOT.** First we will consider Lot, and afterward Abraham. The reason we do this is that it fits best into this study that way.

Jesus said, "Likewise also as it was in the days of Lot . . . even thus shall it be in the day when the Son of man is revealed." You should know well the details of all of these records. We want to see the mercy as it is taught, and indicated, even in the midst of overwhelming judgments. As in Noah's day, warning was given even to the wicked dwellers-in-Sodom. It is an almost unbelievable fact that during the year 1953 a modern road was opened up to that Sodom region; and there is a place now called "Sedom," or more nearly, "Sdom," to which tourists are taken, on the shores of the Dead Sea; and there is a chemical works there also.

Genesis 19:19 is, I believe, the first direct use of the word "mercy" in the Bible. This does not mean the first mercy done, but the first time the word "hhesed," mercy, is used. In this passage Lot is speaking to the

angels who were sent to warn him. "Behold now, thy servant hath found grace (hhen) in thy sight, and thou hast magnified thy mercy (hhesed), which thou hast showed unto me in saving my life; and I cannot escape to the mountain, lest some evil take me, and I die: Behold now, this city is near to flee unto, and it is a little one: Oh, let me escape thither, (is it not a little one?) and my soul shall live." And the messenger said, "I have accepted thee concerning this thing also, and I will not overthrow this city, for the which thou hast spoken."

It seems that Lot was a city-lover, like so many of us today. He wanted to stay in his environs. To his plea for mercy, the "little city" was pronounced exempt from the impending judgment! It is a very significant thing under the circumstances, showing how far God will go when asked. The angels said, "Escape to the mountain." But Lot said, "I cannot lest some evil take me and I die." He may have been vexed day by day with the filthy conduct of the people around him in Sodom and Gommorah, but his soul longed for the city life just the same. As it turned out, however, when the flaming destruction fell on the city where he had been living, it scared him so much that he was afraid to try to live in even the "little city" for which he had pled, saying, "Is this not a little one?" That evident weakness in Lot makes the mercy offered to him stand out all the more clearly.

What a tremendous working of mercy! Operating within the overwhelming wrath of judgment! Anyone in Sodom could have fled with him had they so desired. If we oppose what the Bible teaches about mercy, there is nothing left but wrath. Sometimes people even get wrathful and upset in challenging the truth of mercy—it seems to them that a too-great generosity is being presented. But don't do it. One may lose the keenness of perception as to what the Bible actually teaches about it. And what the Bible does teach is super-important. In these things we are lining up with the Word of God, and HE has put those things

in the WORD so as to open our eyes.

Jesus said, "As it was in the days of Lot . . . so shall it be in the Day when the Son of man is revealed." Mercy is going to survive the wrath of Judgment—in those who have given their lives to the DOING of it.

Why did not Jesus say, As in the days of Abraham? Abraham was the great one. He was living and praying for Lot, and Abraham knew what was going to happen. You would think that Jesus would have spoken of Abraham rather than of Lot! But, Jesus was not only describing the calamity of destruction and its suddenness; He was likewise describing a triumph of Mercy. The whole account, as given in the Bible, shows vividly the fact that Mercy was amazingly in operation in the very midst of the judgment against evils. The PURPOSE of "judgment" is to uphold the position of the righteous.

But, this mercy was to Abraham also. Verse 29, "And God remembered Abraham and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt." Abraham was called to be a blessing of mankind. In him and in his seed all nations were to be blessed. Anything which blessing does is mercy. The whole universe is run that way. No outreach of science and its mathematics will ever pass beyond the limits of blessing-mercy. It is there, EVERYWHERE, operating in the Vastnesses just as surely as in the Bible account of God's dealings on this earth.

The prophet Micah says, "Thou wilt perform . . . the mercy to Abraham"—"Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Micah 7:20.

God has involved Himself in oaths made to human beings—TO DO MERCY! Abraham like Moses was humble and meek. In both of them their humility consisted in a

willingness to DO God's mercy for Him. In the first chapter of Luke's Gospel, verses 65-75, "Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the LORD God of Israel; for he hath visited and redeemed his people . . . to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham . . ."

This passage directly concerns the appearance of Jesus, the Redeemer and the Salvation of God. HE is the mercy promised to Abraham. He was willing to be made the Mercy.

In Galatians, chapter 3, the promise of the Holy Spirit is described as "the blessing of Abraham"—a truly supreme mercy. In fact, the whole book of Galatians is describing That Mercy, which in Jesus Christ, is "the blessing of Abraham." God still remembers Abraham—and the mercy.

We have already touched on mercy in Moses' time. So we will pass on to:

DAVID. David's entire life is an exhibition of what God's mercy IS. David, himself, attributed every triumph, at all times, to the mercy of God. "I have trusted in thy mercy." "Showeth mercy to his anointed, to David." The great theme, and supreme climax of the songs which his choirs sang, was "Praise the LORD for he is good, because his mercy is forever." All of David's greatness and power and wealth and victory over his enemies were attributed to one direct cause: The mercy of God.

There came an hour in which Satan opposed the triumph of that mercy, and the God of mercy. Seeking to break through the anointing of David, Satan tried to effect one thing: a deed which in its nature was the very evil which mercy is not. He pressed David to take another man's wife, and as a direct consequence to order the murder of the man. It was aimed at the very source of David's anointing and fellowship with his lovingkindness-God.



David's prayer, in Psalm 51, shows the faith of a truly repentant heart, broken and contrite, but believing and certain in the assurance of God's mercy. It is mercy which breaks the stubborn heart, and it is mercy which raises the broken heart to the certainty of faith. In verse 1 of this Psalm, the three Hebrew words are used: "Have mercy (hhen) upon me, O God, according to thy lovingkindness (hhesed): according unto the multitude of thy tender mercies (rah-hamim) . . . ." If we put it in the way it would be read in the Hebrew we would have this: "Grace me, O God, according to thy mercy, and according to thy much compassion, blot out my transgression." And then, "Wash me . . . cleanse me . . . purge me . . . create in me a clean heart . . . restore . . . thy . . . spirit and praises to my lips . . . The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." All mercy. ALL NEED, to be sure, but all mercies for all need. "Surely goodness and mercy shall follow me all the days of my life." David was many years in the training of lowliness and mercy.

Isaiah 55:3, describes the relation of David to God: "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies (hhesed) of David."

We have touched on the sin, the exceeding great sin of David. We hope that it is clear to all that mercy, through repentance, puts an end to sin. One does not sin into mercy, but out of it. We do not come into mercy by sin; rather by sin we go out of mercy. But when we turn to God, from sin, we forsake the sin for the mercy which takes its place and fills the need. When for instance, I testify that corrupt and wicked and vile as I was, God, nevertheless did not reproach me, but did mercy to me, I am not testifying that He was encouraging me to

continue in sin. Neither am I saying that He put a sort of premium on sin. Nor am I saying that the sin was not reckoned as very great in His sight. What I am saying is that though I was NOTHING BUT sin, everything gone and only sin left, my God needed not to strike me for the sin with reproaches. Instead He brought mercy into view, in such a complete contrast to the evil, that there could remain no more any mistake as to the nature of sin; and by the same view no mistake as to the nature of grace doing mercy in order to bring me to peace in God. The result, then, of choosing, by repentance, the mercy-brought-into-view, was a cleaving unto God with the whole heart—UNAFRAID—for a riddance of the sin, and for the cleansing away of its place and power. For after all, sin is something else in God's place in one's life. And mercy is God taking that place.

The mercy of the God who is rich in mercy, is not only dealing with the sinfulness of sin. The mercy is also His complete and fulfilling provision for that which is to take the place of the sin. The great wonder of His love is that He offers HIMSELF to take the place of sin. And that is what mercy is as related to sin. In Jesus Christ, God offers Himself as the life of righteousness which takes the place which sin had ruled in. Mercy is not only pardon and cleansing; mercy is also God filling the need of the sinner's heart with Himself. That is "mercy." That is God. And it describes what His will is. I KNOW He is THAT.

We could, of course, spend a great deal of time in the life of David. But it is better that we stick to our purpose, which is to bring something of the depth, and range, and meaning to your view of the truth of the subject. Then in your own Bible study it will unfold as your own discovery, and as God dealing with your own heart's need.

## CHAPTER 11

### MERCY IN THE LAW OF MOSES

NUM. 14:17-21, LEV. 16:2, DEUT. 7:12-15,  
EXO. 20:1-17, EXO. 23:4-5

Numbers 14:17-21. "And now, I beseech thee, let the power of my Lord be great, according as thou has spoken, saying, The LORD is longsuffering and of great mercy, forgiving iniquity and transgression . . . Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou has forgiven this people, from Egypt even until now. And the LORD said, I have pardoned according to thy word: But as truly as I live, all the earth shall be filled with the glory of the LORD."

Blessed Father, coming in the precious name of Jesus who is Thy mercy and Thy salvation, we ask for Thy blessing now. Open, we pray, our understanding to understand the scriptures of truth. Let us see Thee, even in the dimness of the Old Covenant law; and show us how to live by all the words that proceed out of the mouth of God. Teach us to love Thee with all our heart, and our neighbor as ourselves, and to love our brother as Jesus has loved us. Amen.

The passage above is part of the account, in Numbers 13 and 14, of the sending of the spies from the wilderness into the promised Land. You should read those chapters as a part of your study, in order to have clearly in mind the background of these words. The spies had gone up into Canaan Land and returned. They brought back tales of giant men, and a visible bunch, a giant bunch of grapes. They were afraid to try to enter and conquer the Land. They gave a discouraging report which made void all of God's promises and commandments. Two of the twelve, Joshua and Caleb, brought a report of faith in God, and were rewarded by the promise that they should live to inherit the Land. The LORD, speaking to His servant Moses, said that He would dis-

inherit the people and destroy them with pestilence, and make of Moses a greater and mightier nation than they.

Then Moses stood as the intercessor for the honor and glory of the LORD. He asked that the people be spared. We have taken our verses from the ending of that intercession. One thing, supremely, does this Christ-like intercessor plead: the fact of God's great mercy. In the power of the knowledge of that mercy Moses prevails. "Pardon . . . the iniquity of this people according to the greatness of thy mercy, and as thou hast forgiven this people, from Egypt until now."

The Law seems to place the LORD in a discrediting light, as of one suddenly flaming with anger to destroy; while the man-leader seeks to placate Him and to change His behaviour. It is one of the great mysteries of God's Kingdom that He limits Himself to the capacity of human beings; and takes thousands of years to accomplish purposes which we would think He should complete in a single generation. He shapes a man to the mold of the need, and limits Himself to that man.

One reason for His doing so is that the creature called "man" was made in His Image. From Adam to Christ, God was carrying through the processes by which that image should at last emerge, perfected and triumphant over all the powers of evil. At every step through the long centuries there appears, and reappears one supreme revelation of this God and His working. It is His mercy. And nowhere does the truth of it appear more clearly and vividly than at the points where some son-of-Adam fills the calling of Intercessor.

Another part of that mystery is in this:

that the intercessor is actually acting FOR God before Him. It is God's own Spirit of Truth which fills the pray-er to intercede before God, AS God wants to do Himself. The Old Covenant presents what would happen if God's mercy were withdrawn when the Evil One seduces those who are under the mercy to despise it and turn from it. And the intercessor seems to change God Himself from anger such as humans show. In the New Covenant it appears as it really is, i.e. that the devil is the destroyer and the curser and the author of evils and wrath; but the intercessor stands before God, to intercede against the Adversary, in order that the working of mercy may continue. In Jesus we see it, "Father, forgive them for they know not what they do."

There is nothing like this intercession in the world, apart from the revelation of the working of the mercy of God. Here, we have read the condensed wording of a mighty prayer of intercession by which the Evil One was overthrown. The quality of God which emerges by this means is Mercy. In this case, pardoning mercy, "I have pardoned according to thy word." And then, as a shining gem lying alone and apart, is the glorious 21st verse: "But as truly as I live, all the earth shall be filled with the glory of the LORD." How? Why? When? As the display of the truth of His mercy. For the glory of the LORD is over, and in, the mercy of the LORD.

Compare the significant word in Lev. 16:2, "... for I will appear in the cloud upon the Mercy Seat." God's residence in Israel was that place. And His cloud and fire, called the Shekinah, was over that place. There was the issuing of mercy. The fulness of the earth is His mercy. And the whole earth shall be filled with His Glory—that Glory.

Deuteronomy 7:12-15, "Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the LORD thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers: And he will love thee, and

bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee. Thou shalt be blessed above all people: there shall not be male or female barren among you, or among your cattle. And the LORD will take away from thee all sickness, and will put none of the evil diseases of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee."

Some of these passages do not have the word "mercy" in them. They do, however, show what the Bible teaches about mercy in the Law. Here is a long list of mercies promised: love, multiply; blessings on all fruitfulness and increase of family, land, grain, cattle, olives, sheep; blessed above all people especially in fertility of both humans and animals; and in addition a breath-taking word: TO TAKE AWAY ALL SICKNESS. These all are mercies. How great is such mercy as just described. Where today is the Christian church group in which these mercies have full sway and power? Where is the place where ALL sickness is taken away so that there is none at all? Mercy is not only the pardoning of sin, iniquity, transgressions. In mercy are included innumerable blessings which meet and fill innumerable needs. In this passage they are named and can be numbered. It is good to get a clear understanding of what the Bible teaches about mercy.

Exodus 20:1-17 include the "ten words" called also the Ten Commandments. The purpose here is to show that every one of the ten commandments issues in mercy. Their purpose and meaning is mercy. Spoken by the God of Mercy.

Verse 3, "Thou shalt have no other gods before me." He is merciful and gracious, longsuffering and of great mercy. It is a supreme mercy to know Him and to worship Him. The commandment guides into mercy.

Verse 4, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth." A commandment rooted in mercy. For what more terrible thing can happen to the man created in the image of God, than to turn the truth of His Merciful Being into the worship of an image, or an idea of some created thing or power?

Verses 5-6, "Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments." He is "jealous" to preserve them; jealous to keep them in the liberty which is in His mercy and truth. How blood-chilling is the expression, "them that hate me." How can it be that creatures of clay can assert a will and purpose to HATE the God of Mercies? Yet that very thing is in our day rising to towering heights in the world.

Verse 7, "Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." There are several ways to take His Name in vain: by the cursing of foul and evil words accompanying His Name; by false oath or appeal to His Name; by laying blame upon Him; by seeking to compel others by threat of fear of His Name so as to please one's self; by condemning others in His Name. This commandment is of mercy, for as Jesus said, all such vanities are evil. There is no mercy in the evil one.

Verses 8-11, "Remember the sabbath day, to keep it holy"—He blessed and hallowed it. On that day all self-works were to cease, to rest and to worship God the LORD. That was mercy, all mercy. It is a very great mercy in the lives of humans and animals to have a day of rest every seventh day. How blessed it is that in Christ we may

enter into the true spiritual rest of God, and live in the SPIRIT of holiness ALL DAYS. A very powerful truth is here. It is: that mercy never ceases. The sabbath was designed to exhibit that fact, and to make them know, "That I the LORD do sanctify you." And it is startling to find in the establishing of the New Covenant that Christ Jesus, the guiltless One, was condemned for doing mercy on the sabbath days. The day had become theirs, not God's, and they repudiated God in His own day. Why? Because they did not know what this means: "I will mercy." They did not know what His mercy IS, nor what it means. The sabbath was mercy.

Verse 13, "Thou shalt not kill." All violence, force, wrath, is opposite to the nature of mercy. Mercy is LIFE-GIVING and life-imparting.

Verse 12, "Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee." Mercy to father and mother was a distinct means for God's mercy to the children. It has its fuller meaning in this: that God is our Father, and we can honor Him truly only in mercy. Mercy-lovingkindness is the preservation of such intimacy.

Verse 14, "Thou shalt not commit adultery." One cannot do God's mercy and commit adultery. The world is full of corruption through this lust and other corruption-working desires. This commandment is singularly a bulwark for mercy. There is little mercy in a faithless life.

Verse 15, "Thou shalt not steal." How directly opposite to mercy is stealing. Mercy is GIVING, providing, filling need. Stealing is a blinding of the eyes to mercy. One does not steal in the passion of doing mercy-giving. These commandments were great mercies. They were knowledge.

Verse 16, "Thou shalt not bear false witness against thy neighbour." Exactly opposite to mercy is lying, and especially lying about someone else. If you realized what a

liar you are yourself many times in what you say with your mouth, you would see the need of a mercying heart, and a mercying prayer, to deliver your lips from a lying tongue. Psalm 120, following directly after the great prayer Psalm 119, says, "Deliver my soul, O LORD, from lying lips, and from a deceitful tongue . . . What shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper." Pierced through! And burned! The tongue needs to be pulled out by the roots, or, have the roots changed from lying, judging, criticizing, and evils, TO the outflowing of MERCY. To do God's mercy in the heart is TRUTH. The truth purges out the false deceitful tongue, and gives freedom to the soul. I repeat: if you knew what a liar and deceiver you are in some of the things which you say or express, you would deny self, and humble yourself, and do mercy. And that does not mean: tell others about it. It means, do it in your own heart toward the ones you go around lying about. The commandment is mercy.

Verse 17, "Thou shalt not covet." We stop abruptly lest someone say, "O I don't covet my neighbor's house, or his wife, or his servants, nor his oxen, or donkeys." But wait! Do you mean, for sure, that the conclusion is true of you: "ANYTHING THAT IS THY NEIGHBOR'S"? Anything! Do you mean that you covet NOTHING? However, don't be afraid to mean that, for one of the purposes of this kind of Bible study is to bring full assurance to your heart that you CAN keep the words of God. We need Light to see what the way is, and to see what hinders us from walking in it.

All the sin there ever was, and is, in the world stems from the root of coveting. Coveting is a fire of Evil which is the opposite of the fire of Love—God's Love. Pride is the immediate result of coveting—its face, its light. There is a false fire and its false light: coveting is the fire and pride is the light—its form, visibility, exterior. There is a true desire and its true light. The true desire is Love (divine), and its light is low-

liness of heart and mind. Coveting is LUST—a desire to gain and to consume for one's own self. Love is the desire to GIVE what one is and what one has, for the fulfilling of the needs of others. The working of coveting-lust-gain is selfishness with all its many forms, such as: self-interest, self-indulgence, self-pleasing, self-exalting, etc. All are LUSTS. The working of LOVE-true-desire is "MERCY" (hhesed), which is the opposite of ALL those self-i-nesses.

There are named in the Bible three forms, or stems, of coveting lust. They are: 1) "The lust of the flesh," 2) "The lust of the eyes," 3) "The pride of life." I John 2:16. These are called: "The love of the world." The "love of the Father" is not in them. The love-of-the-Father is what we call "LOVE." It is the love of God—the love which the Bible teaches.

These three main branches of coveting-lust include: 1) All flesh loves which make the flesh to master the soul, 2) The love of riches, possessions, goods-of-earth, 3) The love of intellect and power, by which we may equal and surpass, or rule over others. These are distinctly idolatrous. They are a love of exalting self into position to be honored by others, and to dominate over them. This "pride of life" is devil-likeness. And these three lust branches are what this kind of teaching uncovers and destroys. The only reason that anyone can fight against mercy, as unveiled in the Bible, is that they are in the working of coveting-lusts, to some degree.

All the sin there ever was, and is, in the world stems from the root of coveting-lusts. The sin which is called "the sin of the world" was just that: coveting, a false love for one's self. The "sin of the world" was a coveting of a wisdom-of-one's-own in the place of GOD'S WORD. The modern world-of-intellect is the seed-bearing fruit of thousands of years of development, of the lust for wisdom and knowledge without God. That is SELF-wisdom and SELF-knowledge. That is the Devil and Satan, and "that

great serpent." We are called of God to "overcome the world."

All the sins which have ever appeared in the world are dominated by that supreme lust-for-wisdom-and-power. This lust is the corrupting power of hell. In it are the flesh lusts, and the eye lusts, and the pride lusts. The animating power is false-love: COVETING. Coveting is lusting. The Law brought the "knowledge of sin"—what it is. In Romans 7:7, it says, "I had not known sin, but by the Law: for I had not known LUST, except the Law had said, Thou shalt not COVET."

Mercy is the opposite to coveting; for mercy is the love-of-giving for the needs of life. In the last analysis, your spiritual conflict is against a coveting nature—in some form. The Bible defines covetousness as idolatry. Anyone's idol is that which is coveted as a power for self, which includes pleasures, possessions, and position. We have come now to the time of the supreme idolatry, which is: the worship of one's own SELF. Self worship may be concerning one's own mind, or achievements, or one's greatness in his own eyes; or it may be a devotion to self-pleasing desires of the flesh or of the world. The words, "Thou shalt not covet" would require a long list to complete it if all coveting lusts were named. But, the command is of mercy. Mercy nullifies and destroys the coveting spirit. When we say that mercy destroys the coveting spirit, we are speaking of DOING mercy. What mercy? The same that God has done to you, or that you wish Him to do to you.

Exodus 23:4-5. This is an example of mercy in the Law. "If thou meet thine ene-

my's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help him."

This is from the Law of the Old Covenant. It describes a mercy to an enemy, one who hates you, or whom you yourself do much dislike. Would YOU do what this commandment says? A large part of the fusses and quarrels between Christians arises from the simple unwillingness to do the mercy described in these two verses. Would you bring back to your enemy his ox or his donkey? Would you stoop down and help up the donkey of him that hates you, or whom you greatly dislike? WOULD you?

We have taken only the entrance, as it were, to the study of what the Bible teaches about mercy in the Law. It should suffice to open that part of the Bible more fully to you; for mercy is the revelation of God; and the "commandment is pure, enlightening the eyes."

Blessed Father, we are thankful that You are not leading our feet into an entanglement of laws which we cannot understand or keep. You have given Christ Jesus to dwell in us, and to be our very food and drink and light of life. Show us, we pray, how to continually offer ourselves to Thee as the temple of Thy holy and wonderful love. Make us to KNOW Thee and Jesus Christ whom Thou has sent. Change our cravings and desires, so that we truly crave for Thee, and ardently desire to give to others the mercy of Thy love which Thou hast so freely given to us. In Jesus' name.



## CHAPTER 12

### MERCY IN THE PROPHETS

PROV. 3:3, 16:6, ISAIAH 55:7, 57:1, HOSEA 2:19, 4:1, 6:6,  
10:12, 12:6, JONAH 2:8, MICAH 6:8, ZECH. 7:9, DAN. 9:18, 4:27

Blessed Father, let the Holy Spirit have complete control of our hearts and minds in these scriptures. We want to KNOW JESUS; and we want to know THEE. We ask for the fulfilment of the New Covenant in us; not just what we think it means, but what Thou hast meant to do in us. So earthly are we that we do not feel able to either express or receive these so simple truths. Guide us, we pray, into the depths of the understanding of Thy Love, that we may love one another as Thou hast loved us. In this, we need so greatly to be shown day by day, how to let go of all and rest entirely on Thee. We ask Thee to make us willing to see what Thy great mercy IS, and that we have nothing apart from it. For the glory of Jesus and Thy great Kingdom upon the earth. Amen.

There are two general classes of references on mercy in the Prophets. First, there are those which were for instruction in the way of righteousness. Second, those which are foretellings of the future.

Both classes of truth are prophecy, meaning that which is spoken forth from The LORD under the power and inspiration of the Holy Spirit. The Prophets saw and heard; and they were moved by God to lay down the ground work of the testimony of Jesus Christ.

So great was the divine authority of their utterances, that the Lord Jesus Himself lived, died, rose again, ascended into heaven, and comes again to rule the world in righteousness, according to the words of the Prophets. Concerning His own death, then approaching, He said, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scrip-

tures be fulfilled, that thus it must be? . . . But all this was done, that the scriptures of the prophets might be fulfilled . . ." Matt. 26:53,54,56.

Thus is expressed, by the mouth of The King Himself, the infallible and irrevocable truth and authority of the Prophets. We want to see what the Prophets teach about mercy. That will divide naturally into two parts: 1) Concerning the life of the individual and nation. 2) Concerning events which were then future—and some of them very far distant in the future. Both classes of prophesying are very explicit, and the same authority of God is in each.

We will not exhaust the references on mercy in the Prophets. But we will use enough to see what they teach—do actually teach—on the subject. When we come into the New Covenant, we will find the more direct application of these truths. And we will leave it until then to deal more fully with what the Bible teaches about mercy in the life of a believer. But, as in all of the truths of the New Covenant, the roots and foundations are found in the Old Covenant. We might add that it will appear, as we proceed, that the prophecies relating to fulfilments in our time cannot be fully understood, nor properly understood, unless we have a clear grasp of what the Prophets and the Bible teach about mercy.

In the Psalms and in the Law, we have seen that God, in the revelations which He gave of Himself, IS supremely mercy. We have seen something of the working of the mystery of that mercy. Now in the Prophets we find direct teachings and injunctions to Israel concerning that mercy; and clear utterances of God concerning the future of Israel, and of the world, in relation to that



mercy. Some of the Psalms, also, are prophecies of the future.

Prov. 3:3-4, "Let not mercy (hhesed) and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour (hhen) . . . in the sight of God and man." And there follows a spiritual sequence in verses 5 and 6, "Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

The critical judging heart is a forsaking of mercy and truth; it causes mercy and truth to slink out the back door ashamed, or to fly from all the windows. There are too many people who let mercy forsake them while they are championing what they like to call "truth."

To bind mercy about the neck means, significantly, to yield the old stiff neck to the working of the truth of mercy. The stiff neck, and the hard heart, need mercy wrapped around them and written upon them as the very law of existence. The law of self-preservation, which is the existence of so many, is NOT the law of LIFE; but is the law of animal nature. A stream of mercy flowing through the heart, or written upon it is The law of the heavens and of God. In it one finds grace and a good understanding with God and with man; for it is God's will and pleasure. Life and peace are hidden in it.

Then, one learns to trust with all the heart in the LORD, and to not lean to his own understanding; for he finds a NEW understanding of God. Then, one learns to acknowledge Him, the LORD of mercy, in all his ways. And then, one finds that his path is truly directed from above. We can justly state that the reason you do not "Give thanks always for all things," is simply that you have failed to comprehend the significance and meaning of the lowly sounding couplet: "mercy and truth."

Without referring to any scripture passages for proof, we can justly state that there is NO SALVATION in the Bible apart from that couplet, that union, of mercy and truth. Jesus IS that. If we say, "Oh, He is the truth!" Then the reply would be: "The truth of what?" And no matter what is stated in answer to that, it comes out at mercy. For if we say of Jesus that He is the truth of Love, the reply is simply, that Love cannot be known apart from mercy.

The wonder of God—what He IS—is always beyond the range of what is called "reason." There is a heavenly understanding which occupies the place of human reasoning. It belongs to those who "walk in the light as He is in the light." That heavenly understanding is the understanding of God. To the natural mind that is a mystery. The mystery of God is simply His UTTER LOWLINESS in which He gives Himself. God is Himself utterly lowly—just what Jesus was in His flesh. In speaking of Himself as The True Vine, Jesus said that His Father "is the husbandman." The husbandman is the one who works the vineyard and cares for the vines. That is a servant's task. And God is the servant of all the servants. He is lowlier than all His creatures.

In the Old Covenant God called Himself, "God Almighty," which in the Hebrew is "El Shaddai." El Shaddai means: The Breasted God—the One Who nourishes His creatures like a mother. He is the almighty nourisher—an utterly Lowly Servant to all His creatures. It is, of course, the lowliness of love. But it makes a mystery of God because the natural mind thinks of mighty power in terms of power-to-destroy, rather than in terms of power-to-give-life. In the New Covenant the corresponding term is "Pantokrator" in the Greek language. It means: all powerful in HOLDING, or simply "all holding." And that, like the Hebrew "El Shaddai," signifies not only what we ordinarily think of as the meaning of "Almighty," but also the peculiar lowliness of the One Who gives and preserves life—the SERVANT OF ALL.

That is why we do not know Him better: we do not understand what that utter Lowliness is. And the only way in which we can really understand it is to be like that ourselves. That knowledge of God is always right before your face. It is the NEED OF HUMAN LIVES. The truth of mercy opens your eyes to see—in the doing of it—what God IS in Himself.

Prov. 16:6, "By mercy and truth iniquity is purged: and by the fear of the LORD men depart from evil."

These are two ways of saying the same thing. 1) Iniquity purged by DOING mercy and truth. 2) Departing from evil by the fear of the LORD.

The fear of God and the fear of evil are two very different things. They are exactly opposite to each other. Both fears signify the overwhelming of the mind and heart with that which awes. But, the fear of God is the fear of goodness and mercy; the mind overwhelmed with the wonder of God's lovingkindness and tender mercy. On the other hand, the fear of Evil is the fear of loss, suffering, destruction—a very different thing.

So we have in this verse, that mercy and truth equal the fear of the LORD. By this, iniquity is purged, and men depart from evil. Iniquity distinctly means lawlessness. It is a love of breaking the law. Mercy and truth purge that love out of the heart, because mercy and truth are the meaning of the Law. When one DOES mercy and truth he departs from evil; and EVIL DEPARTS FROM HIM. All of these things unfold as you proceed.

Isaiah 55:7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon."

Abundantly, lavishly, overflowing, multiplying, fulfilling—that is what this scripture

intends to convey. This is one of the standard verses used in Gospel appeals. It is a bulwark of truth set solidly in the foundation of mercy, as being the direct purpose of God's Will. Forsake and return, that is God's Will; and mercy is an abundant welcome always. You will have the joy of full and free salvation as long as you abide in the mercy which you found when you came to God. And you always find it that way.

Isaiah 57:1, "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come."

The term "merciful men" equals: men of mercy—a distinct title. In the Old Covenant the righteous and the merciful were considered one and the same thing. Many passages could be quoted to show that fact. But you can search it out for yourself. It is God's purpose to make you one of them. We are using this passage to show what the Prophets taught. Here, the righteous, and men-of-mercy, equal the same thing.

Hosea 2:19-20, "And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness (hhesed), and in mercies (rahhamim). I will even betroth thee unto me in faithfulness: and thou shalt know the LORD."

So, is He known. In four things, and in five, will the LORD make His final and lasting betrothal with Israel—or with you. In righteousness, and judgment, and lovingkindness (hhesed), and in mercies (rahhamim), and in faithfulness.

Righteousness is justness. It is rightness to God and to man. Judgment is division of evil from good; and it especially means deliverance and safety for the just. Lovingkindness is our word mercy, which is an ardor to do good to the need of the other. Mercies is our word compassion, which is tender care and willingness to suffer with

and for. Faithfulness is from the root word for truth, or truthful; it is that in which one may repose all their trust because word and dealing are truthful.

All of these words are dependent on lovingkindness-mercy for their meaning and quality. It is enough, now, to see that this is a promised betrothal, a bond of love, in which "Thou shalt know the LORD." Righteousness, judgment, compassion, faithfulness—all depend on the word "mercy" as the common quality of all. Without that common quality of lovingkindness-mercy in each one, it is turned to the opposite: UNrighteousness, perverted judgment, hardened heart, faithlessness.

Hosea 4:1, "Hear the word of the LORD, ye children of Israel: for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy (hhesed), nor knowledge of God in the land."

Could anything be more plainly stated? Then follows verse 2, a list of the evils opposite to truth, mercy, knowledge of God: "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." And again in verse 6, "My people are destroyed for lack of knowledge."

Mercy and truth are a couplet, a united pair in God. Apart from truth, mercy becomes corrupt. Apart from mercy, truth kills and dies. But mercy and truth together distinctly mean GOD'S mercy and GOD'S truth. God's mercy is the truth of Himself, and God's truth is His mercy. And that is: knowledge of God. He cannot be known apart from mercy and truth. The Prophet is here teaching that swearing, lying, stealing, killing, committing adultery, and the desolating effects of evils and wrath, are there because of the lack of mercy and truth; and that the people are destroyed by the lack of that knowledge of God. It is a wonder how God's truth carries through the Bible.

Hosea 6:6, "For I desired mercy (hhesed), and not sacrifice; and the knowledge of God more than burnt offerings."

Here is another couplet, so common in the Hebrew writings. Mercy, not sacrifice; and knowledge of God, not burnt offerings. Thus mercy equals the knowledge of God, in what the Prophet is teaching the people. (This coupling together of phrases can be a wonderful commentary and a dictionary of synonyms to you. It is found in many places in the scriptures.)

We will have occasion to refer to this passage again when we are in the New Covenant. It is a rather startling thing to find in the Old Covenant: "It was MERCY that I desired—willed—not sacrifice; it was the knowledge of God that I desired—willed—not burnt offerings." Yet, He had commanded the sacrifices and the burnt offerings as a part of the Law. The meaning and object was not the sacrifices, but to find and know God that He IS mercy. From this one passage, the entire Bible could be reconstructed by the Holy Spirit. In fact, He could start with any passage in which is the word "mercy" and reconstruct the whole revealed Word and Will of God. Hosea is not pleasant reading. The book is full of descriptions of evil—some almost sickening to read. Yet in the midst of it all, there stands out the continual repetition of the central truth of God's Will toward man SHINING, as Peter expresses it in his second letter, "as a light in a dark place."

Hosea 10:12, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the LORD, till he come and rain righteousness upon you."

Does this need any comment? A time of wickedness and desolations; break up the idle land of your hearts; sow in it the seeds of obedience to God and righteousness to man; and reap a harvest in His mercy (hhesed). For the time is one in which to seek the LORD: to seek until He comes and

pours down showers—floods of heavenly righteousness. Such is the foundation of happiness and peace. Do you see how the Prophets taught “mercy”?

Hosea 12:6, “Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually.”

Judgment means, primarily, to divide the evil from the good. They were to render judgment for the oppressed, and for the widow, and the fatherless. That meant establish, and uphold, the cause of the poor and needy in his right. And such judgment IS mercy. It fills the need. Keep it, says the Prophet, and wait continually upon God.

Jonah 2:8-9, “They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.”

Jonah had observed lying vanities in going his own way and doing his own will. And sure enough, in doing so he had forsaken his own mercy. And that makes almost visible the source of wrath. Down at the bottom of the sea, in the stomach of the great fish, his soul fainted; and he remembered the LORD; and began to really pray. He wanted to return to his forsaken mercy. No sacrifices or burnt offerings were available there; he would sacrifice with the voice of thanksgiving, and would pay his vow to show forth the mercy of the LORD. Faith and salvation is of the LORD.

Then the fish vomited him out. It is a rather lowly condition to be just plain fish-vomit. The LORD spoke. He was on dry land once more. For what purpose? TO DO MERCY. For as the story turns out, we hear him saying, “I KNEW that thou art a gracious (hhanun) God, and merciful (rahhamim), slow to anger (longsuffering, patient), and of great kindness (hhesed), and repentest thee of the evil.”

Micah 6:8, “He hath shewed thee, O man,

what is good; and what doth the LORD require of thee, but to do justly, and to love mercy (hhesed), and to walk humbly with thy God?”

Old Covenant Prophet, yes. But exactly, EXACTLY, what the Lord Jesus Himself taught. The difference was that Jesus GAVE HIMSELF to them, and for them.

Zech. 7:9, “Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy (hhesed) and compassions (rahhamim) every man to his brother.”

What is the true judgment to execute as declared to them? “Oppress not the widow, nor the fatherless . . . nor the poor; and let none of you imagine evil against his brother in your heart.” True judgment is to divide the evil from the good; and cast out your own evil imaginings.

Daniel 9:18, “. . . For we do not present our supplications before thee for our righteousnesses, but for thy great mercies (rahhamim).”

It is the consistent teaching throughout the Prophets and the Law and the Psalms that our prayers reach God and prevail, not for our own righteousness, but BY HIS MERCY.

Daniel 4:27, “Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be a lengthening of thy tranquillity.”

A heathen king! A warning of disaster! The avertment of it shown: DO MERCY. All evils can be overcome by the issuing forth of mercy from the heart in Jesus’ name. And that is why we have His name, that we may live in the mercy of God, and do that mercy to others.

It is the very life of our heart—the mercy He has done to us. If you want a recipe for the lengthening of your tranquillity, or for

the establishing of your peace of heart and mind, mercy is it: DO mercy. If some of you are honest with yourselves, you will admit that the quality of your "tranquillity" is not of the Grade A, blue ribbon variety. You are poor and feeble in mercy for yourself, because you do not do to others the mercy God has done to you. If you are to be judged with the same judgment that you render, you are apt to find the bed too short to lie on it, and the food too scanty to satisfy your hunger. Meaning by that: you may not have ENOUGH to take you triumphantly through your trials.

I believe that God wants every one of these chapters to be a means to consecration. Not only the making of a consecration, but the insight into what is involved in the keeping of the consecration made. As

we proceed it will appear quite clearly to you, without much stating of the fact, just what a FULL and complete consecration to God means, and what it involves. You will find in these truths just what you need for assurance and power, to walk and live closer to God than you have ever before known to be possible. These truths will show you how to go on, and how to keep on keeping on. For in these simple words of God lies hidden the divine law of increase. It is a wonderful thing to know how to walk with God in such a way that He can give a continual INCREASE in your life.

Our Blessed Lord, take our hand in Thine, we pray, and let us walk in the light as You are in the light. For Thy Glory on the earth. Amen.

## CHAPTER 13

### A GLIMPSE OF THE ANCIENT WORSHIP

1 CHRON. 16:37-41; 23:5; 25:1-7; 2 CHRON. 5:1-14; 7:1-6

Precious Lord, draw near to us we pray, as we study Thy holy Word. Overshadow us with that wonderful Presence which enfolds us into the great Oneness of Thy believing body. And show us in the light of God what we need to know for this peculiar and difficult hour of the world's history. Open our hearts to Thy Word, and open Thy Word to our hearts. Let us "SEE GOD" as Jesus said the pure in heart should do. And if we are not yet pure enough in heart for such, purify us until we ARE able to see God. BaSHEM YESHUA (In the name of Jesus), Amen.

It is a long, long time since the ancient worship of the Hebrews took superior form under the anointing and rule of David. Much of it is unknown to us, and perhaps foreign to our ideas of what a "meeting" should be like. Yet the solid base of all true Christian worship, as well as that of the Jews, is there in the worship, prayer, praise, and reading of God's Word in that distant period. About three milleniums have passed since David played his harp with his hand and made sweet music unto God.

He is called, "The sweet psalmist of Israel" in 2 Sam. 23:1. "Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said . . . the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender (welcome) grass springing out of the earth by clear shining after rain."

This title, "The sweet Psalmist of Israel," is quite unique in the Bible. The word sweet, in this connection, means lovely,

pleasing. As you read the story of David from ruddy youth to manhood and old age, you can almost see the changes taking place in his character. For long centuries he remained the model of hope to Israel. Waiting and waiting for the hoped-for "Son" of David the generations slipped by; but in the time of the manifestation of that Son only a small part of the nation recognized and accepted Him.

David is in this scripture called, "The anointed of the God of Jacob." The word, anointed, is meshiahh in the Hebrew. That is the great title of David's son: Messiah. In the Greek language it is "Christos," from which comes our English word Christ. In the life of David, the anointed of God, many lessons appear, which stand out as spiritual instruction for all time. Vivid, rugged, straight to the point, there is a loveliness, and sweetness, and lowliness which remains hovering over the record of his life and his words. Where will you find any utterances of man which have excelled the expressions of praise and worship in David's psalms? Faith, and hope, and need, and love in amazing variations are sung forth, in them, to the Most High. Thanksgiving in full and wonderful detail appears to our eyes as we read them.

In using the term, "David's psalms," we are including all of them that were brought forth as the result of his anointing. It is useless to quibble about the authorship of them. It is completely non-essential in the Bible whether every single line and word was written by the one whose name appears on the book which contains them. Take, for instance, Isaiah. The prophecies in the book of "Isaiah" are grouped around a great central theme: GOD'S SALVATION TO COME. They are the expression of a great central purpose. It makes no difference whatever

how many "Isaiahs" contributed to the grouping. The great central theme and purpose carry through by the Spirit of God. The very word, Isaiah, means: Jehovah is salvation; and it is synonymous with the word "Joshua," which is the Hebrew equivalent of our English word, "Jesus." The inspiration is by the Holy Spirit, and GOD is The Writer. The instrument, or instruments used, are described perfectly by the Apostle Paul as being simply "one." You can lose your bearings in the intellectual quibbles which some people indulge in over these things; and you can also lose the very vital sense of God-breathing-in-the-truth, in the doubtings often so raised.

Thus, in the Psalms, we have a collection of songs-to-GOD which have their solid bases in the "ANOINTING" of David. In that anointing others also sang to God, as we will see in this glimpse of the ancient worship. There are some Psalms which are of a character unsuited to our New Covenant Gospel and its Spirit, which nevertheless belonged to the terrors of the ancient days in which they were written. It is an amazing fact that the most of those ancient songs carry right through into our New Covenant worship. And in our own time there has appeared again on the earth something of the same style, and praise, and faith, and hope, and need, and love, in a gripping, and compelling, worshipping of God "in Spirit and in truth."

We cannot now make a study of David's life. But we can find the high point in the worship which he seems to have established in a full and vigorous form. And so, to that supreme point we will go—the supreme point in the whole idea and plan of the worship of that ancient day.

1 Chron. 16:37-41. (You should carefully read chapters 15 and 16. Here we quote only this portion.) "So he left them there before the ark of the covenant of the LORD Asaph and his brethren, to minister before the ark continually, as every day's work required: And Obed-edom with his brethren,

threescore and eight; Obed-edom also the son of Jeduthun and Hosah to be porters: and Zadok the priest, and his brethren the priests, before the tabernacle of the LORD in the high place that was at Gibeon, To offer burnt offerings unto the LORD upon the altar of the burnt offering continually morning and evening, and to do according to all that is written in the law of the LORD, which he commanded Israel; and with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to the LORD, because his mercy is for ever."

This was the occasion of the bringing up of the Ark of God from the house of Obed-edom to the tent Tabernacle which David had pitched for it—as you read in chapter 15. It was a time of great joy. Triumphantly king David had appointed singers and players on instruments—psalteries, and harps, and cymbals, sounding by lifting up the voice with joy. Heman and Asaph and Ethan were to sound with cymbals of brass. Another group to sound with psalteries—which are supposed to have been something like a guitar, only larger and deeper. Another group played on harps. Still another was for singing. And they were all robed in fine linen. (These are some of the background facts and ideas of the picturesque portrayals in the book of Revelation.) David wore an ephod, a priestly garment of linen.

Thus all Israel brought up the Ark of the Covenant of the LORD with shouting, and with the sound of cornet and trumpets and cymbals making a noise, and with psalteries and harps. And with them David. There he was, playing his harp and dancing and leaping before the Ark. And he left before the Ark Asaph and his brethren to minister before the Ark continually, with the others who were chosen, who were expressed by name: "TO GIVE THANKS TO THE LORD BECAUSE HIS MERCY IS FOR EVER."

The high point of the worship was, therefore, that which they did continually before the Ark. This was combined with the offer-



ing of sacrifices, for the sacrifices were the expression of God's favor in admitting them to His Word and to His Mercy. Continually, before the Ark, was given expression to that which constituted the meaning of all the worship of Israel; and it was in the sentence: "To give thanks to the LORD because his mercy is for ever."

Perhaps you may be interested to see those words as they sound in the Hebrew language. We spell them phonetically, here, the vowels sounding with the European vowel sound. "HODU LaYEHOUAH KI TOV KI LeOLAM HHASDO." HODU = give thanks; LaYEHOUAH = to the LORD; KI = because, for; TOV = good; KI = for, because; LeOLAM = for ever, to always; HHASDO = his mercy, hhesed.

1 Chron. 23:5, tells us that there were 4,000 persons appointed to praise the LORD with instruments. It is expressed this way, "and four thousand praised the LORD with instruments which I made, said David, to praise therewith." Be sure to read the whole chapters in which these passages are.

1 Chron. 25:1-7 gives more detail. "David . . . separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, (those) who should PROPHECY with harps, and psalteries, and cymbals:" Verse 3, Others "under the hands of their father Jeduthun, who PROPHESED with a harp, to give thanks . . . unto the LORD." Verse 5, Fourteen sons of Heman "the king's seer in the words of God, to lift up the horn." Verse 6, "All these were under the hands of their father for song in the house of the LORD, with cymbals, psalteries, and harps, for the service of the house of God, according to the king's order to Asaph, Jeduthun, and Heman." Verse 7, "So the number of them, with their brethren that were instructed in the songs of the LORD, even all that were cunning, was 288." (Numerals are used to make the figures stand out more clearly.)

This gives us a little glimpse of how they

did it, and what they did. 4,000 appointed for the general service of praise, with instruments which David made for them. Over the service of song and music were Asaph and Jeduthun and Heman. Under each of these three were their sons, who PROPHESED in song with harps, psalteries, and cymbals. Under this group were 288 who were specially instructed in the songs of the LORD. These served in courses as appointed. This looks like a very substantial arrangement for the regular worship service of the LORD morning and evening. And the center, and high point, of all their songs and praises and prophesying was this singular truth and purpose: TO GIVE THANKS TO THE LORD BECAUSE HIS MERCY IS FOR EVER. Perhaps we have never seen how great was the arrangement and its power. Repetition is for that purpose.

1 Chron. 16:1-36 describes the scene and gives the song which they sang. We will take only excerpts here. "So they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt sacrifices and peace offerings before God. And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the LORD. And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon of wine."

"And he appointed certain of the Levites to minister before the ark of the LORD, and to record, and to thank and praise the LORD God of Israel: Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel with psalteries and harps; but Asaph made a sound with cymbals; Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God."

"Then on that day David delivered first this psalm to thank the LORD into the hand of Asaph and his brethren: Give thanks unto the LORD, call upon his name, make



known his deeds among the people . . . " (read from the Bible verses 9 to 33.) Verse 34, "O give thanks unto the LORD; for he is good; for his mercy is for ever. And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, and glory in thy praise. Blessed be the LORD God of Israel for ever and ever. And all the people said, Amen, and praised the LORD." Then in the 37th verse we come to the portion with which we began.

We have used a special occasion for a glimpse of the ancient worship; its arrangement and order. After David's death Solomon his son reigned on his throne. Israel had become a great nation, and temporarily the greatest nation. To befit the new order of things, Solomon built the temple of God which David had gotten the pattern of by The Spirit, and for which he had made ample preparations. When the temple was completed Solomon held a great feast for the dedication of it.

2 Chron. 5:1-14 tells about it. "Thus all the work that Solomon made for the house of God was finished."

We will follow the text, which you should have open before you. Verse 2. Here is described one of the very great times of worship in the history of Israel. The elders and all the heads of the tribes, the chief of the fathers of the children of Israel, were assembled to Jerusalem to bring up the Ark from David's city of Zion to the temple. This was the Feast of Ingathering in the 7th month, which begins with a memorial of trumpets; following is the Day of Atonement; and then the Feast of Tabernacles, or booths, which lasted seven days commemorating the departure from Egypt. These three sections of the Feast of Ingathering were held during the first three weeks of the seventh month. And this was one of the three regular yearly feasts which all men were commanded to attend. But this particular year was one of importance beyond any of the preceding years, because this

was the time the new temple was to be dedicated and the Ark brought up and set in its permanent place.

Verse 3, "All the men of Israel assembled themselves unto the king in the feast which was in the seventh month." Verses 4-5, "And all the elders of Israel came; and the Levites took up the ark. And they brought up the ark, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle." Verse 6, "Also king Solomon, and all the congregation of Israel that were assembled unto him before the ark, sacrificed sheep and oxen, which could not be . . . numbered for multitude."

The people ate of the sacrifices which were offered to God. So this is a description of a very great worship feast indeed. The Day of Atonement was a day for afflicting their souls with the memory and acknowledgment of their sins. And on that day, once in the year, the high priest alone went into the Holy of Holies to sprinkle the Mercy Seat with the blood of the sacrifices.

The Mercy Seat within the Holy of Holies was the center of the entire plan. And it was the Mercy Seat which gave meaning to all that was done. The Mercy Seat over the Ark, in which reposed the Law on tablets of stone, gave promise of forgiveness and covering of sins from the presence of the Creator that He might dwell among them, as He had said.

Verse 7, "And the priests brought in the ark of the covenant of the LORD unto his place, to the oracle of the house, into the Most Holy, under the wings of the cherubims . . ."

Verse 10, "There was nothing in the ark save the two tables (of stone) which Moses put therein at Horeb, when the LORD made a covenant with the children of Israel, when they came out of Egypt."

Verse 11, "All the priests present were sanctified, and did not then serve by

course." Verse 12, The Levite singers, "all of them of Asaph, of Heman, of Jeduthun, with their sons and their brethren, arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests sounding with trumpets."

It was a very tremendous array. It is from these very scenes that the book of Revelation draws its language, using terms that were still full of significance and meaning to the Israel of the Apostle's day.

Verses 13 and 14, "It came even to pass, as the trumpeters (120) and singers were as one, to make one sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets . . . and instruments of music, and praised the LORD, saying, For He is good; for his mercy is for ever; that then the house was filled with a cloud, even the house of the LORD; so that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of the LORD."

It is important to get the significance of all of this clearly into view because there was then, and still is, a false system of worship of false gods prevailing all over the earth, and all around the nation of Israel.

Running over these points again: Israel was now a conquering nation, as large and as strong as any other. One might even say the mightiest nation on earth at that time. The new, and golden temple stood complete. The whole nation was gathered to the feast. Apparently the whole of the priesthood was in attendance for the offering of unnumbered sacrifices. Perhaps the entire 4,000 singers were there also, and the 288 men who were the leaders and strength of the musical arrangements, and 120 priests with trumpets.

With one voice and one sound they celebrated the great center of national faith and

worship; and with that one great central, all inclusive, theme of praise and thanksgiving: "Praise the LORD for he is good, for his mercy is for ever." The significance, literally of everything was in that little sentence. Without it the temple, the sacrifices, the splendor, the holy place of sacrifices, and the Most Holy with the Ark of the Covenant, the Mercy Seat, and all, **HAD NO MEANING**. Ponder this statement: There was **NO MEANING**, no vital meaning, to all that gathering and worship apart from this supreme statement, "**FOR HE IS GOOD, FOR HIS MERCY (HHESED) IS FOR EVER.**"

Outside of that little sentence the whole world was gripped, and sunk, and lost, in the blindness of idolatrous systems, as though a great octopus with a tentacle upon each nation was holding them fast. Here in Israel was a light. Not the full light which was to come with the Anointed Delivering King, but the light of the Law which revealed both sin and the penalty of sin; but which also showed a way to the God of Mercy, and to the mercy of God.

It is not only important, now, that we grasp this, but it is absolutely imperative, for we are in the final contest—now. The **SYSTEM** of idolatry which was an octopus then, is now the very ocean itself, and the whole world is engulfed in it. The civilized world, so-called, supremely so. And most portentous of all is the extent to which the "Christian" church is enmeshed in it. Today, as then, the central theme and issue is the same: His Mercy. Only, now the Grace of God **HAS APPEARED** bringing salvation. That Grace of God, and that salvation, is Jesus Christ. Grace, and salvation, and Jesus Christ are the mercy of God—which is for ever. Is the grace of God His Will? Is salvation His Will? Is Jesus Christ the **LORD** God's Will? Then also is **MERCY** His Will.

There is absolutely nothing, except this Mercy, between this generation and the wrath of destruction. It is almost the hour for the appearance of what the Bible calls "**THE LIE.**" No one will be able to with-

stand the seeming scientific fact-truth of that "The Lie" except those who understand what Mercy is; because Truth, which is the truth of GOD, cannot be understood apart from the knowledge of His Mercy. Why? Because that is what the truth of GOD IS. Now is the time to make the first thing in your life to know, experience, and abide in that Mercy. Mercy is not just a "thing." Mercy is Jesus Christ. By it God makes Himself to be known.

We will leave out the 6th chapter except to say that Solomon, before all the people, spread forth his hands to heaven and prayed a prayer of love for God and His people—prayed in the anointing of the wisdom of God. You should read that chapter and that prayer yourself, and see if you can discern something of the great light of spiritual truth which was shining in the law.

2 Chron. 7:1-6, "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house."

The world's system of idolatry also brings down fire from the earthly skies—fire of an earthly kind. Knowledge has increased, and one effect of it is to nearly put an end to praying, in a great many people. God help us to know HOW to get down from heaven what is needed and what God wants to give. You will be very close to that kind of blessing and joy, if you are willing to learn to do what these scriptures bring clearly to your sight.

Verse 2, "And the priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house."

Hallelujah! There is coming a triumph hour for Jesus when the fire will come down from heaven, and the glory of God will fill His people, of whom it is said that their bodies are the temple of God. The fire does something to you. It fills you, and

thrills you, and fulfills you, and destroys all that is not mercy; it burns off every band that binds, and sets you free.

Verse 3, "And when all the children of Israel saw how the fire came down and the glory of the LORD upon the house, they bowed themselves with their faces . . . upon the pavement, and worshipped, and praised the LORD, saying, For he is good, for his mercy is for ever."

That is all that is the matter with Israel, beloved. They were made for the GLORY, and are confused and lost without it. When the hour strikes for the LORD to "TURN US AGAIN AND WE SHALL BE TURNED," then as Paul says, "The veil shall be taken away from their heart." Something of staggering import is imminent; that is certain. God's dealings with Israel are in GLORY; and in the divine invasion of nature, to righten all things.

That is the true secret and mystery of Israel and the Jews. They are out of place. They are lost and do not know it, nor why. They are incomplete, longing for something and hardly knowing what. But deep down within knowing that something vital is missing. We have just read the secret: "When they saw the fire and the glory they fell to the ground." Face down. Prostrate in worship. It is coming! Both things! Glory to God. Glory to God. It is coming, it is coming! Both things! The glory-fire and the prostrated worshipping Israelite. And when Israel repents it will release the broken and contrite heart into the world as a "FLOOD"—spiritual deluge—such a manifestation of MERCY as the world has never before seen.

Did you notice what they said when the fire came down, and the glory, on the house of the LORD? "And praised the LORD, saying, For he is good, FOR HIS MERCY IS FOR EVER." The prophets tell us that Israel was created for that very thing. And when God creates something for a purpose, there comes a time when He brings that purpose to completion and to fullest fulfillment.

Verse 4, "Then the king and all the people offered sacrifices before the LORD." Do you want to live before the LORD? And "Stand before the LORD"? And abide in His presence? Then get this into your heart and life as the controlling and moving principle.

Verse 5, "And king Solomon offered a sacrifice of 22,000 oxen, and 120,000 sheep: so the king and all the people dedicated the house of God."

Do you want to be outdone by an under-the-law man? Then go at it and offer the true and acceptable offering of thanksgiving, the fruit of the lips. Why not offer 22,000 such praise-oxen? Or 120,000 such praise-sheep? Why not you 22,000, and 120,000 times offer to God what the Bible teaches as the central theme of the ancient worship—thanks and praise to God, for He is good for His mercy is for ever? Why not? Think of the 22,000 complaints, and fault-findings, and judgments, which you have made!

Verse 6, "And the priests waited on their offices: the Levites also with instruments of music of the LORD, which David the king had made to praise the LORD, because his mercy is for ever, when David praised by their ministry; and the priests sounded trumpets before them, and all Israel stood."

They made a great noise. But it was not just a noise, or even music. They made one great sound meaning one great thing: "FOR HE IS GOOD, FOR HIS MERCY IS FOR EVER." May we worshipfully ask: What other

meaning is there to the great Bible phrase, "The Lamb of God"? And to the expression, "The blood of the Lamb"? In the cross of Jesus Christ, and in the shedding of His blood, God names what the mercy IS which endures for ever. The mercy which is for ever emerges into view, and is named, in Jesus and His blood. Hallelujah! It makes you feel the burning, cleansing flame just to talk about it, or think about it.

We are waiting for the fire. Israel is waiting for the fire—whether they know it or not. It will be something "new," never before seen, not like anything ever done before. And yet, the same God, the same glory, only now "in the face of Jesus Christ." But, there will be no glory, and no fire, apart from His Mercy which is for ever. We have had a glimpse of the ancient worship.

Thou Blessed and Heavenly Being, our Father, lift us up out of the old Adam-nature mind, which can only see earth ways. Show us Thy glory. Open our hearts with Thy mighty desire-will, that we may flow in the "streams of mercy never ceasing," which call "for songs of loudest praise." Convince us, Spirit of Holiness, concerning what the mercy of God IS; that we may not miss the call, for the hour, which comes as an alerting trumpet sound from Above. Convince us that we can be more than conquerors through the Blood, the Word, and the loving-not-our-lives-unto-death.

BaShem Yeshua HaMashiah—In the Name of Jesus The Christ.



CHAPTER 14  
A GLIMPSE INTO THE PROPHETS' LIVES  
ISAIAH 55, 57, 58

You should read these chapters first, as it is not possible to quote more than a few verses from them here. Two things are important to watch for: 1) To see what is expressed about mercy. 2) To see what you can learn about the lives of the Prophets. If you do that, then this study will be a supplement to your own Bible reading; and your interest will be increased for private search in the Scriptures.

The calls and exhortations found in this 55th chapter surely describe the instruction which these Old Covenant prophets must have themselves received. "The Prophets" were an order of messengers through whom God gave forth His Word for the times. Their own lives must have been lived within the meaning of their words. They were all of them forerunners of Christ. Perhaps it could be expressed that they were the forerunners of the Great Forerunner, whose ministry prepared the way for Messiah when He came. The words of this chapter could be the proclamation of a way-shower, and of The Way, Himself, when He appeared: "Ho! every one that thirsteth, come ye!"

Verse 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price."

That is mercy language. The Prophet was imbued, aflame, with mercy. The urgent call was like a bell tolling. It was a call from God, communicated by someone in a great ardor, toward the people—a mercy-ardor. Come ye! Come ye! Yea COME! Free water from the water carrier. Free wine and milk from the vendor. That is what God's Kingdom is like. And that is what mercy is: an ardor, or passion, to give what is needed. Buy and eat! Buy and drink! BUT— BUY

WITHOUT MONEY, for there is no price! Why? Because everything was already paid for by someone, and this was a dispensing of mercy. To fill a need. Free food. Free drink. Free to ALL WHO WOULD COME.

That is what Jesus was, and did. His lowliness and humility was not just a personal religious experience or achievement. His lowliness and humility was made visible to all by His mercy and compassion toward the NEED of people—other humans—any humans. And that is what you are saved for, and destined for, through Eternity: to be a mercy dispenser who gives freely what God gives to you. "FREELY." The words of this wonderful chapter are used with great effect by many an evangelist in our times. The potency of these words must be a result of the anointing and mercy-passion of God in those Prophets.

We do not see any such vendors on the streets anywhere, as described in this first verse. Everything is for a price. But this was a foreview of a New Age. It pictures the Kingdom of God. In that Kingdom the great moving Spirit, operating in all people and ruling the air, will be to fill the other fellow's need, supplying what the other one lacks. In that Kingdom, which is about to appear, each will be concerned with the needs and happiness of the others instead of for himself. All economic problems will settle themselves and the "cost of government" will be but a trifle. It is this very thing which God watches for in His own children—that "all men might see." All men cannot always see lowliness. But all men can see the MERCY which the lowliness does. And that is exactly the path in which the King walks the earth.

Verse 2, "Wherefore do ye spend money for that which is not bread? and your labour

for that which satisfieth not?" Why, but that you are blind with selfishness, and cannot see what God sees, whose will is mercy. "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." Think of what God is saying. These are His thoughts. They show the way that He "thinks." His purpose is that you be fed, satisfied, delight in abundance. And He desires His people to be like Himself.

Verse 3, "Incline your ear." Some of you will have to quit the world's attractive ear-binders. And you will have to quit the gossip corner. To "incline your ear" requires a very definite choice to turn away from everything that would turn your ear away from God. "Incline your ear, and come unto me: hear, and your soul shall live." God wants to give to you, and to the full, all that fulfills your life and completes it. He has a way. These things are not vain words. This is GOD'S desire, an ardor, an eager desire of mercy, to fill and complete you. "I will make an everlasting covenant with you, even the SURE MERCIES of David."

A covenant has two ends: one the proposer, the other the receiver who accepts and enters into it. Thus it can be said that each covenants with the other. Here, the proposer offers an everlasting covenant, and the acceptor must needs come to some sort of intelligent understanding of what is involved. What IS involved? "The sure mercies of David." In the Psalms which took their rise largely from his anointing, David sang, "I love thee, O Lord, my strength." The word, David, means "Beloved," and love for the Lord is a constant theme. There is a lengthy list of references in those psalm-songs, to the love of God, and to that which is love-in-action: mercy. The words Mercy, Lovingkindness, Kindness, also Goodness, are used with great frequency in the Psalms. All of those words are the translation of one word, generally. That word is "hhesed," mercy. The psalm-songs describe something SURE.

David wanted to build a house for God, a resting place, or abiding place. And in answer to his desire God said, "I will also build your house for ever, and my MERCY shall not depart from your seed." And David sang holy words about That One who would one day succeed him and reign in his stead. When, at last, that Anointed One was heralded by the angel, the Word was, "Thou shalt call his name YESHUA (Jesus)...and the Lord God shall give unto him the throne of HIS FATHER DAVID (the Beloved): and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

The name, David, is peculiarly the title of The Anointed One of God—in English "Christ." All kingdoms have had their titles such as: Pharaoh, Caesar, Czar, Kaiser, Emperor. Israel's ruler goes by the title: "BELOVED." From the skies spoke the Voice concerning Jesus, "THIS IS my beloved Son, hear him." The prophet Ezekiel expressly states, "My servant David; he shall feed them, and he shall be their shepherd." "And I will set up one shepherd . . . and he shall feed them, even my servant David; and he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it." Ezekiel 34:23-24. And again, in Jeremiah 30:9, "But they shall serve the LORD their God, and David their king, whom I will raise up unto them." This is the divine title of the office of the King of Israel—David. It means, "Beloved." JESUS is that David whom God hath raised from the dead according to the prophet-king David. And God will bring Him again to sit on that throne. And it will be an "everlasting" throne.

Now, what IS that throne, and that dominion, and that everlasting covenant? MERCY—sure mercies—covenanted mercy. "Son of David, mercy me," cried the blind and the outcast as Jesus passed by. "Son of David, mercy me." AND JESUS STOPPED IN HIS TRACKS for that call. He even set aside

barriers such as this: "I am not sent but to the lost sheep of the house of Israel"—when the Gentile woman called out, "Son of David, mercy me." He responded. He acted.

"Let me at Thy throne of mercy find a sweet relief; Heal my wounded broken spirit; Help my unbelief. Saviour, Saviour, hear my humble cry; While on others Thou art calling; Do not pass me by."

We are taking a glimpse into the lives of the prophets. They looked forward to the Anointed Mercy Ruler, as truly as we look back to where and when He came. Probably they were not able to grasp it all. But neither are we for that matter. But they did have a spiritual life put before them, to which they called the people, and for which they interceded to God against the spirit of evil. That which they taught the people, they most surely taught themselves, did they not? What is the one term which comprehends everything here offered? Mercy.

Verse 4, "Behold, I have given him for a witness to the people, a leader and commander to the people." So spoke Isaiah, about 300 years AFTER David, the Son of Jesse. THIS David, of whom he is speaking, and of whom other prophets likewise spoke, is our Lord Jesus, "The Beloved." And the significance of the title is mercy—sure mercies.

Verse 6, The evangelistic fervor pleads on, "Seek ye the LORD while he may be found, call ye upon him while he is near." Our present day evangelists all use these same words. Prophets, or evangelists, alike must LIVE IN these words.

Verse 7, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon." OUR God! What is the alternative offered here to the way of the wicked and the thoughts of the unrighteous man? Mercy. And those prophets knew it. All the prophets, whose writ-

ings we have, knew it. The great singular characteristic of the true and living God, who made the heavens and the earth! Mercy! "OUR GOD."

Verse 8, "For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD." Why? Because He plans "mercy."

Verse 9, "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." In what way? Mercy. You have it in the psalm-songs of David, the Beloved, "Thy mercy is above the heavens." It is the song of "The Beloved," whether of David, or of his successors. With ONE SPIRIT the witness is given through all generations.

Verse 10, "For as the rain cometh down,"—mercy—"and the snow from heaven, and returneth not thither, but watereth the earth,"—mercy—"and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater." Mercy, isn't it? What else, if not mercy?

Verse 11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." The prospering Word: mercy. But is it not the LOVE of God? Most surely it is. It is LOVE-IN-ACTION. And love-in-action is MERCY. Distinctly those prophets were not idealizing with words—mere beauties of the mind's power of imagination and enjoyment. They were in, and of, and for, the Spirit and testimony of MESSIAH. And when Messiah came He LIVED that action. He WAS that mercy. He was love-in-action. He fulfilled the hopes which can only be fulfilled in mercy. For ever the Same.

In verses 12 and 13 are described the effects produced: Joy, Peace, Singing, fir trees in place of thorns, myrtle trees for briars; a name for the LORD; an everlasting sign that shall not be cut off. What is it that



changes thorns into fir trees, and replaces briars with myrtle trees? Mercy. What shall be to the LORD for a name? Mercy. What everlasting sign shall not be cut off? Mercy. The theme of this chapter is in verse 3: "The sure mercies of David," and also verse 7: "Mercy abundant." God not only pardons, He ABUNDANTLY pardons. How wonderful is His mercy!

This is a glimpse into the lives of the prophets, and it is also a glimpse into the life of GOD. And it gives us a glimpse into the life of the One Who was coming: The-Greater-than-all-prophets. What is seen is mercy.

Isaiah 57:1, 15, 18, 21. We can only touch briefly on this chapter. Verse 1, "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come." This means: "righteous" equals "merciful." Following it is the prophet-grieved indictment of debauching evils. And then, an amazing light on the subject of God's Holiness in contrast, but displaying also the peculiar quality of His holiness, which mercy is. Verse 15, "For thus saith the high and lofty One that inhabiteth eternity, whose name is HOLY; I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Even as "righteous" is made synonymous with "merciful," so is He whose name is HOLY, the dweller in the high and holy, the same. For what is it that He does? He dwells with the contrite and humble spirit. That is a picture of utter lowliness; it is the "poverty" which Jesus embodied. Why does He so dwell with the contrite and humble? To give them life—to LIFE them. He is the cause of their living. What is that life-giving? Mercy. The High and Holy, the servant of the lowly, LIFE-ING them. Mercy! It is perhaps one of the most exact and fullest definitions of mercy. The prophets lived

within view of that fact. Oh beloved, that is where the true fire is, which keeps you from perishing in a cold, dark, desolate world of destructive spirits of evil. In mercy, hhesed, there is a refuge from evil, desolation, destruction, wrath. It is God's singular characteristic, and the distinguishing feature of His Holiness.

In chapter 58 is a detailed description of the righteous-merciful-contrite-humble man whom God nourishes with life. That man could be one of the prophets themselves, for it was certainly an ardent, passionate plea of God toward the people of their own time. Or, that man could be the Messiah, Christ, and surely was. Or, that one could be you, as belonging to Christ Jesus, the Messiah. A distinctively divine quality, a GOD quality, is everywhere declared in the prophets, and that quality is mercy. All of the wrath which is mentioned is set forth as the effect and result of the refusal of the mercy offered. And that is what the nature of wrath is: UNmercy, the opposite to mercy—and thus the opposition TO mercy.

We found, in the 57th chapter, verse 1, the terms "righteous" and "merciful" used as descriptive of those men who stood between the people and the evils of their times. We are apt to think of the prophets in the sense of denouncers of evils. And to be sure, they did denounce evils. But unless we see the same prophets in the light of the word "merciful"—meaning merciers, mercy doers—we cannot understand their true position as "righteous" men of God. They were SENT by God to the people with a message. And they "stood before God" in many instances, as intercessors FOR the people to whom they bore His message. Ofttimes they were so intimately associated with their words as to BE the message. That is, they acted out the word given, by symbolic means. They lived out what they said. It was not just show-acting.

Likewise their teaching utterances would, of necessity, be a description of their way of living, or of the life they were supposed

to live. Too often we want to be teachers of others in WORDS only, without the knowledge in us that GOD, Himself, gives what He demands. HE "gave Himself," when He demanded that men give up themselves. As we come into Isaiah 58, we have before us a glimpse into the life of a true prophet—one called a "merciful man," and "righteous."

Isaiah 58:1, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins."

This is characteristic of the position and authority of a prophet. As a trumpet demands the attention of all who hear it, making no distinctions, they were to cry, call forth, a message in no uncertain tones. And as a trumpet makes a clear sound, different from all other sounds, so they were to clearly show the people their sins, in a way that could not be confused or made to mean something else. The trumpet sound was not merely as a club hitting something.

As we go through the chapter, we see two opposite ways of living. Certainly through all time, the one who cries aloud and spares not must be a partaker of the fruit of his own utterances. The Apostle Paul says, "The husbandman must first be partaker of the fruits." And that does not mean only first in point of time: the first one to eat of the harvest. Rather, the husbandman must—of necessity—live on the fruits. These prophets were showing two opposite ways of living: one a rejected way of transgression; the other an acceptable way, blessed of the Lord, and thus fruitful in His goodness. It is striking that everything which God teaches as being good is also a mercy in some form. So it is in this remarkable chapter, which surely describes the life of a prophet, as GOD would desire him to be.

Verse 2, "Yet they seek me daily, and delight to know my ways." (It will be well to have your Bible open in order to follow

the verses, and keep the whole chapter in view.) This verse is a delicate divine sarcasm—or irony—as the next three verses show. The words of verse 2 express the way the people looked at themselves, and thought about themselves. Much like we are inclined to do. "They delight to know my ways." It is not very hard to fall into line with the sound of things, when you are among people you like to be with. You can even fool yourself by a sort of hand-clapping endorsement of such great ideas as these. But even enthusiasm over words does not necessarily prove that you possess what is stated in those words. It is necessary to go through to the end. "They seek me . . . they delight to know . . . did righteousness . . . did not forsake the commands of God . . . ask for instruction of justice and righteousness . . . take delight in approaching God." Beautiful view of self and its unsullied RIGHTness. Solid foundation. Mean well. An amazing array of loveliness which they fancied that they saw in themselves. The message of the prophets was to the people, but it could not fail to search, also, the heart of the messenger.

Verse 3, Voice of self-righteousness: "How is it that we fasted, and you don't pay attention? How is it that we afflicted our soul (went to some trouble) and you do not take knowledge (do not respond)."

All right, says God by the prophet, I will tell you. In your fast day you seek pleasures and do your own works. (One of the really great pleasures about fasting is to get credit from people for religiosity. False, vain pleasure of self-righteousness.) But this seems to refer to worldly pleasures.

Verse 4, You fast, yes, but you use the time for strife and argument. You retaliate, striking one another. You shall NOT FAST LIKE YOU DO IT—shouting and yelling in angry debates. The phrase, "To make your voice to be heard on high," is a striking characteristic of these eastern countries: each trying to out-shout the others with a louder and shriller voice, in a clamor of

confused noise. It has the effect of being right by being the noisiest—whoever shouts the fiercest wins. Sometimes people even seem to believe that God is Himself greatly excited over their private quarrel, and when they act vengefully.

Verse 5, “Is it such a fast that I have chosen?” Is outward clamor, self-affliction, the kind of a day I want? Is it to bow down like a falling weed; or to sit in coarse sackcloth and ashes? Will you call that a fast? Do you call THAT acceptable to the LORD?

Now comes the description of a TRUE FAST—one chosen by the LORD. And note carefully that it is all MERCY. Note also, that unless it was the life of the prophet, then the prophet, himself, was one of the very persons against whom the blast was directed. But we may properly assume that the following verses describe the kind of life which the prophets sought to live. Thus it gives us a glimpse INTO the lives of the prophets; and of their understanding of the things which they taught to others.

Verse 6, The trumpet-like call: “IS NOT THIS THE FAST THAT I HAVE CHOSEN?”

1. To loose, break off, the bands of wickedness. Only mercy cares to do it.

2. To undo, untie, the heavy burdens and give freedom to the oppressed. Only mercy sees or bothers with such work.

3. And that you break every yoke. Mercy releases from enslavement.

4. Is not My fast to: deal out, share your food with the hungry? It is one thing to stop eating as a “fast.” But this fast is: caring for others.

5. And to bring the outcast to your house? Help for the outcast poor is mercy.

6. To clothe the naked when you see him? These are questions requiring answers.

7. And do not refuse your family responsibilities? All is description of mercy.

Verse 8, The clarion call still: “THEN!” you will have your answer. Then verse 3 will no longer be a complaining self-righteousness of faultfinding against God. For THEN! “Your light shall break forth as the morning.” You will be IN the light. THEN! “Your health shall spring forth speedily.” Healing will take place speedily. Health breaking out. THEN! “Your righteousness will go before you.” As a shining light which is visible to all. THEN! “The glory of the LORD will be your rereward”—following, protecting, covering. Think of it! The glory of the LORD following after you! A clear reference to the old days when the LORD marched with Israel, His pillar of fire a light before, and a glory cloud behind. We are coming into such days again, but doubtless much more so, larger, grander, more complete.

Verse 9, “THEN! shalt thou call, and the LORD shall answer;” THEN! “thou shalt cry, and he shall say, Here I am.” When? When you do mercy. “If thou take away from the midst of thee the yoke,”—the love of ruling over others—“the putting forth of the finger,”—the love of judging, accusing, fault-finding, condemning—“and speaking vanity,”—the love of foolishness, self-glory, empty boastings. Take away. Rid out of the midst. How? By mercy.

Verse 10, “And...draw out thy soul to the hungry, and satisfy the afflicted soul.” This expression is a perfect description of what the “ardor” of mercy is: your soul goes out to the need, in a deed. “Then shall thy light rise in obscurity.” THEN! “shall thy darkness be as the noonday.” Confusion, dismay, drooping faith all disappearing in the floodlight of mercy.

Verse 11, “And (THEN) the LORD shall guide thee continually.” When you do God’s mercy for Him, you will be guided continually. Ponder these things.

There is a tremendous authority expressed in this chapter and in the portion we have had up to this point. And we pause for a moment to go over again what has been said. For these prophets were not speaking as actors on the stage, merely being dramatic. They were declaring The Will of God. And every point made by them is some form of mercy. IF YOU DO THESE THINGS, then: "The LORD shall guide you continually. Then, He will satisfy your soul in drought, and make fat your bones. Then, thou shalt be like a watered garden, and like a spring of water whose waters fail not." (Does not this sound like the words of Jesus: when He spoke of wells of water springing up for ever, and rivers of living water flowing forth from within?)

Think of it! Continual guidance, satisfied fully in famine times, like a watered garden. Unfailing spiritual riches as an unfailing spring of water. God calls you to this, as well as them. What you do to others shall be done to you. As you judge, so shall you be judged. With the same measure which you use to others shall it be measured to you again. The days we are living in are "fulfilling" days. NOW, is the time to learn how to do the Will of God.

The last three verses of the chapter are a distinct prophecy of the "heritage of Jacob." We are in the days when that heritage shall appear in Israel. It is important for the hopes of our own lives to see clearly that what the Bible teaches about mercy is what God is going to fulfill.

Verse 12, "Of thee (those described) shall build the old waste places: . . . raise up the foundations (again) of many generations . . . be called, the Repairer of the breach, the Restorer of paths to dwell in." This is Israel, in the last days, coming into their own! Because coming into mercy. Coming into mercy because of utter NEED—with nothing but wrath besides!

Verse 13, is of such deep, spiritual, instruction and meaning as only to be found

by those who give up their lives utterly to God. "Turn away thy foot from...(the path of) doing thine own pleasure on my holy day; and call the sabbath (God's rest) a delight, the holy of the LORD, (ceasing from own works) honourable; and shalt honour him, NOT DOING THINE OWN WAYS, NOR FINDING THINE OWN PLEASURE, NOR SPEAKING THINE OWN WORDS."

The spiritual depth of these words is beyond what most Christians think of as their kind of life. It was demanded, in the teachings of the Prophets, as God's desire for His people. It is an amazing thing to perceive that what is presented—every bit of it—is the DOING of the mercy of God.

Verse 14, Again the trumpet call, "THEN"! Only the tone has softened down into a triumphant love call—tones which ravish the heart, and fulfill all hopes. "THEN! shalt thou delight thyself in the Lord." Fulfilling Mercies. THEN! "I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father." What is that heritage? THE BLESSING OF GOD'S PRESENCE AND SPIRIT. And that is triumph over the works and the power of the devil. Finally comes the one great unchangeable, all sufficient, and soul satisfying truth for the Mercy-Doer: "FOR THE MOUTH OF THE LORD HATH SPOKEN IT." Glory to God!

We have had a glimpse into the lives of the Prophets. Certainly it is what the Bible teaches about their own instruction. We have seen what it is which must triumphantly emerge in the earth in these days.

Our Precious LORD and GOD, we are as water poured out. What strength is left in us when we face such words as these which we have just read? Guide us out of our "little faith" into Thy great mercy-knowledge; where we can walk in the beauty and wonder of Thy Will; and where we can find that we are truly emerging into the light of the knowledge of the glory of

God as it is in the Face of Jesus Christ. Give us understanding and we shall live! Help us to see that a broken spirit, and a contrite heart, is one which abhors evil BECAUSE the evil shuts out the vision of Thyself from the heart. We do not ask just for the experience of purity and holiness as something which we may have for ourselves, and enjoy by ourselves. We ask for

that purity and holiness which brings us into union with Thy Wonderful Self; and which shows us how to dwell there continually. We thank Thee for Jesus. We thank Thee for the Word of God. We thank Thee for the precious Blood of cleansing and life. We thank Thee for the filling-sealing, abiding Holy Spirit, who will surely guide us into all the truth of Thyself, Thy wonderful and glorious Being. Amen.

## CHAPTER 15

### THE PROPHETS CONCERNING THE FUTURE

JEREMIAH 33, ISAIAH 49, ISAIAH 54:7-13,  
ISAIAH 60:10 (CENTER OF CHAPTER)  
EZEKIEL 39:25, JEREMIAH 16:5,  
ZECHARIAH 1:16, 10:6-12

Precious Lord, open our hearts to Thy Word, and open Thy Word to our hearts. "Give us a heart like Thine; By Thy wonderful power; And Thy grace every hour; Give us a heart like Thine." "Give us a heart to praise our God, a heart from sin set free; a heart that always feels the blood so freely shed for us. A heart resigned, submissive, meek. Our great Redeemer's throne. Where only Christ is heard to speak. Where Jesus reigns alone." Thy nature gracious Lord impart. Come quickly from above. Write Thy new name upon our hearts; Thy new best name of LOVE. As we go, now, back into the past to see what the Prophets said about Thy mercy in what was future to them, help us to understand more fully what it means that God has loved the world. Help us to perceive what it means that He has spoken His Will, and has given Jesus as the fullest fulness of His Mercy, freely offering eternal life to all who will believe. Amen.

Most of the prophecies in this study were given as far in the past as 2500 years, some more and some less. What was future to those prophets is present time to us. In confining ourselves largely to the topical study of Mercy, we are of necessity leaving out many important and interesting scriptures of prophecy. Nevertheless, the word Mercy, and its associated terms, is a key to the right understanding of all scripture. It is better to see clearly the one thing than to branch out very much into other areas.

Jer. 33:11, "The voice of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy is for ever: and of them that shall bring the sacrifice of praise into the house of the LORD."

We have begun in the middle of verse 11, in order to come directly to our word Mercy. It is the central truth in the whole chapter. We will go through the chapter, now, because it is a description of many things concerning what was future at that time, and which show the broad significance of Mercy in the fulfillments of prophecy. Your study should be the whole chapter. Here we will leave out some parts. One direct purpose in our study plan is to leave much for you to work out for yourself.

Verses 1-3, "Moreover the word of the LORD came unto Jeremiah the second time, while he was yet shut up in the court of the prison, saying, Thus saith the LORD the maker thereof, the LORD that formed it, to establish it; the LORD is his name; Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not." This is the perfect setting for Mercy, "call, and I will answer." He would answer with the wonderful and mighty works of the LORD. This is becoming familiar ground to us, and it is exceedingly beautiful.

Verse 6, "Behold, I will bring it health and cure . . . and will reveal unto them the abundance of peace and truth." All mercy. These are the very things which Jesus specialized in when He came more than five centuries later.

Verses 7-8, "I will cause the captivity . . . to return, and will build them, as at the first . . . I will cleanse them from all their iniquity, whereby they have sinned . . . I will pardon all . . ." This is a prophecy of a then very distant future time. The description is very detailed and explicit, and many

times declared. It brings us face to face with a CERTAINTY of the working of God. These promises are lavish: He will answer when they call; He will show them great and mighty things unknown to them; He will give health, and cure, and an unveiling of overflowing peace and truth; He will cause return from captivity; He will build them AS AT THE FIRST; He will cleanse them from all iniquity and sin and transgression; He will pardon all. Mercy isn't it?

Verse 9, "It shall be to me . . . a praise and an honour before all the nations of the earth, which shall hear all the good that I do to them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." These are very tremendous statements. If we diminish the plain meaning of them by strong declarations of tribulations and sorrows, we may fail to see, accurately, what the Bible actually teaches. The word "prosperity" is the good old Hebrew word "shalom," meaning peace. It is a most striking and emphatic statement describing Mercy: Good which all nations shall see; so great a goodness as to cause fear and trembling; so amazing a prosperity of peace as to be a great and supreme wonder in the world. It is difficult to really accept and believe such words unless you have some conception of the meaning of Mercy. And in these very days—NOW—you need to grasp the implications of such truth as this. God is going to get honor to His Name by doing GOODNESS to Israel—a goodness that is FEARFUL.

Verses 10-11, "Thus saith the LORD: . . . in this . . . desolate place shall be heard again . . . the voice of joy . . . gladness . . . bridegroom . . . bride . . . of them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy is for ever: . . . the (voice of) sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first." This is the second time in this chapter where God says, "AS AT THE FIRST." That has never happened until these days. There was a partial return in the days of Nehemiah, but

the expression, "as at the first," looks forward to something greater than was ever seen since the days of this prophet Jeremiah. It has commenced in our day, perhaps with much trouble ahead. BUT, nothing can annul the Words: health, cure, pardon, cleansing, joy, praise, flocks, and great goodness to tremble at. "As at first" cannot mean less than His Presence as at the first.

Verses 12-13, "Flocks covering the land" means temporal prosperity. Flocks and herds were wealth. The contrast with desolation is simply tremendous.

Verse 14, "The days come . . . that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah." Not only to Judah, the Jews, but the house of Israel also. Only God knows what the distinction is now, and how it will be worked out in these days. Jeremiah makes a very clear prophecy concerning both kingdoms, or houses. In his day only the kingdom of Judah was left in the land, as such. He said, "The days come." They are opening now. "I will perform that good thing which I have promised." Glory to God! Glory to God! Grace—Mercy—Peace! Something is going to happen in this world besides the works of the devil! Hallelujah.

Verse 15, "I will cause, in those days, and at that time, the Branch of Righteousness to grow up unto David." We know what that Branch of David is: Jesus, The Just One. But, do we know what it means when it is said, "I will cause to grow up"? We need to understand Mercy to be able to grasp this. "And he shall execute judgment and righteousness in the land." David was remembered as a "good" king, who rendered just judgment and kept the land in the righteous worship and obedience to God. That meant protection from oppression, protection for the fatherless and the widows, the removal of all that was against mercy and truth.

Verse 16, "In those days shall Judah be

saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our Righteousness." That is what is NOW slowly appearing in the earth. And the great outstanding characteristic of that "Peace of Jerusalem" is mercy and compassion, Jeremiah 16:5.

Verses 17-26. These words of promise are as certain and sure as the law of day and night; and the promise of multiplying for Israel is as the sand and the stars for number. So certain as day and night, it is that God will not cast away the seed of Jacob and of David: "For I will cause their captivity to return, AND HAVE MERCY ON THEM." This word, mercy, is the Hebrew "rahhamim," which means compassions. The word, return, is the root for the word "repent," convert, or turn again. The greatest mercy there is to the fallen race of Adam is repentance, for everything of salvation depends upon that. Repentance is the power to turn to God completely. Mercy cannot be demonstrated apart from that repentance and turning. God says, "I will cause them to RETURN." The central truth in this chapter is in verse 11, "Them that shall say, Praise the LORD of hosts: for the LORD is good; for his mercy is for ever." And that is the Central Fact of all that is happening in the world today.

Isaiah 49:10,13, "They shall not hunger nor thirst; neither shall the . . . sun smite them: for he that hath mercy (rahham) on them shall lead them, even by the springs of water shall he guide them."

You should read the whole chapter, in order to get the full meaning of the context. It is too bulky for us to write out the whole chapter here. But it will be of real value to you to study the entire chapter, of any reference, for in doing so you will see that we are not wresting the scriptures in any way.

Verse 13, "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains:" Why? "For the LORD hath comforted his people, and will have mercy

(rahham) upon his afflicted." WILL HAVE MERCY: In the Hebrew it is expressed in just one word. Goodness, truth, comfort, grace, lovingkindness, faithfulness—ALL a working part of the word "mercy." AND throughout the whole Bible it is the same.

For the interest of it, we will look at one of the mercies which is not actually named as such, Isaiah 44:2-3, "Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Jeshurun means: upright one. It is a very special title given by The LORD to the children of Israel. It is an illustration of the "faith of God," for by it He looks through, and beyond, all the long centuries of evil, and defeat, and loss, to the great objectives which lie in His heart, and which He reveals by His Word. "I will pour MY Spirit—I will pour MY Blessing. In FLOODS!" It is God's will-promise: floods of His Spirit. The word "floods" is an inspiring one indeed. It shows the way that GOD thinks. We need to think like God! And speak like God. And DO like God. FLOODS. Floods of mercy. The "mercy" here designated is the Holy Spirit. One LOVE, countless mercies; and all of them flow forth by the Holy Spirit.

Isaiah 54:7-13, "For a small moment have I forsaken thee; but with great mercies (rahhamim) will I gather thee."

What kind of mercies? Great gathering mercies. What kind of mercies are gathering-mercies? Gathering-mercies are FULFILLING mercies, because they are the working of God by which His people are returned—gathered—to Him in the fulfilling of His Word of promise. "Fulfilling mercies" are a definite kind of the scriptural working of God. Equally so are: "FLOODS." He promises floods.

The expression, "Flood with fulfilling mercies," includes everything from repentance to holiness and peace and glory. It is



one of God's thoughts. It is HIS mind. And it describes the present working of His WILL.

Verse 8, "In a little wrath I hid my face from thee for a moment; but with everlasting kindness (hhesed) will I have mercy (rahham) on thee, saith the LORD thy Redeemer." In Hebrew the words read like this: "With everlasting mercy (lovingkindness) will I compassion you."

Everlasting mercy! Because His mercy is for ever He is "good." So praise Him! That is what the Bible teaches. It also teaches that resistance to such mercy is wrath and destruction. Against mercy, beyond mercy, is only WRATH.

Here the Prophet Isaiah, in the vision of The Word, is seeing the gathering again of the wrath-dispersed Israel. It is the very thing that we are now beholding, after 1900 years of complete dispersion and removal from the land.

Verse 9, "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah shall no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Remember these words the next time that you see a rainbow. And this, at least in part, is included in the words of Jesus, "As in the days of Noah."

Verse 10, "For the mountains shall depart, and the hills be removed; but my kindness (hhesed) shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy (rahham) on thee."

These words are so more—than—complete in their designed and purposed expression, that one could hardly surpass them. Is GOD beside Himself in such utterances? Has He taken to flights of oratorical fancy? No. He means it. These amazing things are difficult to grasp unless we understand what the Bible actually TEACHES about Mercy.

Verse 13, "And all thy children shall be taught of the LORD; and great shall be the peace of thy children."

This word "peace" is our Hebrew word "SHALOM." Amazing thing—you hear it from every one's lips. Going into the store, and going out of the store, "Shalom"! The regular and constant greeting everywhere: Shalom. Greeting when meeting; and the same when departing. It is GOD'S Word. And it is His Peace. And while all the rest of the world is facing untold distress and confusion, the Peace of God is slowly seeping through to appear in This Land. The "children" are gathering. It is the most used single word in the whole Land. They have come for the unveiling of Mercy. The Word says so, doesn't it?

Isaiah 60:10, "And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy (rahham) on thee."

That expression is the center of the 60th chapter. Everything written in it is concerning that Mercy. "Thy light is come"; "The glory of the LORD is risen upon thee"; "The LORD shall arise on thee and his glory shall be seen upon thee." This is all Mercy. It is a description of the everlasting TRUTH OF GOD. We are not building something on a single passage. These mercy utterances are the most continuous, and the very fullest kind of descriptive expressions in the Bible.

Ezekiel 39:25, "Therefore thus saith the LORD GOD; Now will I bring again the captivity of Jacob, and have mercy (rahham) upon the whole house of Israel, and will be jealous for my holy name." Also verse 28, "Then shall they know that I am the LORD." And verse 29, "Neither will I hide my face any more from them: for I have poured out my Spirit upon the house of Israel, saith the LORD GOD."

God's great objective is here stated in

three terms: Mercy—know Him—outpoured Spirit. They fit together as a part of each other. It all means that His FACE is turned again to them to be hidden no more.

At least 72 times, in this book of Ezekiel, does the Prophet use the phrase, "Shall know that I am the LORD." It is spoken of others than Israel also; but the chief use of the phrase is concerning Israel: "THEY SHALL KNOW THAT I AM THE LORD." The great objective is attained by The Outpoured Spirit. A great climax to the evils of the world's history is in the past-future expression, "For I have poured out My Spirit upon the house of Israel." That is an action which was then far distant in the future, but expressed as a completed action. So, here included in the meaning of Mercy are these things: return to the Land; shall know the LORD; His Face no more hidden; the Holy Spirit poured out upon them as A PERMANENT STATE OF LIFE. These are "great mercies" indeed.

"Love divine, all love excelling, joy of heaven to earth come down; Fix in us thy humble dwelling, all thy FAITHFUL MERCIES crown. Jesus, thou art all COMPASSION, pure unbounded love thou art. Visit us with thy salvation; enter every trembling heart." Wonderful, amazing God.

Jeremiah 16:5, "For I have taken away my peace from this people . . . even lovingkindness (hahhesed) and mercies (harahhamim)." This is a very singular usage: Hahhesed, and Ha-rahhamim. The prefix on both words—ha—is the definite article "the." So, it reads in the Hebrew, "I have taken away my peace from this people: THE mercy (lovingkindness) and THE compassions." It is the only place, that I know of, in which it is so expressed.

Here is a word which describes something as real and as definite as any passage concerning the death of The Anointed—Christ. Here is a statement of a fundamental knowledge concerning the mystery of "PEACE." In this prophecy peace equals

mercy and compassions—THE mercy and THE compassions. Or to put it the other way around: Mercy and Compassions equal Peace.

The removal of THE mercy and THE compassions (lovingkindness and mercies) left the people, the city, and the Land at the disposal of the ravaging destroyer. We are so used to thinking of "power" in the terms of Force, or crushing strength, that we do not readily grasp what "mercy" really is in God's working. We think of God conquering by meeting force with force. Thus we can easily lose sight of the great fact that it is: "NOT BY MIGHT, NOR POWER, but BY MY SPIRIT SAITH THE LORD."

In the world, which is still under "law" wherever Grace does not rule, force seems to be the only solution. But in Israel it was not their armies which obtained Peace, as the prophets so often proclaimed to them. Peace came by the Presence of the God of Mercy and Compassions. And when mercy and compassions (hhesed and rahhamim) were taken away, as our passage says, then Peace was gone, and desolating powers of evil could take over.

There are groups of God's children on the earth who are fighting a spiritual conflict mainly for this one thing: TO KEEP THE PRESENCE OF THE LORD increasing among men. They do not get the big headlines, nor the newspaper reports. They are called to poverty and nothingness, not to human praise and position. And in that hidden conflict, God is winning. I repeat: God is winning.

This is the Old Covenant which we are reading. But it is exceedingly clear on this point: Peace, the Peace of God on earth depends on one vital thing, and that one thing is the working of MERCY. When we come into the New Covenant we will see more about that working of Mercy. We will also see that what is going to overcome evil—that which DOES overcome evil—is Good. That which overcomes force and

wrath is Mercy and Compassions. This was prophesied and revealed many centuries before any of us were born. Your understanding of it does not in any way affect the truth of it. But your understanding of it does affect your own life in relation to that truth. In these days of the dwindling out of Times, you cannot afford to miss the understanding of these things.

It is enough, now, for us to see the fact clearly stated: the Peace disappeared with the taking away of Mercy and Compassions. If you have read the prophets at all, you know that the mercy and compassions were removed because the nation refused to live in it and do it. Nothing is plainer than that in their writings. If, then, the taking away of Mercy was the REMOVAL of peace, then it is equally true that the RESTORING of Mercy is the return of Peace. It is exceedingly important for you to get this point clearly into your understanding. This prophecy teaches directly and conclusively that peace on earth IS mercy and compassions by the LORD'S Presence. The Hebrew text is emphatic, "I have taken away my peace from this people: THE Lovingkindness and THE Compassions." We use it here as a prophecy concerning the future because it makes clear what the Peace, the future peace, will be. When God restores "THE mercy and THE compassions," then He is restoring what He named as: "MY PEACE." And it is interesting to note that Jesus used this expression when He was about to leave his disciples: "My peace I leave with you."

Zech. 1:16, "Therefore thus saith the LORD; I am returned to Jerusalem with mercies (rahhamim): my house shall be built in it, saith the LORD of Hosts." This is a prophecy relating to what is called the first return of a small remnant from the Babylonian captivity. We use it simply to show that it is the way God works. By Jeremiah, 70 years previously, He had said that His peace was taken away, even THE Lovingkindness and THE Mercies. When the 70 years were passed, the prophet

Zechariah speaks, and says, "I am returned to Jerusalem with mercies." It meant that God was restoring His Peace to Jerusalem.

It is now nearly 1900 years since the destruction of Jerusalem after Messiah came and was rejected. Now we are witnessing a return of Israel to The Land. And we can confidently say that if God is returning to Israel with mercies—and He IS—then He is also beginning a restoration of His Peace.

God opened our understanding to what Mercy IS, and Lo! there it is in the Bible literally everywhere. Jesus is God's Mercy. His Blood is God's Mercy. The Holy Spirit is God's Mercy. His kingdom is God's Mercy. Every supply of every NEED is God's Mercy. It is not only great illumination to the heart to see God's Mercy, but it is also an exceedingly great comfort in the midst of the evil and confusion and death of this world. When destruction stalks the earth to make a prey of those who despise God's Mercy, then those who love it and live it will stand immune to all the powers of "the gates of hell." The companion, or channel of mercy is Lowliness, and too many are offended at that.

Zech. 10:6, "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy (rahham) upon them: and they shall be AS THOUGH I HAD NOT cast them off: for I am the LORD their God, and will hear them."

The expression, "I have mercy," like the one, "I am the LORD their God," is here used as an established thing though it was a prophecy of a then far distant time. We are now in that time. "I have mercy. I am their God." Now notice the expressions of His Will: "I will strengthen. I will bring them again. They shall be as though I had NOT cast them off. I will hear them." All of those are expressions of Mercy.

Every passage in the Bible which describes the return of Israel to The Land and

to God is part of the truth of a Great Repentance, as the prophets show. And that is Mercy.

We have taken this passage which refers to our time because of the direct statements in it concerning God's Will. Notice the first verse in this chapter, "Ask ye of the LORD rain in the time of the latter rain. So shall he make bright clouds, and give them showers of rain, to every one grass in the field."

Grass in the field was—and still is—one of the most important things, for it meant food—pasture for flocks and herds. ASK . . . so shall He give. Rain, showers, floods! Again in Isaiah 44:3, "I will pour water upon him that is thirsty, and FLOODS upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." Floods! My Spirit! My Blessing! Blessing is the opposite of the Curse. Mercy is opposite to force, corruption, wrath, destruction. (It gives me the shivers to hear someone say, "I am not in the mercy-heart teaching.") His Spirit is the opposite of the devil and all his hosts. How can it be denied that this is the very "WILL" which Jesus came to do.

And we continue, Zech. 10:8,9,10, "I will hiss for them, and gather them; for I HAVE REDEEMED THEM: and they shall increase as they have increased. And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and TURN AGAIN. (The word 'turn' means, and equals, Repentance as God works it out.) I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will

bring them into the land of Gilead and Lebanon; (now still in the hands of other nations), and place shall not be found for them (which is an oriental expression for prosperity and fulness)."

And, verse 12, "And I will strengthen them in the LORD; and they shall walk up and down in his Name, saith the LORD."

Now note these points again: "I will hiss for them, and I will gather them; I have redeemed them: they shall increase; they shall remember me; they shall live; they shall turn again; I will bring them again; I will gather them; I will bring them into Gilead and Lebanon; place shall not be found for them." All of this is the effect of the rain of verse 1, which says, "Ask ye of the LORD rain in the time of the latter rain; so the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field."

These statements are of God's Will. They are free promises concerning His Will. He made known His Will beforehand. Every one of those statements is Mercy—just plain free mercy. Many similar prophecies could be put in here showing the same thing; but we are choosing for these studies mainly passages in which the word "mercy," or its synonyms are used. The synonyms are: Lovingkindness, Kindness, Merciful Kindness, Goodness; and with them the associated words: Compassions and Grace. Wherever the word "mercies" (plural), occurs in the English text of the Authorized Version, it is generally from the Hebrew word "rahhamim" which is equal to "compassions."



CHAPTER 16  
THE PROPHETS CONCERNING THE FUTURE, CONT.  
JEREMIAH 30 AND 31

“Precious Lord, with all our hearts we thank Thee for The NEW Covenant. Open our understanding to these great things. Give us a grasp of what a covenant IS as Thou hast spoken it, committing Thyself to the belief of human creatures, and promising very great and wonderful workings of Thy power and Thy love. Open Thy Word to our hearts and open our hearts to Thy Word, and grant us to see that there is no entrance to Thy kingdom except into Thy Will. How gracious Thou art to reveal to us Thy Will. In Jesus’ Name.”

Before commencing the study itself, it might be in place to say that practically the whole of chapters 40 to 66 in Isaiah are dealing largely with matters of the New Covenant. The 40th chapter, itself, though being a direct prediction of what-did-happen when the New Covenant was instituted, reached out farther still and showed the fulness of it. That fulness has not yet come. But we are now living in the time of it. In those chapters is described a great deal concerning “the glory that should follow,” as Peter expresses it.

Now, as a preliminary to the New Covenant chapter, which is Jeremiah 31, we will turn to Jeremiah 30, verse 18, “Behold, I will bring again the captivity of Jacob’s tents, and have mercy on his dwelling places.” I WILL HAVE MERCY, or as our blessed old Hebrew expresses it, “I will Mercy (compassion) his dwelling places.” I will Mercy. Love in action. The doing of love, that is what Mercy is. It should become plain to us that we cannot rightly understand the New Covenant apart from it. Now look back to verse 10, and we will run down through the “will” phrases without reading it all here.

Ready, Jeremiah 30, verse 10, “. . . I will

save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid.” I will save thee—return, rest, quiet, unafraid. What a perfect definition of what “save” means: return, rest, quiet, no fear. Peace, isn’t it? And what is it that makes the Peace—in these scriptures, I mean? MERCY received. All right, “I will save.”

Verse 11, “For I am with thee, saith the LORD, to SAVE thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.” Again, “save.” I will not make a full end of thee. I will correct thee. Considering the term “full end” used concerning the nations whither they have been scattered, MERCY shines as a bright light.

Verse 17, “I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD.” Verse 18, “I will bring again from captivity. I will Mercy . . .” Verse 19, “I will multiply . . . I will glorify . . .” Verse 22, “I will be your God. You will be my people.” Verse 24, “The fierce anger of the LORD shall (His Will) do this.” This is the zeal to perform righteousness which in terms of Old Covenant law was expressed as anger, fury, etc.—refer to Study No. 9, The Mercy in Egypt. But in the New Covenant the direct thing appears, first, as the ardent desire toward one to do the good of love, and that is the root meaning of the word HHESED, Mercy, an eager, ardent desire toward one to do good. The finale to the chapter here is, “You shall (His Will) consider it in the latter days.”

Well, these ARE those very “latter days,” and we ARE considering it. And what do

we find as we consider it? Mercy, all Mercy. We run over it again, to "consider." From verse 10, "I will save. I will correct. (Verse 17 and on) I will restore health. I will heal. I will bring again from captivity. I will Mercy. I will multiply. I will glorify. I will be their GOD. I will them to be my people. I will not cease till it is accomplished. I will that you consider it in the latter days." Do we know HOW to consider it apart from MERCY?

We are studying what the Prophets taught about Mercy in the then future, especially concerning the New Covenant to be. And we come now to Jeremiah 31.

Verse 1, "At the same time, saith the LORD, will I be the God of all the families of Israel and they shall be my people." The phrase "all the families of Israel" includes, not only Judah, the Jews, but the still unrevealed descendents of the other tribes of Israel. Jeremiah is very explicit through the whole of his prophecies in distinguishing the House and Kingdom of Judah from the House and Kingdom of Israel. The Israel Kingdom of the ten tribes was also called "Ephraim" and "Joseph." And, in Jeremiah's day that kingdom had been taken captive and removed from the land. Yet Jeremiah continually refers to the House and Kingdom of Israel looking into the future. And, later in this chapter he refers to them as "Ephraim." One of the beauties of God's Grace to be opened in these, "the latter days," is the revealing of who are the descendents of the scattered other tribes besides Judah. It will be MERCY. "I will be the God of ALL the families of Israel."

Verse 2, "Thus saith the LORD, the people left of the sword found Grace (HHEN) in the wilderness; even Israel, when I went to cause him to rest." Here is a cause declared, "When I went to cause rest." Spoken of the future as of something already done. What resulted from this cause? The people left from the sword found Grace in the wilderness. Was ever a people more certainly "left from the sword"

than most of those who have returned to the Land of Promise? In the wilderness. It is a peculiar fact, right now, that a great many of those who have returned here are still in a sort of wilderness, and desire to leave again. Beside that, the Land is a SPIRITUAL wilderness if there ever was one. For many have NO GOD, and no knowledge of God as a spiritual life, or reality.

But it says, "they FOUND Grace." Ah yes, it also says, "when I WENT to cause them to rest." Found, and went. Past tense. A thing to BE accomplished, expressed as though it had been accomplished. Why? To describe a super-certainty; something so definitely determined as to be best expressed as being already done! And that is also a light on Mercy, for His Mercy is for ever, eternal, always, NOT past, not future, yet found and known of men as something that was done or to be done. BUT, something DONE. Love in action, filling the Need, when Need calls for it. So, Grace is super-certain to be found by Israel, at least by those who respond to Him, for it is expressed as something that has been accomplished already. Rather wonderful, isn't it? Especially so when one is in the midst of it.

Verse 3, "The LORD appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with Lovingkindness (HHESED) have I drawn thee." These are GOD'S Words. They must be full of meaning. This verse is a very personal one to me, at least, in its spiritual import. In the margin of my Bible I have written, "I KNOW." And below, "Do I not know these words." And here we are in Israel in December, 1953 (when this was first written). And they have returned, a million and a half from all parts of the earth. And how shall they ever be even TOUCHED, to say nothing of TURNED as a nation to God? How? This chapter describes it—by the Will-of-Mercy. God's WILL! Notice again the past tense in this 3rd verse, "I have loved thee with an everlasting love"—as of something perfected in the past—

"Therefore with lovingkindness I HAVE DRAWN thee," spoken of more than 2,500 years ago, as of a thing accomplished! A super-certainty! All right, what shall we do now, here? BELIEVE GOD. What shall we believe? The absolute unchanging truth of His HHESED, Mercy, Lovingkindness. "With HHESED I have drawn thee." THAT is the way He will DO it, because He HAS done it. Again we glance across into the New Testament and we see Jesus, and hear HIM saying, "And I, if I be lifted up, will DRAW all men unto me." All are not willing to yield to the drawing, but He draws on all just the same. And those who yield to the drawing find out the meaning of "with Lovingkindness I HAVE drawn thee."

What a horror it will be to wake up in the Judgment, and see in the daylight of Truth, that the Mercy was refused for the love of a kingdom of destruction and for its spirit of self-pleasing. BEYOND MERCY is nothing but FORCE, wrath, corruption, destruction. IN Mercy there is fulness of Life and Peace. "My Peace, even Lovingkindness and Mercies," we read in Jeremiah 16:5.

This whole chapter 31, is a description of that everlasting love, drawing with lovingkindness or Mercy, those who had been long separated and scattered far away.

Verse 4, "I will build thee . . . thou shalt be adorned . . . and go forth in the dances of them that make merry." Grace, healing, Mercy, dancing—things we know as a part of the outpouring of the Holy Spirit—all a prelude to some stupendous outpouring on Israel.

Verse 6, "For there shall be a day, that the watchmen upon Mount Ephraim shall cry . . . Let us go up to Zion unto the LORD our God." This is not only a return to the Land, but more, a RETURN TO GOD. The watchmen shall cry, "Arise ye, and let us go up." What will that be? God's move to repentance and longing for God, by the drawing of Mercy. There has been so much emphasis placed upon a "time of Jacob's

trouble," and chastisements, that it would seem that the Mercy side of it is partly obscured from view. Yet in these prophets' utterances concerning the future, there is given the most emphatic and repeated descriptions of Lovingkindness and Mercy anywhere to be found in the Bible.

Verse 7, "For thus saith the LORD; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O LORD, save thy people, the remnant of Israel." Who can do this? We had it in the Psalm 118—those who know to "Give thanks unto the LORD for He is good, because His Mercy is for ever." And, we make bold to say that every shout of praise that has gone up among Christians during this century has been a definite part of these very scriptures in their outworking.

Verses 8 and 9, "I will bring . . . and gather from the coasts of the earth . . . I will lead them. I will cause them to walk by the rivers of waters in a straight way." Mercy—"Streams of Mercy never ceasing call for songs of loudest praise," as our song has it. "For I am a Father to Israel and Ephraim is my firstborn." God has not yet unveiled who, and where, Ephraim-Israel is. Men have tried to settle the matter, but we wait for GOD to reveal it. It will be interesting to see how God will do these things.

Verse 10, "He that scattered Israel will gather him, and keep him, as a shepherd does his flock." That speaks for itself, especially considering all that has gone before in these studies concerning the keep-watch-guard-preserve of the shepherd's Mercy-care. In addition one thing is very greatly emphasized: HIS GATHERING Mercies. The GATHERING, which has so often been declared as MERCY, is in a GREATER demonstration than even the scattering—a demonstration of GOD'S WORKING—a "GOODNESS TO TREMBLE AT." Can you grasp it? Neither can I, BUT the MercylING heart CAN sense it a little. It is REAL.

Verse 11, "For the LORD hath redeemed



Jacob, and ransomed him from the hand of him that was stronger than he." Not only from persecuting nations, but from the hand, or power of the devil, "that old serpent and deceiver of the whole world." Jesus, YESHUA, is the One who has been declared by GOD to be The Stronger-than-all; "Thou shalt call His Name Jesus (YESHUA) for He SHALL SAVE His people FROM THEIR SINS." Lots of "will" and "shall" in these scriptures, isn't there? What KIND of will? "I WILL MERCY."

Verse 12, "Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD." Goodness here, is the simple old steady word, TOV (spelled according to sound; actually TOB in Hebrew—we say TOV, though). This Good, TOV, is the opposite to that which is evil or bad. Goodness and Mercy are a part of each other. One describes the other. Mercy is goodness, and God's goodness is known in His Mercy. Here is described a peculiar action: a flowing together to a center, like waters flowing from all directions to a central point lower down. The Central Point of God which is lower down is His Goodness and Mercy. It is done by "DRAWING," as we have just seen. And, that drawing has BEGUN. We are living in the time when these words are being fulfilled. To flow together is the opposite of the fight and keep-away-from-each-other which has appeared in so much of "Christian" religion. "And their soul shall be as a watered garden; and they shall sorrow no more at all." That is the OUTCOME, anyhow. Not there yet.

Verse 13, "I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow." This, according to the other half of the Bible, the New Covenant, is what the Holy Spirit does in those, into whom He comes to dwell. What is that the working of? Mercy—Grace, Mercy, Compassions. We are here offered a knowledge of God's Will. "I will, I will, I will, I will, I will"—over and over He says it. Will what? Mercy. Of course, everyone has a will which

can REJECT such a Will, if they want to. For "will" in humans, is primarily the power to choose what one desires as his choice for his OWN GOOD PLEASURE. The Hebrew word generally used for "will" means delight, satisfaction, pleasure—that which one chooses because it is the PLEASING thing, the satisfying thing. No one "has to" or is compelled by force, to accept Mercy. And, likewise, no one is compelled to accept the teaching that: "The Will of God is Mercy." But it seems too bad that any Christian Bible student should be so rash as to contest a point which is so clear in the Word of God. Who, may I ask, is lined up with the Word of God, in the light of these scriptures and the others which we have studied? The one who understands that God's WILL is Mercy, and who gives thanks for that fact.

Verse 14, "And I will satiate the soul of the priests with fatness, and My people shall be satisfied with My goodness, saith the LORD." Not the priests only, but also the people. These repeated "I wills" are certainly a statement of what His Will is, are they not? It is His Will to satisfy all men with His goodness—and that is Mercy. There is another will opposite to that: the SELF will of evil which is covetous and self-choosing and self-seeking. In that will, The God of THIS Will seems selfish and wrathful, because He, and His Mercy, is opposed to the will-of-evil and its false gods. But, that fact does not change what God's Will IS in itself. And the Bible teaches quite plainly what that Will is. Even so plainly, that those who run should be able to read it.

But we must pass on. Verse 20, "I will surely have mercy upon him, saith the LORD." For ten years now (1954), drawn out of a horrible, hopeless pit of seven years duration, it has been a living reality: the surety, the positive power against all the power of the adversary who is the devil. This Mercy and Compassion has been a living reality to me. "I will surely mercy him,"

is the Will-of-God expressed for these times. Glory to God.

Verse 21, "Turn again, O virgin of Israel." The SAME Israel previously described in such terms as a more than utterly dissolute harlot—"O Virgin turn again." GOD can turn a harlot into a "virgin," and a reprobate into a "vessel of Mercy." O wonder of God! O wonder OF God! A WILL seeking, desiring to both express and accomplish this utterly impossible thing—a cast off, filthy, indescribably unclean woman, changed into a VIRGIN! "With men," said Jesus, "it is impossible, but with GOD ALL things are possible." HOW are "all things possible"? TO THE WILL OF GOD WHICH IS MERCY. But, He has Himself, declared the set limits of that working of that all-possible-will. And those set limits carry through the Bible to the very last chapter: "Whosoever WILL may come."

Verse 28, "As I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; SO will I watch over them, to build, and to plant, saith the LORD." The throwing down was the taking away of His Peace, even Lovingkindness and Mercies, which left the wrath-lovers to the effects of the workings of their chosen false gods. But it was also Mercy, for Paul says that God did it so that He could have mercy—open the knowledge of His Will-of-Mercy—upon ALL. The zeal to restore will outweigh the overthrow.

Now the climax of our study of what the prophets taught about the future concerning Mercy. Verses 31-34. This is the New Covenant. It is THE SAME WILL. "Behold, the days come, saith the LORD, that I will make a NEW Covenant with the house of Israel, and with the house of Judah: NOT according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of Egypt; which my covenant they brake, although I WAS an HUSBAND unto them, saith the LORD: But this is the covenant that I will make with the house of Israel; after those days, saith

the LORD; I WILL put My law in their inward parts, and write it in their hearts; and will be their God; and they shall (His WILL) be My People. And they shall (His Will) teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall ALL know me (His Will) from the least of them to the greatest of them, saith the LORD: for I WILL FORGIVE their iniquity, and I WILL remember their sin NO MORE." Mercy, isn't it? All of it. And, it is the positive declaration of His WILL. "I will a covenant new. I will put my laws within them. I will write it in their hearts. I will have them for My people. I will make them to know Me. I will forgive their iniquity. I will no more remember their sin." SEVEN TIMES: "I will." Will WHAT? MERCY! Everything in that New Covenant hinges on one thing: the cleansing of sin from the heart and from the blood. And that is Mercy. "I will forgive." With God, "forgive" means remit, remove. The trouble with you is NOT that God's Will is not Mercy, but simply that you do not live in the Mercy. Your own judgment and wrath does NOT work the righteousness of God. You cannot get angry at this kind of teaching BY the Will of God. Some of you don't know the difference between your own angry tempers and the justness of God. You think that YOU are the center of everything, that everything revolves around you. It is how people treat YOU that decides, in your esteem, what they are. You go out of the Mercy of God, which He has done to you, as you retaliate towards others just as good as you. To be IN God's Mercy, as a triumphing working of His Will against the devil, you need to will that HIS Will shall be YOUR will. And His Will in this world, for man to man, is Mercy. You may expend your whole life in search for the Will of God, His "perfect" Will as we say, but you will not find any other perfect Will of God than that which He has revealed in Christ Jesus. And THAT Will is Mercy, a Mercy which involves giving your life for others as an offering to HIM.

We have not analyzed this New Covenant

now, for we will soon be in it AS our study. But we have shown many things which the Bible teaches about Mercy in the Old Covenant. And one of those things is a NEW Covenant in which is given the knowledge of Himself and the ruling of His Will. That knowledge and rule is: His SPIRIT working in the heart and in all that is called "within." We have also seen that this same WILL extends in that covenant to ISRAEL, and is, in fact, designed especially FOR Israel, as another scripture says, "When He shall take

away their sin." And, such wonders He is going to accomplish by a DRAWING POWER. And that drawing power is Mercy, Loving-kindness (hhesed). Blessed are they who WILL to be drawn.

"Our Blessed and Precious Father, we ask that everyone who hears these studies may also SEE what it is that You have offered in these things which we have found in your Word. Open our understanding to 'understand the Scriptures.' In Jesus' Name."

CHAPTER 17  
CROSS-OVER STUDY FROM  
THE OLD COVENANT TO NEW COVENANT  
LUKE 24:44-48, PSALM 51, JEREMIAH 31:31-34

A quick review of Studies 1-16. This group was divided into three sections. 1. The Psalms. 2. The Law. 3. The Prophets.

This is distinctly what Jesus Himself opened to the hearts and minds of the disciples with whom He talked after His resurrection. Luke 24:44-48, "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures. And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things."

"All things must be fulfilled . . ." It is very easy for us to confuse the meaning of the term: "fulfilled." In some things in the world, the word "fulfilled" means that everything is finished and over with. But in the Scriptures concerning JESUS, to be "fulfilled" means that those things have become a living, permanent, active force. It means that having been fulfilled, they now become a means of endlessly bringing forth the truth of God involved in them. Fulfilled, as applied to Jesus, means: no longer merely a prospect for the future, but that the promise has come to pass. It means that what was before, only an architect's blue print—the drawn plans—has now become the actual building constructed. It means that the building BEING now constructed, its purpose can unfold in a flow of the fulfilling of things which the fulfillment was for. "Fulfilled" does NOT mean it happened

and is now done, over, past, and gone. What was fulfilled in CHRIST JESUS BEGAN to be a permanent working of God's Kingdom among men. Not a cessation of truth but the unfolding of its perfection. There is a difference in ALL things pre-told concerning Jesus from all other things in the world. The DIFFERENCE is in this: His RESURRECTION—He died, yes, BUT He ROSE AGAIN—here on this earth.

Fulfillment of prophecy means, in Jesus, that what has been fulfilled has become a permanent fact, which may then be reproduced by the Holy Spirit, endlessly. The idea which sometimes seems to prevail in exposition of prophecy, that fulfillment means the end of it, is misleading indeed. And especially so concerning these times in which we are now living. GOD has "worked" to one direct end, i.e., to bring forth in the world "The Image of His SON." We need to be very, very careful in our explanations concerning the failure of the church and of the Gospel, etc., lest we wipe out from view what-it-is-that-God-has-been-doing-from-the-foundation-of-the-world. In the "Book of the Lamb's LIFE" the millenniums have unfolded one thing: the development of "The Image of His Son." The "Time of the End" is also called by Jesus, "THE HARVEST," and the "Harvest" of GOD is the "full grain in the ear." And that is "The Image of His Son." But we must pass on.

"Then opened he their UNDERSTANDING TO UNDERSTAND the Scriptures." These words were spoken after His resurrection. They therefore are in the full power of His death and His resurrection. And they constitute a Cross-over Point in the Bible itself, from the wonders of the Old Covenant to the New Creation wonders of the

New. The Old Covenant scriptures provide a PICTURE of "One-who-should-come to deliver Israel," and the World, from the curse of sin and death in which all mankind were bound. The studies which we have had so far describe clearly what God IS, and what He WILLS, and what He PLANS. The Coming One would be His Anointed, His King and Judge and LORD. And THAT means that The Coming One would be LIKE GOD—as the New Covenant unfolds it: His IMAGE—the TRUE IMAGE.

We may refer more to this passage in Luke as we proceed. May we interject a thought here? It is not the purpose of this series of studies to project any controversy concerning prophecy or the received doctrines concerning the time of His Coming. Some of the things which we say MAY seem to cross lines here or there with something which you have received to hold, but our object is not controversy in any form. There ARE objections raised occasionally, which we take up now and then as we go along, but that is for the purpose of showing YOU, who are interested IN the Mercy which the Bible teaches, HOW those objections fall short of actually even TOUCHING What-the-BIBLE-teaches-about-Mercy. IF, for instance, this is a "hobby," as some have said, then the BIBLE itself, is the Hobby Book. We humbly request for your own sake, that you withhold, if possible, your criticism until you have had a fuller and more complete view of what is involved in studies like these. One of the truths which is alive in these things is "MORE THAN CONQUERORS." Personally, I have watched the skepticism, written all over faces the first night, change within two nights of meetings, or three, to a complete and hungry openness to know what it MEANS, "But IN ALL THESE THINGS we are MORE THAN CONQUERORS through Him who loved us." It is not only a beautiful and wonderful thing to know, it is now VITAL to HAVE.

This Cross-over study is not for the purpose of taking up those "scriptures con-

cerning Him" any further than we have already done. The purpose here is to bring us face to face with the objective of ALL such study as we are engaged in. The Objective has to be the same as in the Bible itself. In the BIBLE the Objective is: TO KNOW HIM. Or we could express it this way: To UNDERSTAND the Knowledge of HIM. And this Cross-over study is especially to emphasize the one thing that the meaning of ALL is TO KNOW HIM.

In the Psalms we saw Him. We caught more than a mere fleeting glimpse of Him. We looked straight into His Face, as it were. We found in the Psalms a supreme sentence, "O give thanks unto the LORD for he is good; for his mercy is for ever." By this sentence we look at God, and we ALSO look at the Anointed One who should come as God's Deliverer, God's SALVATION.

Also in the Psalms, we found the supreme self-description by which God saw fit to tell men What-He-IS: Psalm 86:15, "But thou, O LORD, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth." Again Psalm 103:8, "The LORD is merciful and gracious, slow to anger (longsuffering) and plenteous in mercy."

This knowledge becomes very real to the one who lives in it. The sense of seeing God is greatly increased. Certainty takes the place of doubt and fear and confusion. A great REST begins to settle on the soul which says, "God is KNOWN."

Likewise, in The Law we found the same thing, the same WORDS, and the same purpose to reveal Himself. Moses on the Intercession Mount, immersed in the Glory of the Lord, hears those words which we have just quoted—GOD revealing Himself to a man—"And the LORD passed by before him, and proclaimed, The LORD, the LORD God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin . . ."

It is not necessary now to further enlarge on those studies, nor upon the supreme revelation-theme itself. We are about to cross over from that very ancient time into the opening of the New Covenant where we see, and hear, and love, and believe, and desire, and choose The Anointed One, The Son of God Himself. What will we see? What will we hear? What did they expect in those far off days? And do we expect in our time what belongs to our times? We have it here in the words of our study text, "All things must be fulfilled in the law and prophets and psalms CONCERNING ME." Concerning HIM! It would seem needless to say that He could not fulfill ANY of those scriptures unless He fulfilled the SUPREME ones. He would have to be LIKE God in order to fulfill anything, FOR God, as a SALVATION to mankind. He would surely need to be "merciful and gracious, longsuffering, and abundant in goodness and truth ('goodness' here is hhesed) keeping mercy for thousands, forgiving iniquity and transgression and sin." And that is just what Jesus says of Himself: "It behoved Christ (must be) to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations." It is the MERCY in The Law which must appear in the life and works of The Coming One. Of course, we know that, as about the first lesson in the truth of the Gospel of our Salvation. BUT, do we know HIM?

In the Prophets, we saw the same truths repeated over and over again. And it will be very difficult indeed, for anyone to show that the Mercy which the Bible teaches was not the great central spiritual truth controlling their vision. Why? Because their VISION was opened to see HIM. And as far as The Holy Spirit opened to them the KNOWLEDGE of God and His Coming Christ, they described Him in the same way as the Law and the Psalms do.

The objective of such studies as these is not to "be something" or to "know a lot," but to KNOW Jesus Himself. IF anyone is

awakened to want to pray a go-through prayer like "Make me to KNOW Jesus" then this truth and teaching brings the KNOWLEDGE of HOW to be ABLE to complete that prayer, and how to triumph in that seeking.

The skeleton prayer which we have been teaching is this: "Make me poor in spirit. Fill and possess me with the Holy Spirit, and make me to KNOW JESUS HIMSELF."

The DOING of the Mercy is the PATHWAY of the poor-in-spirit. The Mercy is the very filling and possessing of the Holy Spirit. And Jesus is Himself, the fulness of the MERCY of God.

The Central Theme in the Bible is the offered BLOOD of The Son of God, the Seed of the woman. The term used to denote that is, "The Lamb of God that taketh away the SIN of the world." He is called "The Lamb-slain-from-the-foundation-of-the-world." That is a revelation of what, and who, God IS. And there is no other such revelation. The entire unveiling of the WILL of God is in THAT. Take "Mercy" out of it, and there is nothing left.

In the Old Covenant we have shown quite clearly the grouped oneness of the words, Grace, Mercy, and Compassion. Each of these words has a shade of meaning all of its own. Yet each is a part of the others. Grace is, particularly, what a welcoming smile indicates. It is GRACE which a little child watches for in your face. Grace is described often in the Old Covenant by some form of the phrase, "face toward" anyone. And in the Lord, Grace is The FACE of LOVE. Compassion is that which takes place within as a desire to help, share, and suffer with another. It is Love MOVING to surround another and impart of one's own life to bear his trouble or sin. MERCY is the supply of any Need. It is the actual DOING of what Grace favors and Compassion generates a motion toward.

Mercy is Love-in-action. Mercy is that which actually fills the need. To illustrate:

Jesus saw the crowds, looking with FAVOR upon them—Grace willing to receive and give. He was “moved with Compassion toward them,” desiring to share with them in their distress. He told them to sit down on the grass, took the loaves and fishes, and after giving thanks FED THE PEOPLE with the actual food—as a Mercy. That was Grace favoring and receiving the people; Compassion moving toward them within—a controlling purpose; Mercy supplying actual food for their actual Need. All of that was LOVE: Love favoring, reaching out, and supplying.

So, these three words are a part of each other—one Spirit—three views of the same thing: LOVE in expression. Apart from EXPRESSION, LOVE cannot be known. That Love is GOD, and Jesus is the full and perfect expression and Image of that Love, revealing in bodily form just what—God—IS. How can you KNOW Him unless He reveals to you what He is? We have a great difficulty here, in this, that too many people want to know a God of POWER, of FORCE, but they shrink from union with the Crucified-Mercy-One.

Again to illustrate, take the word Salvation. GRACE is that favoring, receiving, welcoming smile of God, willing to GIVE. COMPASSION is that inward moving of His loving heart toward the sinner, seeking to share in his suffering and to GIVE HIMSELF. MERCY is the Salvation itself—what God actually DOES to save—the actual GIVING of Jesus for the sinner’s sins, and to the sinner for his new life. In that, Grace favors and rules and decides to GIVE; Compassion MOVES to do the giving; Mercy is WHAT is given—all one thing when made into Salvation. JESUS is God’s SALVATION. Yeshua is Yeshuah.

Salvation is the giving of life from God—in fact it is God GIVING HIMSELF, His own LIFE. So we can say, Salvation is a supreme Mercy. But, Salvation is not just a “thing” which compares to the “things” which men

can do and make. Salvation is LIFE itself, and that Life is in Jesus and IS Jesus. Jesus became that Salvation for all who will receive—believe. He became that when He actually died on the Cross. There and then His Life became a FREE-MERCY opened to all mankind and offered to all.

Perhaps you will say yes, surely, we know all of these things. Be sure then that you really know that the Bible teaches what it does teach about Mercy. The Bible teaches that Mercy is not just a “thing” but that Mercy is GOD, and BY IT His WILL is KNOWN.

Now we turn to Psalm 51, for our Cross-over springboard from the Old Covenant. Psalm 51:1, “Have Mercy (hhen) upon me, O God, according to thy Lovingkindness (hhesed): according to the multitude of thy tender Mercies (rahhamim) blot out my transgressions.” This verse includes our three study words: Grace, Mercy, and Compassion. It shows clearly their interrelation to each other. By interrelation, we mean they are a PART of one another. The Psalm itself is a sort of a climax-cry, a Great Need, coming alive in the heart AS The-law-of-God searches out and reveals the actual position of the soul of a man. We will not make an exhaustive analysis of it, but will indicate enough to open your DESIRE to wait on God over the Psalm for yourself. This deep inward discovery of utter and helpless need, is a realm over which God holds a divine jealousy. It is the realm of intimacy, an intimacy comparative to that of marriage, in which everything is opened one to the other. The Amazing God who is Himself utterly Lowly, offers a haven of PURITY to the soul that will seek it as Mercy, and as Mercy alone. That is what has happened in the one who is calling forth the words of the Psalm. This cry for heart-purity arises from a sense of discovery of utter and helpless inability to cleanse or justify SELF.

The cry is for cleansing and for re-

creation, and for filling with GOD. There is no void or loss so terrible, and so utter, and so desolate, as the Consciousness of the ABSENCE-of-God, when one has known His PRESENCE. Nothing in the world can take the place of His Anointing Spirit—not the whole world gained—when the darkness has immersed the deceived heart. No “Bathsheba” of the “desires of the mind and flesh” can ever “profit a man” though he gain the most coveted possession, and yet lose the Anointing of God. There IS a way to always return-to-God and to dwell in that anointing. We are teaching THAT, from tested, tried, and proven experience—long experience. We do testify the Word of God, proven, sustaining, all powerful, re-creating, utterly sufficient.

The Law, the Psalms, the Prophets bring you face to face with your need of one thing—GOD! And they supply the answer in the form of a promise that He will send the Deliverer with a complete salvation. The Deliverer will be His Anointed One, His Son, the Image of what-He-IS; and the Deliverer will be the Mercy which completely fulfills—fills full—the Need. Apart from the divine-knowledge-word, Mercy, and its associates, there is no way either to fulfill the Law, the Psalms, and the Prophets, or, to KNOW HIM.

When He the Anointed Deliverer finally did “come”—as we shall see—He was rejected and condemned—the Guiltless One—for just one reason. That reason was: They did not know “what this means, I WILL MERCY.” “If ye had known what this meaneth, I will mercy . . . ye would not have condemned the guiltless (One).” Matt. 12:7. This is about the most awful, about the most terrible thing recorded in the Bible. There is nothing in the world’s history more utterly destructive of hope than this one thing. Why? Because the Anointed One was God-in-the-flesh, and that was, and must be God’s WILL. Not knowing the MEANING of the expression, “I will Mercy,” they condemned GOD. His Will was revealed as Mercy. Outside of mercy is the realm of

Wrath, Force, Corruption, Desolation and Destruction. O Beloved, pray that you may clearly see it.

“Have Mercy upon me, O God, according to thy lovingkindness: according to the multitude of thy tender mercies blot out my transgression.” Something to blot it OUT! O, for something to BLOT it out! And there IS something. Mercy. How? By the BLOOD of God’s Lamb. Eternal relief! Everlasting rest from the effort of self-righteousness to produce something impossible-to-produce from self effort! Opening into a NEW life which is Faith energized eternally by Love—a Love which becomes VISIBLE as Mercy. Breath of heaven! Bread of heaven! Water of Life! Peace! “Renewed again unto knowledge”—knowledge of Him.

Sometimes it is helpful to see these scriptures in the simplest and roughest form. We need to be extremely careful in arranging any passages into what is called its literal meaning, because the Word of God has only ONE LITERAL meaning, and that literal meaning is JESUS CHRIST HIMSELF. Here we place in view what one sees in the Hebrew text, considering what has appeared in the 16 studies behind us. Verse 1, again, “Grace me, O God! according to thy Mercy! according to thy Compassion blot out my transgression (of thy love and truth, and of thy Presence and anointing).” Then as a commentary, we might paraphrase it this way: “Smile upon me in the favor of thy Gracious Face, O Greatest and Mightiest Good, my God! Blot out my transgression by thy Mercy-passion to fill my Need, and by thy Compassion which still moves for fellowship with my soul.”

And again we could condense the whole verse into a simple theme for the whole Psalm: “Make me THINE! Utterly, utterly THINE! and Thine ALONE!” O Precious Soul have you ever come there, where there is nothing visible in the expanse of the whole horizon circle of time and the horizonless eternity, nothing visible but MERCY? What is it that makes one SEE in that fashion?



NEED. I wonder do you get it? NEED.

God has no greater purpose in the creation of YOU, the same as of David, than to GIVE HIMSELF utterly to you as your all. Why don't you see that, and know it? Because you do not understand that His WILL is Mercy. In order to bring you to that FAITH, He must open within you the knowledge of your need, which is to be utterly HIS. The giving of Himself to fill your need is called in His Word, Mercy. The gift itself is Jesus Christ. Jesus is the Mercy of God. We do not ever need to combat and argue over these things, for it is immediately apparent by anyone's reaction to the words of Mercy, just where they are. If they do not really know their NEED, they can easily discount, ridicule, or oppose Mercy. AND in doing so, actually think that they are showing a mature knowledge of the truth. Pray for such. If they belittle the Mercying Prayer, they greatly NEED your prayer.

This is a Cross-over study. We cross over out of one period of the revelation of God into another period of the revelation of God; out of one period of Covenant into a period of a NEW Covenant. That Cross-over is from death to life, for in the New Covenant "Life and immortality come to light." To "come to light" means: to APPEAR, become VISIBLE to mankind. O Precious Holy Spirit guide us OUT of our darkness into thy Light.

The whole study of What-the-Bible-teaches-about-Mercy is supremely important to you now, because we have come now to the time of another Crossing-over. It is the time for The Glory of GOD to appear. A Face is to be shown, radiant in glory beyond all lights and fires known to man—and that includes the ultra-modern knowledge of bomb explosives and their practically incalculable heat-force-light. A Face is to be shown, a Face so supreme in Glory as to fade the sun into the appearance of sackcloth—a dark thing! "The knowledge of the GLORY of God in-the-Face-of-Jesus-Christ." "The Son of Man shall come in the

GLORY OF THE FATHER." It is the Will of God.

Jesus came "to do thy Will O God." We need to understand that Will. Jesus fulfilled the scriptures as God's Will; "and He opened their understanding to understand the Scriptures." The opening of the understanding was to the KNOWLEDGE of His Will. We need now, that knowledge and the opening of our understanding, because the Old Creation is about to disappear in a Crossing-over from the darkness of ruin and death in vain-glory, into the Light and fruitfulness of Life in the Glory of God. Who can abide the appearing of that GLORY? We have named it, but we will now let the New Covenant REVEAL it.

But to our Psalm 51. "Grace me, O God, in thy Mercy, and in thy Compassion cause my transgression to disappear. Wash me. Cleanse me. I acknowledge. My sin has been against THEE. My very form is iniquity, the very shape of lawlessness. YOUR desire is Truth and Wisdom (understanding) unfolding within. Purge me and wash me unto thy purity-whiteness. Open triumphant joy and rejoicing to my broken strength. Thy face turn toward me away from my sins. Create a clean heart in me, and renew again a true Spirit in me. I want thy Presence and thy Holy Spirit. Restore thy salvation-joy, and the mighty sustaining of the Spirit-of-freedom. Then will I testify to others and win them unto thee. Deliver me from the conscience-binding effect of my guilt. You are my Salvation—and I will sing aloud of YOUR justness. Open my mouth with thy release, and I will show forth YOUR praise. I have found the truth: you are not desiring sacrifice, nor seeking pleasure in burnt offerings, or I would give them. You are the God-of-Mercy, and the acceptable sacrifice is a BROKEN SPIRIT—a broken heart, contrite in the revelation of your Will finds your wide open arms of love." We have paraphrased the Psalm for a Cross-over study.

That is the gold-paving on the streets of heaven, and the very enclosing walls of

precious jewel-stones of the New Jerusalem.

And once more, we listen to the Jeremiah-directness of his New Covenant message, chapter 31:33-34, "This is the covenant I will make . . . I WILL put my law in their inward parts, and (I WILL) write it in their hearts; and WILL be their God, and they SHALL be my people . . . they SHALL all KNOW ME, from the least of them unto the greatest of them, . . . for I WILL forgive their iniquity, and I WILL remember their sin NO MORE."

Is it not plain that this is ALL Mercy? And is it not likewise clear and visible that there is no way to understand such a WILL, God HIMSELF, apart from MERCY?

In the pathway of our studies, we have come to a momentous hour. We are about to Cross-over into the time when God APPEARED in the flesh, so that men could SEE Him and HEAR His Voice, and TOUCH Him—And, O Sweet Wonder, BE TOUCHED BY HIM.



## CHAPTER 18

### WHAT THE BIBLE TEACHES ABOUT MERCY IN THE NEW COVENANT

JEREMIAH 31:31-34 WITH HEBREWS 8:10-12;  
LUKE 1:46-55 AND LUKE 1:67-79

Blessed Father, so great is Thy Mercy, so wondrous Thy Love! We ask for fullness of blessing upon us as we study the Word of Thy Will. Teach us, O Blessed One, to know Thee. Teach us to understand the Word of Thy Will and of Thy Testimony. Make Jesus real to us as The-Head-Over-All, even as Thou hast given Him to Be—the very Light of Thy Face.

We are crossing over now, out of the Old Covenant into the New. Without the background of the Old Covenant on this subject, the foundation of the New Covenant is not in view. And without a knowledge of what is taught about Mercy in the Old Covenant we can easily miss a great deal of the meaning of The Written Word of God. Jesus established the New Covenant LIFE, in His own Blood, as a distinctly promised Mercy, made known under the Old Covenant. In the progress of our studies, He is now about to fulfill its most literal meaning, as the New Covenant with the house of Israel and the house of Judah—even as the prophets said. That means, in other words, that Jesus Christ as The LORD'S LORD, will establish the wording of the New Covenant as the LAW of those who survive in Israel.

We have quoted that Covenant in our last study, and we repeat it here. It is a most vital piece of Knowledge; one which you need to learn word for word, and to have fulfilled in your own life. Jeremiah 31:31-34, "Behold the days come, saith The LORD, that I will make a New Covenant with the house of Israel, and with the house of Judah: Not according to the Covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant

they brake, although I was an husband unto them, saith the LORD. But THIS is the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be MY PEOPLE. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith The LORD: for I will forgive their iniquity, and I will remember their sin no more."

We could almost say that this is the central statement of the entire revealed Word of God. It took the blood of God's Only Begotten Son to establish this Covenant. He was the Eternal Word, or understanding, of the Father's Will. Heaven and earth may pass away but not these words. They are the laid-down determination of the Will of God. Yet every syllable is Mercy. This Covenant required the DEATH of the King Immortal to establish it. Of His death, Jesus said, "The Scriptures must be fulfilled, that thus it must be." And again, "All this was done that the Scriptures of the prophets might be fulfilled."

How much more then, shall the Scripture Covenant so made, be literally and completely fulfilled? "THUS IT MUST BE." The wording of this New Covenant however, seems dim in its meaning EXCEPT as the understanding of Mercy opens to its realities. Everything that you can possibly think of is included in the seven "I WILLS" of this Covenant. Surely no one will be so rash, and so self-assured, as to say that all of those words are NOT Mercy—simply Mercy—

nothing else BUT Mercy!

Note those seven "I wills" voluntarily declared in a "Thus saith the LORD." 1. I WILL put my law in their inward parts. 2. I WILL write it in their hearts. 3. I WILL be their God. 4. I WILL they shall be my people. 5. I WILL they shall all KNOW ME from the least to the greatest. 6. I WILL forgive their iniquities. 7. I WILL remember their sins no more. There is no way to adequately understand the New Covenant apart from those "I WILLs."

Concerning that forgiveness of iniquity and that Mercy, the prophets describe such a cleansing work of the power of God, as is too sweeping and too complete to be easily grasped—even by "Christians." Poor weak struggling Christians! Hardly able to declare a living, abiding witness that the Blood of Jesus Christ cleanses from ALL sin. But still further do the prophets declare such a state of spiritual life to be revealed, as in these words: "I will REMEMBER NO MORE their sins." The time is NOW, when the heavenly work begins, of taking away ALL the sins of Israel. A work which must issue in a new heart, soul, mind, and blood—the very MEMORY of their age-old-long sin gone—abolished—disappeared—no more—remembered NO MORE. Does ANYONE grasp the magnitude, spiritually, of that?

The whole movement called Pentecostal, which appeared in the beginning of this century, has been battling through the final phases of the establishing of this New Covenant. Certain sections of that movement have been set by the Lord, to fulfill this particular part of it described by the words, "They shall ALL KNOW ME . . . ." This should have a very familiar sound to those who have been in touch with the Faith Home Work during any part of the past more than 50 years. And this kind of teaching involves directly that part of the New Covenant, as well as the amazing Mercy statements such as, "I will remember their sin NO MORE."

May I ask you, precious child of God, do you think there is any way for those words to be fulfilled except by, and in, Mercy? How can that which is nothing-BUT-Mercy be fulfilled in anything else than Mercy? Can anyone who has followed these studies this far, or even part of them, fail to perceive that the ONLY way the prophets can, or will, be fulfilled is by Mercy—FULFILLING Mercies? The term is God-given. And the term is exactly the meaning of the Scriptures. And the term is backed by the whole working of the Kingdom of God.

Perhaps such kind of emphasis would not be placed on such kind of a term were this not the HOUR of its position arising in the midst of overwhelming evils. But, it IS "The Hour" and it IS "The Time." And the term "Fulfilling Mercies" describes exactly what GOD is raising up in the midst of spiritual lawlessness. "Rule thou IN THE MIDST of thine enemies," chants the Holy Spirit's immutable word in Psalm 110. Maybe your life and your surroundings and what you see do not seem to prove it so. But you are not the Center of Things, God's Word is Center; and God's Word is source; and God's Word is fulfillment. GOD gave the term "fulfilling Mercies." And God backs it up with anyone who is willing to give up his life to Him for that service.

We want now to quote the re-statement of the New Covenant as given in the Book of Hebrews in the New Testament. This is for the purpose of showing how the Bible is its own commentary: God's Words for God's thoughts, or, God's own thoughts on His own words. Hebrews 8:10-12, "For this is the covenant that I will make with the house of Israel after those days, saith the LORD: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the LORD: for ALL shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and

their sins and their iniquities will I remember no more."

We will state the seven "I WILLS" as given in the New Testament declaration of the New Covenant. 1. I will put my laws into their mind. 2. I will write them in their hearts. 3. I will be God to them. 4. I will they shall be my people. 5. I will that all shall know Me from the least to the greatest. 6. I will be MERCIFUL to their unrighteousness. 7. I will remember their sins and iniquities no more.

We would like to read here, the 7th and 8th chapters—entire—of Hebrews, but time forbids. You can read them, however, for they describe the background of this New Covenant, the background of BLESSING, flooding all mankind.

Also note the slight variations in the wording of the New Covenant as it is given in Jeremiah 31 and in Hebrews 8, and again the re-statement of it in Hebrews 10:16,17.

Now we turn to Luke the first chapter, as our first study proper, in the New Covenant. We are taking the prophecies of Mary and Zacharias, for we shall still follow the plan of a topical study of passages in which the word Mercy is used in the Authorized Version.

Luke 1:46-55, "And Mary said, My soul doth magnify the LORD, And my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name. And his MERCY is on them that fear him from generation to generation." Look at these words in the light of Psalm 117 and 118. Mary is here describing a great EXULTATION.

This verse 50, is the scriptural method of making the wonders and power of God to be yours as well as Mary's. "His MERCY is

on THEM THAT FEAR him, from generation to generation." The spiritual RESULTS which the prophetess here describes may be yours, or anyone's, because it is the MERCY she is talking about.

"My soul doth magnify the LORD." Every mercied soul feels the same way, and wants to say the same thing, when they SEE that it IS Mercy. "My spirit hath rejoiced in God my Saviour." The tremendous working wrought in the heart, by this revelation, makes anyone's spirit rejoice in God. Salvation is the Mercy of God. And when He shows that Mercy, it causes a rejoicing in spirit, in the might-consciousness of "God, MY Saviour." The word "rejoice" here means EXULT, "My spirit EXULTANTLY rejoices in God, my Saviour."

"For"! Now comes the KIND of mercies found. "For, He hath regarded the LOW ESTATE of His handmaiden." This is the universal and eternal characteristic of Mercy. It makes us all equal before God, for we are all of "low estate" and He REGARDS us. That is a peculiarity of Mercy. Lowliness, or humility as some say, is not so much some Great-Thing which you become, as it is: FINDING OUT WHAT YOU REALLY ARE. Beloved, if you really knew what the expression, "low estate" means as applied to you, it would not be so "hard" to find that Lowliness and Poverty of spirit which Jesus spoke about. You do not "ACHIEVE" Lowliness, you find out that you are of such a "low estate" that you HAVE NOTHING BUT JESUS—NOTHING. "For he that is mighty hath done to me great things, and holy is his Name." Though all generations should call Mary blessed, yet it was only because of the great things done to her. And the untaught, outpoured, prophetic praise renders to HIM the holiness and the righteousness. These results of the power of God in the life belong to all who experience it. To be sure ONLY Mary was to give birth to this Son of God. But of that same power, identically the same power of the Holy Spirit, all of God's faith-children should be partakers. For all of God's faith-born

children are to BEAR THE IMAGE OF THAT SON.

Mercy is that which fills all needs, at all times, everywhere. The power of the Holy Spirit, is that in your life, which conforms you to "the image of His Son." And the effect in your life may be the same: "For He that is MIGHTY hath done to me great things, and holy is His Name." It bursts forth from the heart, the very language of the lowly heart awakened to God's love by Mercy, the action of that Love. Jesus even went so far in describing this very thing as to say, "Who is my mother, and who are my brethren?"—HE the Mercy of God to a lost race. "And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!" His disciples? Why? Because they, too, were to be The Mercy of God. And He continued, "For whosoever shall DO THE WILL of my Father which is in heaven, the same is my brother, and sister, and mother." Matthew 12:48-50.

This for ever rules out all HUMAN classifications of greatness, for all is of Mercy. The divine relationship is in the WILL of God, and not in any human superiorities or abilities, nor even "callings." Who can know what is highest and what is lowest in God's eternal Kingdom? Certainly no one has the slightest knowledge of it until he has learned that His WILL is Mercy.

The angel-messenger had said to Mary, "The Holy Ghost shall come upon thee, and the power of The Highest shall overshadow thee." The result: "That holy thing." And, there is no other way declared or described in the New Covenant, for any holy thing to be produced, than just that same mercy: The Holy Ghost and the power of the Highest to come upon every believer. It is the Holy Spirit who produces all holy things, whether The Only Begotten Son of God in Mary, or whether "The IMAGE of His Son" in you. And that is almost the supreme revelation of the Will of God. These studies leave no place for the expression, "But I think." What difference does it make what

we think, when GOD'S thoughts are so clearly revealed—so clearly and so fully? It is not our thoughts, nor man's thoughts, which are eternal life. It is God's WORD, and God's WILL, which produce eternal life. Blessed is the man who thinks God's thoughts. He that DOETH the WILL of God abideth for ever. To philosophize on it is one thing. To LISTEN TO GOD is another.

So, we return to our prophetess, Mary. We have seen that by the introduction of the simple-beautiful-wonder-word Mercy, the experience which she is prophesying of is open to all. Verse 51, "He hath showed strength with his Arm; He hath scattered the proud in the imagination of their hearts." This strength of arm, and scattering of the proud, is the working of Mercy by which "God, my Saviour" establishes the great things which He does to the lowly who trust Him. Beware, beloved, lest you be scattered in the imagination of your heart. One's self-imagination is often a traitor to God. The imagination of pride He scatters.

"He hath put down the mighty from their seats, and exalted them of low degree." The working of Mercy. Verse 53, "He hath filled the hungry with good things." Mercy at work. "And the rich He hath sent empty away." Mercy refused. They could have the same things if they would sit in the same place with those of "low degree."

Verse 54, "He hath holpen (helped) his servant Israel, IN REMEMBRANCE OF HIS MERCY." That is what He is doing now. And that is why He is bringing forth an understanding and remembrance, NOW, of His Mercy. Fortunately for us, GOD remembers His Mercy, even if we do not.

Verse 55, "As he spake to our fathers, to Abraham, and to his seed for ever." God rejected His people, and even said, "Ye are not my people." But, He did not cast them off as FINALLY rejected. He will call them again, and this time they will believe and answer Him. "In remembrance of His

Mercy—to Abraham and his seed for ever.” We did not write the Bible.

Then we turn and listen to Zacharias, the father of the Baptizer John. Verse 67, “Zacharias was filled with the Holy Ghost and prophesied, saying, Blessed be the LORD God of Israel; for he hath visited and redeemed his people.” His visit was Mercy. His redemption is Mercy.

Verse 69, “And (He) hath raised up a horn of salvation for us in the house of his servant David.” Horn means power and dominion. Salvation is Mercy. Power and dominion is Mercy.

Verse 70, “As he spake by the mouth of his holy prophets, which have been since the world began.” From the beginning of the world His holy prophets have unanimously declared the Mercy of God. Even their most terrible denunciations of coming wrath have had as their theme the Mercy spurned, rejected, cast aside—and yet, in many instances, offered still. The truly prophetic message now pending, is not just the denunciations of sin which some people seem to express as being the need of the hour. The true prophetic message now pending, is found in the 40th chapter of Isaiah, “COMFORT ye, COMFORT ye my people, saith your God.” THAT is the HEART BREAKING MESSAGE by which God will reverse again the edict of Isaiah 6, in which He said, “Close their eyes, and stop their ears, and deaden their heart.” “The Glory of the LORD shall be revealed, and all flesh shall see it together.” The Glory of God is Mercy, not wrath and destruction. But, the daylight DOES obliterate the darkness; and the Mercy and Truth of the Lord does obliterate the evils. But we have to leave Isaiah 40 for now.

Verse 71, “That we should be saved from our enemies, and from the hand of all that hate us.” “Saved” means Mercy. Mercy is Love-in-action. It is what Love DOES.

Verse 72, “To perform the Mercy prom-

ised to our fathers, and to remember his holy covenant.” The expression “to perform the Mercy,” refers directly back to verse 69, where it says, “hath raised up a horn of salvation for us.” In the face of this statement, can anyone object to any of the conclusions we have made thus far? He hath raised up an horn, that is, power and dominion—of salvation, “TO PERFORM THE MERCY PROMISED to our fathers,” says the Holy Ghost through Zacharias. To PERFORM the MERCY.

Verse 73-75, “The oath which he swore to our father Abraham, that he would grant to us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.”

These things have never yet been realized but in part. The reason that we are not gripped by the significance of such words, is, that we are not gripped by the significance of the word Mercy. For it is MERCY which is to be performed, and not some human ideas or beliefs. These hitherto still-unrealized words are to BE fulfilled in these days by Mercy, which is, as it says here, the PERFORMANCE of the Horn-of-Salvation. Fulfilling Mercies is what Zacharias is prophesying about. And no one can know, accurately, what any of the prophets are talking about, apart from the understanding of Mercy. A realized Salvation. A realized Holiness. A realized Righteousness. The phrase “all the days of our life,” signifies a PERMANENT realization. All of this is Mercy performed.

Why do we repeat so often the expression “understanding of Mercy?” Because few people have a very full understanding of Mercy. The general idea about Mercy is that if a man had committed murder, then Mercy would be to let him go free, but Justice would be to take away his life. Mercy and Truth belong together IN GOD. In the case of the murderer, the Truth has to be as to what is Mercy TO THOSE WHOM HE WILL IN FUTURE ASSOCIATE WITH, and,



**WHAT HE WILL FURTHER DO.** If the rights of the lives of others depend upon his removal, then the Mercy of Truth is to **SAVE** the Others from his Unmercy. The murderer has gone **OUT** of Mercy in his deed. He will be measured as he has measured out. Yet, if it could be known that he had repented, and would spend the rest of his life in the service of those upon whom his wrong wrought sorrow and distress, **THEN**, the Truth of Mercy would be: that he should **LIVE** and do Mercy. **BUT**, such a case is only one phase of Mercy. **MERCY** is God's **SUPPLY SYSTEM** by which, **IN** the **TRUTH** of **HIMSELF**, He provides for **EVERY NEED OF EVERY CREATURE**. Whatever **FILLS NEED** is Mercy. And in the future world, we will clearly see, if not now, that **SIN** is, in its root and nature, the opposite of Mercy—the will to **NOT DO TO OTHERS** what God **HAS DONE** to us. In these studies, we are concentrating a good deal upon the sight of **WHAT GOD HAS DONE TO US**, or, what He has promised to do, or commanded to **BE** done.

Verse 76, "And thou, child, (speaking of John) shalt be called the prophet of the Highest: for thou shalt go before the Face-of-the-LORD to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins, **THROUGH THE TENDER MERCY OF OUR GOD**; whereby The-Dayspring-from-on-high hath visited us." Can anything be plainer than that, though it were written in block letters a foot high—or ten feet high? "Through the tender mercy of our God; whereby the Dayspring-from-on-high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the Way-of-Peace."

These two prophecies are at the very

beginning of The New Covenant. **IN THEM** is named everything there is in the entire volume called the New Testament. In all the New Testament from Matthew to Revelation, there is nothing written but what could be put under the heading of some word or phrase in these two prophecies. And the central theme of each one of them is **MERCY**—the remembrance and performance of Mercy promised.

We will not leave out the last verse, 80. "And the child grew, and waxed strong in spirit, and was in the deserts till the day of his showing to Israel." The last half of the verse belongs to John only. But the **FIRST** half should be true of you, "And the child grew, and waxed strong in spirit." He was a prophet of Mercy, primarily and supremely. And though you and I are not John-the-Baptists, yet we can be prophets of Mercy. And if you will feed on the spiritual food of what the Bible teaches about Mercy, and **DO** it, we—**YOU**—can also grow mightily in God and wax strong, powerful, and more-than-conqueror in the **SPIRIT**.

Our Blessed and Loving Father, how can we thank and praise You for the record given and preserved for us? Bring us out of our darkness and shadow of death. Let this same Day-spring or Day-break, come upon us through the tender mercy of our God. Show us that the **MerciERS ARE TRULY "BLESSED"** for they shall be **mercIED**. And reveal to us that fullness of the knowledge of Salvation, which can only appear in the consciousness of cleansing of all our sins. Take away our delusions of self-love and self-faith, and show us how to humble that self into nothingness in the reality of the understanding of Thy Mercy. For the Glory of Jesus. Amen.

## CHAPTER 19

### "HAVE MERCY ON ME"

MATTHEW 9:27-31; MATTHEW 15:22-31;  
MATTHEW 17:15-21; MARK 10:45-52

Precious Father, who filleth the heavens, fill also all our hearts, we pray. Let this blessed and holy Word find entrance and give us Light—the Light in which You dwell. Open Thy Word to our hearts, and open our hearts to Thy Word. Wonderful, wonderful "I-AM gracious, and merciful, longsuffering, and plenteous in Mercy." Guide us OUT of the darkness of the spirit of This World, and ready us for That world which will be Thy will done here as in heaven—a world of righteousness and peace with earth, sky and sea IMPREGNATED with Thy MERCY.

Before we start with the "have mercy on me" passages, a word concerning the New Testament terms for Mercy, as compared with what we have seen in the Old Covenant. It may be well to state the Greek words used, not as a study of Greek, but to make the matter vivid, and possibly emphasize the reality of these words. The same three English words are found here: Grace, Mercy, and Compassion. Remember, these words altogether, describe the BEING of GOD, as He Himself gave it.

Grace is the Greek word *charis*, from which root comes our English word *charity*. Mercy is *eleos*, meaning mercy, kindness. Compassion is *oiktirmos*, meaning pitiful, bowels of mercies, compassion. Grace, *charis*, is the word for Favor, Graciousness. It distinctly means what is expressed when one turns to another with a beaming, welcoming smile; Mercy and Compassion make up the very beauty of what it is. Mercy, *eleos*, fills the same position as in the Old Covenant which is the Deed, or working of Love; Grace and Compassion make it to be the Lovingkindness of God. It is distinctly what one does from

Grace. Compassion, *oiktirmos*, is the equivalent of the word we have seen for Compassion; Grace and Mercy are substantially a part of what it is. In the Old Covenant the word was often translated by the plural, "mercies." Grace is full of Mercy and Compassion. Mercy is full of Grace and Compassions. Compassion is full of Grace and Mercy. And "Longsuffering" or Patience, is full of Grace and Mercy and Compassion. "The saints" are going to have to have "PATIENCE."

An illustration of each is sufficient to show them in the New Covenant. 1. Grace. Luke 2:40, "And the grace (*charis*) of God was upon him"—Jesus. The same word is translated "favor" in verse 52, "And Jesus increased in wisdom and stature, and in FAVOR with God and man." And in Luke 1:30, "Fear not, Mary: for thou hast found favor (*charis*) with God." The words favor, and grace, are the same Greek word, *charis*, and are the equivalent of the Hebrew word, *HHEN*, for Grace and Graciousness. In the New Covenant the English word, Grace, is everywhere prominent as being contrasted with the Law of the Old Covenant. It names the Gospel of Jesus as the dispensation of God's favor. Grace is His Smiling Face open to all who will receive His welcome. This word is of very frequent use.

2. Mercy, *eleos*, is the New Covenant equivalent of our old Hebrew word *HHESED*. Eph. 2:4-5, "But God, who is rich in mercy, for his great love wherewith he loved us; even when we were dead in sins, hath quickened us together with Christ, by Grace are ye saved."

3. Compassion, *oiktirmos*, is the equivalent

lent of our sweet word rahham, or rahhamim, compassion and mercies. In some ways of use it is almost stronger than the word hhesed, mercy. Romans 12:1, "I beseech you therefore . . . by the mercies of God, that you present your bodies a living sacrifice . . ." The plural word mercies is the same as "bowels of mercies." Col. 3:12, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies," Compassions.

These words are nearly everywhere translated the same in the New Covenant. There is little use of synonyms, as we found in the Old Covenant in the English Bible. The word Grace is sometimes given as "favor," and the same association of meaning is maintained throughout the New Covenant as in the Old. These words describe What-God-IS. And when, in the New Covenant it is said, "God is LOVE," these words describe what Love IS. Everything ascribed to the word Love in the New Covenant would be meaningless apart from Mercy and its companion words, Grace and Compassion. It is of the utmost importance to you to learn, do, and thus KNOW, the definition which God HIMSELF gives in the entire Bible of the word "LOVE" as a term for what He IS. This series of studies on "Mercy" gives GOD'S definition of what the word "LOVE" means. We state again, Grace is the smiling, welcoming Face of Love; Compassions are Love choosing to bear and suffer for and with another; Mercy is what Love DOES in filling any need—Love-in-action— feeding, clothing, bearing sin, and giving life, and describes God's nature as Lovingkindness.

So now to our study of "Have Mercy on Me." We will take three passages in Matthew, and one in Mark for this study, and will continue it in the next one from Luke and Paul.

Matt. 9:27, "And when Jesus departed thence, two blind men followed him, crying . . . Son of David, have mercy on us. And when he was come into the house, the

blind men came to him; and Jesus saith unto them, Believe ye that I am able to do this? They said . . . Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it."

Jesus is God's point of contact with mankind. IN Jesus was GOD. "God was IN Christ reconciling the world unto himself." Jesus was God's working WILL, perfectly showing what God IS. The blind men had a great need. They were physically blind and could not see. Sin makes us spiritually blind. Israel was in a great blindness. To Christ Jesus it was, and is, no more difficult to heal the eyes of two blind men, than to open the eyes of the heart of a nation. The power was there, and the power is here. The blind men cried out, "Have Mercy on us." The hour, and the power, of Jesus is waiting now for Israel to cry out, "Have mercy on us." Do not tell me, in the light of the Old Covenant scriptures, that they will NOT so cry out. For they WILL. There can be nothing else so certain in the world's history, for God has gone on record as saying that HE WILL do that very thing IN ISRAEL. And if they do so cry out, and when they do, "all flesh shall SEE the salvation of the Lord." For that is what happens when the cry is made.

"Son of David, have Mercy on us." They were invoking the anointing of God. David's SON. THE son of David! Judge in our behalf. DO this for us. They were not just asking for sympathy, or a pitying look, nor for an expression of merely human feeling—"feeling sorry" for them. They were asking for their need to be filled. They were asking for Him to DO a Mercy. Not simply "have mercy" on us, but, DO MERCY TO US—Mercy us. The New Covenant Greek is exceedingly and emphatically expressive so. The word Mercy, as a noun, is eleos. Here the word is verbed, eleeson us. Mercy us. The ACTION in ONE word. We have the same in the English word love: His love is wonderful, the noun. I love Jesus, or love

me, Jesus. In both, the same word love, one a noun, the other the verb or action. So here, Mercy. Mercy, the noun; Mercy, the verb or action. "Mercy us, Son of David."

And they followed Him into the house—stuck to Him. And He asked if they believed He was ABLE to do what they asked, and they said, "Yes." Then He MERCIED them; He touched their eyes, and they were opened. Their blindness was their NEED. Jesus could fill that need. They believed He was ABLE, BECAUSE they believed that He WOULD do it. How do we know? Because of the words they used, "MERCY us, Son of David." Their use of the word, Mercy, showed that they believed He would DO it. And "Son of David" was their way of acknowledging His POWER, as being the Anointed of GOD.

And so here we have about all the elements of God's Delivering Power: Jesus, Immanuel, God with us. Their need; following and crying out their need and their faith; sticking to Him; faith in His DOING. His response and act; the Need filled; the blind men SEE. They were MERCIED.

Matt. 15:22, "And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, Son of David; my daughter is grievously vexed with a devil." (That would be only about 30 miles from where this study was written.) A foreign woman calls out to him, "Mercy me!" And with the same faith-words, "O Lord, Son of David." Verse 23, "But he answered her not a word." What a test when you are in great NEED, and He is the One fully able to fill that need: no answer—not a word. Then the testing of her faith was doubled, "his disciples came and besought him, (to SEND HER AWAY) saying, Send her away; for she crieth after us." His disciples! We DO NOT LIKE her crying after us. And THEY besought him—not for MERCY, but just to please their feelings of self-importance. Two kinds of beseeching.

Now He answers, apparently to all of them, "I am not sent but unto the lost sheep of the house of Israel." The disciples were thinking, "This dog from Tyre and Sidon yapping after US, beseeching Him." The poor foreigner—woman at that—hears the words, AND DRAWS NEAR to Him. "Then came she and worshipped him, saying, Lord, HELP ME." Why? WHY? Why did she then come CLOSE to Him and worship? Because of the MERCY, hhesed and rahhamim and hhen, or, as we have it in the New Testament, eleos, IN HIS VOICE. Ah, that Voice! GOD'S voice! The book of Revelation is about that Voice. The whole New Covenant is about That Voice. IN that voice the Grace and Mercy and Compassion became one living, quickening, Spirit doing the will of God. Grace, the Favor, the welcoming FACE; Mercy, the earnest, ardent desire to fill the need; Compassion, the purpose and choice to SHARE in the distress of the other one's need. LOVE! This poor woman HEARD a VOICE! And instead of turning away disappointed and angry like some of you would have done, she CAME TO HIM. O beautiful, wonderful, Jesus. You are God's VOICE. And You have spoken to us all, if we could, or would only hear it: THE VOICE OF MERCY!

And while she was kneeling there at His feet—close now—He said, and it was the SAME voice, "It is not meet to take the children's bread, and to cast it to dogs." The Voice was Mercy. And Mercy in God, is Love-in-action. She was a true "sheep" and KNEW The Voice to be the voice of HER shepherd.

The disciples had been beseeching Him to drive her away—foreign dog! Jesus' voice DREW her near. The WORDS seemed to close the door—but not for HER. Dogs! Jesus is exposing the very thoughts of the disciples, and at the same time GIVING HER ASSURANCE. "And she said, Truth, Lord, YET (still in spite of all) the dogs (DO) EAT of the crumbs which fall from their master's table." I am at your feet! Under the table! Your Voice is MERCY,

even though your words are rough. I BELIEVE IN YOUR MERCY, and will NOT BE DENIED by your disciples; for I can tell that you are calling me, and not sending me away empty. O what a wonder is God's Word!

What a test! What a trial! You would probably have stamped away in bitter and disappointed anger. Maybe even the disciples themselves would have done so, for they were still of "little faith"; they were still of little understanding. Understanding of what? MERCY! Then answered Jesus to her directly, now just to her, "O woman, GREAT IS THY FAITH: be it unto thee even as thou wilt. And her daughter was made whole from that very hour." Wonderful hour!

"Mercy me, O Lord, Son of David!" She had it and she held it—the Truth and the True Position of FAITH. For her, the GREATEST PRAISE from the Master's lips, "O woman, GREAT IS THY FAITH."

We are reluctant to leave this amazing tableau of GOD-AMONG-MEN. But we must go on. Matt. 17:15, "Lord . . . mercy my son: for he is lunatick and sore vexed; for oft-times he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him." Jesus had taken only the chosen three—Peter, James, and John—with Him up into the mountain of the Transfiguration scene. Coming down again after that tremendous sight of His shining clothes and shining face—shining as the sun—the other disciples in the midst of a gathering crowd were found with the man whose son was in such a grievous plight. And He answered and said, "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed out of him; and the child was cured from that very hour."

"O woman, GREAT is thy faith." "O faithless generation"—faithless and perverse generation—seemingly including the un-

able disciples also. Here we see again that disciples, or no disciples, the call for Mercy passed over everything to the Great MercIER. And in the action which followed, the works of the devil were destroyed, and the devil caused to flee—"Fulfilling mercies."

Mark 10:45-52, "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." That is what Mercy IS. And that is what GOD is. And that is what Jesus DID. I feel constantly encouraged by the Word of God, to say, "Mercy me, my Lord," because it becomes clearer and plainer like the dawn of the day, that the unknown knowledge of God and of Jesus is just that: "even the Son of man came not to be ministered unto, but to minister, and TO GIVE HIS LIFE a ransom for many." This He had said because ten of the disciple-apostles were displeased and upset by James and John. These earnest and ambitious brothers thought to get in ahead of the rest, and to capture the Chief Place—before there was any. And, of course, the ten were displeased because each one would have liked to do the same thing and get there first, and "be The One." But Jesus in a to-be-expected, UNExpected-way, brought all twelve of them gently, but firmly down to earth, yes still further—to BED-ROCK.

These teachings and incidents are followed generally, in the Gospels with a healing which shows forth the center of the spiritual truth involved. So it is in this case. The Blind Beggar is the means to exhibit Jesus as a servant-of-beggars, and at the same time the Lord of Life and Light. And what is more, and may be first in importance, is shown that the desire-of-one's-heart is, in Jesus, a Mercy WITHIN REACH of Faith. On the bed-rock of present Need, the blind man's eyesight was more important to him than any indistinct, imaginary place at a King's right and left hand.

The summit of hope, the supreme expression of desire in the blind man, was to gain the sight of his eyes. And he acted out the

mystery of Faith in the leaping of his heart's desire. ALL that he needed then, was THE YESHUA. He could not, certainly did not, understand the faith-process like we try to teach faith into people. But he had the key to unlock the Mystery Door. He understood by believing, that THIS was a King-of-Mercy, a ruler willing and able to give, and both able and willing to give this one thing so supremely desired. And so he used the key which unlocks the Mystery of God: he BELIEVED IN HIS MERCY.

In common with many of the others to whom Jesus said, "Your faith hath made you whole," this beggar was a beggar indeed—he would not be SQUELCHED OR DENIED. And that seems to be the deciding factor: a conviction that Mercy is TRUTH and of the faith in the heart. Without THE YESHUA——! What a hopeless calamitous thought! WITHOUT JESUS! O what a relief, what a relief! Thank God, that was only a THOUGHT. Yeshua IS. No one needs to be without HIM, and WITH Him is Mercy—"all things FREELY."

So we run through the story. Mark 10:46-52, "And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging." We have them in Tiberias, sitting on the sidewalk begging, blind men and women. Some things have partly disappeared from the cities of modern times, but the "beggars" are still here—real Bible times beggars—persistent as flies. This little city of Tiberias was here in Jesus' time, a worldly city, a gate to the "broad way" that leads to destruction. I wonder what would happen if some one of Jesus' co-ministers-of-Mercy should sometime do this same servant-work for God, and heal some of them. Perhaps He has someone, somewhere, to send to do it for Him. Surely, surely, it will be done when the right hour comes, for He is "the Same———for ever."

But back to Bartimaeus. "And when he heard that it was Jesus of Nazareth, he

began to cry out, and say, Jesus (Yeshua), thou Son of David, have mercy on me." Mercy me, O Anointed King, Who is judging the evil spirits, and who is setting the prisoners free. "And many charged him that he should hold his peace"—in plain words, Shut up your noise—"shekhet!" "But he cried THE MORE A GREAT DEAL, Thou S O N O F D A V I D !!! HAVE MERCY ON ME !!!" Beggars learn to not be denied. The "poor in spirit" are beggars. "And JESUS STOOD STILL." It thrills me through and through just to write it, "AND JESUS STOOD STILL!" Stopped in His tracks, as we say. O what a God! O what a Saviour! YESHUA, the DELIVERER! "I cried unto the Lord in a tight spot AND HE HEARD ME." Jesus stopped where He was. He stood still. That is what all those Psalms are teaching which we have studied. There is Something which unfailingly GETS GOD'S ATTENTION. Here, Jesus' sudden attention is described by these words: "And Jesus stood still."

What is That Something in the Psalms, and in the Jesus-Yeshua of the Psalms? That Something—what is it? That Something which gets attention and audience with God? Can anyone fail to answer that it was simple, living-faith-acknowledgment of His Mercy? "Mercy me, Anointed One," cries the believing beggar. "Your faith has done it," replies The King, the Son of David.

"And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee." What a wonder to blind souls. I have been there—blind, and dead, "bound in darkness—CHAINS of darkness," no light, no hope, no anything any more. And, HE CALLED ME! He CALLED me! O friends, how glorious is the Mercy which IS for ever. What a wonder—He called me. I was not only blind, but I had put out my own eyes, and did not seem to care to see any more. And yet, HE knew that I would call if strength were given. The strength to call upon Him had to be HIM-SELF, for the devil had me—had me bound in darkness. But that strength was given,

and I knew that it was Himself. And I cried unto Him and He called ME! Precious, precious Yeshua. I love you. I believe in your Mercy.

"Loved with everlasting love, Led by grace that love to know; Spirit breathing from above, Thou hast taught me it is so. O this full and perfect peace! O this transport all divine! In a love which cannot cease, I am His and He is mine.

"Heaven above is softer blue, Earth around is sweeter green! Something lives in every hue, Christless eyes have never seen; Birds with gladder songs o'erflow, Flowers with deeper beauties shine, Since I know as now I know, I am His and He is mine.

"Things that once were wild alarms, Cannot now disturb my rest; Closed in everlasting arms, Pillowed on His loving breast. O to lie for ever here, Doubt and care and self resign, While He whispers in my ear, I am His and He is mine.

"HIS! FOR EVER! ONLY HIS; Who, the Lord and me shall part? Ah, with what a rest of bliss, Christ can fill the loving heart! Heaven and earth may fade and flee, First-born light in gloom, decline; BUT while God and I shall be, I am HIS and He is MINE."

Mercy is beautiful, isn't it? Grace is its Beauty, and Compassion is its Tenderness. "And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. And he, casting away his garment, (not a haste that makes waste, but the haste of belief that cares for nought which hinders or impedes)—casting away his garment, rose, and came to Jesus. And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight." "What WILL YOU that I do?" A note here in my Bible says, "GOD asking for orders from a blind beggar." And that is what is called in the Bible: "The Mystery of God." If it ever truly dawns ON

you, you will be IN the Dawn of God's DAY. I said those words in a meeting one time: "God asking for orders from a blind beggar!" And one of my—what shall I say, correctors, challengers, setters-right?—well, whatever it is, one of them arose, rather straight and stalwart, to defend God from me. He said, "GOD taking orders from a man! I guess not. Not by a long shot! God isn't taking orders from anybody!" BUT HE IS. And that is "the Mystery" of Him. And I tell you, dear ones, the secret of the understanding of that Mystery is in The Fellowship of MERCY. Fellowship means sharing, partners. In the sharing together in His Mercy, there is an "obedience unto death," which arises in the heart that chooses the path of the one who "humbled himself." And in that Spirit of Obedience is the KNOWLEDGE to "ASK" correctly of The God who is "RICH IN MERCY."

We are seeking to give away that knowledge. Some may be too blindly vain, and too high, to be willing to accept such a free dispensing. May God show them clearly what the Bible DOES TEACH about Mercy; for we have slipped over the line into The Time when NOTHING ELSE will hold or suffice. Those who do want such knowledge find, and will for ever continue to find, that whoever will share and minister God's Mercy, to them He will answer. He will say, "Ask WHAT YOU WILL, and it shall be done unto you." GOD asking, and taking orders, from blind BEGGARS, who can SEE Him!

Verse 52, "And Jesus said unto him, Go thy way (the new way of seeing); thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way." Thy FAITH did it! Can there be a lowlier expression ever spoken? This was GOD'S will that Jesus was speaking and doing. As though it was nothing much that "GOD WAS THERE," but something GREAT that this nothing-man had FAITH. Faith in what? In what he said, MERCY. "Mercy me, David's True Son, Mercy me." The LOWLINESS of the nature of God is such a HOLI-

NESS, that once you see it, you are for ever  
a willing captive, and a willing slave of

THE Love by which you are enabled so to  
see.





## CHAPTER 20

### "HAVE MERCY ON ME!"

LUKE 17:10-19; 2 COR. 4:1; 1 TIM. 1:13;  
JUDE 20-21; 1 TIM. 1:16; LUKE 18:9-14

"God in heaven hath a treasure,  
Riches none may count or tell;  
Hath a deep eternal pleasure,  
Christ, the Son, He loveth well.  
God hath HERE on earth a treasure,  
None but He its price may know—  
Deep unfathomable pleasure,  
Christ revealed in saints below.

"God in tongues of fire descending,  
Chosen vessels thus to fill  
With the treasure never ending,  
Ever spent—unfailing still.  
God's own hand the vessel filling,  
From the glory far above;  
Longing hearts forever stilling,  
With the riches of His love.

"Thus though worn, and tried, and  
tempted,  
Glorious calling, saint, is thine;  
Let the Lord but find thee emptied,  
Living branch in Christ the Vine!  
Vessels of the world's despising;  
Vessels weak, and poor, and base,  
Bearing wealth God's heart is prizing,  
Glory from Christ's bless-ed face.

"Oh to be but emptier, lowlier,  
Mean, unnoticed, and unknown,  
And to God a vessel holier,  
Filled with Christ and Christ alone!  
Naught of earth to cloud the Glory;  
Naught of self the light to dim,  
Telling forth His wondrous story,  
EMPTIED—to be FILLED WITH HIM."

Our Bless-ed and supremely lowly Father in the heavens, the words of that song speak to our hearts the very things which we are learning in what Thy Word teaches about Mercy. Give us an understanding heart to perceive what it is that is such a

Treasure, and such a Pleasure, to the Eternal GOD who has called us unto His Glory and Virtue through the knowledge of Himself—THY SELF. We press upon Your attention, our Holy One, to open our hearts to Your WORD, and open Your Word to our HEARTS. THY Pleasure, Blessed One, Thy PLEASURE!

"What wilt thou that I shall do unto thee?" "For I have given you an example, that ye should do as I have done unto you." "AS I HAVE DONE UNTO YOU."

Luke 17:10-19, "So likewise ye, when ye shall HAVE DONE all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Few of you KNOW what that MEANS. Why? Because your judging, critical heart keeps you in a sense of failure to DO what is commanded you. You CANNOT do what JESUS commands you except by a MercylNG heart. If you say, "I can, for it is by LOVE that I keep His commandments," then I will say, "Which commandments can you keep by Love, apart from Mercy?" Any question which you can raise can be quite fully answered—and easily. But instead of arguing about it, I would simply say: "What mean those nail prints in His hands?" And when you know the answer to that, you will testify to what the Mercy of God IS. We do not say things like this to make controversy, but rather to make vivid certain CONTRASTS which are vital to see.

When you have done all things commanded you, say, "I am an unprofitable servant." Why, some of you are so far from that God-Lowliness, that you grumble and BLAME God for not flattering you for doing ONE commandment.

But we pass on to the incident which follows the teaching. The study of the teaching is YOUR duty—Luke 17:3-10. This following incident is GOD'S kind of a commentary on it. Study the Bible's commentaries on the Bible's teachings—and you find the Light.

Verse 11, "And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee." If the Canaanites were "dogs," how much more the mongrel Samaritans. Yet Jesus, the YESHUA, HONORED their faith—and practically sainted one: The Good Samaritan.

Verse 12, "And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up their voices, and said, Jesus, Master have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed." We have here an odd thing: they obeyed the command, and all were cleansed. Mercy, free Mercy. SO free, that just doing the simple faith-obedience given to them to do, resulted in the cure of the leprosy. But one of the 10 found the Source of that Mercy—the actual meaning of Mercy.

Verse 15, 16, "And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks . . ." One, when he saw that he was healed, did something startlingly different from the others. Now why? Well, let's see again what he did. He did four things as the result of what he saw. 1. He turned back. 2. He glorified God with a loud voice. 3. He fell on his face at Jesus' feet. 4. He gave something. What? THANKS.

Familiar ground this is, to those who have been heart-learning what the Bible teaches on a Certain Subject. "O give thanks unto the LORD for He is GOOD, because"—what? Everyone say it, because what? "Because his mercy is for ever." He did the

right thing, and EXACTLY the right things which people do when they SEE the Mercy of God. He saw that he was healed, yes, but he saw more. He saw WHY he was healed. And when he saw WHY he was healed, he saw something greater than the healing itself—the Mercy of God in it. And when he saw the Mercy which was greater than the healing, he ALSO SAW JESUS IN THE LIGHT OF GOD. And when people see Jesus in The Light of God, they TURN. He turned away from the others, and he glorified God with a loud voice. The sight of Jesus, the Mercy of God, does that to you. Not only outwardly, but as a still more real act within the heart you fall on your face at His feet.

May I intrude here, my own testimony, that for years now, that simple act has gone on perpetually within my own heart: a continual sight of God's true mercy in Jesus, and a corresponding continual falling, face down within, at His feet. If you ask, does one stay only in that position? The answer is, "Yes and No." There is what can be called continual efforts of the adversary to turn one the other way, that is, to the flesh and self and the world's tempers. BUT, the EFFECT of those testings and provings of faith, is to-be-continually-falling-on-my-face at His feet. O beloved children of God, is it not worth all you have to learn the secret involved in an eternal place at His feet? We are trying to teach, and to testify what it is.

But back to our one-out-of-ten. He saw the Mercy, and that opened his heart to see JESUS in the true light of God. He turned, glorified God with his voice loudly, fell on his face at His feet, AND gave Him thanks. Did it ever occur to you that that is all you CAN give to God: just THANKS? If you say, "I can give Him my heart, or my money, or my love, or something else," then I would answer in the words of our starting verse, "All of those things are your duty; they belong to God; you are only returning what is HIS." But, when you simply and truly give THANKS for His Mercy, you have brought the one-true-gift to Him. In the same way, almost anything else you can

think of to thank for, is attached to you—something of yourself. But when you give thanks for His Mercy, you are attributing to God that which is peculiarly His own, and which the Bible teaches is His GLORY. When once you SEE that the Glory of God is OVER His Mercy, you will find that your feet are on the true path to “cease from your own works.”

Verse 16, “. . . and he was a Samaritan.” It was enough to silence Nicodemus, John 7:50, when the Pharisees contemptuously said, “Art thou also of GALILEE?” But still, Galilee, was part of Israel. Think of the despising HORROR to self-righteous men, of this God-sponsored statement: “. . . and he was a Samaritan.” For if they had contempt for Galileans, they had an out-casting-despising-hatred of Samaritans. This incident is used as an active-illustration of our starting verse, which included the first part of Luke 17, from verse 3 through verse 10. Here is true Bible study. Worship-study until you can see, in verses 11-19, the inner spiritual meaning of verses 3-10. That is KNOWLEDGE. Pure, divine, knowledge. Such study will deliver you from the flights of fancy and pride of “knowledge.”

Verse 17, “And Jesus answering said, Were there not ten cleansed? but where are the nine?” Bible mathematics are very remarkable. But Lord! You told them, “Go,” didn’t you? They were healed of leprosy AS they went, weren’t they? To ANSWER that question here, spoils for you what the heart alone can discover. We HAVE answered these human-ish questions, but you need to discover for yourself what is the answer to the question. You told them to “GO,” didn’t you, Lord? “But where are the nine?” ON THEIR WAY TO GET SOMETHING!

Verse 18, “There are not found that returned to GIVE Glory to God, save this stranger.” The question has subsided, unanswered, in the simple statement: “There are not found . . . to give God Glory . . . save this stranger.” That must be one of the most familiar statements in heaven con-

cerning the ways of the sons and daughters of Adam on the earth.

Verse 19, “And he said unto him, Arise, go thy way: thy faith hath made thee whole.” If our subject were Faith, we would say: See, there is the secret of your UNfaith, or weak faith, or however you moaningly might call it. But our subject is a radiant, bright, rejoicing one: MERCY. So we can only say, “See what the faith really IS?” The Faith which cannot be daunted in GIVING God thanks for His MERCY, is the faith that not only makes you whole, but also opens the eyes of your heart to see why, and by whom, you are made whole. Wonderful, isn’t it? The God described as Glorious-in-holiness. He reveals Himself in a MercyING lowliness, when He speaks from His will and says, “Thy FAITH—YOUR faith—has made you whole. You have found My Secret of completeness. Go your way—the New Way of the bowed heart, communing with God, in the spirit and knowledge of giving thanks for Mercy.”

But we linger and linger at the altar of each of the “Mercy me” scripture passages. We pass on now to the Apostle Paul, and then return for one more reference in Luke. 2 Cor. 4:1, “Therefore seeing we have this ministry, as we have received mercy, we faint not.” AS WE HAVE RECEIVED MERCY. Is it required of us to present to you any passages to prove that the entire life and gospel ministry of the Apostle Paul was based in the knowledge and understanding of Mercy? Do we need to try to prove that he was able to clearly distinguish between Law and Grace because of the MERCY done to him? “Seeing we have this MINISTRY.” What ministry? The very ministry of Christ Jesus is what Paul urges over and over again. Christ Jesus’ ministry, or ministerING, as we have seen, even in the last Bible portion, was Mercy. “The Son of Man came not to be ministered UNTO, but to minister, and to give his life a ransom.” Minister means to wait upon others as a servant. The word refers directly to a household servant ministering to the wants of his lord,

and to those of his lord's household. In English we use much the synonym, "to wait upon"—when we are describing that which in the Bible is called ministering. Paul described himself as a slave of God, indebted to Him to minister to Greeks, Barbarians, Scythians, bond and free, as well as the Jews. What did he minister? That which he had received. What had he received? Mercy—"As we have received Mercy" we faint not in the ministering of it to the slaves of darkness, as well as to the children of light.

1 Tim. 1:13, "... but I obtained mercy, because I did it ignorantly in unbelief." If we have learned anything about what Mercy is, in these studies, surely we have learned that it is the very Something-that-God-IS. Not just a brief enactment of legal pardoning of our sins, but a Something that is, in itself, for ever—a for ever Something. If one truly receives, or obtains Mercy they have entered into an eternal state of the very knowledge of what God IS. Even love, which seems to be the supreme word, cannot be known by sinners apart from the lowliness of Mercy, and the Mercy of lowliness. We are directly challenging all false or mixed conceptions of what love is, by this Word and Testimony. The word "Love" is the pawn of all philosophies and religions, false as well as true. "Love" can be used to mean almost anything, from the Holiness of GOD to the most lascivious orgies of drunken revelries and idolatries. The Love which is made known by the truth of lowliness and mercy is the true love of God. We could ask any skeptical soul to prove the love of God by anything else. "By Grace are ye saved," writes Paul, "and that not of yourselves, it is the GIFT of God." Well, you might ask, "What does that have to do with Love—the word 'saved'?" Grace is Love smiling and giving. MERCY is WHAT is given: Salvation. By Grace are ye saved—that is, MercIED with Life. And that REVEALS what the true love of God is in itself. That Love IS a love of lowliness and mercy: Grace ministering Mercy. Mercy is Salvation—LIFE. Jude, one of the brothers of

Jesus, says in verses 20, 21, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves IN the LOVE of God, looking for the MERCY of our Lord Jesus Christ unto eternal life." Jude, one time, was classed this way: "Neither did his brothers believe in him." John 7:5. But something changed him so that he could write these amazing verses, which include the entire Bible in one sentence of two verses. And he describes that great change as centering in one thing: MERCY. Faith, prayer, love—all centered IN one thing, and focused ON one thing: Mercy unto Life which is of Jesus, and is IN Jesus.

Paul says, I was a blasphemer, a persecutor, and injurious, BUT I obtained MERCY. Again 1 Tim. 1:16, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting." The word Mercy, names what it was that he received BY WHICH Jesus might show forth in him all longsuffering, as a living pattern, or form of truth, for that believing-unto-life-everlasting which should afterward unite men with Jesus. Does not every line, word, breath of Paul's writings repeat a continuous "Mercy me, O Lord?" Paul the great intercessor of unceasing, that is, permanently held prayers. Was not everything which he mentions, as something sought in prayer, Mercies, all Mercies? "BUT, I obtained MERCY."

And so we come to the last scripture in this section, Luke 18:13. "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." Simply and literally "God MERCY me—DO mercy to me." Two men went up into the temple to pray. Lovely thing to do. Surely they are both about to meet God. Why otherwise would they go up into the temple? The temple was GOD'S house. It stood there massive and beautiful as that very thing. It was the greatest building in

Israel—a structure first designed in Solomon's time. That first temple was shown to David the prophet-king. He had the pattern of it from the Lord. The very inception of the temple had been born in David's heart AS a desire for God to have a house, a dwelling place, a resting place—a human conception, but a divine desire. And that loving desire in King David's heart had been accepted by the Lord God of Israel who showed David what, and how to build it. The performing of the task, however, was given to David's son, Solomon. And when Solomon had executed the trust given him, the glory of God filled that temple. There was an actual infusion of the divine flame into the air itself, and God was known to be there. The temple of our present passage was a Herod-built-temple, but it symbolized the same thing.

How great was that rather central truth of Israel. The Lord God appeared, and made Himself known. As a nation Jacob has never had any history of importance apart from that one thing: GOD REVEALED HIMSELF IN ISRAEL—not according to any human determination of what He SHOULD do, but purely in His own wisdom and grace. He chose that people as a means of revealing His MERCY to the world. And it is by that nation, and by revealing Himself to them AGAIN, that He is going to make VISIBLE to all mankind His MERCY.

So, when two men went up into the temple to pray, it would be the most natural thing to suppose that they went up there for the purpose of meeting God. One of them was a Pharisee, and the other was a publican—a tax gatherer. Immediately we are faced with a problem here. The Pharisee, evidently well off and a religious devotee of the sect which claimed authority to teach the righteousness and holiness of God, SURELY HE will be accepted with rejoicing and with clapping of hands in heaven. The other, a despised tax collector, working as a stooge of the hated Roman government, oppressing his own people—SURELY! Unquestionably! HE will not find

much welcome nor audience in heaven's court—so judges the human reason. And these two men are the two classes of people, of all time, who have been enlightened by the knowledge of God's laws, as we shall see. For, as it turns out, the outward appearance has little to do with the matter of acceptance with God. It is entirely a question of the heart—whether the heart is seeking to be right with God or not.

"Is thy heart right with God?  
Washed in the crimson flood;  
Cleansed and made holy, humble and  
lowly,  
Right in the sight of God?"

Verses 11, 12, "The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess." What is wrong about fasting twice a week? Nothing. What is wrong about giving tithes of all one possesses? Nothing. That is, there is nothing wrong in those things of themselves, but this Pharisee did not touch God. He only congratulated himself on himself, glorying in his distinctions as he saw them. But there was Something missing, a Something which changes the whole nature of one's relation to God. Something was missing without which one can never know what IS wrong, or what IS missing. One wonders what we are coming to in these revival days, when such great exertions are made to GET MONEY—even to the extent of selling the salvation of souls to the giver at the rate of \$2 or \$3 each. God help us—\$10 million never yet saved even ONE soul. Why must it always be that men glory in human distinctions?

Verse 13, "And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner." It was not the smiting upon his breast, nor was it the downcast eyes, but rather the reason FOR them which brought

forth the decision from the lips of the coming ordained Judge of the living and the dead. It was not even the WORDS "God be merciful to me a sinner," but the CAUSE of the words that gave him acceptance and welcome with heaven—TRUE words.

Verse 14, "I tell you," said the divine Judge, "this man went down to his house justified rather than the other. For every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted." We are teaching and testifying HOW to do that; HOW to truly and actually humble yourself. And it is not to see yourself AS BEING humble. The tax collector humbled him-SELF. He humbled SELF. His short prayer expressed these two things: 1. An acknowledgement of the truth about GOD—His MERCY—"God MERCY me." 2. The acknowledgement of his need—"me a sinner." NEED. Mercy is for NEED. Need is for MERCY. Sin makes ONE great need, surely showing forth the greatest of all needs for Mercy. But Mercy is a name for the Lovingkindness in the CREATOR, which provides for ALL the needs of His creatures. Whatever fills ANY need—in truth—is Mercy. The sinner's need is a need FOR GOD HIMSELF. Wonder of wonders, Mercy IS: that God, in Christ Jesus, gave Himself to fill the sinner's need.

"Amazing grace! how sweet the sound,  
That saved a wretch like me!  
I once was lost, but now am found—  
Was blind, but now I see.

"Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear,  
The hour I first believed."

And also EVERY HOUR that I SO believe. And the two men, having prayed, went down out of the temple to their own dwelling places. One went down pleased with himself, but with the unheard judgment hanging over him: "every one that exalteth himself shall be abased"—YOU are to be abased, brought down. The other went to

his home with the true rest of soul which justification brings. And over him was the judgment: "And he that humbleth himself shall be exalted"—YOU will be strengthened and lifted up. Note very carefully: BOTH were JUDGMENTS. Perhaps some day the Lord will guide us to talk about "judgment." There is a judgment of LIFE as well as a judgment of death; a judgment of RELEASE, as well as a judgment of imprisonment.

Mercy! Mercy ME, O God! Here is something of supreme importance. Here is a knowledge of knowledges. This little parable, from the lips of Him who is the Wisdom-of-God and the Power-of-God, settled a question of first importance: by WHAT is a man justified from his sins? By Mercy. What is the greatest of all humblings? FAITH ACKNOWLEDGING UTTER NEED AND COMPLETE DEPENDENCE ON THE MERCY OF GOD—coupled, of course, with direct acknowledgement of that in which we are WRONG.

Our next study will deal with the truth that God's "WILL" is Mercy. Almost the greatest need in the life of everyone of you is to know that fact. The "Pharisee" in you will resist such knowledge as being that which satisfies a "hunger and thirst for righteousness." Between now and the next period, you should find out whether you BELIEVE what the Bible has taught you about Mercy thus far. We have been dealing with this subject largely from the standpoint of what Mercy IS, and the place it occupies in the teachings of the Bible. You have seen that the Bible teaches that "Mercy" is a word which describes WHAT-GOD-IS. We must face what the Bible teaches about God's WILL. You need to KNOW what the Will of God is. The Bible words, themselves, have brought you to it. The days right ahead of you are about to lay upon your life the supreme test of knowing-God's-Will. The WORLD is going to believe a LIE; but right in the very "MIDST" of the world and its "LIE," will appear and ARISE the "LIVING-STONE-TRUTH" which

will eventually grind the Lie to powder so that it shall be driven away "like the chaff from the summer threshing floor." You will HAVE-TO-KNOW what God's Will IS.

With all my heart and soul I ask you, "Does the word 'Mercy me' which we have been listening to for these two studies, enter into YOU? Are YOU one of those

whose faith is in God's MERCY? Can YOU bring that call of the heart to God, so that He can answer you and say, 'Your FAITH has brought to you the filling of your need'?"

Our real and wonderful and blessed Father, make all these words and these truths to come alive in us, we pray. In Jesus' Name.





## CHAPTER 21

### THE WILL OF GOD IS MERCY

#### MATTHEW 9:1-13 AND HOSEA 6:6

"Blessed Lord, as we study these holy words, increase we pray, our desire to 'ABIDE in Thy Words,' and teach us the path of the obedience of Faith which works by Love—the Path-of-Thy-feet. Blessed One, take our lives completely into Thy Hand, and use us as instruments of Thy Will to bring others to THEE, and to fill their needs."

We have come now to the center of all of this subject—The Will of God. And it is at this very point that all the powers of evil have waged their determined war. Since the day that our first mother Eve accepted the lie which made God seem to be an evil schemer, and Satan, the Master-Mind-of-Evil, to be the benefactor of poor God-deceived humans, this war has been raging. The Will of God was made UNSAVORY in the First Woman's eyes, and the independent Self-will was declared as the true way-to-knowledge and happiness.

Those first chapters in Genesis stand unmoved and immovable, as a record which is still more up-to-date than ALL modern human wisdom and knowledge. The first three chapters of Genesis are stupendous miracles of TRUTH, and the same can be said of the first twenty-four chapters, not meaning to exclude the balance of the book of Genesis from the same testimony—stupendous miracles of TRUTH. I mention this because The Will of God is as visible there as the stars which come to the view of human eyes in the darkness of night.

In the Gospels of the New Covenant, The Will of God appears like the rising of the SUN. In the Old Covenant The Will of God is seen in various aspects, somewhat separated, as the bright stars are seen separately in the dark background of the skies.

In the New Covenant The Will of God is spoken directly AS ONE THING, by Him who is the WORD of that Will, and who is the UNDERSTANDING of that Will. And thus, as the rising of the SUN—the Day-Star from on high—becomes One Light, even so JESUS becomes the One Light of the knowledge of the Glory of God. And that knowledge IS the knowledge-of-His-Will. And as the risen sun makes One Light of day, in which all things are clearly seen by it and in it, so Christ Jesus becomes the clear daylight of heaven, in which the Will-of-God shines clear and bright. In that bright light all things are seen for what they really are.

Before we take up the scripture passage, there is an important point which you should commit to memory. You should commit it to memory so that you will always be aware of its place in this truth about the Will of God. It is this: By the term, "Will of God," is meant, God's will for man among men; and His Will for man-before-God. We can put it another way: by the phrase, "Will of God," is meant God's will for you in relation to other human beings, and in the relation of your heart to God.

There is no Will-of-God, other than that, which we have anything to do with. People are prone to occupy their minds with many things about what God is going to do, and about His "power" meaning His destructive force, or power to overwhelm, so that His will seems to be that of an EARTHLY monarch, who depends upon force-to-kill in order to establish law. Human reasonings on Divine "power" are too apt to be SUPPOSITIONS of what His will really IS, unless it is kept clearly in view, all the time, what CALVARY means. CALVARY is the Great Central FACT of all that has been made known of the Will-of-God in this world.

Among those who “believe” there is no necessity to DEBATE that Calvary is the MERCY of God. We simply “testify” all of us, that Calvary IS the Mercy of God.

And in the same way, all debates about what The Will-of-God IS, are meaningless beyond the point of actual TESTIMONY. When we are talking about “The WILL of God,” nothing has much strength of meaning beyond that which is our actual TESTIMONY—what we have experienced, and so, KNOW. One of the very GREAT weaknesses in our Christian preaching and witnessing is that too often we are MAKING-UP sets-of-ideas which are called “sermons,” IN WHICH we are making an effort to make other people THINK things, and CHOOSE them, which are to us ONLY IDEAS, and not actual experienced-knowledge. Too often the “Will of God” is used, in exposition as a WHIP-IN-HAND to arouse FEAR, and thus bring the mind into subjection—fear of condemnation and destruction, we mean. This is not to imply that there IS no condemnation and destruction. But it DOES mean that NO HUMAN BEING KNOWS what the Will-of-God IS, by trying to show that He is infinite in “power” as HUMANS understand power. When we do TESTIFY to God’s SAVING GRACE and POWER, we unconsciously declare His WILL. Why? Because we are telling, witnessing, that which we do KNOW, and that which we have SEEN—in our own lives.

Yeshua HaMashiah, Jesus the Christ, was done to death BY debaters-about-the-Will-of-God, as we shall see. HE had no actual opposition, not even by the Roman authorities, EXCEPT BY THOSE WHO FOUGHT HIM ON THE POINT OF WHAT THE WILL OF GOD IS. THEY wanted to “destroy Him” and “kill Him.” He wanted to give them LIFE. And YOU will have to decide which of those two “wills” you want to be OF, and want to serve. That one thing is coming now swiftly to the climax of the ages. That climax is called: The End, or The Consummation, or The Harvest, etc. And in “The Time of The End” you must

know WHAT-THE-WILL-OF-GOD really IS.

There is no actual knowledge of God’s Will apart from that which constitutes Testimony. He is depending on WITNESS only, and not in any slightest degree upon human opinions about what His Will is. And the purpose of this series of studies, and of this study in particular, is to establish WITNESSES OF GOD who KNOW His Will, and who cannot be moved from it nor be overthrown by any opposition of the Adversary. We are seeking to know What-The-BIBLE-teaches-about-Mercy, and we have come to the proposition IN the Bible, that His WILL is Mercy.

This kind of truth, must of necessity be as sharp in its penetration as a two-edged sword—two-lipped sword is what the ancient term was. This kind of truth must have the clarity, and emphasis, and form, and meaning which the BIBLE itself gives. And whether we “seem” to be gracious, or kind, in the mind and feelings of some, we do not even pause to consider. For in this subject, there can be no consideration whatever, but simply, what does GOD reveal of Himself. In this connection, “all flesh is GRASS.” Also all flesh is DUST, which refers to the writer, the same as to any others. We desire to “cease ye from MAN whose breath is in his nostrils, for whereof is he to be accounted?” We do not even stop to consider whether someone may say, “Do you call THAT Mercy?” For NO man, no matter who he is, or whom he thinks he is, actually knows anything about what-the-Will-of-God really is, except by what God has Himself revealed about Himself. And even that can only be actually known by experiencing it, so as to testify to the Will-of-God as a life lived.

The incentive to compile these studies arises, by the Holy Ghost, in that kind of testimony. We are describing a pathway in which you may become “MORE THAN CONQUEROR.” But we would not KNOW that pathway except by experiencing it. The BIBLE describes not just a general “will” of

God. The Bible brings to us, from The Eternities, the particulars of what that Will IS. If you pray "for the Will of God" you must be equally willing to SEE what it IS. "He that doeth the Will of God abideth for ever." I John 2:17. So there can be nothing of greater importance to YOU than to know directly, fully, and clearly: What IS that Will?

Matthew 9:13, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice." That is what we are doing. We are going and learning what that means. And any living being only knows what the Will of God IS, in the degree in which they have obeyed this injunction, and have gone and learned what that means, "I WILL MERCY."

The word is, "I WILL, or DESIRE, Mercy." The expression, "and not sacrifice" greatly intensifies the meaning of it, for sacrifice, as taught in the Bible, IS THE ONLY WAY TO GOD. But at the moment these are only bare statements. And there seems to be a blood-chilling audacity in some of God's children to dispute almost anything which sounds different from what they are used to hearing and saying. But GOD, generation by generation, gives forth the needed truth-for-life in a style or sound, that SEEMS new, or different. He does that partly for the direct purpose of turning the heart away from the set opinions and judgments of men, about things of His Word which are vital to LIFE. So we will take the bare statements and see what we find when we "Go and learn what this meaneth, I WILL MERCY and not sacrifice."

We pick up now, the connection in the Bible itself, Matthew 9:1-13. "And he entered into a ship, and passed over, and came into his own city." It brings you down to earth to cross over the northern part of the heart-shaped Lake of Galilee, to the place where His "own city" was, and where the scene of this chapter is laid. It is a ride of about an hour and a quarter by motor boat, from Tiberias here, to Capernaum, or where Capernaum supposedly was. This was a

down-to-earth happening which we are reading about. And a down-to-earth declaration concerning the Will, or Desire of God which Jesus gave. Jesus was God's Mouth, or Word, or Witness declaring the Truth to the World. And it is almost startling to find today, the same querulous cavilling of human opinions, as arose over there where Jesus was going about doing good (The WILL of God), and healing all who were oppressed of the devil. "His own city" was where He lived on earth. But He also dwelt IN THE WILL OF GOD. So real it was, that He said, "The Father dwells in me and I in Him." And John's gospel says, "The only begotten Son, which is in THE BOSOM OF THE FATHER, he hath declared him." "In the bosom of the Father," means distinctly, IN HIS WILL. And "Will" means Desire-and-Choice. In God, His Will and Desire are one thing, and every creature with will-to-choose is either IN that Will-Desire, or else is in opposition to it. Jesus was IN God's Will. It was His habitation. We dislike to say "it" because God's Will is Himself—what He IS. But we have to use the words which will convey some familiar sense.

Verse 2, "And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee." And so was the Word of God: "Who forgiveth all thine iniquities; who healeth all thy diseases." And, "The LORD is merciful and gracious, slow to anger, and plenteous in mercy." And, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." Modern astronomy is pressed to the conclusion that there seems to be no limit to the heavens as viewed by the natural eye. The stronger the telescope, the vaster appears the heavens above—and around us—limitless. Would to God's Glory that they would immediately, also declare, "SO GREAT IS HIS MERCY." I would that YOU would declare it. Will you? Jesus de-

sired that those around Him should so declare it, but they didn't. Instead they cavilled about it, questioned, argued, opposed. People want MIRACLES to prove to them that what we are saying is true. But you will have to believe God's Word without miracles if you want to know His Will. Then plenty of miracles will appear—but not healings only. Here was a miracle, as we have been reading—AND THEY DISPUTED STILL.

Verse 3, "And, behold, certain of the scribes said within themselves, This man blasphemeth." Notice in your Bible that the word "man" is in italics, which means that it is supplied and not actually given in the text. What they said in their thoughts was a contemptuous opposition. They were saying, "This!" "This one!" "This fellow!" "THIS! He blasphemeth!" Beware of the spirit which is contemptuous and disdainful of that which is God's Mercy offered. The superior know-it-all spirit has a grip upon practically the whole of modern civilization. And that spirit is perfectly willing to heckle God, argue with God, condemn God, dispute God's rights, despise His lowliness, take a Self-stance of superior disdain, even spit in His face.

We offer this warning because there is no other subject in the Bible, which touches the quick like the subject we are now on. You may pride yourself on YOUR mercy and humbleness, and if you do, this truth will start to lay it open—and that hurts. It hurts terribly to have your pride and coveting cut open and exposed to the air—that is to VIEW. But unless you will judge yourself now, you will be judged with the world as the process goes forward. And there is no respect of faces (persons) with God. I plead with you from a broken heart and crumbled will, DO NOT let the contemptuous, disdainful spirit influence you to refuse full consideration of what God says about His own Will. In statements like these, are we then reversing what we have been saying about the limitlessness of the Mercy of God? No. His MERCY does not change at

all, but the position of heart and will in which anyone is found in opposition TO His Mercy places them OUTSIDE the working of that Mercy. And outside of Mercy there is nothing but Force, wrath, and corruption.

Verse 4, "And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?" It is one of the saddest of facts that people do not themselves know when they are thinking evil in their hearts. Perhaps we should say that OFTEN they do not know. What is evil, anyway? What is it in itself? Evil is simply a will-desire-choice that is opposite to God's true life-giving Will. That is all evil is: an ILL or EVIL WILL. And it is what-it-is, because it is in opposition to God's Will, AS HE HIMSELF REVEALS HIS WILL. Jesus knew their thoughts, and He knows yours. Maybe your thoughts seem to be secret and hidden, to you, but they are quite clear and open to Him who IS the Light-of-Understanding. People like to pet their thoughts as being sacred to Self, even evil ones, and they repudiate what uncovers them. "DEAR me!" Sacred Self! But God's understanding KNOWS your thoughts. There is a way to bring every thought into subjection. It is BY The-Will-of-Mercy. But we return—THEY were thinking ILL-WILL, and Jesus called it EVIL. He knew what it was that was opposing Him: the evil WILL. "WILL" is SPIRIT.

Verse 5, "For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk?" Here again notice the force of the words "sins be forgiven thee," when the supplied word "thy" is left out: "SINS are forgiven you!" Ahead is Calvary. Behind is Sinai. Listen again to the Voice-on-Sinai: "The LORD, The LORD GOD, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty . . ." The conclusion is, as the whole Bible teaches, "UNLESS THEY REPENT." "Will by no means clear the guilty," UNLESS THEY REPENT. Calvary's

Voice and Light is the knowledge of God's desire to do Mercy, for THERE He offers POWER to utterly repent and to be utterly cleared.

But just the same, the Voice on Sinai proclaimed the ISness, the BEING, of God—what He IS. And if God's WILL is not what-He-IS, then He would be an evil and corrupting spirit like the devil, which is exactly the devil's ceaseless aim: to make men to believe that God is the real devil, and Satan is the true friend-of-man. But God's WILL IS what-He-is. And the revelation which HE has given of Himself is constantly repeated through the whole of the Old Covenant that He IS Mercy. Dispute it if you will, but you will find that your dispute is against your own right to the fullness of that Mercy—the FULFILLING OF MERCY. You are too prone to give thanks for what YOU are, and what YOU have, and what YOU want to be and have. Rather, says the Scripture, "O give thanks unto the LORD for HE is good, because His Mercy is for ever—endless." That means His Eternal WILL. The only reason that those scribes disputed the Lord's own utterances was that they did not KNOW what this means: "I WILL MERCY."

But Jesus tries to make the way open and clear for them—easier. And He offers the reasoning power of a miracle—a healing miracle. He gives a sign here. At another time when those of the same ilk, wanted from Him a sign from heaven, He said: "NO SIGN shall be given." We are going to see one now, though, in this very generation. But if we do not understand, "What this meaneth," according to Jesus' words, we will fail to grasp what GOD is doing in the world, in An Hour when the Adversary seems to be at Peak-Power.

Jesus had here, drawn a comparison: sins forgiven—body healed. "Which is easier to SAY?" BOTH sayings would be the will of God. The HEALING WORD would prove the forgiving Word. Both simply MERCY. Both GOD'S WILL. BOTH simply,

but really, Mercy.

Verse 6, "But that ye may know . . . " What-the-Bible-teaches-about-Mercy is presented to you there so that you "may KNOW" the Truth—His WILL—Himself. He even said to those hecklers, "But that ye may know." What is THAT but unqualified Grace doing Mercy? "But that ye may know that the Son of man hath power on earth to forgive sins"—God's WILL, and God's MERCY—" (then saith he to the sick of the palsy) ARISE! take up thy bed, and go unto thine house. And he arose, and departed to his house." This expression, "Then saith He" describes a DOING, a working of God's Will. Mercy, wasn't it? Jesus Himself testified, "The words I speak, and the WORKS which I do, are not mine, BUT the WILL of The Father who sent me." Jesus IS the UNDERSTANDING (LIGHT) OF THE WILL OF GOD. That is what He IS.

The multitudes glorified God for what they saw. For to them it was evident that God's POWER was being given to men. They acknowledged GOD'S POWER. God's POWER is of His Will. They had SEEN His WILL. Jesus said later, "He that hath seen Me, hath seen the Father." The Eternal Father is The-Eternal-Will-To-Give-LIFE. The SON is The Eternal Word—The UNDERSTANDING, and expression, of that Will. He, The Son, who dwells in the bosom of the Father (IN HIS WILL), HE hath declared Him, that is, has shown Him forth, revealed Him, made Him to be seen and known. One of the titles of Him is: "The Faithful and True Witness." Faithful and true witness to what? Certainly nothing unless to the WILL of God. The WILL of God is what He IS.

Verses 9-11. Jesus passed on. And Matthew, the collector of taxes at that place near the entrance of the river Jordan into the Lake of Galilee, invited Him to his house to eat. For Jesus had called him, and said, "Follow me. And he arose, and followed him." In the house there gathered many tax collectors and sinners. Tax col-

lectors were petty officials. Sinners were those who paid little, or no attention to the religious laws—and THEY sat down to eat with Jesus. The company you keep marks you. Jesus was a MARKED MAN. Not only so, but His associations made Him a remarked man. The bugged out eyes, and pressed out expressions of the Pharisees' remarks—they SAW IT. And characteristic of the Pharisee spirit, they began to fault-find about Jesus and His disciples.

Verses 11, 12, "WHY eateth your Master"—YOUR Master, not THE Master, nor OUR Master—"with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick." This was God's Will that Jesus was doing. That was Self-will opposing Him. But He spoke of NEED. And it is by this word "need" that God has chosen to reveal both what His WILL is, and also what HE is. What-He-IS and What-His-Will-is amount to the same thing because God is TRUTH. He has chosen to reveal His Will, and Himself, as the fulfiller of all NEED, for that is What-He-IS. That is the moving inspiration and meaning of the Psalms, the Law, and the Prophets. THAT is the moving inspiration and meaning of Jesus Himself, who is God's SALVATION, "YESHUAH." And that being so, you can know what God's Will IS in that one thing: The Supplier of Need. And that is the meaning of the root of the word, HHESED — Mercy-Lovingkindness — an ardent desire toward another for their good. That is GOD'S ardor, though, NOT HUMAN ardor.

We are not speaking now concerning the DIRECTIONS for going here or there, which figure so largely in our primary ideas as to "What is God's Will." We are speaking of what His Will IS in Himself, AS He has Himself made it known. But all "directions" of His Will can in some way be traced to the doing of His MERCY, in some form—even in what is called "judgment." If, however, we wander off into any degree of human reasoning, we will quickly lose the

directing light of the straight simple MEANING of the straight simple WORDS which we have before us. And this is a SUPER-vital thing. The QUESTION must be answered.

They, these sick sinners, NEED Me, He was saying. Calvary was a divine passion—the opposite to all evil passions. Calvary was a PASSION-to-Mercy. It was God's DESIRE to pay for, and supply, the NEED of devil-mastered, lost, sinners—TO GIVE OF HIS LIFE. Jesus Himself, conquered the world, and the flesh, and the devil, by an utter submission, to NEED nothing but GOD. Your heart will testify for God with His Truth, even though your MIND might oppose opinions against the first-sounding of such words as these. "They NEED Me. They are sick—full of NEED—that is 'WHY'. That is sufficient for you as an answer." Salvation was in the answer, but meant nothing to the hecklers.

Verse 13, "But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance." Here He says, "I am NOT come." Another place He says, "I AM come to do the will of Him who sent Me." As we have seen before, the expression "and not sacrifice" greatly intensifies the words preceding it, BECAUSE sacrifice is the ONLY REVEALED WAY TO GOD. "Now," says the True Witness, "there is something you need to learn, and even THAT need, impudent as you are, I will supply. But, with a command! GO! and learn one thing—not a lot of complicated religious doings—ONE thing. A thing which YOU are supposed to be knowing and teaching if you are God's teachers. Go and learn what THIS means: 'I WILL MERCY.'" But they did not go and learn that. Instead, in increasing resistance, hatred, and anger, they counselled together to silence Him—to destroy Him.

What was He talking about in using such words, "Go and learn the meaning of this, I will Mercy"? We have dropped the English

word "have" in order to make more vivid the force of the language He was speaking and the meaning of the naked word Mercy. **I WILL MERCY.** Whence comes this expression? From the prophets. Which one? Hosea. We have had it in a previous study of the Prophets, Hosea 6:6. Jesus is quoting from that passage, "But I desired mercy and not sacrifice, and the knowledge of God more than burnt offerings." According to constant usage, in the Old Covenant Hebrew, this is a couplet of truths, one throwing light on the other, viz., "Mercy not sacrifice, and, Knowledge not burnt offerings." Mercy and Knowledge are one. Sacrifice and burnt offerings are one. The Mercy of God is the Knowledge of God. If not, then there is no meaning nor sense, in the supreme and constantly repeated truths which we have studied through all of these studies.

Comparing Hosea 6:6 with Matthew 9:13, which is true Bible interpretation, we find in Hosea the word "desired"; in Matthew, the word "will." Thus desire and will equal each other, which in GOD they do because "all His works are Mercy and Truth." **I WILL, I DESIRE.** What? **MERCY!** We have here "Truth" which is conclusive revelation and commandment.

"**GO! AND LEARN WHAT THIS MEANS, I WILL, I DESIRE, MERCY.**" Have you done that, child of God? You **ARE** a "believer," aren't you? You are not going to be justified by hearing, nor by opinions, but only by **DOING** this commandment.

And we propose to show that there is no other way to successfully and fully keep-do the Words of Jesus. "Keep" you remember,

is the shepherd's word: Shomer—keep, guard, watch, preserve. We are going to show "what this meaneth." And everyone who wants to, "Go and learn what this meaneth, I will Mercy," **MAY** learn what it means. But unless you are willing to **OBEY** Jesus as Lord, and **DO** this thing which He said, you will not be **ABLE** to **LEARN** what it **MEANS**.

If you are willing to **DO** what He said, then you **CAN** learn how to overcome all evil. For God's prescribed way is: "Be not overcome of evil, **BUT OVERCOME EVIL WITH GOOD.**" If we show you the truth of how to do that, have we then, done you harm? If we give you freely the knowledge of God's **WILL** as the Bible teaches it, are we guiding you into bondage, or are we bringing you into freedom?

It was in 1944 that same Jesus came and called this one from utter darkness and defeat, and showed to me What-this-meaneth, "**I WILL MERCY.**" And it is my simple and certain testimony that in **THAT** knowledge of God, He has guided my feet on the path of steady and unceasing triumph over all the forces and powers of evil which ever claimed a place in my life. No one can fully grasp what is meant by those words, however, except they live in an utterly broken spirit and contrite heart, and in an unfolding of the fruitfulness of **REPENTANCE UNCEASING.**

Blessed Father, for the glory of Him who spoke the words we have been studying, speak Light to our souls. Let us **SEE GOD.** In Jesus' Name. Amen.





## CHAPTER 22

### THE WILL OF GOD IS MERCY

#### MATTHEW—CHAPTER 12

(Pray-study the chapter through at least 4 times)

"Blessed Father, guide Thou our hearts in this so very important study. O Holy Spirit, guide us into the all-truth of God and Thy Kingdom. What ARE You, God, Father? Open our hearts to Thy Word, and open Thy Word to our hearts. COME! Thy KINGDOM. Be done, Thy WILL, on OUR earth, even as it is done in HEAVEN. NOW, Lord! NOW! Speed us up in the 'understanding of God.' Take us out of the debating, argumentative, self-opinionated spirit of this world. Transfer us over into the LIGHT of the Kingdom of the Heavens. Awaken us! Awaken us, O Lord, that we who read thermometers and printed weather reports, may also read in Thy Word, by the Holy Spirit, the Heaven-reports which can make us prepared and ready for the hour of trial which is to try the whole earth. Persuade us, and convince us, that we need, mightily NEED to be so deeply immersed in the Holy Spirit that we can ENDURE ANYTHING, and can also 'endure to the end'—whatever that end may be. And make us fully willing to do, form and make Thy will as the Bible teaches what it is. For the Glory of Thy Name."

This study is the whole of the 12th chapter of Matthew. You should be thoroughly familiar with the contents of the entire chapter, though we may not be able to analyze all of it in this period. We will have to deal with the main subject, and only sketch in the divisions. Our theme will be verse 7: "But if ye had known what this meaneth, I will mercy and not sacrifice, ye would not have condemned the guiltless."

"If ye had known." What a supreme mistake they made because they knew not this apparently simple truth. "If ye had KNOWN what this means." But they did not know,

even though He had told them to go and learn that one thing. They had ignored it as a trifling and insignificant matter. "If ye had known what THIS meaneth, I WILL MERCY." Jesus was quoting again here, as in Matt. 9, from the prophet Hosea 6:6, "For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings." The final dictum of the Old Covenant was: "but ye would not." And the final dictum of Jesus, in the beginning of the New Covenant was: "but ye would not."

We must press it home to you here, the supreme importance of the things which the Bible itself makes of supreme importance. IF the BIBLE itself makes this matter, "I WILL MERCY," to be supremely important, then it is no one's private doctrine, to point out what the Bible emphasizes as being supremely important. It is not our teaching which makes this subject of supreme importance. Our teaching seeks to show what the Bible itself, God's WORD, says and teaches about the supreme importance of this subject. The Bible has its own ways of emphasizing certain truths. In these two studies in Matthew 9 and 12, we have from Jesus' own mouth an emphasis as great as anything in the whole Bible.

You are each one just as responsible as the scribes and Pharisees to "Go and LEARN what this meaneth, I will mercy." For when either they, or you, are brought face to face with the KNOWLEDGE of the WILL of God, you, like them, are face to face with a matter of supreme importance. If it was so important to them, it also is to you. Why do we say SUPREME importance? Because of what Jesus Himself, declared: "If ye had known what this MEANETH, I will mercy and not sacrifice, YE WOULD NOT HAVE

CONDEMNED THE GUILTLESS.” They condemned, as guilty, the One who was supremely innocent of guilt. HE was the One who was seeking pardon and justification from sin for them. To so condemn the Very One who was supremely innocent, involved them in an error which was supremely important to them, for it involved them in an eternal error.

Whether the messenger seems of little importance, or whether he may seem completely unworthy of trust, still that does not release you from the necessity to face this truth as one of supreme importance. We are not seeking disciples or reward. We are seeking to GIVE you something which will enable you to become more-than-conqueror in this conflict of faith—an eternal possession. Note this contrast between the supreme-error and the being more-than-conqueror. If we give you the truth, freely, which shows you how NOT to follow the path of their supreme error, then we are not seeking something for self. If we show you how God designs for you to be more-than-conqueror, then we are giving you knowledge of supreme importance. It does not become SO important by our saying so. We SAY SO because the Bible makes it that way.

In this chapter, it appears that those opposers condemned Him, wanted to destroy Him, and called Him the Master-of-devils. That was an error almost beyond the power of such words as, important and supreme. YET, the result of a seemingly small thing was that they did not know that God’s WILL is MERCY. And the result of that result was: they condemned Him for the mercy He did, and condemned Him in His guiltlessness.

All the errors of disunity among Christians can be traced to that same one thing. We are placing so much emphasis on this point, because soon we will be studying the commandments of the Lord, our King. We will be showing HOW to DO them. And we will not SEE His authority as we should

see it, unless we clearly grasp the study we are now in. As long as you can intrude your-own-opinions into the matter of “obedience” you do not SEE HIS AUTHORITY. These studies should have cleansed us all from our intrusive opinions, by this time.

That was all a general discussion around the theme verse. Now we will return to the scripture—Matthew 12, verse 1. Jesus and His disciples passed through the grain fields on the sabbath day, and His disciples picked some heads of the wheat to eat. This involved them in a technicality of “working” on the sabbath, or “shabat” as it is called. Then in verse 2, “But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.” He proceeded to hand down a decision, as we say, concerning the matter. And in the incident which followed, He gave judgment about what is lawful to do on the sabbath day. That incident was the healing of the withered hand. His judgment rendered was: “It IS LAWFUL to do well (work GOOD) on the sabbath days.” (Vs. 12)

Out of the incident of the grain field, rises two startling truths: that HE is greater than the TEMPLE; and that HE is greater than the SABBATH. A third startling fact we had in Matthew 9, where the-caller-of-sinners-to-repentance is greater THAN ALL SACRIFICES AND OFFERINGS. These were the three SUPREME FEATURES of the Old Covenant Law, and of the entire Old Testament scriptures: 1. The Sacrifices; 2. The Temple; 3. The Sabbath; and the one central meaning of all three was Mercy. But we will return to the grain field, where the disciples stand with their plucked wheat in their hands.

Verses 3-6, “But he said unto them, Have ye not read what David did, when HE was hungered, and they that were with him; How he entered into the house of GOD, and did eat the shewbread, which was NOT LAWFUL for him to eat, neither for them that were with him, but only for the priests?

Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless? But I say unto you, that in this place is One-Greater-than-the-Temple." In **THIS PLACE** is one **GREATER** than the **TEMPLE**!

What was the greatness of the temple? It was the place of God's **ABODE** among them. In the temple was the **Holiest-of-All**, the room behind the veil. In that room sat the ark of the covenant. Over the ark, on top of it, was the **Mercy Seat**, or throne. **THERE** the Word of God had been spoken—the word of Mercy and acceptance of their acknowledgments of sin. So God dwelt among them. The center of the temple, and the purpose and meaning of the temple, was the **Mercy Seat: MERCY**. Greater than the temple, priests, or David, is the **One-Who-Is-Here**, said the **Shomer**, the Shepherd, when His disciples were caught with wheat in their hands which they had plucked and rubbed on the sabbath day.

Verses 7-8, "But"! I wonder if there ever were a more startling use of the word. "But if ye had known what **THIS** meaneth, I will mercy and not sacrifice, ye would not have condemned the guiltless." Ye would not have done what you **HAVE** done. "For the Son of man **IS LORD** even of the sabbath day." It was His death sentence. Pronounced by Himself. He was doomed to death by these words, as really as on the day when they cried out, "Crucify him! Crucify him! Away with him! Crucify him!" But note this carefully: there would have been no such dooming words apart from the statement of God, "**I WILL MERCY**." All these things took their significance from that. We can hardly imagine the terrific clash of these words with the proud, hard, **UNmercy**ing spirits of those who accused Him of sin—"The Son of man **IS LORD EVEN OF THE SABBATH DAY**." The impact of it upon every one hearing it, either humbled them to the obedience of faith, or like the Pharaoh of Egypt, it hardened their hearts and solidified their opposition.

The Sabbath Day institution traces back to the setting apart of the 7th Creative Period as a time of rest-from-the-creative-and-birthing-labor of the six preceding Creative Periods. We are still in the 6th Creative Period. But the **DAWN** of the 7th Creative Period is even now coming upon us. **IT** is the **Holy-Rest-of-God**. It is called also, **God's Day**, or, **The Day of the Lord**. It was into **THAT** day that John was taken in the Spirit, as described in the book of Revelation. That is, he was taken **IN SPIRIT**, into a prevision of "**The Day of the Lord**"—**The Great Sabbath Rest**. He said, "**I was in the SPIRIT on the Lord's Day**" (the day pertaining unto the **LORD**). That "**DAY**," the 7th Creative Period, is the **perfection-of-man IN GOD'S IMAGE**. And **THAT** is **God-dwelling-with-man**, and man dwelling in God's **PRESENCE**—on this earth!

The revelation of it as given to Israel is found in this statement in the law, "It is a sign . . . throughout your generations; **THAT YE MAY KNOW** that I am the Lord **THAT DOTH SANCTIFY YOU**." That sabbath day is no longer the "sign" of this sanctification. Jesus, the **LORD** of the sabbath, has become the supreme sign between God and Israel—the Sign that doth sanctify them. The meaning of the expression, "**Lord of the sabbath**," is, **LORD** of the 7th Creative Period, or "**DAY**." The 7th Creative Period, or Day, is "**HOLINESS UNTO THE LORD**." Holiness is **REST**. The history of the world, as the story of Man, begins in the 6th Creative Period, or sixth day. The 7th Creative Period, or day, is beginning to dawn now. **IT** is "**The Manifestation of the SONS OF GOD**." **IT** is the Day of **PEACE**—"GOD'S **REST**."

But for our present study, the point of chief importance is concerning the central purpose and meaning of sabbath holiness, or God's rest. And we do not need to spend any time to show that that central purpose and meaning is in this: That His Will is **MERCY**. "But if ye had known what this meaneth, I will mercy, and not sacrifice, ye would not have condemned the guiltless."

FOR . . ." The tremendous power of the conjunction now swings from the word "BUT," to the word "FOR." "FOR the Son of man is LORD even of the sabbath day." The central meaning of the Sabbath Day is, "I will mercy."

These are the conclusions drawn; statements marking a clear finality of thought. They are not conclusions drawn by man. They are God's OWN conclusions—drawn and uttered by HIM. And here again, as in a previous study, we can properly say, "Whoso is wise and will observe these things, even they shall UNDERSTAND THE LOVINGKINDNESS (HHESED) OF THE LORD." Here the emphasis is on the word "will"—who "WILL OBSERVE these things"! Whoso is WISE will do so. There is an opposite to this wisdom. You name it in your own mind. What is it? Think! Then let me ask, "Are YOU wise?"

Greater than the temple—the Mercying One. Greater than the Sabbath—the Mercying One. Greater than the Sacrifices—the Mercying One.

The sacrifices, from Abel to Moses to Christ, all had one meaning and that meaning was this: the Offerer acknowledged his FAITH that ALL LIFE BELONGED TO GOD; that he had sinned; that his own life and blood were unworthy to offer; AND he acknowledged the MERCY of God in providing another blood as an acceptable offering. THAT constituted FAITH. And the faith was in the MERCY offered by the God of mercy and truth. Here is the picture of all sacrifices: "I come to you the Living God of Mercy. I acknowledge my sins, and that the sin is in ME. I acknowledge that all life and all blood belong to You, my God. I acknowledge that MY blood is corrupted by sin, and is unfit to be offered FOR my sin. You have SAID to offer the blood of the unblemished creature. I REPENT of my sin, and offer what is NOT corrupted, BECAUSE I BELIEVE IN THE TRUTH OF YOUR MERCY." That was the meaning of all sacrifices. We shall not linger now on this point,

although it is the theme of the whole Bible. There is NO MEANING AT ALL in the sacrifices of the Old Covenant, apart from the truth "I WILL MERCY." And Jesus said in the New Covenant, "Go and learn what that means." And again, "If ye HAD KNOWN what that means . . ."

The three chief, or supreme features of the Old Testament, as named in that part of the Bible are: the sacrifices, the sabbath, the temple. We do not state them in 1, 2, 3, order of importance. Those three great institutions of the Old Covenant period had one central meaning to them all. Without that central truth, those three supreme features were no more than the heathen offerings and days and temples. That one central truth of these three chief institutions was, "I will mercy." You are wise, if in these days you do not seek to evade the issue because your mind objects—if it does. It is the revelation which GOD gives of Himself that counts, and nothing else does. And we pass quickly through the chapter to the great conclusion in verse 50, "For whosoever shall DO THE WILL of my Father which is in heaven, THE SAME is my brother, and sister, and mother." Shall DO the will. Shall do the WILL.

Back to verses 10-21. Jesus queries, "Is it lawful to heal on the sabbath days?" You will lift a sheep out of a pit on that day—a man is better than a sheep. ". . . it is lawful to do well on the sabbath days." Then He healed the man's withered hand. And the Pharisees went out, full of madness, and held council against Him how to destroy Him. But He healed the multitudes following—healed them all. For it was the Fulfilling Mercy, by which the words of the prophets were established, "Behold my servant, whom I have chosen; my beloved, in whom my soul delighteth." Why delighted His soul in Him? Because "I WILL mercy and not sacrifice." "I will put my spirit upon him, and he shall show judgment to the Gentiles." What judgment will He show to the nations? The judgment of mercy—"I WILL mercy." It is THAT judgment which the prophets declared would be the means

to open the eyes of all nations; the **MERCY** God will show upon Israel when He "takes away their sins," and, their Sin of sins. The **WILL** which God is going to show to the world, as being the Will of **GOD**, is, "I WILL Mercy." That is His will for you among men. There is no other will for you. Why? Because "**HE HATH NOT DEALT WITH US AFTER OUR SINS**; nor rewarded us according to our iniquities." Beloved, listen, there are just two alternatives for you, and nothing else. Either the Will of God which is Mercy, or to bear the consequences of your **SIN** without that mercy. You have to **BEAR** one or the other—the **MERCY** or the **SIN**. And you are as free from the **POWER** of sin, as you are living **IN** the Will of Mercy.

God does not require us to prove that to you by arguments of human reason. Our purpose is to state, and declare what the Bible says His will **IS**. He has given to us to testify and say, "That is what He did to me." We testify, and teach, and warn every man: this is **THE WILL OF GOD**. Be wise. It is an hour to learn to be wise. So be wise.

Verses 22-37. He healed a man from devil possession. The man was both blind and dumb by the devil. The people beholding, said in amazement, "Is not **THIS** the Son of David?" Why is the expression "Son of David" used all the time? Mercy! King of Mercy and Truth. The Promised Mercy. "The throne is established in Mercy," chanted the Psalmist by the Holy Spirit. The people were amazed, but the mad-hearted Pharisees said, "He casts out the devils by the Prince (ruler, master) of the devils." Yes, stronger did they put it, "He doth **NOT** cast out devils but by . . . the prince (ruler) of the devils." And Jesus answered to that: a kingdom, a city, a house which is divided against itself falls. It cannot stand. "If Satan cast out Satan, (which is just what he comes to in these last days of confusion) he is divided against himself; (which is exactly what the prophets have declared will take place) how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do **YOUR** children cast

them out? therefore they shall be your judges." (We cannot take time to enlarge on it, but here is a true picture of the way God's judgment operates. The same in verse 37: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned.") Verse 28, "**BUT** if I cast out devils by the Spirit of **GOD**, **THEN** the kingdom of God has come upon you." (R.V.) When is the Kingdom of God come upon us? When He casts out the devils—**AND THE DEVIL—BY THE HOLY SPIRIT**.

They were mad at Him for doing good. By the devil they blasphemed the Spirit which was upon Him. **THIS** He called the unpardonable blasphemy. That blasphemy or "sin," is only one thing: that the anointing and power of Jesus Christ—Yeshua HaMashiah—is the devil. And no one has ever committed **THAT** sin who is ever wanting to **REPENT**—for **REPENTANCE** is **BY** the Holy Spirit. It is not that God will ever refuse to forgive **IF ASKED**, but that in the blasphemy or sin against the Holy Spirit, the power-to-repent is despised, refused, and condemned. The result is that one will not repent. We repeat: No one has committed that sin who is willing to repent and love Jesus.

The world is swirling into that very confusion in the day that we are living in. And the hour is close at hand in which it will be difficult for many of God's children to discern between the evil and the good, **UNLESS!**—unless they **KNOW** what this means, "**I WILL MERCY**." This is God's true life-preserver, for use when the boat goes down—so to speak—and one must learn to **USE IT BEFORE** the mad confusion of a sinking-ship time comes.

Consider the words in Matt. 25, "Give us of your oil." Quick! Give us of **YOUR** oil! for our lamps are gone out." The answer was: Go to those who sell and buy, lest we also have no lights. The parable of the virgins—it is also called the parable of the **FOOLISH** virgins. But it could be called the parable of the **WISE**, for there **WERE** wise as well as

foolish. And we ask you, "What is the difference whether you say, 'Go and buy OIL,' or say, 'Go and learn what this meaneth, I WILL MERCY'?" There is NO difference, for in its WORKING it is exactly the same thing. Those are the words which the JUDGE uttered. The SECRET of being always filled with the Holy Spirit is: DO THE MERCY TO OTHERS WHICH GOD HAS DONE TO YOU. In this series of studies, we are showing you what the Bible itself teaches about mercy; and HOW to live IN that mercy; and HOW to PRAY. We are also TESTIFYING that since the year 1944, early in that year, God has kept us always being RE-FILLED with the Holy Spirit in this way.

We touch once more on the matter of the "blasphemy of the Holy Ghost." Too often evangelists and preachers use that term to support a FEAR while they are preaching. It is not that it should NEVER be mentioned. But certainly it should NOT be taught unless it is taught as the BIBLE teaches it. That "blasphemy" is one thing, and one thing ONLY. It is the deliberate, and calculated, judgment: the Spirit upon JESUS CHRIST IS AN UNCLEAN SPIRIT. As it is explained in Mark 3:30, "Because they said, He hath an unclean spirit." It is a terrible thing to slide the mind of some unenlightened person into the condemnation of having committed this sin, when they have simply been excited or deceived by some wrong view of what was before them, or of what they had heard. There are very few of God's children living such a completely HOLY, IMMERSSED LIFE IN GOD, so that any such words applied to them CAN be this blasphemy. Certainly NOT until you are ready to DIE FOR YOUR ENEMIES can it be true of you, that some one who says, "You are of the devil," has committed this sin. The words: "The Pentecostal work is of the devil" are NOT the blasphemy of the Holy Spirit. Why? Because too many works of the devil appear in it. The same could be said of most of us: too many works of the devil are not yet destroyed from our lives. It is an entirely different thing for some one to say that You, or that meeting, or the Pen-

tecostal movement, etc., are of the devil. An entirely different thing than saying, the Spirit, and anointing of JESUS CHRIST is the devil. And it is very clear, as the experience of many has proven, that even that statement is not the unpardonable sin UNLESS DELIBERATELY AND INTENTIONALLY so spoken. No one who is bothered over the question has committed that sin. Anyone who is so convicted is being called by the Lord to REPENT of their folly. And as long as any one WILLS TO REPENT, he has not committed any unpardonable sin. The unpardonable nature of that one sin is that men WILL NOT REPENT. Repentance comes by the Spirit of God which is MERCY. The Spirit of Truth is the Spirit of Grace and Mercy. HE is the quickening, LIFE-GIVING Spirit. And, HE IS "The Will of God." The Will of God is Mercy. If anyone will CONFESS that Jesus IS THE SON OF GOD, AND THEIR LORD, then their words are their own judgment and full justification from guilt. Likewise those who refuse to repent—BY THEIR OWN WORDS they are condemned. It is a terrible thing, and a lie, for a preacher to say to his audience, "If you say that this work is of the devil, then you have committed the unpardonable sin." The only unpardonable sin is the deliberate condemnation of Jesus that the spirit upon HIM is the devil.

As witnesses of Christ we have nothing whatever to do with the Judgment of God, except to those who hear our testimony. We have been forgiven ALL our sins and transgressions—freely through the blood of Christ Jesus. That means that WE are a witness of God that His WILL is Mercy. And we are called to "FOLLOW THE LAMB," and do THAT MERCY even to the laying down of our lives for those who oppose our words.

Concerning the philosophy of what will happen to all of the billions who have NEVER HEARD—it is none of our business. I wish you were willing to say, "It is NONE OF MY BUSINESS." The revealed will of God is Mercy. To reject that Mercy, when it

is known, is to appear IN the spirit and kingdom of sin and death and condemnation. It is none of our business HOW God is going to judge the generations unevangelized with the message of eternal life. We HAVE one message, and that message is: the testimony of the MERCY OF GOD, which He has done unto us through Christ Jesus His Son. That MERCY, and THAT message, is LIFE EVERLASTING. And if our words sound rough, maybe they are meant to be so, for we are not seeking to draw disciples after ourselves, BUT to offer to all A PLENTIFUL SUPPLY OF "OIL." It gives us the shivers though, when we hear of someone saying, "I am not in that mercy message, and that 'mercy heart'." In the "trying hour which will come upon the whole world to try every man," how will anyone be able to "ENDURE TO THE END" unless they know WHAT GOD'S WILL IS? You are going to have to be FREE from condemnation then. It is one thing to have never heard; it is another thing altogether to reject the word of salvation and eternal life when it is offered and heard.

Now we return to the scriptures, verses 38-45. "... a greater than Jonah is here ... a greater than Solomon is here." It is good to know WHY Jesus said these words. The answer is found in the triplet of verses 6, 7, 8 of this chapter. Then in verses 46-50 He turned it around the other way. "A greater than my MOTHER is here; a greater than

my BROTHER, or my SISTER is here." WHO? "Whosoever shall do the WILL of My Father which is in heaven." Such a one is greater than His brother or sister, OR MOTHER. And if we should ask Him, "What IS the Will of your Father in heaven, Jesus?" Then we will have to also take to our hearts His own answer: "Go, and learn what this means, I will mercy" and also, "If ye had known what this means, I WILL MERCY . . ." "But Lord," we might say, "I thought that the Will of the Father was to believe on the Son of God and do His words." The answer could be, "True, for I came not to do mine own will, but the will of Him who sent me. I do always those things which please my Father. And I lay down my life for the sheep." "... Who hath washed us from our sins in his own blood." MERCY.

Blessed, wonderful, and lovely Father, lift us up in the arms of Thy love so that we shall be able to see beyond the narrow vision-circle of what we think from ourselves. Lift us up in the Power of Thy WORD which opens the understanding to see THEE, and to know the way of Thy goings. Come into us, Precious Jesus, until the whole image is only Thee. Fill us, Blessed Holy Spirit, and possess us, till nothing is left but the moving unfolding WILL of God. Enhunger us for Thy WORD until all lustful cravings have disappeared in the passion of THY Love to do mercy. In Jesus' Name, Amen.





## CHAPTER 23

### THE PRAYER OF MERCY

DAN. 2, DAN. 9, JER. 16:5, JER. 31:28,  
MATT. 23:37-39, ISA. 54:7-10, I JOHN 5:14-15,  
I JOHN 3:18-22, LUKE 11:1-4, ROM. 8:35-37

#### "LORD, TEACH US TO PRAY."

Dan. 2:17-23, "Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah his companions: that they would desire mercies of the God of heaven concerning this secret; that Daniel and his fellows should not perish with the rest of the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of heaven. Daniel answered and said, Blessed be the name of God for ever and ever: for wisdom and might are his: and he changeth the times and the seasons: he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding; he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him. I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast made known unto us the king's matter."

The occasion of this prayer was the dream of king Nebuchadnezzar, king of Babylon. The time, during the captivity of Judah. The king's dream was of a great image of gold. The head, shoulders, abdomen and legs, and feet represented five stages of the dominion of the Gentiles over Israel. A stone, cut out of the mountain without hands, represented the spiritual kingdom of the heavens, which the God of heaven would set up in the days of the feet-kings. This spiritual kingdom would never be destroyed, and it would break in pieces all those kingdoms, and would stand for ever.

For this interpretation, the king of Babylon honored Daniel and his companions, and made them chief of the governors over all the wise men of Babylon. The nation of Judah was in captivity, but the anointed Daniel was exalted over all the king's counsellors, and to be ruler of the whole province of Babylon.

This revelation from God had changed the decree, which the king had made, to destroy all the wise men of Babylon. It was given in those very difficult circumstances in answer to prayer. They desired "MER-CIES" (rahhamim) from the God of heaven concerning the secret, in order that they should not perish with the rest. The circumstances were extreme. They represented an end to their lives. They had to have an answer which fulfilled both the king's demand, and also their own need. They were in desperate need and must have fulfilling mercies. God answered their prayer. He fulfilled their desire and met and fulfilled their need. **FULFILLING MERCIES.**

Dan. 9:4-18, "And I prayed unto the LORD my God, and made my confession, and said, O LORD, the great and dreadful God, KEEPING COVENANT AND MERCY (HHESED) to them that love him, and to them that keep his commandments." Daniel was wise and understanding—both words are of mighty importance in the teachings of Jesus as given in the gospels, which we will take up in their place. He prayed as the wise and understanding pray. He was seeking a **FULFILLMENT** of mercy concerning the climax to the prophecy of Jeremiah in which the Lord had said that he would accomplish 70 years of desolation on Jerusalem. He set his face unto the Lord his

God, to seek him by prayer and supplication, and with fasting and sackcloth and ashes. For him it was a true humiliation in body and spirit. And in his wisdom and understanding, he shot his arrow of intercessory prayer straight to the center of the target, so to speak.

He prayed, "O LORD, who keeps covenant and mercy (hhesed)." "Covenant" in the Bible, means God's proposal of blessing. Mercy is His ardent desire to fulfill in human lives, their one great need of HIMSELF, and all other needs arising out of that one great need. We have already seen much in these studies concerning the wisdom and understanding of mercy—"Whoso is wise, and will observe these things, even they shall understand the lovingkindness (hhesed) of the LORD." It is equally true, that the LACK of understanding of mercy is the opposite of wisdom: folly. It is wise to understand what the Bible teaches about mercy. And it is equally foolhardy to be undesiring, uncaring, or opposing such knowledge and understanding.

Daniel did not act out the spiritual folly of assuming that because he was so honored and exalted in God's anointing, he already knew all about it. No, he set his face, heart, soul and body in one direction and kept it there. He prayed straight through all the opposition of the adversary—straight through to God who keeps covenant and mercy. The entire Old Covenant is embraced in those two words: covenant and mercy. Daniel was seeking now a fulfillment of the mercy, after the desolation of the broken covenant.

Verses 8, 9—"O LORD, to us belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee. To the LORD our God belong mercies (rahhamim—compassions) and forgivenesses, though we have rebelled against him." There was only one way open to them, ONLY ONE THING left to them: God's MERCIES. Nothing else whatever would avail to fulfill a hope of return-

ing to the land of Israel and to desolated Jerusalem. Only mercies. Daniel, being wise and understanding, did not make the error of being foolhardy at such a time. He did not seek such a fulfillment of hope in anything except THE MERCY of his God. "To us belongs confusion of face, BUT to thee belongeth MERCIES." He sought for one thing: Fulfilling Mercies.

Verse 18, "O my God, incline thine ear, and hear: open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies (rahhamim)." How foolish, in the "foolish virgin" sense, would Daniel have been if he had stood, in any slightest degree, to plead before the Lord any righteousness of their own. How easily would the adversary have done what he seeks to do—knock them off of the prayer without the answer. Had Daniel based his prayer on anything at all but the mercies of the God of mercy, he would have failed. How easily could the adversary have defeated him if he had sought for anything at all, but MERCY.

There is nothing at all in the Bible which fills needs but mercy. And there is nothing at all in the Bible which fulfills God's promises but mercy. If you have not found it out yet, you are certainly going to be put through the trials and provings of faith, which when accomplished, will have brought you that one final faith, and hope, yes, and love: MERCY. Just mercy. Mercy fulfilling God's Word. Fulfilling Mercies. And while Daniel was speaking, yea, while he was speaking, the answer came from the God who keeps covenant and mercy. His desire was fulfilled in the answer. The angel was sent to confirm him, and to make known to him what God would do. That was Fulfilling Mercies, was it not? Is there anything out of place, at all, in the use of such words, which describe exactly and accurately, the central spiritual truths here?

And so to understand Daniel's book, we

have to understand fulfilling mercies. And to fulfill Daniel's prophecies there must be one thing: fulfilling mercies. We have not been able to take more out of these chapters on account of the limits required for this study. But you can study them and see if these things be true. If you can show that we are at fault, and mistaken in what we HAVE taken out of these chapters, we will welcome your showing. But it will be found to be true of the book of Daniel, and also the book of Revelation which describes its fulfillments, that they can neither one be rightly understood apart from a clear knowledge of fulfilling mercies.

Jeremiah 16:5 (You need to read the whole chapter.) "For I have taken away my peace from this people, saith the LORD, even lovingkindness (hhesed) and mercies (rahhamim)." Even so was it fulfilled in wars and desolations, in plucking up and tearing down—fulfilled by the WITHDRAWAL of the peace of God: lovingkindness-mercy and mercies-compassions. In our day He is RETURNING to "His people." And that returning is, and has to be, the reappearance of lovingkindness and mercies WHICH IS HIS PEACE. The salutation on every side here, (Israel), and in all places and times is: "SHALOM." In English: PEACE! It seems to be a rather casual thing, and many do not give it a thought—simply give it EXPRESSION. But, WHY give it EXPRESSION? Because it is the expression of what God is opening His hand to do. He is returning with mercies. While we are gazing, hypnotized as it were at the fulfilling of EVILS, let us open our eyes also to WHAT PEACE IS, and not fail to SEE WHAT IT IS.

Jeremiah 31:28, "And it shall come to pass, that LIKE AS I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict, SO will I watch over them, to BUILD, AND TO PLANT, saith the LORD." We are not left in any uncertainty as to who is speaking. It is carefully stated, "saith the LORD." How foolish are going to appear all of those critics-of-God who have tried in

every conceivable way to discredit the WORD OF GOD! This word for "watch" is a different root from our familiar word "shomer," the shepherd's word for watching, guarding, keeping. Yet it is somewhat similar in meaning. This word is "shakar," from a root meaning "to be sleepless." It particularly signifies a sleepless vigil over either good or evil for its fulfillment. Here is described two opposite fulfillments to the house of Israel and to the house of Judah. One, to pluck up, break down, throw down, destroy and afflict. The other, to build and to plant. When God "takes away His peace, even mercy and compassions," then desolation is fulfilled. When He returns His mercy and compassions, then the Peace is fulfilled. The one is fulfilling desolations, the other fulfilling mercies. Note the words used to describe the desolations, and see how they name many of the tribulations which you pass through: plucking up, breaking down, throwing down, destroying, afflicting. Some degree of at least one of these words is in any trial you are ever in. Then notice the words used to describe what it is that FULFILLS PEACE—lovingkindness and mercies. Both the throwing down and the building up are "fulfillings." Which do you prefer?

Matt. 23:37-39, "O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee; how often I would have gathered thy children together, even as a hen gathereth her chickens under her wings, AND YE WOULD NOT! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." "Baruch haba bashem Yehovah." They are being prepared in heart to say just that. And there is also a DOING of what it means, which may precede the saying, "Your house is left UNTO you—DESOLATE!" What brings the fulfilling of desolations? "I have taken away my peace . . . even lovingkindness (hhesed) and mercies (rahhamim)." What will bring the fulfilling of the peace and remove the desolations? MERCY AND COMPASSIONS.

It is God's own Word, is it not? The Bible DOES teach just that, doesn't it? Perhaps one might say, "Ah, but the house left desolate (in the above passage in Matthew), is referring to the withdrawal of Jesus." And our answer would be, "Ah, but what IS Jesus if not God's mercy and compassions?" Can anyone listening to these words actually describe JESUS without the word, "mercy" as the main word? Sounds rather childish and silly to even put forth such a question, doesn't it? The "Peace of Jerusalem" is by FULFILLING MERCIES.

Isaiah 54:7-10, Jerusalem. "For a small moment I have forsaken thee; but with great mercies (rahhamim) will I gather thee." Great-gathering-mercies are here, fulfilling mercies, are they not? The GREATEST FACT in these "last days" is not EVIL, but is God's mercies.

Verse 8, "In a little wrath I hid my face from thee for a moment; but with everlasting kindness (hhesed) will I have mercy (compassion you—rahhamim) on thee, saith the LORD thy Redeemer." Redemption is strictly mercy—nothing but mercy. The everlasting kindness here, is an endless mercy by which the Redeemer COM-PASSIONS the forsaken and desolate Jerusalem. Jerusalem represents the nation of Israel as a compact kingdom. This endless mercy, so compassioned on them, is the utmost of fulfillment of all the words God has ever uttered. Such a fulfillment IS FULFILLING MERCIES.

That is what the Bible teaches, is it not? That is God's own truth, is it not? And it is HIS own way of expressing it, is it not? Is there anything about that to disregard or despise? Maybe the term "fulfilling mercies" sounds odd, or even funny, to some ears, but it is not because the Truth of God is odd or funny. Rather, because those ears are not fully tuned to the kind of utterances by which GOD makes Himself KNOWN.

God is by no means restricted to the English language, nor to English grammar.

Long before there was any English language, or grammatical constructions of an English language, God SPOKE by men in simple, ancient, straightforward speech. If it is rough and crude to our ears, that does not change, at all, the FACT of WHAT God DID utter. The English Bible and language is not the FINAL form of God's utterances. The FIRST FORM was a FINAL form. But on the other hand, when you come to the "understanding of mercy," you can find your way correctly in the English Bible, or in any translation which adheres at all to the original. For the great KEY to the Bible is: The Knowledge of God's will in Christ Jesus. And the WISDOM to use that Key is in: "the Understanding of Mercy." And we repeat, it is impossible to understand the Bible meaning of the word "love" apart from what-the-Bible-teaches-about-mercy.

Verse 9, "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee." Quite a wonderful fulfilling of mercies, don't you think?

Verse 10, "For the mountains shall depart, and the hills be removed; but my kindness (hhesed) shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee (me-RAHHAMEhh—compassions you FROM the Lord)." Such mercy can hardly be adequately defined other than as fulfilling mercies; FOR that is exactly what it IS: FULFILLING mercies. If one were to object that they have not heard such terms used in ordinary preaching, we would answer: this is NOT ordinary preaching: this is what THE BIBLE TEACHES about mercy. And I would add, "Did you ever study the words, 'fill and fulfill,' in the Bible?" It is not a question whether something has an odd and unaccustomed sound, according to regular preaching, but whether it lines up accurately with what the Bible itself teaches. One may stick to the conventional phrases and ways of saying things, if they wish. But

God has led us to drink from the fountain itself, and we do not care so very much whether the drinking cup is of a conventional design or not. The water from the living fountain satisfies the thirsty.

If we find out what the Bible teaches about mercy, we will learn **WHAT** to pray for. Then we will learn to pray **IN THE WILL** of God, for we will **KNOW** the Will of God. And if we know the Will of God, and pray in the **WILL** of God, then we will also **KNOW** that He hears us. "And if we **KNOW** that he hear us, whatsoever we ask, we (also) know that we **HAVE** the petitions that we desired of him." I John 5:14,15. We have this confidence in prayer if our heart condemns us not. And our heart condemns us not in the prayer for mercy to be fulfilled. For that is what the whole Bible teaches.

Study all of the intercessory prayers of the Bible, and see if it is not simply mercy which is being sought—fulfilling mercies, to completely fill and cover the **NEED** which presses the pray-er to pray.

What did Abraham intercede for concerning Lot? Mercy. What did David plead for, for himself and for his people? Mercies. What did Jesus pray for if not for mercy, fulfilling mercies, of God's promises for a world of sinners. The prayer of all prayers, "Father forgive them for they know not what they do," surely is mercy.

What is the Lord's Prayer, as it is called, if not mercy? All of it—fulfilling mercies. "Hallow thy name" (not mine or ours). The Bible shows that it is by mercy—not wrath, that His Name is hallowed, otherwise the cross of Christ is a folly. "Thy kingdom come," what but mercy? A fulfillment is asked. Fulfilling mercies must be the answer. "Thy will be done in earth, **AS IT IS IN HEAVEN.**" There is no way that His will can be done in earth as it is in heaven except by mercies. If it be objected that it is **LOVE** by which it is so done, then we would ask, "In what way can love be known,

seen, understood, except by mercy?" Someone might say, "Yes, but when my child is disobedient, I **PUNISH** that child." And we would answer also, "Yes, but if it is done in **LOVE**, then it **IS** mercy, because you are seeking to **SAVE** the child from the consequences of evil." "Go and learn what this means, I will mercy," Jesus said. His will **IS** mercy, because His will **IS** love. But His love-will would remain for ever **UNKNOWN** apart from the action which is mercy. Mercy is what fills need—any need. Love does it. Love is the working will to supply need, and mercy is **WHAT** love does. We are not concerned in this series of studies as to what the multitude of human opinions are. We have bypassed man's opinions to see what the Bible teaches.

"Give us this day our daily bread." Now we have descended to familiar ground—your stomach. Surely no one will contend that there is some very odd and queer sound about it when we speak of a full stomach. Even if one is too particular to say "stomach"—my full stomach—or even to say, "I am full," still if you say that you are satisfied, it means the same thing. Would you be puzzled and offended if we were to say in praying, "Satisfy us with thy mercy," or "Satisfy them with thy goodness"? In the same way, the term "Fulfilling mercies" expresses just what is meant. It describes a basic **PURPOSE** of **GOD** to all creatures.

"And forgive us our trespasses (or sins)." Mercy, is it not? Jesus was teaching the disciples to pray a mercy-prayer. All of its elements are fulfilling mercies—that which fills or completes.

"As we forgive them that trespass (sin) against us." And now we have come to the real issue in all of this kind of teaching. The real issue is not whether our terms and phrases sound odd, and unlike the regular line of gospel preaching. The real issue is not whether it is grammatical to say: a mercyING heart. The real issue is right here in this statement: "**AS WE FORGIVE.**" We

would be glad to know it if there is any other revealed way, or possible way, to surmount that prayer statement except by mercy, and by fulfilling mercies at that. There is no other way. Concerning Jesus' words "as we forgive," someone has said, "That is legal ground, not grace." We would call that broken-reed teaching. If any of you wish to follow such teaching, we would say that you are missing both the kingdom and grace. The "Kingdom" IS grace—grace doing mercy in compassions. And grace is the kingdom of Life ruling out sin and death. Why try to get around it anyway? Just for one reason only—a condemned heart. We are not concerned whose opinions such statements are. We are concerned only with what the Bible actually teaches about mercy. Surely Jesus' teaching is "BIBLE"! But even HIS teaching does not suit the heart, when it is not a mercying heart.

"Forgive us our sins AS we forgive those that sin against us." Do you WANT to be forgiven in some other way than you yourself forgive? What the scripture is dealing with is not whether that expression is the BASIS of God's forgiveness or not, although the only basis for forgiveness is mercy. Jesus was teaching THEM to PRAY. They had asked Him, "Teach us to pray." And this prayer is the METHOD of teaching them to pray. It is not simply a routine prayer. It combines both the elements of prayer, and the method of prayer. This prayer is His METHOD of teaching-them-to-pray. And it is a mercy-prayer straight through—every single item. He brought them face to face with the greatest single hindrance to answered prayer: forgive us AS WE forgive. There can be no reason for wanting to evade the acceptable authority of these words except just one thing: LACK OF A MERCYING HEART. In other words, lack of a heart which DOES to the other the SAME mercy which God does, has done, and is expected to do to you, yourself. It is not a question as to whether it is some kind of private-theory-legal ground, but simply and solely a question of willingness to DO MERCY. Forgiveness is mercy. What

right, or hope, or faith for an answer have you to pray for a mercy for yourself, which you are not willing to, yourself, likewise do to another?

"Give me a burden for souls," we teach. Or, "What you need is a cry for the salvation of souls." Yes, we need it alright. But not something tacked on the top of a flag pole. What we really need is a ROOT, a solid foundation to our praying. Then we can both pray, and persist in prayer—AND PREVAIL.

Jacob PREVAILED in prayer. But it was entirely a prevailing of changing his own nature from one of deception to a nature of mercy and blessing. You are deceiving yourself if you try to proceed in prevailing prayer in any other way, than by a willingness to be judged as you judge, and to be measured with your own measure, and to "Forgive us AS we (you) forgive." If you evade or refuse this one point, you will miss the real power of what the Bible teaches about PRAYER, and at the same time fail to UNDERSTAND what it teaches about mercy.

But when you DO pray, and act within your heart like Jesus here teaches, then you will understand the peculiar phraseology of the last sentence of the teach-us-to-pray prayers: "And lead us not into temptation, but deliver us from evil." You can change it into, "And let us not be led into temptation," but that will not make any actual difference in what you are saying—as GOD sees it. For that sentence takes its significance from the preceding one. When you have yielded up your life as a whole (burnt) offering to God in a mercying heart, and have said, "Forgive as I forgive," then you find a necessity to lean so completely and utterly on God's mercy, that it comes readily from your heart to your lips, "Lead me NOT into the trial of evil, BUT into the deliverance FROM evil."

One thing which we are seeking to show here, is that you will not lose your way in

the BIBLE, through what may be called wrong or weak translations, IF you understand mercy and are willing to DO it. Because to understand mercy, and be willing to DO it, IS what the Bible teaches about LOVE. And what the Bible teaches about love is GOD, in just the same way as what the Bible teaches about mercy IS God. Or if you say it is the WILL of God, it is the same thing, for God can only be known by the revelation of His Will. His Will is HIMSELF. And the understanding of His Will is to KNOW HIM.

So we have come to the prayer-of-Mercy. And whether you can follow on steadily, depends on whether you are willing to become one with all the pray-ers in the Bible and whether you are willing to be instructed by Jesus Himself.

We conclude with the words of Paul in Romans 8:37, "Nay, in all these things we are MORE THAN CONQUERORS through Him that loved us." Where are we more-than-conquerors? IN all of these things: tribulation, distress, persecution, famine, nakedness, peril, sword, accounted as sheep for the slaughter. HOW are we more than conquerors? The same way as all of the Bible intercessors were conquerors: BY THE PRAYER OF MERCY.

Blessed Father of mercies and love, write these words of God on our hearts and minds. Fill us we pray, with the Holy Ghost, and open within us a fountain of Thy life for all around us. In the Name of Jesus, Amen.





## CHAPTER 24

### THE PRAYER OF MERCY

ROMANS 8:35-39(AND WHOLE CHAPTER), JOHN 10:10,  
ISAIAH 44:3,4, JOEL 2:27-32, ROMANS 5:20, 21,  
ISAIAH 59:19, DANIEL 7:18, I JOHN 2:17

(Loving greetings in Christ Jesus, and Shalom from Israel—or, as we say it, Shalom MeYisrael. This study was written Jan. 14, 1954, from 2 to 7 a.m. It is typed Feb. 7, 1955. Many things have pressed in between the writing and the typing into form. We had a very stormy day, yesterday. But the rain was greatly needed and it kept soaking and soaking all day and the night before. Today it is “like California” again—as it has been through January. It is a precious privilege to work on these studies and I must confess that I love to read them over many times for they seem to me like the writings of someone else. There is a GLOW to this Bible truth which warms me through and through, and makes me feel like a “man-of valor”—LIFE!)

Blessed Father, we need Thee. Fill us now with the Name of Yeshua, (Savior) our Yeshuah, (Salvation). Thy pleasure fulfill. Thy desire accomplish. Thy will be done in each one of us on earth, even as Thy so sweet will is done in the heavens. In the Name of Yeshua (Jesus) HaMashiah (The Anointed)—Thy HHESED to Israel, and to the world of lost sinners. Amen.

In the last chapter we have seen with great clearness, if our hearts are open, that it was for fulfilling mercies that the prayers of the Bible were prayed. And we saw in conclusion that it is God's purpose—express purpose—that we become more than conquerors in the midst of the evils surrounding us and falling on us.

The term “MORE than conquerors” leads us out into an area of spiritual experience where there seems to be plenty of “elbow

room.” Not so many there! Because not so many are seeking it. And because not so many are aware of what it is like to live in such a spiritual clime. In these studies, we want to see not what are the strong or strongest opinions of men, but rather what are the thoughts of GOD. We want to see how HE looks at the matter of spiritual triumph here. And to see how HE looks at it, we study what the Bible TEACHES about it. By that expression, we mean: What the Bible teaches as a WHOLE. In this series of studies we have no private doctrine to expound. We are seeking to find the Bible teaching and the Bible emphasis, concerning mercy and our relation to it. And we are faced with the difficulty that there is a vast simplicity in the Bible, which like daylight can show us our way if we are willing to SEE what the daylight really shows up. The Bible simplicity is in the unfolding of the knowledge of eternal life, or Kingdom of God, which is GIVING. It is an ardent love of GIVING to all, that which fills their need. The difficulty we are faced with is this: the human nature, yours as well as mine, is not in the simplicity of the ardent LOVE OF GIVING. Rather it is in the more-than-ardent love of GAINING—for Self—gaining anything and everything FOR SELF!

Thus when we come face to face with Romans 8:35-37, we are very skeptical through habit, even though our hearts yearn to know such an experience as being more-than-conqueror through Him that loved us. And we find that we are very, very, complicated in our ideas about faith in God, because we seem to be barely able to hold our own in the face of evils. In fact, we seem to FAIL so much, and to be

defeated so much, that even our Hope becomes bedraggled and faded out, and we look constantly to find someone to bear our burdens FOR us. We run here and there in the faintly breathing hope, that in some spiritual leader we will find a place to deposit our unbelief and failure and defeats. We seek someone to sort of live our life for us, and be responsible to make us happy, and to keep us happy. And such a life is very, very complicated. It is rather confused because we do not see clearly The One Who is to do all that for us.

Listen again to Romans 8:35-37. "WHO! shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are KILLED ALL THE DAY LONG; we are accounted as sheep for the slaughter. NAY, in all these things—IN ALL THESE THINGS—we ARE MORE THAN CONQUERORS through Him that loved us."

And then comes the daylight effect of which we have just spoken: "For I AM PERSUADED." To become MORE than conquerors in the midst of such trials and perils as have just been named, there must come to us, yea INTO us, a mighty persuasion. Think of it! "We are KILLED all the day long." What kind of persuasion is needed to be "killed all the day long" and yet remain conquerors? The answer is: "The LOVE OF GOD IN CHRIST JESUS." But now, take careful note of what is being said here. "In all these things we are MORE than conquerors." Not just a banner-waving sense of personal victory that "I" am a Great Conqueror. O no, that is the reason we do not understand the fullness, the fulfilling of this verse—and of the whole chapter for that matter. No, it is not that "I" am, but that HE IS—more than conqueror THROUGH HIM THAT LOVED US. If then it is through Him-that-loved-us, by which we become more than conquerors, then whatever makes us know and understand Him-that-loved-us is God's own help to bring us to that abundance of life. And whatever

makes us to understand that love and abide in it is our strong ally, our Comforter, our strong tower, our Rock, and our fortress, and our shield, and our strong arm. And that is exactly what we have seen so far in what the Bible teaches about mercy.

Now we are taking up the PRAYER of mercy because the New Covenant is different from the Old Covenant in this respect, that God has GIVEN US JESUS to be our life. That means that Jesus is our life IN God and FROM God, and it is all a GIFT—free giving—and that is mercy. In receiving this love gift, we enter into the fellowship of faith with Jesus, to make Him known as God's free gift to whomsoever will. And there is our conflict with the powers of evil which rule the world-of-unbelief. Those powers are all of them the very essence of selfishness. God's fellowship is the very essence of giving-all-to-all, freely. And that is what mercy is, because it is what HE IS.

In the process of that fellowship-of-faith our selfishness or self-love, has to be destroyed and removed. And in THAT process we are made to be aware of conquering, for that is faith. And as the Word says, "This is the victory that overcometh the world, even our faith."

If we have learned even the beginnings of the lesson taught in the Old Covenant, then we also have the Spirit of the triumph of the New. The lesson which the Old Covenant has been teaching us is that of GIVING TO GOD THE GLORY, and for what, and to what extent. We give by thanks and praise and deeds which celebrate the Truth. We give Him the glory FOR "He is good, because His mercy is for ever." We give Him the glory to the extent of the words, "Bless the Lord, O my soul, and ALL THAT IS WITHIN me." When all that is within us blesses His Holy Name, then we are becoming, not only conquerors, but MORE than conquerors. You can at a glance easily see that if while you are "killed all the day long," and you THEN bless, thank, praise, glorify the Lord with all that is within you,

you are then "MORE than conqueror." That is God's desire for you, and God's word to you, and God's aim over you.

"More." When we come to the teachings of Jesus we will see the significance of this word "more." In fact, it is indispensable to the understanding of His words. For you do not really see what He is talking about unless you have some grasp of this word "more." "More" is that which goes beyond the limits. A quart of milk is a set limit. I pay my 25 piasters, or "grush" as the Hebrew word is (14¢) for that quart of milk. But if I find in my can a quart and a half or two quarts, that is "more." It surpasses the limits of the 25 piasters. I am amazed (would be, really), delighted, feel happy, and a sense of well-being pervades me; someone has done MORE than required or paid for. It has a language all of its own, like flowers—"say it with flowers," as the slogan goes. That language of "MORE THAN" is what the Bible is trying to teach from the very first verse to the last verse. That is what GOD is and does. And that is what mercy IS, because God is. That is what grace is, as contrasted with law. That is what compassion is, as contrasted with requiring perfection in others. It is more than.

You cannot understand God nor His language, apart from it. Nor can you really fellowship deeply with Jesus in prayer unless you understand HIM as being "more than." Nor can you understand what His kingdom is, nor how it shall develop, nor how it shall appear, unless you understand what "more than" means. How can you understand the glory of His appearing otherwise? Your weak and anemic gladness concerning the Lord's Coming is directly to be attributed to that one thing. If your hope is simply something for you, and not "more than," then it is mixed with selfishness. "More than" is something for HIM—yes, ALL for Him. And when that is the case—the selfish hope, I mean—then your hope and its joy are resting on your own feelings, and not on the wonder and truth of just Jesus.

To walk in the will of God, you have to learn to PRAY. To grow in grace and knowledge of the Lord, you have to learn to pray. Prayer is the breath and action of desire seeking to gain its object. You have to have the right object in view to grow strong in prayer. If you find the right object, and how to reach it, you become a witness of God's fulfilling your desires and prayers. It is a wonderful realm to live, and walk, and work, and breathe in, where you find God FULFILLING. In that realm the term "Fulfilling Mercies" does not seem odd, because you are a witness then of the fact that there is no other fulfilling but mercy. And you are also a witness that God's answers to prayer are mercies fulfilling.

Dear comrades in the conquering faith of Jesus Christ, THAT is what God is waiting for. In one way of putting it, that is what He has been waiting for, tarrying as it were, through the fifty and more years of this century—more directly since the year 1906 or 1907. Listen dear ones, if we show you the way of fulfilling, are we guiding you astray? If we testify to what we do see and know, are we becoming absurd and vain? If we use the terms God has given us, and those terms are exactly WHAT the Bible TEACHES, are we confusing things because we do not conform completely to the fixed, set, phrases so generally used in this century? If what we are teaching shows clearly—like daylight—the pathway of triumph, are we confusing things, or is it those who object to unaccustomed phraseology who are confusing things? The Bible teaches what it teaches, and any terms taken from it, which allow its own truth to be clearly seen, are lawful and right, and also needful.

Imagine Jesus on "shabbat" in the synagogue—faced with the problem of the man whose hand is withered. It is "shabbat." He knows what the tradition-observers think, believe, feel. He knows what it means to counter and expose their self-esteem, and self-righteousness of race, and of self-works. He had a taste at Nazareth,

where He was brought up, of the sudden change from wondering at the gracious words which His mouth uttered, to a blazing and murderous hatred. That hatred arose over the words: that God chose a Gentile widow in Elijah's time to feed him, rather than any widow in Israel. He knew just what was waiting in their hearts. He could conform to their ideas, phraseology, traditions, or He could do the will of God on "Shabbat" Day. And so He simply said, "Stretch forth your hand," to the afflicted one, and immediately his hand was made whole. Two things contrary to the ideas so dear to the hearts of those opposing Him. Two things. One, fulfilling mercies in which God's will was done; the other, that which is described by the term "more than," in which He went beyond the limits set and fixed by men's ways. And He gave not only a sympathy of words, but the mercy of grace abounding—more than enough. It was more than any price could buy; more than the Pharisees had, or knew. They resented it. But to the needy one it was more than—more than.

And this is what we have to learn in our praying. If not, then we are going to be unable to stand in these days as "MORE THAN conquerors." More-than means abundance—more than enough. That is distinctly God's way. Here in Tiberias this winter, we are getting in December and January (1954) what seems to be developing into a good plentiful rain. Much more than the dry winter last year. These rains have, for the most part, been the quiet type—rain awhile, soak awhile, rain some more, soak some more. Gradually that becomes what is called abundance. Abundance MAY mean: a good rain as compared with a dry season. Now if it keeps on steadily, that abundance becomes super-abundance—"more than" enough. And, more-than-enough is "floods." But again the term "floods" can mean: a wonderful, wonderful abundance, almost unknown, as compared with a characteristic dryness of long, long standing. That is what "more than" means in God's Word: "FLOODS"—overflow-

ing, super-abounding. And it is the lack of the "more than," or floods, in your prayers that causes them to be so easily blocked and defeated by the adversary. He does not defeat GOD. He defeats your weak faith in God. Your faith in God is weak and withered because you do not understand the mercy, the GIVING, the "more than," which is God's WAY, and also what He IS.

The Lord gave us in our prayer, the term "flood," before we were aware of its significant place in what the Bible teaches. It was a great joy—triumphant joy—to find that it is a term describing very accurately what the Bible does teach. After many years of the blessing of it, the fact becomes clearer and clearer that the whole Bible teaches "floods" as a description of God's desire to give. The Old Covenant term "floods" finds expression in the New Covenant term "overflowing abundance." Abundance, overflowing abundance, is characteristic of the teaching of both Jesus and the apostle Paul. It would not be stretching the point at all to say that Jesus, as God's SALVATION, is a FLOOD OF MERCY.

Let us see. Where to start? Perhaps at the central point this time. Where is that? Jesus. What does HE say about "more than," or "floods"? John 10:10, "more abundantly." Isn't that glorious? Now, I did not plan that phrase. "Abundantly" came to my heart, and lo, turning to the passage, we find the words "more abundantly," which surely comes out at "more than"—more than enough. It does, does it not? And what is more than more-than-enough? Floods, isn't it? We are not just over-stating it for this teaching. It might seem so to the skeptical heart which is weak in faith, not giving glory to God, and not wanting to be dislodged from the old self-easy ways and terms which make one comfortable in a self-pleasing life. More abundantly. More than more-than-enough. Floods. O Jesus, do you really mean it? Of course You do, or You would not have put it on record in that fashion. Note, dear ones, the connection of this verse, John 10:10 in the chapter. The

connection is with the giving of His own life for the sheep.

Now we shall read the verse itself. "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life . . ." O glory, O wonder, O mercy, O grace! LIFE! That they might have LIFE! Some have gotten that far and then sort of subsided. But that is not all that He said. "That they might HAVE life," or wherever you want to put the emphasis: THEY might have, or they MIGHT have, or they might HAVE, or they might have LIFE. All of that is there without over-emphasizing it. And that is good, wonderfully good. And THAT is just what the Bible teaches. But not ALL that the Bible teaches, for there is a "more than" in it. "That they might have life, and that they might have it MORE ABUNDANTLY." A double emphasis. That they might have life, and that they might have it more abundantly. It pays to get a grasp of the Bible's own emphasis.

"Life, Life, eternal life, Jesus alone is the Giver; Life, Life, ABUNDANT life, Glory to Jesus for ever." Maybe you do not know it, but there is a "sound of abundance of rain." It is in this that we may find the secret of the partial defeat of many of God's children in the first half of this century. We failed to find, and enter into the meaning of: "MORE ABUNDANTLY" or "MORE THAN" or "FLOODS." We have asked for revival, yes, but not for floods; not for "more than." We have prayed for, and visioned a revival of certain dimensions. What dimensions? The size of our own church building, or to cover the outlines of our own particular organization. Is your church building (often called "the church"), shall we say, 20 feet by 30 feet in size, or 40 feet by 60 feet? Well, what many mean when they pray for revival is something like this: "O Lord, O Lord, give us a revival, a mighty revival, 20 feet wide and 30 feet long; or 40 feet wide and 60 feet long." If your building should by chance be 60 feet wide and 100 feet long, or double that, or more, it might make you feel more

sure of an answer. It might seem more pleasing to God to send a revival to a larger building, thus more influence on Him, etc., etc. But that is not what the Bible shows.

Perhaps as we find what the Bible teaches about mercy, we shall also find what it teaches about the prayer of mercy. Here is one thing, "The thief cometh not, but for to steal, and to kill, and to destroy: I AM COME that they might have LIFE, AND THAT they might have it MORE ABUNDANTLY." Wonderful, wonderful, amazing Jesus. The very image of God's desire and will. Life more than more-than-enough. Life floods. Floods of life; floods of God; floods of Jesus. To the dry, and thirsty, and parched ground of human hearts—FLOODS.

Isaiah 44:3,4. "For I WILL pour water upon him that is thirsty, and FLOODS upon the dry ground; I WILL pour my spirit upon thy seed, and my blessing upon thine offspring; and they shall spring up among the grass, as willows by the water courses." If we say that this one passage is sufficient to embrace the entire teaching of the Old Covenant on this subject, are we overstating it? Have we not abundantly shown already, that the Bible teaches this about mercy, yea, more-than? Have we not also abundantly shown that the Bible teaches this about God's will? Is it necessary here to multiply passages of scripture to show that Isaiah 44:3,4 is what the Bible teaches?

Notice the "I wills"—four of them. "I WILL pour water on him that is thirsty. I WILL pour floods on the dry ground. I WILL pour my spirit upon thy seed. I WILL pour my blessing upon thine offspring." Yes, and a fifth, "They shall (I WILL THAT) spring up as willows by the water courses." Willows by the water courses mark WHERE the water is. They are green when all is dry and parched and brown in other places.

Do we have to PROVE that God means "I WILL," by the words, "I WILL"? Will is desire and choice. This is GOD'S desire, GOD'S choice. It is His declared purpose—

just waiting for His people to ask in faith. The faith that can ask for floods is the faith that is grounded in the understanding that His Will is mercy; that His way is fulfilling mercies; and that His measure is "FLOODS." More than. More abundantly.

"I will pour water on him who is thirsty, I will pour floods upon the dry ground; Open your heart for the gift I am bringing, While ye are seeking me, I will be found."

Joel 2:27-32. "And ye shall know that I am in the midst of Israel, and that I am the LORD your God, and none else; and my people shall never be ashamed. And it shall come to pass afterward, that I WILL pour out my spirit upon ALL FLESH - and - and - and - and - and - and - and - and -." And we leave it for you to read and digest. At the moment, we want to see the "more-than," the floods, characteristic of God's Will and of His Word. Here we have it: "I WILL (I desire, I choose to) pour out my SPIRIT upon all flesh." What makes it to have the proportions of a flood? Because the promise is directly to Israel in the days-afterward, or "last days" as the New Covenant quotes it. The promise is to Israel. And the MORE THAN, or floods, is an overflow—upon all flesh. "I WILL pour out my spirit upon ALL FLESH." We have not seen it yet, for it is not purely asked for yet. The prayer, "Flood with fulfilling mercies" is not far from God's beaten path for the prayer that prevails and is "more than conqueror."

We cannot take the time now to show from the Old Covenant scriptures that the contrast with these passages is that of overflowing evils—scourging and desolating overflow. But you can search it out. These are STUDIES—not just for pleasant reading. Take the word, "flood" or "overflow" and you will find floods of evil, and ALSO such promises as these of floods of good. You will not ASK for such things unless you believe they are God's WILL.

We take also a passage more from the New Covenant. One which we feel certain

no one can dispute as describing the same thing. Romans 5:20,21, "Moreover the law entered, that the offence (sin) might abound." No one will dispute that SIN abounded, or that it overflowed. Abound means overflow—constantly filling and running over like a spring of water. If sin had not overflowed, flowed all over, flooded the world, we would not be saying these things; nor you be listening to them. It is because of the flood of evil that we have had to learn the knowledge of God. "BUT—WHERE sin abounded, grace did much more abound." In the same place where sin and evil overflowed, grace did—do we dare to say what the scripture says here? Will not someone think that we are getting off into UNOrdinary speech or something? O well, we will just happily sing it out, "Come along, it will do you good." Here is what it says: "Where sin overflowed, grace did exceedingly-more-than overflow." Where evil flooded, grace more-than-flooded. We could put it this way: grace equaled the overflow of sin, and THEN more than. Floods. Or again, grace overflowed where sin did, and then became permanent floods of mercy. For that is what it did. And that is what it does. And that is what it IS.

"His grace aboundeth more, His grace aboundeth more, Though sin abounded in my heart, His grace aboundeth more."

We will not try to carry it farther. For if anyone is not happily willing to be guided in their opinions by THESE scriptures which we have chosen, they will not be willing to have their opinions guided by ANY scriptures on these lines.

Our starting passage, Romans 8:35-37, was left at the point of the word "persuaded." We return there. "In all these things we are MORE THAN CONQUERORS through him that loved us. For I am PERSUADED, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature (created thing) SHALL BE ABLE to separate us from the

love of God, which is in Christ Jesus our Lord." O hallelujah! Shall NOT BE ABLE. Before the heart immersed in the understanding of God's mercy, there—ABLE to stand, and nothing can separate it from Him "who loved me and gave himself for me." You may find that place and stand before the king.

God taught me in 1944, the simple and all inclusive prayer, "Flood with fulfilling mercies the one I am thinking of, or Flood that one, or those, with mercies fulfilling all their need." I knew that the greatest need was to repent and to want Jesus. But I also knew that I did NOT know what was the greatest need of someone else. In this prayer I could pray and leave all the judgment to Him. And I have tasted for all of these years what it means, "more than conquerors, THROUGH HIM THAT LOVED US." And I have known that the devil cannot stand before the determined prayer, which resting on the blood of the Lamb, asks for "floods of fulfilling mercies" for others. They perhaps are undeserving, but NOT SO UNDESERVING as I. It is testimony, a witness, of what the Bible teaches about mercy. If you were going into the desert, and I said, "Here is a container of water to take along," you would not HAVE TO take it with you. You could scorn to carry water, or to carry it "THAT" way. You have a right to not prepare sufficiently for the journey. But the desert is a hard place without water. And sometimes too hard. We are describing HOW to conquer the desert—a spiritual one. If you were going into the arctic regions I might say, "Take along this fur clothing, and this eiderdown sleeping bag. You will need it." You would not HAVE TO take it with you. You COULD GO without it. Whether you would survive without it would be learned by and by.

You are entering a time on this earth, when you need to KNOW what it means to be more-than-conqueror. I testify to you:

here is a prayer of mercy, a mercylNG prayer: "Flood with fulfilling mercies the one I am thinking of." Take it and use it for you will need it. You do not HAVE to take it and use it. You can pass it up - - -. But we will not carry the thought out any farther. It is not a question of praying a "prayer book" prayer. It is a question of KNOWING THE WILL OF GOD and what the Bible teaches, so that you can prevail against the adversary, and so that you can FIND GOD FOR OTHERS in an hour when evils shall appear, and, for a moment, may seem to triumph as a flood. You need to KNOW how to meet evil, and what to ask God for. We are not asking anyone to "follow" us. We are simply saying that we have something to give—something that you vitally NEED.

Isaiah 59:19, "When the enemy shall come in like a FLOOD, the Spirit of the LORD shall lift up a STANDARD AGAINST him." We have had thus far 24 studies about that standard—or one way of describing it. Are you going to be a lifter-up of it?

Daniel 7:18, "But the saints of the most High shall TAKE THE KINGDOM, and possess the kingdom for ever, even for ever and ever."

I John 2:17, "He that DOETH the Will of God abideth for ever."

Blessed Father, Who gave Jesus, give us a love of that same lowliness. Make us willing, also, to BE GIVEN. And grant us the grace to not believe that we know much about being so given, and that we have to LEARN what it really means. How we thank You that we do not have to learn as from ourselves, a lesson that self cannot learn, but that we can learn in fellowship and in union, with Jesus, just what it means for GOD to GIVE US FOR THE NEED OF OTHERS.





CHAPTER 25  
THE WORDS OF JESUS  
MATT. 5:7, MATT. 7:21-29, MATT. 7:1,2

Precious Father, we are looking out into eternity as we SEE by Thy Words. Oh, show us the Path of Life and open to us the Fountain of Thy Pleasures. You have spoken to us of eating and drinking—eating and drinking the very flesh and life blood of Jesus. And we have only begun to find the barest beginnings of what such words mean. Guide us, Holy Spirit, into the reality, the experiencing of what Jesus means when He says, “I AM THE TRUTH.” Open our hearts to Thy Word and open Thy Word to our hearts. Amen.

Matt. 5:7, “Blessed are the merciful for they shall obtain mercy.” This little verse seems like a beautiful, but weak, little thing among the “Blesseds.” All of the other of the nine “Blesseds” seem rugged and requiring, but the very word “merciful” seems to describe something like water to drink, ointment to rub on, tender hands applied to suffering ones, beauty for ashes, etc. All people, except the worshippers of force and hatred, acknowledge mercy to be important and beautiful, and a virtue of high degree. When we examine the needs and desires of human hearts as a single race, one supreme thing appears. It is that mercy is a universal NEED. Every one, even the hater, is hoping for mercy from the other fellow. Even though he knows that he will probably not get it, or find it, still that is what he looks for and hopes for just the same.

Mercy is whatever supplies NEED. There are many needs. Perhaps we should more directly qualify the word, need. The need of all living creatures is life. Needs arise in the necessity to obtain the sustenance and satisfactions of life. Satisfactions of life, either good or bad, are pleasures. Pleasure is the fulfillment of desire. There are “pleasures of sin for a season.” And there is that

which is good for true pleasure, and satisfaction, and happiness. The universal need is for that which is good for life. Mercy is whatever fills such need or needs. The Bible reveals that God is LOVE—the God who gives, saves and maintains life. Mercy then, is love-in-action. For Love is, as God reveals it, desire to complete the happiness of others. If we love God, then we desire HIS pleasure and HIS glory. If we love our “neighbor” or our “brother,” that means that we desire the fulfillment of their need, and of their fullest happiness.

The love of God is the love of UNION in the truth. The love of God is the uniting Spirit which combines all who are in its faith into a One-Kingdom-of-Life. The New Covenant of THAT Kingdom teaches how to enter it and how to dwell in it. The New Covenant teaches that those who are “wise” love such knowledge and keep-do it. That is, they observe, watch, guard-unto-doing such words.

Through all of the preceding studies we have been seeing that God IS mercy; that His WILL is mercy; that thanks for His mercy is the very basis of praise and a source of great joy. We have seen that “Whoso is wise, and will observe these things, even they shall understand the loving-kindness (hhesed, mercy) of the Lord.” We have proclaimed that “The understanding of mercy is life.” We have seen that the New Covenant itself is MERCY, all mercy. We have seen and heard Jesus, who is the Prophet-Priest-King of that Covenant, saying, “Go and learn what that meaneth, I will mercy.” We have also heard Him say, “If ye had known what this meaneth, I will mercy, . . . ye would not have condemned the guiltless.” In this we have seen and heard the most direct kind of instruction from Him who IS The Truth. We have seen and

heard that the Will of God is mercy. We have seen that He Himself was killed as a criminal and lawbreaker because of one thing: they did NOT KNOW what this means, "I will mercy and not sacrifice."

Now we have come into the New Covenant in its beginnings, and have seen that in addition to the knowledge that the Will of God is mercy, there is the Prayer of Mercy, or the Mercy Prayer. In this passage before us we hear Jesus naming His disciples as merciful. No one will deny that the term "blessed," is applied to His disciples. He said, "Blessed are YOUR eyes for they see, and YOUR ears for they hear." He said that in contrast to those who rejected what they saw and heard, and whose rejection meant that they did not RECEIVE IT AS THEIR LIFE. And it is one of the most beautiful colorings of mercy-light that Jesus DID call them HIS disciples, even though they were "of little faith" because of their lack of "understanding," and though they had their "hearts yet hardened."

What was it that His disciples, so named and so called, did not understand? Why was it that He said so frequently, "Do ye not YET understand?" or "Have ye your heart YET hardened?" It was just one thing: Mercy. They did not understand MERCY. Like most of us they were concerned with things of POWER—the position of power, the acquirement of power, etc., and they assumed that they understood such a simple thing as mercy. But they, like us did not very fully know the difference between serving God and serving Wealth (mammon). Their hearts were still HARDENED for lack of the understanding of MERCY. If you have read the Gospels, you will know at a glance that such was the case. It does not need to be proved here, but these studies will prove it, simply by taking up the teachings and works of Jesus. Yet, though they did not (yet) understand the teachings and works of Jesus, He called them disciples. Disciples means students, learners.

In these studies we are insisting on what

the Bible TEACHES about mercy. What man's ideas and opinions are is not the issue. We are insisting on the necessity to think God's thoughts rather than man's thoughts. We are insisting on the necessity to have a "MIND" FORMED by HIS words, rather than by man's words. In so insisting we are likely, at some points, to strike the antagonism of those who view things in the light of human reasonings. They want us to use THEIR terms, and THEIR ways of teaching the Bible. If, for instance, some might say that we should teach on love for it is LOVE which is the important theme, our answer would be, "That is exactly what we ARE doing—teaching on love," for we are teaching how to DO the love, not how to talk about it.

Mercy is love-in-action. It is what love DOES. A thousand needs, a thousand mercies, but one love. If one should say, "Yes, but the fullness of God is love," then we would answer also, "Yes, but what IS that fulling, or full-filling of that fullness?" The Bible teaches that it is MERCY. Take, for instance, the 13th chapter of First Corinthians. The only-possible-way to keep any of its instructions is MERCY. The reason that you have had such a hard time in "trying to fulfill in that chapter" is that you have not understood mercy. But we leave it now.

Jesus named His disciples as merciful. THEY were/are those to whom the Bible-mystery-term "Blessed" applies—His disciples. "Blessed are YE poor" says Luke in reporting Jesus' teaching. Doubtless He taught those things over and over in many ways, for ALL of His teachings issue in mercy, or in lowliness, or both. And so in reporting them, Matthew condenses the entire teaching of Jesus into the themes introduced by the word, "Blessed." Everything else in word and in deed in the Gospels, is a report of the meaning of those words.

Concerning those words, Jesus said that they were more securely established than anything which human knowledge embrac-

es. "Heaven and earth shall pass away, BUT MY WORDS SHALL NOT PASS AWAY." But note now, if you take the term "mercy" out of those words, the content is gone—they have become lifeless things. If you take mercy out of the word love, what have you? Only lust, which is COVETING love. Mercy is the GIVING of Divine Love. Therefore mercy and its companion word lowliness, is: the quality which shows WHAT the love of God IS. The love of God to us is: Mercy unto Life. And He names His disciples as being in that "blessing."

The word merciful is a good word, significant in itself as meaning: full-of-mercy-and-doing-it. Yet in usage it easily deteriorates in the meaning of the speaker, so that its power is only that of a feeling-of-passing-sympathy. The word merciful means: FULL OF MERCY AND DOING IT. That word is the translation of the Greek word, *eleos*, which is the counterpart of the Hebrew word, *hesed*.

In the Greek language many nouns are simply verbed in their usage, and this is one of them. We use the word love the same way in English: love, the noun, and the very same word, love as the verb. "His LOVE is far better than gold"—love is the noun. "I LOVE Jesus"—love is the verb. Many other words are so used in the English, but not Mercy. Probably because mercy itself, seems to be a descriptive quality, but in the BIBLE, "mercy" is a SUPREME word, describing GOD in a SUPREME sense. And here in the Greek language, the word *eleos*, mercy, is verbed: "Blessed are the Merciers for they shall be Mercied." "Shall obtain mercy" is good. It describes the effect to oneself of doing mercy to others; and yet, the POWER of the word is not only "shall obtain mercy," but in addition, and in a fuller light it is: shall BE mercied. That is, to those who DO mercy, to them shall mercy BE DONE. And that is the force of the Greek word translated as, "shall obtain mercy,"—a form of the word, *eleos*, verbed.

This is not a study in Greek. It is a clari-

fication of the word, merciful, and of the blessedness which is attached to the DOING of it. Here, Jesus names His disciples by the very word, which in the Old Covenant God used as a SUPREME word in naming HIMSELF. The Merciers, or the mercy-doers, are denominated as "Blessed." And the result to them, and in them, of DOING the mercy, is that they are themselves mercied. Which means, mercy is done TO them.

The term, "Blessed" is one of the supreme titles of God, and it is applied by Jesus to those who DO the Will of God. "Art thou the Christ, the Son of THE BLESSED?" said the inquisitors of Jesus, as a last and final thrust of the spear of accusation. On the answer to THAT question would hang Jesus' fate, humanly speaking. But without the slightest hesitation He replied, "I am: and ye shall see the Son of man sitting on the right hand of POWER, and coming in the clouds of heaven." And they condemned Him to death.

We are grateful to Mark for giving us this fuller statement, which we have quoted above. It identifies the three terms which are used of Jesus as being one thing. Matthew says, "Son of God." Jesus says, "Son of man." The high priest says, "Son of the Blessed." Probably the full question of the high priest was, "Are you the Christ, the Son of God, AND, The Son of the Blessed?" The Supreme title of God in the minds of the Sanhedrin was "THE BLESSED." And when understood in the light of the Old and New Covenants, it is a title which absolutely distinguishes HIM from all other possible gods, or titles of false gods.

It is this very appellation which Jesus quietly uses to distinguish His disciples, "Blessed." The merciers find a secret pleasure in applying "blessing" to others, for the mercy is the ardency, the earnest desire of love for the fulfillment of another's life and needs. And that is blessedness. Blessedness is the supreme position. It describes the highest attainment—the very summit of faith and hope and love. "Blessed," says

Jesus, speaking on the stony, dusty earth, "Blessed are the merciERS for they shall be MERCIED."

If any one wishes to challenge our right to use these words in this way, I shall simply reply, God did that to me, and in me, when there was left nothing at all of any goodness or righteousness of my own by which to claim His salvation. He merciED me, and told me to be a merciER and that whoever will do His mercy for Him shall BE merciED. And He sent me to do it and to say it. If you want it, you can have it free. If you do not want it, that is between you and God, and not between you and me. I am testifying that God revealed Himself to me as The Lowliest-of-all, the Servant-of-all-the-servants, who is the One-only-filling-of-my-utmost need. And to me, to live, means to DO THAT and to make Him known that way. Whether or not this pleases the ear, or the mind of those who do not like new-sounding or different-sounding terms, is not mine to debate. I shall testify God and His word as He IS.

"Blessed are the merciERS for they shall BE MERCIED." A happy choice for you to make, for it is an eternal life to live. I do speak in hope that it will be your choice. That means, I want you for GOD, and God for you, but I am not seeking to attach you or anyone to myself. I do testify that here is knowledge of God and of His Will, by which you may be always "FILLED WITH HIS SPIRIT." Or, we could say it this way: Be always being filled with the Holy Spirit. Always BEING filled!

"O what wonder! how amazing! Jesus  
glorious King of kings;  
Deigns to call me (you) His beloved,  
Lets me (you) rest beneath His wings.  
All for Jesus, all for Jesus, Resting now  
beneath His wings,  
All for Jesus, all for Jesus, Resting now  
beneath His wings."

I hope that you all want to go on, for it will take all—ALL—to follow Jesus. Follow

Him where? To "Calvary." You do not want the "crown" without the cross, do you? But it is part of the blessedness that He begins to crown you now, so that you CAN follow all the way to Calvary. The crown? "Who CROWNETH thee with lovingkindness (hhesed), and tender mercies (rahhamim)."

Now we turn over to Matt. 7, verses 21-29. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that DOETH THE WILL of my Father which is in heaven." Very, very important this DOING of His Will. We are approaching, or entering the time of the reappearing on earth of the prophetic proclaiming, and teaching, of the Kingdom of God—The Kingdom of the heavens. It is very important that we have an understanding of the Will of God and how to do it. We want to "enter."

Verse 22, "Many will say unto me IN THAT DAY, Lord, Lord, have we not PROPHESIED in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" This can only signify an outpouring of God's Spirit, and of His working, in such a lavish manner as to be almost beyond belief and expectation. Our ideas of what God will do, and will not do, are so circumscribed and limited by our self-centered denomination-building outlook that we fail to comprehend how VAST is GOD'S outlook. And we are so non-understanding of His-will-of-mercy that we cannot see what He sees. And we are so very short of the Prayer of Mercy that we are afraid, or unaware of how to pray. Even now, in these dark days, we are taught to hope-to-escape trouble and distress. But God wants us to know how to be "more than conquerors IN all these things"—the list is there in Romans 8. "Many will say"—this verse indicates conditions which we can hardly adjust our minds to the grasp of. "Prophesied, cast out devils, done many wonderful works." What is the contrast here? It is between this SAYING, and the DOING of the Father's Will. What can such words mean? Is not verse 22 describing the

Father's Will? No. It is describing what many SAY about themselves and their works. What is the missing element? The same as in I Cor. 13, "Though I speak with tongues, prophesy, understand all mysteries and knowledge, have mountain-moving faith, bestow all my goods on the poor, give my body to be burned, and have not charity-love, it PROFITS ME NOTHING." The supreme thing mentioned in that list is surely that of giving "my body to be burned," because that is all I have to give. But it is not all that God wants. I can do all of those things and still be defeated in them by self-glory and self-seeking. I can give my body to be burned by the impulse of human grief, or by desire to attain merit. Many have done so. What is missing? Mercy, God's mercy. That which love does, for His glory, to fill NEED. And all of this shows distinctly one thing: IT IS SOMETHING WHICH IS DONE IN THE HEART for GOD, which alone can profit. We are teaching you what to do in your heart—and how to do.

Verse 23, "And THEN will I profess unto them, I never knew you: depart from me, ye that work iniquity." A working of God of such vast proportions that many will profess to have done wonderful works, yet, are called workers of iniquity! Why? Because they lacked the one quality which determines the true love of God, and of His glory, what it is: Mercy. How is that? Because mercy is giving-your-life-for-God. It is what love DOES.

Verses 24-29, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Now we are back on familiar ground: "a wise man." (Remember the term "wise" in Psalm 107?) "And the rain descended, and the floods came, and the wind blew, AND BEAT UPON THAT HOUSE; and it fell not; for it was founded upon a rock." It would never have been known whether it could stand, if the storms had not beat upon the house. "And every one that heareth these sayings of

mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." Whosoever. Every one. "And the rain descended, and the floods came, and the wind blew, and beat upon that house; and it fell; and great was the fall of it." It was the foundation which was wrong. Whosoever, everyone, who hears and does Jesus' words is wise. His foundation is sure. His house will be beat upon, but it will stand. It is then of the FIRST importance in your life to know how to do His sayings. It is one thing for teachers and preachers to teach that you MUST do it. It is another thing to teach HOW to do it. People cannot teach what they do not know. In the Gospel we can only teach effectively, if we ourselves DO what we teach. If we are not DOers of The Word, our foundation will crumble and fall under the beating of pressures against it.

What the Bible teaches about mercy is also what the Bible teaches about DOING God's will. Jesus made known that Will, even unto eternal life. The people were astonished at His kind of teaching, for He spoke as one having authority and not as the scribes who were readers of the scripture and of the traditions and sayings of men. "These sayings of MINE," He said.

We turn back now to the beginning of the same chapter, verses 1 and 2. "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Shall be judged—shall be measured. There are two kinds of judgment. One is of condemnation; the other is of mercy. The one is according to appearance and accusation of evil; the other is righteous judgment and according to truth and mercy. Jesus commands to "Judge not according to appearance, but judge righteous judgment." He warns against the judgment which arises from faultfinding and condemning. The warning is this: you will be judged WITH your own judgment, and you will be measured with, or in YOUR OWN MEASURE. The measure which you

use for others is the very same measure which will be used for you.

This is so serious a matter that it would seem as though all Christians would be overwhelmingly concerned over these words. But quite the contrary seems to be the fact. These words are quickly and easily forgotten by many. The reason is that the human heart is a judgment seat, before which everyone passes who is seen or thought of. All day long you are sitting as Judge in the court of your unseen heart. Unseen, that is, to men. Judging others—ceaselessly all day. Day by day, and sometimes by night. You are judging, judging, measuring every one and every thing. You do not always need full and sufficient evidence because you love yourself, and in that self-love you think that you know. You judge by whims, and feelings, and fancies; by what you like and by what you do not like. You are the center. Your judgment is according to what people do or do not do in your favor—and for your glory—and for your satisfaction. You judge by appearance. And so they judged Jesus, and drove Him to death—the guiltless one. Why? Because they did not know one little thing which is the true knowledge of God. What was that? Mercy—"I will mercy." And you will do likewise in your UNwisdom, until you know that His WILL IS MERCY.

But now look at the other side of it. If you judge according to mercy, you will find that mercy increasing. As to your "measure," if you use on others the measure of mercy which God has used on you, then THAT mercy is what will be measured to you, and increasingly so. Look at the other side again. You will be judged with your own judgment, and shall be measured with your own measure. You will find that MERCY IS THE ONLY KIND OF JUDGMENT THAT YOU WILL WANT TO BEAR, or be ABLE to bear.

Therefore one of the FIRST and most important things in your faith, should be to know HOW to judge and measure others

so that you can STAND when judged and measured WITH the same. And that brings us to what you do in your heart, and to the prayer of mercy in our last studies. For yourself, you WANT such mercy. You want mercies fulfilling all your need. And God has promised it. How can you be sure of it? By measuring the same to others in prayer. Why by prayer? Because prayer is something you do in your heart. How does it work? When you are praying you are not judging—that is, if you are praying the prayer of mercy.

Take, for instance, the prayer we have been teaching, "Flood the one I am thinking of with fulfilling mercies, filling all their need." Now what happens? First, you are doing the will of God and seeking His blessing for the other. Second, you are overcoming the faultfinding critical judgment, and casting it out. Third, you are putting yourself exactly into position to BE MERCIED in the same way: "With what measure you mete it shall be measured to you again." And THAT is the ONLY judgment you are able to BEAR.

Those words are divine words. They are God's words. They are of exactly the same quality and Spirit as the prayer Jesus prayed while they were nailing Him to the cross, "Father, forgive them for they know not what they do." If you can think of, or find a larger and better prayer than the Mercy Prayer we are teaching, please write it down and send it to me, and we will teach your prayer.

Why teach a prayer? Because one is needed that will do the work. If you knew HOW to pray, you would know how to WIN. God answers prayer. And if you pray fully according to His will, you will be answered fully. God's will for you on this earth among men, is mercy. And some of you are weak, and blind, and unspiritual because of what you have measured to others. Already you have been measured with your own measure. Think of this: when you pray for FLOODS of God's mercy to ful-

fill the NEED of anyone, you are judging and measuring that which takes away your weakness and blindness, and which fills you with the Holy Spirit. WITH YOUR OWN MEASURE YOU WILL BE MEASURED.

Blessed Father, show every one of us that this is not some kind of a bondage to a

prayer-book prayer, as some have thought of it on first hearing it. Convince us, Holy Spirit, that there is no way to please God except by DOING the things which He has taught in His Word. And help us to see that to be LIKE Jesus; and to be filled WITH Jesus; we need to KNOW HOW to DO what Jesus did. The glory is all Thine, as also is the power all Thine. In Jesus' Name. Amen.





CHAPTER 26  
THE WORDS OF JESUS  
MATTHEW 5:21-30

Blessed Lord, open our hearts, we pray, to Thy Word, and open Thy Word to our hearts. Give us understanding that we may live—live in Thee and before Thee IN LOVE. These words which we are studying are so very intimate—the opening of Your own heart to us. Grant us of Thy heavenly blessings to enter into them and Thou into us—TO ABIDE. Amen.

We have come now to the great-central-point of the entire Bible: Jesus' revelation of the Will of God. The law of Moses which had gone before was an accommodation of truth to the condition of men as they were in sin, and before The Anointed had appeared in the flesh. Now Jesus "opened His mouth" in the power of the Holy Spirit to proclaim the divine Will, and to establish the New Covenant. The New Covenant brings in a new and different law which is: The Holy Spirit filling and possessing men on earth, to do in them the Will of God as it is done in heaven. And that is a righteousness far exceeding the righteousness of self-works to which the Pharisees were slaves. And the whole world is in the same darkness, for all religions teach some form of attaining to justification from sin by works of one kind or another. But here we have from Jesus' mouth, the way of faith which is in "newness of the Spirit"—a new life given as a gift from God to any and to all who want that kind of life.

Verses 21, 22, "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell fire."

"I say unto you." Many who profess to be followers of Jesus, do not actually consider His words as being the words of a KING. In our modern civilization people pride themselves on being "thinkers." A thinker is a person who assumes the right to reason on all things. Among Christians, unless he is exceedingly careful, he becomes unconsciously superior to Jesus. How? By substituting other things in the place of Jesus' own words. One reason for that is the fact that Jesus' words require prayer and seeking for God in order to fulfill them.

We have just been studying the prayer of mercy as the direct means of fulfilling Jesus' words. We could also say that the mercying prayer is a direct means of keeping the law of love. If you really "believe" Jesus, and in Him, then it is His words which you believe; for it is nonsense to say that you believe a person, but do not consider his words. Your belief in Jesus is real, or unreal, according to what it means to you when He says, "But I say unto you."

So we consider now WHAT He says. "Whosoever is angry with his brother shall be in danger of the judgment." Here Jesus changes the power of the law from killing to anger. Killing is an outward effect of an inward cause. The inward cause is anger. "You have heard it said by them of old time," said Jesus, "that you shall not do the outward effect of killing. But I say unto you, Do not allow the inward cause to rule." Not only those who carry out the outward effect shall be liable to the judgment, but those who indulge the inward cause of anger are in the same liability, and in the same danger.

The words "without a cause" are not in the original text. We do not like to make such assertions because it is confusing to

some. But in this particular instance it is exceedingly important, because nearly everyone believes he has a "cause" to be angry when he becomes so. In fact, nearly everyone uses the expression: "He made me angry," or "She made me angry," which means that he or she did something that causes me to be angry. But Jesus says, "Whosoever is angry with his brother is in danger of the judgment." There is a judgment which automatically releases us from the judgment-to-come. And that is self-judgment. Paul says if we would judge ourselves, we should not be judged with the world. Besides all this, there is an automatic judgment within ourselves, for anger is a dissipation of love and joy and peace in our own souls, when we indulge in the evil temper of anger.

Many people hide behind the words "righteous indignation." But it turns out that ALL their indignations are righteous in their own eyes. They come more and more to blaze out at anything which crosses them or offends them. And it even develops in them the delusion that it is GOD who is getting angry—at their brother! The effect of so-called righteous indignation is simply to blind that one's eyes to the truth in such a way that he never recognizes, nor acknowledges, the indignation as being anger—a nasty temper. If you do not acknowledge an evil, you will not get free from it; for you will not truly REPENT of what you are. For such people it is hard to happily agree with our teaching on mercy.

The scriptures are themselves the correct commentary on the scriptures. We are so used to saying, "Dr. So and So thinks, or says so and so." Or "I think." Neither you, nor I, nor Dr. So and So is the true authority. Let the Bible comment on its own words. Compare scripture with scripture on the same subject. Then if there are modifications in meaning to be found, they are the true modifications. So we will do that now both as an illustration and as an actual commentary.

First, a passage sometimes quoted in support of getting angry, Eph. 4:26. "Be ye angry and sin not; let not the sun go down upon your wrath." We have heard a Bible expounder of merit actually quote this verse as if it were a COMMAND to be angry. And as a result of such teaching, persons neglect dealing with their dirty tempers, and maybe NEVER find a way to get past that block in their spiritual life—just baby their devilish tempers. This verse is no command to be angry. Neither does it mean, as some have put it, "Be angry and not sin." That is NOT what is being said at all. The arrangement of the English is slightly confusing. What is said and also intended, is this: "Do NOT be angry, and SIN: do not hold wrath." The expression "Till the sun goes down" simply means, "Hurry and REPENT before the day slips by." If we leave the words as they are printed, then the emphasis is on the word "not," as relating to both words "angry" and "sin."

Now appears the value of what we have said about comparing scripture with scripture, for this is an exceedingly important matter. Drop down to verse 31, "Let ALL bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice." How can you say that the Apostle, in verse 26 is telling them to BE angry, while in verse 31 he says, "Let ALL . . . anger . . . be put away from you"? In both verses he certainly means BE NOT ANGRY. The chief use for the term, righteous indignation, is self-justification nine times out of ten. Rather, "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." And THAT is mercy. "LET ALL BITTERNESS—WRATH—ANGER be put away from you." Eph. 4:31.

When Jesus says, "But I say unto you," He was directly indicating that, "God was imperfectly known in those olden times, but now I am revealing Him." The fact of the matter is that GOD is, Himself, no different than what He commands you to be. Jesus is not giving us commandments to

keep which He does not Himself keep. And if you want an excuse to be angry, take heed that you do not come into judgment.

But there is a way to overcome anger—all anger. It has to be done inside, in the heart, at the root of things. That way is the mercying prayer to which we have been testifying. See how it works! There is a person and a cause for your temptation to anger. Now if you start to pray for that one, “Father, flood with fulfilling mercies that one,” then you have started in a Spirit opposite to anger; for the Spirit of mercy and grace is opposite to the spirit of anger and wrath and force. ANGER is the DESIRE to use force. But, having begun to pray like that, just continue on until the grip of faith comes and you have won the fight; you have overcome the anger. When do you get the grip of faith? Whenever the Holy Spirit has worked in you the lowliness and the truth that lets you know God in it. By and by, if you keep on in such praying, you come to know by experience the great strength and joy of believing, and of answered prayer, and of the straight path to victory. It has an amazing effect on your spiritual life when you find it to be a fact that God IS answering. And this is a prayer that He ALWAYS answers. But you have to learn to always stand.

In verse 22, Matt. 5, there are three distinct kinds of evil tempers named. The first is anger; just plain every day, self-exalting anger. The second is the term “Raca.” It is an expression of despising or contempt. Anger is more visible and apparent than the evil of despising and contempt. There is a peculiar enjoyment about both anger and despising which deceives the heart into indulging them. Of the two, despising is much deeper seated and more invisible. People have an affection for despising others—they love it. It is an enjoyment of seeing one’s self as better than another, even for some very trifling reason. Anything at all of despising another gives a sense of self satisfaction in seeing one’s self as better in comparison. Despising and contempt

are such common evils in the human heart that few Christians even consider it wrong to be so affected. Far less do they look upon it as a poisonous evil which strikes into both soul and body. “Raca”: empty headed fellow.

Jesus says, “Whosoever shall despise his brother, or hold him in contempt, shall be in danger of trial before the council.” By council, He meant the Sanhedrin which was the highest court of the Jews. We do not need to look far, among His words, to find what to do in these matters. It is all summed up at the end of this fifth chapter: LOVE, BLESS, DO GOOD TO, PRAY FOR THOSE WHO DO EVIL TO YOU. We are showing how you do those things. You CAN love, bless, do good to, and pray for, by praying the prayer of mercy—and triumph.

Let us see how it works. The contempt and despising arises in the heart toward someone over something you do not like. YOU DO NOT LIKE! You can readily tell it, because of the word itself half forming in your tongue: “I despise you,” or “You low piece of humanity,” etc. You may even still be smiling, you know. Contempt and pity are sometimes mixed together in the mind—“You poor sap, you.” Few people even try to cast it out for they do not think of it as evil. It seems so true. The despised one IS to BE despised. But the whole temper of it is the exalting of self in one’s own eyes as being better in some way than the other.

What is to be done? We are telling you how to do what. Simply pray the persistent prayer, “Flood that one with mercies fulfilling all their need.” Pray just AS YOU WOULD WANT THEM TO PRAY FOR YOU, if the situation were reversed. What becomes of the despising and contempt? It disappears in the appearance of mercy. How long do you pray? Until you get the grip of faith that God is doing it, five minutes or five years. Victory is worth it. But in most things after you get into the Spirit of it, you can triumph in from five minutes to

two hours. Few evils can resist against such a prayer, if the whole heart is in it, for more than two hours. Because IT IS THE VERY MOTION OF THE KINGDOM OF GOD.

The third evil temper in this verse is found in the expression, "Thou fool." This is not the same at all as the words so often used, "fool" or "thou fool," meaning "foolish one"—not wise. Here the term is compared to killing. Like anger and despising, it is against the LIFE of another. "Thou fool," here is, condemnation. It is the desire to reject, cast out, blot out. Like anger and contempt it creeps in at the root of the heart; there to become almost exhilarating in its effect, as one strikes the blow of condemnation with words. In fact, the profanity of the world, so much indulged in, has the words exactly, using the words, damn and fool together. Damn means condemn. This expression has a peculiar evil power over the mind of the one using it. It brings the damner into the very glow of the hell-fire which Jesus warns against. Christians must beware of such an evil temper. Zealous arguments over God, and Jesus, and the Holy Spirit, and church doctrine, can often lead into expressions of condemnation one of the other. And even preachers need to greatly beware of the exhilaration which flows over the soul while casting sinners, and oftentimes merely opponents, into hell in their too-earnest and too-pronounce statements. It is so very easy—so very easy—to declare that the one who is opposed to YOU is on their way to hell. Jesus' warning here is an extreme one. He is saying, "Watch yourself"! YOU may be the one who is on the way to hell-fire. What can we do when such things appear in us? Pray the Mercy-ing prayer, "Flood that one with fulfilling mercies, whatever their need may be, in mercy fill it." What happens to the condemning spirit? It is overcome and swept away. If you fight inside against such truth, you may be sure you are in such evils. There is no alternative, in the Words of Jesus, to the Law of Love.

Before we go any further, it might be well

to show what is the actual scripture we are using now, as what the Bible teaches on mercy. In the final verse of Matthew 5, Jesus says, "Be ye therefore perfect, even as your Father which is in heaven is perfect." This, therefore, includes the whole chapter, and more particularly the summation which begins with verse 43. In that verse the words love and hate, are introduced into the doctrine. And in the concluding, the injunction is given to be perfect as the Father in heaven is perfect. The word, perfect, as used in the Bible, means complete—full—finished. It is a breathtaking statement, which is set forth before us by little word "as." Perfect AS your Father in heaven.

Now we use again the method of comparing scripture with scripture. Turning to the passage in Luke, which corresponds to this one in Matthew 5—we have it in Luke 6:36, "Be ye therefore MERCIFUL, as your Father also is merciful." In Matthew 5:48, "Be ye therefore perfect, (complete) as your Father in heaven is perfect"; that is, in the same way, by the same completeness. In Luke 6:36, "Be ye therefore merciful, as your Father also is merciful." Perfect—Merciful. It is both amazing and beautiful, is it not?

May we pause to ask you if you believe the Bible? Do you believe what the Bible teaches about mercy? We have heard some astounding assertions by Christians who teach The Word, but directly oppose, or scorn, some of these things—as though they were some one's folly. No one's self-opinions are of any value on this subject, unless they truly express the same thing which GOD expresses in His Word. The simple fact is that this subject strikes the quick; and persons who love anger, despising, and condemning are very sensitive and are easily hurt and offended.

Now back to Matthew 5:23-26. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee . . ." The gift was a means of

seeking God's blessing. In that position, if you remember that someone HAS something against you—. This is not referring to those imaginary things which people hold against someone. It says here, "Therefore," which refers to the preceding verses. Therefore, if your brother has it against you that you DID get angry, or that you DID show despising, or that you DID condemn with some form of the devilish "Thou fool," THEN, "Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Just put in the words, "seek a blessing," in place of "offer a gift," and you have the meaning. So, go and make your angers right if you did them. Then go and seek the blessing. If you pray the mercy prayer as soon as you remember that someone DOES have a real thing against you, then it will be easy to go and do the mercy of compassion and reconciliation.

"Agree with thine adversary quickly, whiles thou are in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing." Here the adversary is one to whom you are actually in debt, otherwise he would have no power to cast you into prison. Four steps are named. 1. In the way with him. 2. Before the judge. 3. In the hands of the officer of the law. 4. Shut up in prison. Jesus says, agree quickly while you are in the way. That is, while you have the liberty of choice and can decide for yourself. For when you have been brought before the judge, the power to choose and to decide has passed out of your hands and into the hands of another. Then your contention about paying your debt ceases in bondage, as your body is put into custody of the officer of the law. And you pay the hard way by complete loss of liberty according to the customs of those days.

Every kind of evil and sin is a debt. Satan claims payment for the false pleasures he

deludes you into in sinning against the truth of God. But the payment is so high that it is out of reach. The adversary, the devil, does not help you to obey God, but to disobey by pleasing yourself in things known to be contrary to His Word. Then the adversary's power over you is accusation that you have sinned, or an increasing desire and habit for the particular sins indulged in. Your knowledge that you are out of God's will, gives the adversary power over your conscience. Then you cannot see how to pay your debt to God, because you can only see the claim of the adversary that you are in debt to him. This is becoming confusing, is it not? Well, that is just what we are describing: confusion. Satan always tries to occupy God's place in your heart in some form, and the result is bondage—spiritual imprisonment. Spiritual imprisonment is the binding of your will to the habits and pleasures of what Paul calls, "the desires of the flesh and of the mind." When your will is bound by evil, then you are in prison.

But the opposite is equally true. When your will is in the power of God, then you are free. In these scriptures Jesus is talking about a righteousness which exceeds the Pharisaical self-righteous words. "You heard that the law said, you shall not kill. But I say unto you do not get angry at your brother; do not despise your brother, or hold him in contempt; do not condemn your brother and trample him under foot." These are three kinds of wrath which work not the righteousness of God. The whole teaching of these verses hangs on the word "agree." Agree means come to a common understanding; an equalizing point of view; seeing the same thing.

We are just the same in the quality of our faith-obedience to God as we are in our mercy or wrath to humans. Anger, despising, condemning are the three common qualities of our disagreement with men, and that spirit is evil. If we are blind to our duty to men, we are blind also to our duty to God. That duty constitutes our debt, over

which we have to agree. We are talking now about our debt to God. Our debt is life itself. How can we pay to God the debt of living? By agreeing quickly with Him. In what way can we agree quickly with Him? By acknowledging our debt and guaranteeing payment. And now we come to the point of it all: how can we pay? By agreeing to DO His WILL. And that brings us to the place of prison or freedom. For it then works out: How can I do His Will? The answer is: By doing to others the will which He has done to us, or more directly the will He has done to "ME." And what is that? Mercy.

Dear ones, God's WILL for you for your life among men is mercy. All this imaginary talk about the great, mighty, awful will of God—simply meaning power-over-others—is a lot of nonsense otherwise. An unknown will of God is an unknown GOD. He has revealed the sweet simplicity and purity of His will in Jesus. Jesus did His mercy as the life of The True Man among false men. Jesus gave His life for the truth of the mercy-will of God. He either did, or did not. Did He? The whole of the preceding studies have shown that one thing. If Jesus was doing the will of God among men, then that is the will of God among men. And that is God's will for you among men, for you are called to follow Jesus. To take up your cross daily and follow Jesus, means, to let your will be nailed to the Cross, an offering to God, BY doing His will for Him; and that Will is mercy. There is no other way to do His will among men. And there is no other will of God revealed than that. It is all pure profitless imagination, and vain speculation to talk about "God" apart from the knowledge of His will. For no one can know God apart from the knowledge of His will. God's will is Himself, His Spirit, what-He-IS. Now see how it works out in these sayings of Jesus:

Your debt of life to God is for His mercy. You are in conflict with a human being in some form of disagreement. You agree quickly, by quickly praying, "Dear Lord,

flood him/her with fulfilling mercies. All his/her need supply fully, not as I see it, but as You see it. The mercy you have done to me, do to him, and in still fuller measure." What happens? He is no longer your adversary. You are no longer his adversary. You have agreed with God over the offered blood of Jesus, which is the PRICE of YOUR sins. The blood of Jesus Christ is the price to get you to repentance and into the mercy of God's will. You have then done the "will of My Father in heaven," and that is the meaning of every instruction of Jesus Christ our Lord.

As you proceed in this 5th chapter of Matthew, it becomes apparent that Jesus is talking about just one thing: your reaction to evil. He says: NO RETALIATION IN KIND. We are teaching what it is that you DO to overcome evil. God says, "Overcome evil with good." It is true that Jesus is teaching love. But not an imaginary love, which exists in words and ideas only. The good which love DOES is mercy, and that is the true divine reaction to evil. Alright, if this teaching shows you how to overcome the evil in all of these cases which Jesus describes, then this teaching is the will of God. For how can one teach the way to fulfill God's will, if that teaching be not the will of God?

We come now to the age old sin—lust of sex. These chapters 5, 6 and 7, are describing lusts of one kind and another. There is the lust of anger, which wants to rule over others; the lust of lying; the lust for gain; the lust for worship in the eyes of others, etc. Lusts have to be overcome with good. There is no other way to overcome evil except with good. Evil lusts are evil will, or desire. Good love is good will, or desire. The general term by which we name that good will of Love, is Mercy, because we are talking about the DOING of it. You do true love, pure love, by Mercy. You know what Mercy IS because God did it first to you through faith in the blood of Jesus.

Now we come to heart-adultery, which is



lust of sex, or lust of unlawful relations of one sex to the other. Verses 27-30. "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already IN HIS HEART."

Jesus repeatedly called that generation a "wicked and adulterous generation." It is almost sickening to read the record in the Bible of this particular lust. But the Bible would be an unfaithful record if it did not clearly state the truth about evil, and its effects upon human life. One of the peculiarities of the Pharisaical view of righteousness was that it was the woman who commits adultery. This is shown in the case of the woman they brought to Jesus. "This woman was taken in adultery, in the very act." Where was the man? There are many speculations as to what Jesus wrote on the ground with His finger. My guess is this: "Where is the man?" In their view, in Jesus' day, the man was not so much the guilty party: it was the woman who committed adultery. For instance, in Simon the Pharisee's house, no despising or contempt is evident for any adulterers who may have been eating with Jesus. Simon despised "this woman" who was weeping on Jesus' feet. SHE was a sinner! And Jesus' words left no doubt that He intended clearly their meaning to Simon to be, "You are a GREATER sinner!" And so here His word, "Whosoever looketh on a woman to lust after her. . ."

It applies equally to a woman looking so on a man. But here, Jesus was equalizing the "You have heard." And He lifts the whole matter out of the realm of human opinions, either for or against, by the words, "looketh" and "in his heart." In HIS heart—the man. Probably it left most of those gasping who opposed His ministry. Cut to the core of the heart! Jesus was teaching about the heart, because the heart is what-you-are; and the New Covenant was a new heart and a new mind and a new knowledge. "Hath committed adultery with her

already in his heart." Already committed. The word "committed" signifies a committing TO, or a giving of one's self TO a thing. First is the "look," the seeing. Then the choice of the desire to gain. Then the committal, as a willingness to do. All of this takes place IN THE HEART.

Now if there is no way to do differently, then the words of Jesus become merely a statement of the law. But Jesus IS that which is called all through the Bible, salvation. He is the Saviour and the Deliverer. As such, His words must show salvation. If He says, "whosoever looketh," then there must also be a salvation for the whosoever—the very same whosoever. And that salvation must be the knowledge, and the power to do God's will.

What is God's will in this case? The case is lust. Lust is coveting desire to gain that which pleases and satisfies self. Lust has no regard for the well-being of the other, except insofar as it has a bearing on the pleasing of self—to satisfy self. The will of God, or good will is: to love the neighbor as one's self. Neighbor means near one. No one is nearer than being seen and desired in the heart. So it comes down to one thing: how to do the good of true love to the one seen in the heart and mind. The evil is lust to please self rather than God. The good is love to please God, and the neighbor, rather than self. How can this be done? By the Mercy prayer—always remembering the Blood of Jesus which is God's Will and Mercy.

We are not concerned now about objections to the term Mercy-ing prayer, because nothing less than the ING will avail. We are not theorizing here on what ought to be done if it could be done. Nor are we evading the issue. There is a purifying power in the ING of Mercy—the doing of it. And prayer occupies the exact place which thinking does. It becomes a contest between praying and thinking. Whatever you may believe about the nature of thought, when you are in thinking-lust it is your imagina-



tion which is inflamed into activity. Now if there is a way to inflame the imagination into the activity of doing God's will in prayer, then you have a way to win the contest over evil and lustful thoughts. Try it sometime and you will see that the opposition to prayer is THINKING. And that not only in the case at hand either—just thinking your own thoughts. One way of describing true prayer of the heart is: thinking God's thoughts before Him. Now what is it that we can DO in prayer that will win the contest over the evil imagination of the thoughts of the heart? The mercyING prayer is the answer, plus, of course, much earnest reading of the Bible. You pray FOR the one you are thinking of, until the grip of faith comes. And that grip of faith, for THAT prayer, makes you conqueror over the lusts of the imagination. That is overcoming evil with good. The grip-of-faith arises in our hearts through FAITH IN THE BLOOD OF JESUS—our own offering, and cleansing, for sin.

We call this kind of teaching, "word and testimony," because we are only teaching what we do testify and know. After 24 years in this gospel ministry, I was overthrown by this very thing. I had tried to teach others to "pray it through," and to "have perfect love." And such teaching is good and is the truth, but in the final crisis of realities, I did not know HOW to pray through on this, nor how to have perfect love. And having committed adultery in heart, I was helpless when the Lord permitted the trap of temptation to be sprung on me. He permitted it because I was willing to deceive myself, and was not true inside as outside. And for seven years I was left to wallow in the hopeless mire, the bottomless swamp of a life given over to a wicked and adulterous spirit. Seven years! Not seven days, or weeks, or months. Seven years can FIX the very form of life habits. But God gave me one more chance. His Word struck home to my heart with a shaft of light of the life of heaven. He opened HIS heart to my heart's need. He showed me the mercy of His goodness which leads to repentance. He

mercied me. He restored my soul. He anointed my head with oil again. He set a table before me IN THE VERY PRESENCE of my enemy, and enemies—evil binding spirits, hating God and His word, and His mercy. He gave me life. Just gave it free. It was mercy, all mercy—His will for me on earth among men; His will for me in heaven among the eternally holy—His own will. The revelation of what He IS to men. Just what the Bible teaches about mercy. The Scripture passage God used to bring me to repentance was Isaiah 53:6, "All we like sheep have gone astray; we have turned everyone to his own way; AND THE LORD HATH LAID ON HIM THE INIQUITY OF US ALL."

And for two years He disciplined me in the knowledge of how to do that mercy to others—His will. Mine was a disintegrated will, and mind, of only evil continually. He taught me how to meet the savage onslaughts of the determined tempter. He showed me how to live holiness unto the Lord in the very midst of the same evils that I had been drowning in. He counseled me by day, and illumined me by night IN THE KNOWLEDGE OF HIS WILL. In that knowledge of His sweet will was communion with Him—a communion of knowing and doing His will. And that was LOVE. And that communion has been an unbroken communion for now (October 1955) nearly twelve years. And by unbroken communion, I do not mean sailing a placid sea with no disturbance of any kind. No, I mean plowing through almost continual storm, with light turned to darkness, and waves of sinking-power dashing over the vessel from end to end, each wave trough a possible grave of hope—warring, and conflict, such as I had never known before. But inside the HEART, the steady knowledge of where HE IS, and what-He-is. For when you know His will, you also know WHAT He IS. And when you DO His will, you know WHERE He is—IN YOU.

But this terrible experience was used of God for eventual blessing. God changed

the evil and corruption into a means of ministering Grace unto troubled and needy souls. For through the years it has been necessary to help and counsel many persons, both male and female, in these things. And, as burdened ones have told me their stories of failure and defeat, I have been glad to be able to say to them, "I understand you. I have been there. God will come to you. He will help you. He loves you. He will deliver you. The Blood of Jesus will wash away your sin. The Holy Spirit will make you to be a New Creature. God meets the repenting heart." What a privilege to share Jesus and God's Mercy with needy ones.

One of the great rewards of my life were the words of one who had been entangled in all kinds of adultery and pollutions of sex lust. After perhaps a year and a half of talking, and counseling, and prayer together, and of full confessions, she said one day as we were praying, softly and almost as speaking to herself, "And he never said one word, never, out of the way or to take any advantage of me because of it—the only one!"

Oh, what a reward! From the lips of one whom others had started up suggestions with, when they knew her sins! For me to hear her say, as to The Lord in prayer, "He never said a word, not one, to lead me wrong."

Glory to God! Do you grasp what I am saying? Thank God for the mercy which He did to me—and the Holy Spirit enabling me to do that Mercy to others, in holiness, and grace, and truth! Thank You, Wonderful Father! To Thee the Glory, the Praise, and the Dominion!

And I testify as His witness, that in the Spirit of Mercy He showed me the solid pathway of triumphing over all those evils which claimed mastery over my soul. And I am testifying and teaching that the Spirit of Mercy produces a MercyING HEART, by a MercyING prayer; and that the Spirit of Mercy

is also the Spirit of Truth, and the Holy Spirit of God, and of His Son Jesus Christ. And I do testify that this Spirit of God is "greater" in me "than he that is in the world," through the name and blood of Jesus Christ; and that to be in Jesus' name has to mean: to be in His Spirit and to act for Him in the will of the Father; and the will of the Father is just what Jesus did and wants us to do; and that is Mercy; and that is also what the Bible teaches.

So we apply that simple truth to the tempted heart of either sex. The Mercy-ing prayer turns the "look" from lusting to giving help; from destroying virtue to giving life and freedom and hope. The adulterous spirit is a lying, cheating, stealing, destroyer of truth and virtue and hope and faith, and the violator and ruiner and poisoner of love. But the Spirit and prayer of Mercy is a saving, life-giving, truth of faith and hope and virtue by which the true love of God can protect, bless, strengthen, preserve, fulfill all need. Pray then, when you are tempted in this way, until the grip of faith comes, "Flood that one I am looking at in my heart and mind, with fulfilling mercies, filling all his/her need. As you have merced me, so mercy her, or him." And then leave it to God and mind your own business. What is your business in this case? It is your business to show no affection or attention, or make any efforts or sign or expressions to show what has been going on in you. It is done before God, and is an offering to God. You do not go to the party and say, "I care more for you than I ought to." Or, "I have sure been tempted over you." And you do not talk about adultery to her, or him, nor anyone else who might fit into a similar picture. The mercyING heart and the mercyING prayer is a communion with GOD, and a union in HIS will; its strength and authority is The Incorruptible BLOOD of Jesus Christ, who loved you and gave Himself for you.

Verse 29, "And if thy right eye offend thee, pluck it out, and cast it from thee." This is the eye He was talking about. You

pluck it out by its root, just as we have been saying. The eye is the seeing. Verse 30, "And if thy right hand offend thee, cut it off, and cast it from thee." The hand signifies the TAKING, the doing, performing. You cut it off at the root in the will of the heart, just like we have been describing. Will is choice as well as desire. When you so pray FOR the one involved you pluck out the eye; cut off the hand; and let Jesus BE IN YOUR PLACE.

If you will persist in that kind of praying,

you will build up steadily a habit of triumphing over evil, and you will learn what it means to WIN in the very things in which you had been most defeated. And God means you to be "more than conqueror"—like Jesus.

Precious Father, wash us continually in Thy cleansing blood, and fill us with the Holy Spirit, and guide us in praying until we learn to always let Thee rule. In Jesus' Name, Amen.

CHAPTER 27  
THE WORDS OF JESUS  
MATTHEW 5:31-48

Matthew 5:31,32. "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement." The Old Covenant Law and Psalms and Prophets were writings. There was in their time a sacredness about things written. In days when one took off his shoe in the presence of the elders of the village, as a pledge of most binding nature, writing was done by a small number of men. They made their living by writing for others, and because so few knew how to write there was a mystery and sacredness about writing which disappeared somewhat when many became writers on themes of the scriptures. The term, "The Scriptures," means The Writings, and emphatically THE writings were holy because they were the written records of the words of God. And that reverence has served the purpose of preserving them for centuries in much the same state as when they were first written.

A writing of divorcement was not a mere clap of the hands, as among some people, or a single sentence spoken, "I divorce you." A writing gave the woman a distinction and protection. It was not only the word of one man, it was also the symbol of the law of the whole nation. And because of its scarcity, the writing was a sort of a holy thing, which would deter many an angry man from divorcing his wife merely in a rush of childish temper. "Let him give her a writing."

"But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery." The case of the woman was not as the case of the man. In the preceding verses, the great and startling force of Jesus' words was in the pinning of transgression of heart upon the man. It is difficult in our days, to grasp what was actually

being presented by Jesus to His listeners. The MAN had a right to more than one wife. He also had a right to have common-law wives, called concubines, and they were each and all protected in their position, with certain rights, as part of the household. But the man was the lord and master of the household. He was the head. And that is peculiarly the significance of the word "lord." The women of the ordinary household did the grinding of the grain, and that was looked upon as a slave's task.

So when Jesus said, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart," He was thrusting a sharp sword clear through the whole body of belief and opinion. How COULD a man be guilty that way, when it was his privilege to possess as many women as he could care for, or manage? Such things inflamed the religious leaders to a killing madness, because words like that exposed them to disrespect before the people; and also undermined their authority as "doctors" of the law. The word, doctor, doubtless originally meant a doctrinizer, that is, a teacher. And among the Jews that meant one with authority to teach the Scriptures, and to explain them. So, such teachings of Jesus as these were like the broad sweep of an arm knocking over everything in its path. It was an unheard of thing, that the man could be guilty of adultery in such a manner. It was the woman who was guilty of adultery, not the man, in their view. That is, that was the generally accepted view. So, likewise here, in the matter of divorce which kept popping up from time to time. It was a puzzling thing to the disciples, as well as to the crowd.

A writing of divorcement was an almost sacred thing through many centuries, and it provided the woman with a certain distinc-

tion and honor and protection of her name. Now Jesus says, "Whosoever puts away his wife . . . causes her to commit adultery." If she has been guilty of fornication, he does not cause her to commit the sin for she is already guilty. BUT, if he puts her away for any reason other than the one named, he becomes the CAUSE of transgression. The result of divorcing for the one cause named, would be that whoever married her committed adultery. For the first time the MAN was not only to share the full blame, but was named as the pre-cause of transgression if he divorced the woman for any other cause than that of unfaithfulness.

We are not going to lay down, here, any rule to apply in case of remarriage, under conditions of divorcement, for in our days there are very many circumstances which do not fit perfectly into the pattern of what Jesus is saying here. Presumably, a divorced woman would return to her father's house and remain a widow. If there were children, presumably they would remain in the house of the lord-man. It is remarkable how willing we are to cleave the blade of legal finality through the lives of others, as long as we are not ourselves involved in any of the actually named legal guilt. In our day, there is also the question of: What will become of the children? And this is a matter of very vital importance.

In this study we want to see first, what was the hub of the wheel in this matter of divorce. Then, if anyone feels strong enough, he can begin to cast what Jesus termed, "the first stone." It is easy to cast stones. It is hard to BEAR sins. Jesus BORE OUR sins, wore them, loaded them on Himself, carried them away as The Guilty One. And yet, even He was condemned because the leaders lacked one single knowledge of God, which was imbedded in their law, and in the prophets, and in the Psalms. Perhaps, if I leave the question of remarriage hanging in the air, I will also get some stones, so I had better be careful.

If we miss the real significance of this

teaching of Jesus, we will not have advanced if we can throw stones. These were teachings TO His DISCIPLES. And they were startling statements. So startling that at another time, with the same subject before them, one of the disciples said, "If that is the case it is better not to marry."

The point for His disciples was this: there is only one reason which any of YOU could have to put away his wife. Her guilt. But remember this that has been previously stated. When you proceed to give a writing of divorcement for that cause, or any cause, are you yourself free from the same guilt in your heart? And what then is your guilt, if you CAUSE her to commit adultery by pushing her out unprotected? He that divorces her causes adultery; he that marries her commits adultery.

You see, dear ones, there is here something of the same nature as in the preceding section: A matter of the heart. Divorce is separation, the breaking of a bond, which only death could properly break. It likewise is something done in the heart. In the case of heart adultery, Jesus' remedy was: pluck the eye out of the heart. So here, in the case of divorce is the same remedy: Pluck the cause out of the heart. And we will name the same method as named previously for the plucking out of the eye or cutting off the hand. It is to put something else in the place of the Cause. A giving instead of a getting. For any man who will truly pray through for his wife, with the mercy prayer, will not need to divorce his wife. And if she do the same, she will not find it necessary to divorce him. Jesus is talking here about the working of the spirit of divorcing, which is breaking asunder what God has joined together. And the power of the Spirit of Mercy can conquer and overthrow the spirit of disunion. Any husband and wife who will so pray for one another, honestly and thoroughly, will not need any divorce for they will find each other at Jesus' feet. And if only one is so seeking God, and the other is not, then the one who is so praying will find that "My

grace is sufficient for thee, for My strength is made perfect in weakness."

We are studying what the Bible teaches about mercy. And we are seeing the application of the prayer of mercy to the problems raised by the words of Jesus. The problems are all one problem. It is the whole fifth chapter of Matthew, as the one problem. There is just one problem in view, and that is RETALIATION. Retaliation is reaction against something in kind, that is, in the same spirit. In this study of Matt. 5:21-48, there are six spirits of evil named. Verses 21-26, a killing spirit; verses 27-30, an adulterous spirit; verses 31-32, a divorcing spirit; verses 33-37, a lying spirit; verses 38-42, a retaliating spirit; verses 43-48, a hating spirit.

All of these evils could be named by one name: Coveting-lust, or Self-love. SELF-will is the opposite of God's will, and is the opposer of His will. God's will for man among men, is mercy. Whosoever will do His will, for Him, overcomes the world and the spirits which rule man in the world of evil. The prayer of Mercy will overcome the killing spirit, which has different forms of wrath, four of which are: anger, despising, condemnation, and bitterness of disagreement. The prayer of Mercy will overcome them because the Will of God is mercy. The prayer of Mercy will overcome the adulterous spirit, because the WILL of God is mercy, which means giving help rather than self-gratification. The prayer of Mercy will overcome the separating, divorce spirit which is a breaking asunder, because the WILL of God is mercy, which means filling the need whatever it may be. The prayer of Mercy will overcome the lying spirit, because the TRUTH is that the WILL of God is mercy, not gain. The prayer of Mercy will overcome the retaliating spirit, because the WILL of God is mercy, which is giving to the need of another, any other, and is not gaining for self-satisfaction. The Mercying prayer will overcome the multi-headed hating spirit because the WILL of God is mercy, which destroys hate by DOING love.

He that DOETH THE WILL OF GOD is Jesus' own brother, and sister, and mother, and shall abide forever. So the Bible teaches.

Now we go on with our study. Verses 33-37, The lying spirit. "... ye have heard that it hath been said . . . Thou shalt not forswear thyself . . . But I say unto you, Swear not at all . . ." The lying spirit, false oaths. This is also like all the rest, a matter of the heart—something going on in the heart. Lying has many forms. They are all from one root: The intention to deceive. Deception is LOVE-OF-THE-DEVIL. The next time you plan a deception, remember you are paying court to the devil. The evil spirit has no power whatever over humans except through deceiving. I repeat, THE EVIL SPIRIT HAS NO POWER OVER YOU EXCEPT THROUGH DECEPTION. And deception—the love of deceiving—is one of his strongest positions in the human heart. The strength of that position is that, by nature, fallen man loves, by the evil spirit, what the evil one loves. It blinds one to the truth that is needed to deliver into freedom. There are multi-forms of lying and deceiving, some of which appear in chapter six.

In the olden days, an oath was considered a binding thing. In the Hebrew language the word for speech—the act of bringing forth words—is "dabbar." And that word is also the word for a THING. Words were things. Things were true or false, for they were the result of words true or false. But the deceiving spirit loves the cover of strong words, or oaths, which fixes the attention of the hearer, upon some other point than the matter itself. So men swore by heaven, by the earth, by Jerusalem, by God Himself, to make a great impression, even while they were intending and planning to cheat or lie. "Truth" is then only a comparative thing, that is, something more true than something else which is more untruthful. Or, it is something which you make to be true by saying it, as though a thing becomes true because you say it. Much of the psychology of modern sales-

manship is of this nature: you tell AS truth what you want someone to believe, and force it through to choice, by offering something to the desire which becomes difficult to resist. Salesmen sell themselves to their listeners, as though they were the listener's best friend on earth by offering them what they have to sell. A salesman can become so intoxicated with his own selling of himself, that he actually believes that whatever he says is the truth whether he keeps his word or not. It is a part of the modern deception of intellect and riches which describes man as a creator—one who creates by his faith in himself. He creates truth. He comes to believe that truth is to say what people want to hear, or what will get them to agree with him. That may seem pretty strong. But not too strong. We will not weaken it by modifications, because we are now looking at the terrible nature of what deception is.

Even Christian workers may get caught in this net, the real name of which is Deception. They may try to win their case by manufacturing words; "sell a bill of goods"; overcome resistance by manufactured words. I mean it is possible for them to do so unless they are exceedingly careful of what they put forth in their speech. There are Christian workers who actually believe that salesmanship psychology is the way to put the gospel over. But truth is not something you create with words in order to bind the desire and compel the mind to assent to your proposal. Truth IS: that which conforms exactly to that which it represents. Truth is that which represents something, by conforming exactly to that which it describes. When I was a boy, horse trading was very much a part of life. Now we have used-cars. The trader, in offering a horse, sought by every means to invest the animal with valuable virtues in the eyes of the buyer. The same thing is called glamour nowadays; by it, lusts and evils are made to appear as desirable virtues. The words of the horse trader were calculated to appear as truth. And spellbinders were often able to throw such a

false light, by words and actions, over the buyer, that he couldn't even SEE the horse. He couldn't see the horse as it actually was, or the truth about it; the reason being that the words, representing the horse, seemed to conform to it, and thus seemed true. You believe, exercise faith in, what you accept as being true.

In the Bible we are dealing with the truth of GOD. Truth is God's Word which is the expression of His WILL, which is the exact representation of Himself—what He IS. There is no such thing as truth all alone by itself. Truth is that which shows exactly that which it represents. Truth conforms exactly to that which it shows. Oaths of any kind do not make a thing to be true. Between individuals, an oath was something which both entered into as the true expression of the will and purpose of one. It then, by faith, became binding on both. The oath did not make truth, but it bound them together in believing that a thing was so.

But in Jesus' day, the multitude of oaths were largely cloaks for lies and deceptions. They swore by every imaginable thing: their heads, their hair, the stars, God, heaven, anything that had a value that could make something SEEM to be bound to be true. So Jesus swept it all aside. "Don't swear at all," He said. "Just say, Yes, or No." If it is the truth, nothing can make it more so. If it is not the truth, no mere words can make it so. The added effort comes of evil, for why try to make true by an oath that which is, or is not true in the simple stating of it? In this land, as in all lands where mammon (money, wealth) rules, the effort is ceaseless to compel truthful dealing, honesty, by law and penalty. In the bank here in Tiberias, for example, there are two or three persons for every responsible position. They interchange duties from time to time, and the whole system checks and rechecks on every one and every thing. In getting a certified bank check, it has been necessary for me to apply to no less than five different persons. The effect, by law, is to compel honesty by securing that one's deeds will



be made visible, and, by penalty for dishonest works.

How startling are the words of Jesus when He says, "Just say yes or no." We cannot take more time on this, to illustrate, so we simply say that all UNtruth, deception, lying, and dishonesty of every sort, arises from a Coveting spirit. The will of mercy is exactly the opposite for it is the desire to give—an eager, ardent, desire toward another to give that which fills his need, because the will-to-mercy is to GIVE, not get. It works the truth and needs no laws to compel to honesty and truthfulness. Behind that fact is the eternal, unchangeable, Being-of-Love. He is made known by the revelation of His WILL. The Truth is that which conforms exactly to that Will. He had Himself declared that His Will is Mercy. Mercy is the truth of His will, and of what He is in action. JESUS was/is the TRUTH of God. That means: Exactly the truth of what-He-IS. And Jesus was/is The Mercy of God. He is, isn't He? That is what the Bible teaches about Mercy. And that is what Jesus is teaching in these words, which can be called the wisdom of the law of Love. And THAT is Life.

If you pray earnestly and truthfully the Mercying prayer, for the one you are dealing with, you will not lie, nor cheat, nor deceive, for your desire is to GIVE, not get. Then your yes will be "Yes," and your no will be, "No." Oh, for Christians who do not lie to one another.

Verses 38-42. The retaliating spirit. Eye for an eye, and tooth for a tooth. "But I say unto you, that ye resist not evil." The context shows what is meant by that: Resist not evil IN KIND; return not evil for evil; do not retaliate. The whole of this teaching, however, is about DOING something. It is not a negative, helpless attitude of not doing anything. If you are slapped, or hit, on one cheek, DO SOMETHING ABOUT IT! What? Turn the other. What makes you able to do this "turn"? The Mercying heart. For that is Love-in-action. If, like a soldier trained to

act on commands by second nature, you have learned to always pray, "Father, flood that one with fulfilling mercies" then you will be able to turn the other cheek. The nature-reaction to such compulsion is retaliation, or desire to retaliate. The Holy Ghost reaction is MERCY, GIVE, GO FURTHER than compelled. It spells C A L V A R Y, doesn't it?

"Give to him that asketh of thee, and from him that would borrow of thee turn not thou away." But don't give something that belongs to another. It is easy sometimes to give away someone else's things, and to reserve your own. It takes faith to do these things and without FAITH you automatically don't do them. In fact, the very foundation of what is called "the faith life" has to be laid in these very truths. The reason that you do not do them is lack-of-faith. The Mercy-ing prayer shows you HOW to believe and how to give. In this connection study Deut. 15:1-11. And remember, here is the retaliating spirit which is to be overcome. The mercy life overcomes it.

Now the last section in chapter 5—which in reality sums it all up, verses 43-48, The hating spirit. "Ye have heard—love thy neighbor, and hate thine enemy. But I say unto you. . . ." Jesus stands there, as God's Word revealing the truth of His will, which is His very Spirit and His kingdom. "Now is the judgment of this world. Now shall the ruler of this world be cast out," He said. What constituted that "now"? The revelation of God's salvation. What was that? His Will of Mercy. That IS His salvation. That IS what the BIBLE teaches, isn't it? "Whosoever heareth and doeth these sayings of mine," said Jesus, "is a wise man." "Whoso is wise, and will observe these things, even they shall understand the hhesed, mercy, of the LORD"—His lovingkindness.

But we want to see it in action: "Love your enemies." Don't wait for a feeling of love in order to do it. Ofttimes that is what is imagined to be "love"—a feeling. How will you go about to do it without any feel-



ing? By the prayer of mercy, which opens the gate into any kind of love-in-action.

"Bless them that curse you." When you cannot—just cannot—in any other way, and do not know HOW to pray it through, just stick at the Mercy-ing prayer, and you will automatically emerge into the Spirit of Blessing. Then Jesus is obeyed; the hating spirit is overcome; the Love of God is done in truth; and you have found a freedom that you never knew before.

"Do good to them that hate you." It is easier to just be able to take it—tolerate it. The Gospel message is the truth of DOING good to the evil-hater. The other name for that good is Mercy. You can do no greater good to the hater, than mercy. The Mercy-ing prayer enables you to do that good. And the hating spirit is conquered.

"And pray for them which despitefully use you, and persecute you." PRAY FOR THEM. Need we say how to pray, and what to pray, in order to fulfill these sayings of Jesus?

This section is the sum of all the chapter; and it is the sum of all Jesus' revelation of The Father's will which we are to do: love, bless, do good, pray for. The answer is mercy, all mercy. The Mercy-ing heart and prayer does it.

We come now to the climax of the climax. And on the next point, we could end these studies. As the trial lawyer, after producing his witnesses and the evidence, says, "We rest our case." So we could say, with the next four verses, likewise, "We rest our case." At any rate, we will have concluded all essential proof of what the Bible teaches about mercy, and that the Will of God is Mercy. We will, though, proceed further with the studies. This is said here, because you have come to the point which Jesus makes to be a climax. And if you dispute with HIM, you will become blind. We have been, incidentally, showing the law of spiritual increase as it is unveiled in the Word

of God. And if you dispute the Will of God as expressed in these next verses, you will simply blind yourself to that which constitutes the increase in your life and in your work. This is a definite and intended warning: Do not make light of what the Bible teaches about Mercy. For as sure as you do, in any degree or form, you will blind yourself to the very knowledge which you need the most in order to fulfill the will of God in your life and work.

Verse 45, "That ye may be children of your Father in heaven." That is the purpose of all these studies. Jesus says, or indicates, that it is the purpose of all His sayings: that you BE your heavenly Father's child. In other words, His true image.

"For," and we come to a great test of belief, a real gage of faith, "He maketh His sun to rise on the evil, and on the good, and sendeth rain on the just and on the unjust." Do you believe that? Do you believe what Jesus here says? If so, it is inevitable that you say, with Jesus and the prophets, that His Will is Mercy. I do not want to ruin the utter simplicity, of the final words, with much comment. So I will tell you what my own heart says when the world-intellect-spirit urges the necessity to examine all sides of this matter and see how to explain God. I simply say, "It is none of my business." What then satisfies the question—the urgent question—about why does God make His sun to shine on the EVIL and on the good? Mercy. What suffices for this, "And sendeth rain on the just and ON THE UNJUST"? Mercy—just mercy. His will is mercy. It is not like man's will. This is the will of my Father in heaven. I want it to be MY will.

Now having gazed directly into the fire—the True Holiness—are our eyes blinded by the peculiar brightness of it? We have challenged a little, here, because there are two propositions put before us, ere we come to the astounding conclusion which Jesus draws to the whole 5th chapter.

The first of the two propositions we have just looked at: God sends need-filling blessing of sun and rain upon BOTH the evil and the good, and upon the just and the unjust. So balanced is this irrational fact, that even in the saying of it, you will notice that in the case of the sun, the evil are mentioned before the good; while in the case of the rain the just are put first in the stating of it. Just a tiny, small thing, but actually a very powerful adjustment of words. In calling it an irrational fact, we mean irrational to human reasoning.

The second proposition is in verses 46 and 47. "For if ye love them which love you, what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, WHAT DO YE MORE than others? Do not even the publicans so?" Following immediately upon the preceding radical statement about God, which has NO answer, or solution, except mercy, we are here faced with a lightning flash of vivid unveiling, of one of the most hideous of many hideous things about us "Christians." It is that so very few qualify for this. "The publicans do the same." What? Love those who love them. If you do that way, says Jesus, What reward have you? If we take Jesus' words seriously at all, then most of us are in the very precarious spiritual condition where we do not have very much reward coming. Why? Because we love-live just like sinners—we love those who love us. If you say, "Then we really need to get to praying for love," then comes the question, "What for? To gain a comfortable feeling? To FEEL that we are out of the searching light? Is that it?" Well, that is why some do pray for love; in order to be IN the FEELING of it. And they likely will miss the point. For the object of loving those who do not love you, is not that you shall have a satisfactory and comfortable feeling, but that the goodness of God may be shown to them. And what is that goodness? Mercy.

I never found out how to fulfill the evident requirement of these words of Jesus, until HE taught me the Mercy prayer from a

Mercy heart. Then, for the first time, I found and saw how to DO what is required here. And not only once, as a "great experience of love" but continuously as a regular and normal life. For when you know that mercy is Love-in-action-filling-a-need, then you do not pray for love so you will not feel defeated. You pray FOR the one that doesn't love you. You pray FOR God to fill the need in that life by fulfilling mercies. And that IS LOVE. Then you do something more than sinners do and also more than many who are called Christians.

What is Jesus really demanding here? It is that you do not become merely a would-be teacher on the subject of love; teaching others from the sayings of someone who knew more about what it means. He is pinning you down to the truth. And He means that you DO something more than teach about it. There is an illusion which easily affects one in teaching others about "love." It is, that teaching proves it. No, teaching about love does not prove that you have it, or even know what it is. It is doing-the-thing that proves it. Mercy fills the bill.

And saluting. What an exact description, yea more, a picture, of multitudes of us—we salute our brethren only. And of those, only the ones who salute us. If your choice greetings, which is what salute means, are only for those who single you out so, what do you MORE than sinners? The fact of the matter is, that many times sinners do better at this than grudge-holding, judging, bitter-sweet Christians do. Something here is required called "MORE." And that is exactly what mercy IS, and what mercy DOES: THE MORE-than-deserved.

What is always in view in the Bible is the completeness of LIVING things. A tree is complete if it is in normal growth, at any given stage. And yet its final perfectness, or completion, appears when it comes to fruit bearing and seed bearing. It is not a mechanical perfection of revolving machinery in which must be no measurable flaw. The

perfection of a tree, or of the lily of the field, is simply its normal, unfolding growth to maturity and fruition.

God's kingdom is LIFE, and the work of that kingdom is Life-GIVING. Perfection or completeness with God, is simply that every creature develops into what it is created to be and do. Here in this teaching of Jesus, you are told that it is all in order "That you may be children—just children—of your Father in heaven." And it all climaxes with the statement that you are to be complete as—meaning in the same way—as He is complete. And it is evident from this chapter, that it is LOVE-DIVINE—which is being explained. But the words, "BE YOU," are startling indeed, in their evident intention to require a something to which nearly every one immediately responds within, "IMPOSSIBLE." Faith, simple faith, develops on the impossible. How? By feeding on God's Word. The WORD of God is the expression of His Will. One of the first and best ways to get a clear view of that will is to compare scripture with scripture. Especially, that means passages on the same topic, dealing with the same things. So, in this case, we look for a similar, and corresponding scripture. And we find it in Luke 6:36, "Be ye therefore MERCIFUL, as your Father also is merciful."

And there you have the simple explanation of the utterly impossible (seemingly) "perfect as your Father is perfect." Be ye therefore perfect, complete, merciful, for that is your heavenly Father's perfectness, completeness—MERCY! And here, again, we find that the word, merci-er, is more vivid and to the point of the entire chapter, than is the word merciful in its modern power. "Be you, therefore, a merciER." And, if we are challenged on this point by any one, we shall reply, "That is what THE WHOLE BIBLE teaches."

Such a statement, by Jesus is a final thing, a sort of peak point. And I, personally, urge upon everyone considering this

truth, that you do not try to wrestle it down with your palsied reasoning ability. For as sure as you do, you will slip from the goal-of-faith, and will not know what to choose in order to be "chosen." If you want to argue with Jesus Christ and with the Bible, and with the Holy Spirit, you have, of course, the forlorn so-called right to do so. But to exercise a right, which throws you into the darkness of wrong, is not wisdom, and in it is no profit at all.

And we add a further word. You will be put to it to prove from the Bible that there IS any other perfection, or completeness, for a sinner like you—saved by grace, certainly—except mercy. For that is all you are, and all you ever will be, unto the ages of the ages. You, sinner saved, ARE the mercy of God. And by YOU, it is His purpose to reveal the "Mystery of His will." "Whoso is wise, and will observe these things, even they shall understand the loving-kindness (hhesed) of the LORD." "O, that men would give thanks unto the LORD, for His goodness, hhesed, and for His wonderful works to the children of men."

Reluctantly, we leave this mountain peak unexplored, for we must pass on. Jesus said, "But when the Comforter is come, whom I will send unto you from the Father, the Spirit of Truth which proceedeth from the Father, he shall testify of me." Who are you, Jesus? I am the understanding of the will of the Eternal Father. What is that will, Jesus, which you are the understanding of? "Go and learn what this meaneth, I WILL MERCY." But when you come again, Jesus, in glory, you will be different, will you not? No, I am THE SAME. But, Jesus, if you would just show us the Father it would suffice us. Look at me, as the Father hath said, and you will be satisfied. What do you mean, Jesus? I am the LAMB of God, the expression, and offering of the Father's good will—His MERCY. So, that is what you mean by "understanding" is it, Lord? "Yea, and Amen." Thank you, Lord Jesus, mine, for ever you are the Yea and the Amen. All of

this is THE POWER OF THE BLOOD OF JESUS.

Blessed Father, we falter a little in dealing with the tremendous truths we have been considering in this study today. We believe that we have written the truth. We

believe that you ARE just as we have said, and that the BIBLE teaches it so. We pray, earnestly pray, for the very fullest measure of blessing, upon every one who hears and reads this study, that their heart may be opened to Thy Word, and Thy Word opened to their heart. In Jesus' Name, Amen.



## CHAPTER 28

### THE WORKS OF JESUS

Blessed Father, show us now as we read these scriptures, the truth about Thyself. We have told many people that You are Love. But we have not always done the things that show that we know what that Love is. Open Thy Word to our hearts and feed us from the heavenly knowledge. And open our hearts to Thy Word and make us to be Thy dwelling place. Hallow Thy name in us. Thy kingdom come in us. Thy will be done in us, on earth, as it is in heaven. Amen.

John 6:38, "For I came down from heaven, not to do mine own will, but the will of him that sent me." There is perhaps, nothing in the Bible which is stated more plainly than this: Jesus was doing The Will of God on earth. The Will that He was doing was not a self-will, nor a human-will, nor a world-will. He was doing on earth the Will of the Eternal Father. Because we cannot understand it very well does not in any slightest degree alter the fact. Jesus did God's Will among men; and God's Will for men among men. That Will was the Holy Spirit possessing Him utterly. In that Will He gave His own life a complete offering to God for sinners. In that Will He did all His WORKS. It was all Mercy. It is good to remember always that "mercy," and "lovingkindness," and "kindness," are all the same word in the original language.

Acts 10:38, "God anointed Jesus of Nazareth with the Holy Ghost and power; who went about DOING GOOD, and healing all that were oppressed of the devil; for God was with Him." Goodness and mercy are so closely allied in the scriptures, that in some instances the word good, and goodness, is the translation of the Hebrew word, *hhesed*, Mercy. These works of goodness recorded here, are the works that took place through Jesus in the anointing of the Holy Ghost and POWER. It is important for us to

see clearly that this Spirit and power was NOT what the World thinks of as power. This was the power of GOD through an instrument perfectly and completely yielded into His hand to do just what He wanted done. Mercy.

2 Cor. 5:14-21, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; And that he died for all, that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again . . . God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Comment seems beside the point here. MERCY.

Matt. 8:2,3, "And, behold, there came a leper unto him and worshipped him, saying, Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed." Just Mercy. How glorious and wonderful is the SIGHT of The Will of God in the WORKS of Jesus.

Matt. 8:16-17, "When the even was come, they brought unto him many that were possessed with devils: And he cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses." This was the will of GOD. It was Mercy. All His Works glorify His Name. They show forth the Lovingkindness of God.

Matt. 11:2-6, "Now when John had heard in the prison THE WORKS OF CHRIST, he sent two of his disciples, and said unto him, Art THOU he-that-should-come, or do we look for another? Jesus answered and said unto them, Go, and show John those things which you do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have THE GOSPEL preached unto them. And blessed is he, whosoever shall not be offended in me." Mercy—the convincing sign and evidence of the truth. The only proof offered to John. In this same connection, "Blessed is he who has not seen, and yet has believed." Believed what? That Jesus is God's Mercy. The faith of the Son of God, and the belief that He IS The Son of God, rest on this one thing.

Matt. 10:6-7, "And as ye go, preach, saying, THE KINGDOM OF HEAVEN is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; FREELY YOU HAVE RECEIVED, FREELY GIVE." The Kingdom of heaven IS the WILL of God. They were to demonstrate that kingdom.

Matt. 11:25-30, "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." It was Mercy that He revealed; the showing forth of the Holy Will of God.

"Even so, Father; for so it seemed good in thy sight." Mercy, yes? "I will mercy." This is intimate knowledge of The Heavenly Father.

"All things are delivered unto Me of My Father: And no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." A revelation of the mystery of God's Will in Lovingkindness.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Works of Mercy. This has never yet happened in the "ALL" sense; but it is coming now. These words so universally loved, believed, and used, are the very essence of Lovingkindness.

"Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. (Mercy). For my yoke is easy (mercy), and my burden is light." (Mercy). What a "beauty of The Lord" is described in this call of The Will of God.

Matt. 12:18-21, "Behold my Servant, whom I have chosen; my beloved, in whom my soul is well pleased. I will put MY SPIRIT upon him, and he shall show judgment to the Gentiles." (Judgment means separation of the evil from the good—and, to the nations—mercy!) "He shall not strive, nor cry; neither shall any man hear his voice in the streets (gaming or wrangling). A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment (separation of evil from good, mercy) unto victory. And in his name shall the Gentiles (the nations) trust." All of that is Mercy, yes?

"But if I cast out devils by the Spirit of GOD, THEN THE KINGDOM OF GOD is come unto you." All of these works are mercy. But here is one of the great signs of the KINGDOM: casting out devils. This kind of "works" has been on THE INCREASE since just before the end of the last century. Several "healing movements" sprang up before the year 1900. Following immediately on them and with them, came the "Pentecostal Movement." In that Movement was the germ or nucleus of what is called "The FULL GOSPEL." During the years 1906-1946 a goodly number of branches, as it were, appeared within the Movement, and within the same Light in which devils were cast out. Not the least of the devils are those which operate within the intelligence of men; and during those years the Lord Jesus cast out many such devils which were preying upon the lives of believers.

Since 1946 there has appeared a revival of the Works of the Lord called The Ministry of Deliverance. One of the great characteristics of this movement has been the CASTING OUT OF DEVILS. The devils cast out have been largely of the type which cause sickness and infirmity, derangement of mind, and virulent unbelief. But such a movement of The Spirit of God is an evidence of the imminence of God's Will and Kingdom on this earth.

Those movements are all of them indications of WHAT GOD IS DOING. They are "SIGNS," in the New Testament meaning of "signs." Signs as Jesus used the expression. And that means that we ARE IN THE MOTION OF THE KINGDOM OF GOD. The development of "The Church" in the Bible is WITHIN THE KINGDOM OF GOD. It seems too bad that there is such a lack of understanding among "Christians" concerning what is called, by Jesus, "The Mystery of the Kingdom." For that "mystery" is the unfolding of The Word. The WORD unfolded IN THE CHURCH during the period since the birth-death-resurrection-glorifying of Jesus. BUT, that was a PART of the developing of The Kingdom itself; and the Church was and is a PART of that Kingdom. The Church is The Body of Jesus, The Head, The King of the Kingdom.

And, though the Church is a mystery, it is not a mystery separate from and apart from the mystery of the Kingdom of God and of the Heavens. Neither is "The Gospel of Grace" something apart from and separate from "The Gospel of the Kingdom." "GRACE" is what the Kingdom is as concerning the RULE of it. For "Grace shall reign through righteousness unto eternal life." And "Where sin abounded, GRACE DID MUCH MORE ABOUND." WHY is it that Christians do not more fully understand the mystery of The Kingdom? Because they do not more fully understand the unfolded mystery of the Word concerning the MYSTERY WILL OF GOD. The mystery of the Will of God is: MERCY. And the more the human type of mathematical-reasoning-

wisdom stumbles around in it and struggles over it, the greater is the proof of what the Bible teaches about it.

In the Bible, Mercy is revealed as The WILL of God. In this series of studies we have seen that Mercy as humans look at it, and Mercy as GOD unveils it, are two different things. Human wisdom sees mercy in a legal setting—humanly legal; something that is done toward a law breaker or a trespasser against his fellow. And it is true that mercy INCLUDES the doing of such forgiveness. BUT, as we have seen in The Bible itself, Mercy is also and basically something MORE than that. Mercy is the manifestation of the kindness of Love, which supplies all the needs of all the creatures there are in the limitless universe of Creation. And we have seen in these studies that Mercy is: Lovingkindness, kindness, goodness, grace, compassion, the tenderness of the Loving and Faithful Creator toward all His creatures, also "merciful kindness."

The WORKS of Jesus, which He did in His personal ministry as He journeyed to the Cross where He made cleansing for sin—for the whole world—the WORKS were all a manifestation of the WILL of God. And they were all Mercy. In these days the Works of God are coming forth into the world in progressive waves. "Waves" is what the New Testament word "abounding" means. The root of the word "abundant," or "abound" means a wave, or that motion which the wave is the figure of: a breaking over, a going beyond ordinary limits, a flowing over. That is what is steadily appearing in the world in the "twentieth century." You will NOT BE ABLE to rightly understand what is going on in the world unless you understand WHAT THE WILL OF GOD IS. The Apostle Paul was especially insistent on this one thing: the revelation of what the Will of God IS. He claimed and testified that it was what His gospel described: "according to my gospel." He was himself, the living demonstration of that WILL OF GOD. He named it as "Grace"



and "Mercy." And it is not possible to comprehend what God is DOING in the earth in these days apart from the knowledge that His Will is MERCY. The SUPREME demonstration of "Love" as Jesus said, is that a man lay down his life for his friend. GOD laid down HIS life for His enemies. Jesus, on Calvary, was that WILL of God.

The Mystery of the Kingdom is the mystery of the unfolding of THE WORD OF GOD. And that is the unfolding of His Will. His WORD makes known what His WILL is. You have it in the book of Acts. If you will make a definite study of the Acts, for the one purpose of seeing what is said about "The Word," you will find clearly set forth, that "THE WORD OF GOD INCREASED." The WORD increased in spite of all the workings of evil and death against it. The Word was unfolding in The Church because the testimony of God was then in the Church. "The Church" as it appears in the world in our day oftentimes has more the appearance of a harlot, than of the "bride" of The Anointed Salvation-of-God. Thank God though, for the burstings forth of the truth of what the "POWER" of God really IS. The POWER of GOD is deliverance from all the power of the devil. And also from all the power of the flesh and of the world. And when we see the power of That Name increasingly demonstrated before our very eyes in the casting out of devils, then we are likewise witnessing the fact that THE KINGDOM OF GOD HAS COME UPON US. We refuse to be entangled in any arguments about it. It is TESTIMONY, not argument. The WORD issues in The WORKS. God's WILL.

The one thing which supremely arouses the destroying and killing hatred of the Adversary is the casting out of devils. There is the type of devils which work in cupidity and concupiscence and in pride of knowledge, which are not ordinarily so understood by "the Church." And we are coming swiftly to the hour when Jesus, who walks in the midst of His people, will show forth His "power over all flesh" in the

complete casting out of devils of cupidity (covetousness) and concupiscence (the love of sex lusts and passions of uncleanness) and pride of knowledge (self-exaltation). That Power-over-all-flesh however, is not a manifestation of power to destroy something, merely. Fundamentally it is what the "power of God" IS: Life-creating, and Life-preserving, and Life-transforming, power. THAT power appeared in the "Mystery of the Kingdom," BY the RESURRECTION of Jesus Christ from the dead. That resurrection power is the SUPREME POWER ON EARTH. Unfortunately "the church" has not represented very much of that resurrection power in the world—although many persons within the so-called "churches" have overcome the world and the devil and the flesh according to the Word of God given to them to live in, and to testify to. But, resurrection power is what overthrows the kingdom of evil, of death, of the devil. Paul, pointedly and strongly, calls it "the power that worketh in us according to the resurrection of Jesus Christ from the dead." "That I might KNOW Him, and THE POWER OF HIS RESURRECTION . . ." he said. We may have been so taken up with doctrines concerning the TIME of a resurrection, in which we are going to appear as glorious, that we have failed to find, and demonstrate, the power of His resurrection in our LIVES. AND we have come now, to The Time when God is going to demonstrate THAT POWER in the world. He will demonstrate the power-of-the-resurrection, not as the doctrine of some section of the "church" necessarily, BUT AS THE WORD OF THE KINGDOM OF GOD IN THE MIDST OF THE EVIL. He is going to overcome evil with good—just as He has commanded you to do.

You will either go down with the world or you will RISE WITH THE WORD OF GOD now. God is going to demonstrate WHAT that power over the world IS. In Romans 6, the opposite to SIN is named as GRACE. Grace-Compassion-Mercy, these are three words which make a one, describing that fathomless wonder of God which is His

Lovingkindness and His Goodness. Grace-Mercy is the opposite of sin: Romans 5:20-21, "But where Sin abounded, Grace did MUCH MORE abound. That AS SIN hath reigned unto death, EVEN SO might GRACE (MERCY) REIGN, through righteousness, UNTO ETERNAL LIFE by Jesus Christ our Lord." The opposite to SIN is GRACE AND MERCY. Whether that is, at first, clear to your understanding or not, does not in any wise affect the fact of "THE WORKS OF GOD." The Word-Of-God is never going to crumble and fail; it is never going to be abandoned by the Holy Ghost, while EVIL clinches the disintegration of the world. The Word of God is ALWAYS R I S I N G. It is RISING NOW. It will be rising to SUPREME POWER in the MIDST of any demonstration of evil that will ever be permitted to appear on this earth. For the mystery of the will of God is in His WORD. And that is the mystery of His Kingdom. And the wonder and power, of that mystery is the RESURRECTION.

In regard to the testimony of the "church," we have here in Israel, the astounding situation that it is impossible to say to unbelieving Jews what the church is—as far as a visible church is concerned. Here, in this Land, in the time of "The Return" there are 40 or 50 different kinds of "churches." All of them claiming to be THE church of Jesus Christ; but in varying degrees of hatred, despising, contempt, and "casting out of others." In 1951 there was among the "Protestants"—part of them—a definite desire manifested to come together in prayer and fellowship. Yet, in a united gathering, called to be in one place and for a period of several days, it was not possible to have THE COMMUNION together because several of the "churches" would not "break bread" in the Lord's Communion with the other, or any other groups. And THAT is one of the actual TESTS as to any so-called "unity." There is something needed which none of the "churches" has and which the so-called church-of-all-believers cannot demonstrate. It is that Power of God, and MERCY of God which is demonstrated in

the casting out of devils; healing "all that are sick"; proclaiming the heavenly "Good news" that the Kingdom of God and of heaven is here; and the Word of God given forth in the "Power of The Holy Spirit." All of which is God's Will of Mercy.

Instead of making further assertions about the helplessness of the testimony of the "churches," we will ask a question. How can a "church" give the testimony of Jesus Christ without the power of the Holy Ghost? And, how can a "church" have the power of the Holy Ghost when it does not even believe in the power of the Holy Ghost as the scriptures describe Him?

"And Jesus said, I have compassion on the multitude . . . And he took the seven loaves and the fishes, and brake them, and gave them to his disciples, and the disciples to the multitude. And they did all eat and were filled." Mercy, just mercy. And, if any one says, "Ah, BUT this was to show His divine power." Then we would answer, "Just so—Mercy!"

Matt. 16:15-18, "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jona; for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." Just mercy, that. "And I say unto thee . . . upon this rock (the heart revelation) I will build My church; and the gates of hell shall not prevail against it." This also is the "work" of Jesus. And it is all mercy.

"In mercy shall the throne be established." Isaiah 16:5.

"Mercy shall be built up for ever." Psalm 89:2.

"For the Son of Man shall come in the glory of his Father." Matt. 16:27.

Jesus said of Lazarus, "This sickness is not unto death, BUT FOR THE GLORY OF GOD, that the Son of God might be glorified thereby." John 11:4. His build-

ing, His throne, His Glory, are established in mercy, of mercy, and for mercy.

Matt. 21:12-13, "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves"—that was mercy, too, for the temple was NOT the place for those things, but rather for the blessing and deliverance of the people from their sins. "The blind and the lame came to Him IN THE TEMPLE: and He healed them"—mercy; for, "My house shall be called a house-of-prayer; but ye have made it a den of thieves." Whatever establishes the right order of life is mercy.

Matt. 23, "Woe unto you, scribes and Pharisees, hypocrites! for..."

"Woe unto you, scribes and Pharisees, hypocrites! for..."

"Woe unto you, scribes and Pharisees, hypocrites! for..."

"Woe unto you, ye blind guides..."

"Woe unto you, scribes and Pharisees, hypocrites! for..."

"Woe unto you, scribes and Pharisees, hypocrites! for..."

"Woe unto you, scribes and Pharisees, hypocrites! for..."

"Woe unto you, scribes and Pharisees, hypocrites! for..."

"Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

The voice of Truth in a last effort of mercy, calling them to repentance. How could they escape the condemnation of hell? By REPENTANCE, to which His TRUTH leads. The very severity of these words has probably never been equaled for scathing, piercing, power. They showed the lengths to which God would go in order to bring a soul to repentance if possible. And what greater mercy is there than repentance? They never forgave Jesus for those and similar words. And have not forgiven Him unto this day. We are right where they left

off. The orthodox Jews today are in exactly the same adjustment to Jesus as then. But all of that severity was in the same Spirit of Grace and Mercy as in Jesus' last prayer.

Matt. 27:35,50, "And they crucified Him... Jesus, when he had cried again with a loud voice, and yielded up the spirit." HE DIED! And THAT was MERCY. The seal of all His "works."

We have taken scriptures almost at random, following somewhat through the gospel of Matthew. If we were to take all the passages in the New Covenant concerning the works of Jesus, it would extend in such a way as to include the entire thing. This much is used as a study, so that your awareness of the truth may allow the Bible to show you what Mercy is, and to open your heart and mind to that working of the Holy Spirit, which is called "writing His laws in your heart." For God wants you to do His Mercy for Him.

The works of Jesus were the accomplishing of God's WILL. They were the fulfilling of His desire. All that Jesus did on earth, among men, was a clear revelation and demonstration of the working of God's own peculiar love. He desired a certain kind of desire. That divine will and divine desire was different from the motives and passions which impel men to act as they act, and do as they do. There was motive in Jesus' works. And there was passion in what He did. He was impelled. He was moved by a strong desire. He was carried forth by an ardor of heart which is described in Acts 10:38, "Who went about doing good and healing all who were oppressed of the devil, for GOD was with Him." He was "eaten up" by the zeal of God's house. This ardor-passion was a holy thing. To understand Him, one must understand what the impelling desire was, by which He acted, and by which He spoke. That impelling desire was an ardor of doing to others the good which filled their needs—as GOD sees them. He called it "My Father's Will." He gave freely the key

to the mystery, "Go and learn what that meaneth, I will mercy, and not sacrifice."

That ardor passion led Him straight into the midst of sin and suffering; and the effects of evils in soul and body. He BORE their sickness. He TOOK their infirmities. He BORE their sins and our sins. He was MOVED by a continuous passion—quiet, restrained, balanced, utterly lowly, unabashed, conquering all, stedfast in one direction. He went straight on in that ardor-passion to the Cross. It was a consuming, yet perfectly controlled desire. It was The Holy Spirit. It "ate Him up," that is, consumed Him. That consuming desire was an ardor passion to give GOD and LIFE to anyone who would receive it. It was the true passion of God—the ardor of good. "With desire have I desired to eat this pass-over with you before I suffer." This is of the same fabric as the word, "passion," in Acts 1:3, written by the same Luke, who was Paul's friend and companion.

In Acts 1:3, referring to His cross-death, the expression is used, "after His passion" which means, after His suffering. But they have properly used the word, "passion" as the truly fitting term to describe the character of His sufferings. He went to the Cross in a passion to suffer, an ardor to give His life for many. That is the underlying mystery of God in the whole of His creating works: the desire TO GIVE HIMSELF. That ardor passion is Mercy. That is what it IS.

And that is what the whole Bible is written to reveal about God; and about the unfolding revelation of Himself as He brings the Man-race forth in the true image of God. The True Image is Jesus Christ, His Son. The FORM of that image is an utter lowliness, even poverty-of-spirit which is self-nothingness. The life of that image is

Mercy, which is the divine passion of "Love." Apart from that lowliness and mercy, that God-love could never be known. There is no way to SEE what God IS, in Himself, except by Love. And there is no way to enter into that Love, so as to SEE, except by the simple key of understanding, which is: The knowledge of lowliness and mercy.

What does Jesus mean by the words, "Take up your cross daily, and follow me"? Simply that you are to be ardored and passioned with the pure will-desire of God, and GIVE UP YOUR LIFE an offering to God for others. We leave it to you to pray-study the intensity of that teaching of Jesus which is described by His words, "and DENY HIMSELF"—"Deny himself, and take up his cross daily, and follow me." Study the four gospels on that subject, comparing scripture with scripture. Take the subject, "Follow Me," and see where it leads you to. And we leave it to God and the Bible, that you will find that "follow me" leads you straight to a Cross-with-Jesus, a cross which can only be borne in the Spirit-ardor-passion of Mercy.

Mercy is the true passion to GIVE LIFE. That is the characteristic of God's love by which the truth of Him is made known. It is the opposite of all evils. It is the Peculiar Something which constitutes the lowliness and godliness of all the great characters of the Bible. There is no other way to "walk with God" made known, for mercy is the "doing good" which is the true holiness, and true Love. And such were the WORKS of Jesus. In the Revelation Jesus sends, by The Spirit, the message to each of the seven churches, "I KNOW THY WORKS." And to five of those churches He says also, "REPENT." Precious Father fill us with the Holy Ghost and fire, that we may DO AND KEEP THY WORKS. Amen.



## CHAPTER 29

### THE WORKS OF THE FLESH AND THE LOVE CHAPTER

#### ROMANS 1:21-32; 1 CORINTHIANS 13

Blessed and Holy Father, speak to us in Thy love and let us see the beauty of Thy holiness. Open Thy Word to our hearts, and open our hearts to Thy Word, we pray. We ask for the witness of the Holy Spirit in every one who receives this study, that they may see that Thou art really guiding into a life of full triumph over all the works of the devil and of the flesh. O Jesus, take over in every life and show each one how to lose his own life also. In His dear name Who led the way through death into life. Amen.

We are not launching out into the study of the works of the flesh in order to weigh you down with a sense of condemnation and helplessness. But rather in order to show you how to conquer and dethrone the flesh and its tyrannical rule. Likewise, we are not taking the "Love chapter" for the purpose of presenting before you a mountain to climb, whose peak is out of sight in the clouds, and which rises in an atmosphere too thin to breathe—in other words, an impossibility.

God's great promise to every one of you who believes in Jesus, is the Holy Spirit. And the Holy Spirit is given, not earned, in order to empower you to keep the Word of God, and to be very prolific and fruitful in the glorious Jesus-life. If you are seeking your own kingdom, or achievement and perfection, you will miss the goal. But if you are seeking first, Jesus, Who is God's righteousness, then the Holy Spirit will fill you, guide you, possess you, and bring forth in you the fruit of faith-obedience. And that is triumph over all evils. And it is abiding and rest.

So, we turn to Romans 1. We assume that you have carefully read the chapter so that you are familiar with its contents. Our

starting point will be verses 21-25. ". . . when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image like to corruptible man, and to birds, and fourfooted beasts, and creeping things."

Here are seven steps down and out of the knowledge of God. This doubtless refers to the time, very ancient, when the first knowledge of God was still open to the children of Adam. We cannot, in this study, take up the subject of the origin of idolatry and of its strength and character. We are studying here, about mercy and must confine ourselves to that which illuminates it. And so we follow the seven steps down out of God-knowledge into the flesh lust-love and works which we have found in the world, and in ourselves by being born in it.

When they knew God, they turned from Him. Seven steps down, and out, landed them in that anti-God, and anti-Christ realm called "the lusts of their own hearts," and "the spirit of this world." Thank God there is a way to retrace those steps, up and into the lost knowledge of the living God. Jesus called that knowledge, "eternal life."

Step 1. "They glorified him not as God." Why? Because there was something about Him which they did not like, and they would not glory in that which He gloried in. In the Psalms, and in the Law, and in the Prophets, and in the New Covenant Gospel, God presented Himself over and over again, showing what He IS, and what He glories in. We have been long considering that very thing. The last phrase in

verse 20, of our chapter, says, "... so that they are without excuse." It is God's WILL which the Adam race detests, and despises, and refuses. It is God's WILL which causes the reaction in the human heart, to refuse Him as GOD. We have been studying that Will—what it IS. God Himself, is what His Will is.

Step 2. "Neither were thankful." Ungratefulness for the mercy-of-life produces a very visible result: unthankfulness. Gratitude for His mercy produces a very visible result: thankfulness.

Step 3. "Became vain in their imaginations." Imagination is the creative faculty by which we can form ideas in the mind. These ideas are images, produced by the ruling love. Self-love produces self-images—vain things—ideas which are forms of desire—desire for wants for self satisfaction—all vain. Vain means empty, worthless, especially that which disappoints hope. The higher degrees of vainness are found in the idea-images of one's own greatness of intellect. Pride of intellect is such an immersion in vanity as to leave one blind, and almost helpless to break down and destroy the self images which are for the gratification of self. Vain imaginations are the beginning of idolatry, and idolatry is covetousness. Covetousness is a lusting after something to exalt, and satisfy, and complete self. The entire list of works of the flesh, with which the chapter ends, is a description of vain, empty, worthless imaginations. Every one of them disappoints hope. Isaiah 2 calls it, "Pictures of desire." "Pictures of desire" are those images which please the flesh. There is an opposite to vain imaginations, and that is the mercy-images, or ideas, which arise from the ruling love of Jesus Christ, in the blood washed heart and mind.

Step 4. "Their foolish heart was darkened." God help us to come to the understanding of what the light really is. A wise heart is lighted up. Jesus said that wisdom in man is to hear His words and do them.

The image-forms, or ideas of the wise-hearted arise from the love of giving life to others. And the giving of life is mercy.

Step 5. "Professing themselves to be wise, they became fools." There are many forms of the self-profession of wisdom. Nearly every darkened heart on earth has some sort of profession of self-wisdom, ranging from trifling things to the folly of belief in one's own intellectual superiority. Look closely at the simple, lowly life of Jesus which consisted in doing God's mercy, God's desire. In Him you see the lost wisdom. The Bible seems to say that it is for fools. And every one of you will be tried in these days, concerning it; for the true wisdom of God seems to be "foolishness" to the natural man. And those who follow Jesus seem, to the world, to be "fools"; God calls them "children of Light." Light is Wisdom and Understanding.

Step 6. "And changed the glory of the uncorruptible God into an image made like to corruptible man..." Think of it! Changed God's GLORY into something else—a corruptible something else. We will need to speak straight and plain here. When you know from the Bible WHAT God's glory IS—what HE glories in—you had better use that knowledge to change your love of corruption back into a true love of His glory. And it doesn't make much difference what you self-think about it. God has revealed His glory, and what He glories in. And we have looked at it in these studies. It is in your power to restore the true glory of God in your own life.

Step 7. "Wherefore God also gave them up to uncleanness, through the lusts of their own hearts." We have been showing how to get free from the lusts of your own hearts. Mercy is an ardor, a controlled fire, a divine passion, to effect the proof and image of God's love by filling the need of others. And the mercy-ing heart finds a power working within; a holy fire, which destroys all the need-to-sin. There is no lust or power of the devil which that holy

ardor cannot destroy. Holy love is holy fire. And mercy is love-in-action. If Grace can be changed into lasciviousness by the evil spirit, how much more can lasciviousness be changed to Grace and holiness by The HOLY SPIRIT.

Here in Step 7, is described the effect of "lusts of their own hearts." The effect is to change the truth of God into a lie, and to worship the creature more than the Creator. We are showing you how to change the lie into the truth of God, and how to cease from the bondage of creature-worship; and worship and serve the Creator. And that means to LOVE His Will. The Bible is a revelation of God's unfolding Will. You cannot understand God's Will by imagining Him to be a self-will like your will, and like the will of the fallen creature. He has made known His Will in Jesus, as a life-giving Will. And a life-giving Will is Mercy. That is what He did to you, and for you. Is it not?

What the Bible teaches about Mercy is the KNOWLEDGE of God. Let me put it in question form. When YOU know God, will you glorify Him as God—as the God Who reveals Himself as He IS? And will you give Him the thanks for the mercy freely given? Your imagination is no longer vain when you live to do His Mercy-will for Him. Then your wise heart is full of light. Then professing yourself to be a fool, and to have nothing of your own, you become wise. Then you change all images of corruptible things for the glory of God, for your eyes become single. "Christ-in-you, the hope of glory" releases the eyes from their bondage to self-desires, as you see the need of others AS HE sees it. And God takes over, to separate you to the holiness of the ardor of His own love in your heart. The dishonor disappears as you honor your redeeming God in all relations to all creatures. And you can do it in the Will of Mercy. Thus the millenniums-old lie, that God is a monster of destruction and force, is changed into the living, available, saving truth that His Love, and His Will, is to give life. The giving of life is Mercy.

Now we drop down to verse 28, and into the list of flesh works. "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." We have taken first a little description of what it means to like to retain God in your knowledge. Do you like to? The opposite to a reprobate, worthless, darkened mind is the new mind of The Holy Spirit. The new mind is also called, "the mind of Christ." When you DO God's will and retain Him in your knowledge, He gives you over to the peace-mind of Christ. And that is holiness unto the Lord for ever.

It is very important to see clearly that the mind-of-this-world, no matter how brilliant intellectually it may be, is a reprobate mind apart from the understanding of repentance and faith. The Science and wisdom of this world is still foolishness with God, and a reprobate mind may be full of all such knowledge and wisdom.

We seem a little loath to open the door into the room filled with all unrighteousness. The title of the list of flesh works, or "lusts of their own hearts," is: "Being filled with all unrighteousness." God's purpose is to fill you with all righteousness. And this study can aim at nothing less than that. What a terrible sound—"all unrighteousness."

"Fornication." This unrighteousness is the cohabiting together of unmarried people—more particularly. It refers also to the practice of prostitution in any form. But, actually there is little difference anymore between the terms "fornication" and "adultery." It is a terrible, terrible evil which destroys the very roots of God's truth in the human understanding. For it is a spiritual evil which destroys the very knowledge of the LOVE of God. Fornication is the exact opposite to the amazing and glorious ONE-ING Spirit, the HOLY Spirit. He unites us into the wonderful bond of God. In that holy bond, we give life from God to the needs of others. And there is a divine pleasure, sweetness, pureness in GIVING LIFE



from God. Life-giving is Mercy. And in doing mercy is a love of denying self. All sex lusts can be conquered in the knowledge of how to deny self. Doing God's mercy is self-denial.

"Wickedness." This word distinctly signifies that which combats God. It is everything that works evil. Evil is wrong-will, ungodly desire. Wickedness IS what it DOES. Whatever overthrows evil overthrows wickedness. The prayer, "Flood with fulfilling mercies" meets the wickedness on its own ground and overthrows it. These paragraphs are not "theory," they are TESTIMONY. I am testifying that these things are SO.

"Covetousness." The source of all evil is in covetousness. It may not seem so at first thought because you think mostly in terms of coveting money, or goods, or what the other fellow possesses. But in itself, coveting is LUST. And lust is the false fire of a love with God shut out. Covetousness is lust for gain for self. Divine love is the desire to give to complete the lives of others. And that is the will-of-mercy, which Jesus said to go and learn the meaning of.

The whole list of flesh works here named is overcome, cast out, and destroyed by the Spirit and prayer of Mercy. Pray for the one in view in the mind and heart, that God will simply flood them with fulfilling mercies, and every single one of the evils named can be overcome and destroyed by it.

The last word in the list is "UNmerciful." As the word UNrighteousness, is the title of the whole list, so is the whole list summed up in one word: UNmerciful. Every single thing named is some form of UNmercy. The malice, envy, debate, deceit, murder, backbiting, pride, all of it, each item named, is UNmerciful, and can be defied and destroyed by the Mercy Prayer. That is so because all prayer is generated by the Holy Spirit, Who IS the Will of God. The Holy Spirit is "The Spirit of Grace." He IS mercy. These studies do not displace the Holy

Spirit. Rather they show what His place is, and how He works.

We do not exhaust these scriptures. Rather we open them to the understanding so that you can prayerfully proceed alone. We are turning now to 1 Corinthians 13, the Love Chapter. We do not want to spoil it for your own private study by too much explanation. But we DO greatly desire to make visible to you HOW to keep-do what it says.

"Though I speak with the tongues of men and of angels, and have not charity (love), I am become as sounding brass, or a tinkling cymbal." There is an awful lot of blah blah blah in the world of religion. Even talk about love may deteriorate into blah blah stuff, unless you have some way to actually DO the love. To talk-teach-demand of others that they do a love which you do not live is blah blah. Notice the word demand. It is one thing to witness, and to teach the beauty of the truth of God's love. It is another thing to DEMAND—to law-it, that others OBEY. There should not be less witnessing and teaching. But there should be more IMPARTING instead of lawing and demanding. If you have a mercying heart, you will not ruin your speech. Your heart will be ringing with golden bells. You will not deceive yourself, for you will walk in the truth. Golden bells are different from cymbals—clanging.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity (love), I am nothing." Prophesying, mysteries, knowledge, mountain removing faith—but without LOVE I am NOTHING. What is missing in the prophesying, and in knowledge, and mysteries, and in mountain moving faith? Why SO missing that I become completely UNgreat—nothing, which means vanity? LOVE, charity-love, is missing. Why is love missing in such God-ordained wonders? Because the motive of the heart becomes changed from doing God's mercy for Him, freely, to the desire for self-

gain, self-glory, self-pleasing.

"And though I bestow all my goods to feed the poor, and . . . give my body to be burned, and have not charity (love), it profiteth me nothing." But is not giving my goods to the poor, and my body to be burned, true mercy? You see what fine points of distinction the Holy Spirit is making here? This is not human quibbling; this is GOD'S mind. If something which seems to our minds to be a supreme mercy, is declared to be fruitless, what is wrong? The motive is wrong. The wrong motive is the purpose of the ruling self-love. How is that? In order to get the satisfaction of self-glory and self-righteousness in self's eyes. In other words it is self-will opposite to God's will. The motive of God's will and desire is mercy—to fill and supply the need of His creatures. This supremely subtle self-seeking and self-exalting should bring a cold shiver of fear over our souls. It should show us the nature of self-love, and bring us down on our faces to the earth. It is a frightening and terrible thing to find, as a prelude in the "Love Chapter," that I may make even the supreme sacrifice of all my goods, and my very body, and STILL profit nothing. What will remove the chill of such a fright from our soul? The CLEAR KNOWLEDGE OF WHAT GOD'S WILL IS. If I give my goods, and very life in doing God's mercy, is there then a profit to me? Yes. What? GOD. Love is its own reward. What are you seeking as the profit of having lived? Is it to know Him, dwell in His love, do His will, fulfill His desire? That is heaven. The profit is the treasures of wisdom and knowledge of Christ Jesus. And that is God made known.

"Love suffers long." Imagine! Here we are with our law-word, from Moses in the mount: "slow to anger," "longsuffering." It is also the same in the Psalms and the Prophets. The LORD is longsuffering. Particularly, this means patient endurance. Love suffers long because its purpose is to fill need, give life. That is the passion-to-mercy others. Short suffering is the charac-

teristic of all human passions—either short suffering or implacable purpose to hurt or injure. The mercy-ing heart fulfills the love of God, and is able to suffer long in doing it, because it is not self-seeking, "and is kind."

"And is kind." Kindness, in the Old Testament, is a synonym of the word mercy. It is in most instances the translation of the Hebrew, "hhesed." It is what love IS, as it appears and becomes visible in action. In this list, it is the one expression stating what love IS. The rest of the descriptive phrases state what love does, and what it is NOT. Love "IS" kind because love-in-action is God's mercy will.

"Love envieth not." Envy is an almost universal evil. It is, in its real nature, a murderous and hateful desire. Envy is an evil passion to take another's place or possessions. It is the opposite of mercy. It is self-loving and self-seeking, willing to destroy another for personal gain and pleasure. It was envy which fired the priests and Pharisees to destroy Christ. Even Pilate knew, and could see that they were delivering up Jesus to death through envy. He had said it to them, "If ye had known what this meaneth, I will mercy, ye would not have condemned the guiltless (One)." Mercy destroys and removes envy from the heart. That is, the DOING of mercy in the heart destroys envy. You cannot envy the one for whom you are earnestly praying that mercies shall fulfill their every need.

"Vaunteth not itself," simply means, does not parade self-merit. And does not wave the self-banners in an effort to get up above others. Mercy destroys self-vaunting because mercy is the desire to complete the need of others. Thus mercy is the fulfilling of love which does not vaunt-flaunt self.

"Is not puffed up." Puffed up, here, means swelled up with pride. This kind of swelling is an intoxicant to the senses. It makes one feel important over anything, or nothing, just so it spells: "I am something in my

own eyes." Love seeks the importance of mercy to the other's need, so it is not puffed up.

Verse 5 - "Doth not behave itself unseemly." Means: out of order, opposite to the word "nice" and opposite to the word "courtesy." Love behaves itself as mercy, lovingkindness, kindness, grace. And what is more seemly than that?

"Seeketh not her own." This is selfishness, self-seeking. Love seeks the advantage, help, fulfillment of need of The Other. That is mercy. Thus mercy is the true way to knock out selfish self-seeking. It is good to know that love does NOT seek her own. It is good also to know by what means love overcomes, dethrones, and destroys the self-seeking spirit. By mercy, isn't it?

"Is not easily provoked." The word "easily," is not found in any Greek text that I have ever seen. Its use here describes the quailing of the hearts of the translators—self-accused like the consciences of the woman-accusers before Jesus. Paul is here describing a Spirit, which is the God of Love, indwelling man. He is describing a power that overwhelmingly conquers the fallen human nature. He means to say, directly, that love does not get angry, nor yield to the venting forth of self-irritation. It is the "longsuffering" which doesn't explode. But the wrath and explosion is not simply held in. Something voids it, renders it of no power, thus of no EFFECT. Provocation—meaning anger—needs something to take its place in the human heart. Love is not provoked, because love does something else in the heart. Mercy, isn't it? If you pray the mercy-prayer, you can conquer ALL angers and wrath.

"Thinketh no evil." Thinking is viewing, reckoning, putting into form in the mind. We are inveterate thinkers. It is the inside-world, where we live our own life to suit ourselves—or, are seeking to do so. The mixture of good and evil found there, even in one single human mind, is sufficient to

poison and destroy a whole race. This is a mind-stirring statement: "Thinks no evil." It is like saying, "How can one step off the boat in mid-ocean, and walk to shore?" The answer is, "You cannot." The heart sinks as under an impossible load when the word comes: Love THINKS no evil. But, praise God, there IS a solution. MERCY. Love DOES "think" in terms of mercy. Here is one thing which will dethrone, and cast out the thinkings, surmising, judgments of evil. It is impossible to be actually neutral between good and evil.

The heart "thinks" one or the other, always, about everything and about everybody. "Thinketh not," leaves us wondering, unless we see what love DOES think. The opposite to evil is good. You overcome evil with good. And the quickest, surest, truest way to think good is to do mercy in the heart. The triumph over thinking is praying. When you pray prayers of mercy, you triumph over evil thinking. Love thinks no evil, for love DOES pray mercy for all, and for each one. Every prayer-learner finds that the enemy of praying is thinking—a powerful enemy. If you think and pray mercy, you win.

"Rejoiceth not in iniquity." There is a subtle sense of enjoyment in iniquitous, bad, unlawful things which long remains lurking in the hidden depths of the heart. It is a perverse pleasure in KNOWING ABOUT evil happenings and calamities and disasters and corruptions and things not good. Love does not rejoice in such things, but "rejoices in the truth." Now, what is meant by truth? We have found during this series of studies that what the Bible means by "truth," is the Truth-of-God. That is, what He IS, and what He does, and what He wills, and what He loves. And we have found a supreme point of truth in the word mercy. In fact, one of the couplets of divine synonyms is, "Mercy and Truth." Men find it difficult to combine truth and mercy because they seek to understand mercy as a law-term only. And it seems that "truth" must condemn, while mercy would forgive.

Queer how we can leave the New Testament out in our mental reckonings! The "truth" which love rejoices in through the whole Bible record is: The Truth of LIFE, and that means the truth of the love of God. If you trace out the words rejoice, joy, etc., you will find yourself in the truth of mercy. And you will find love rejoicing in it.

"Beareth all things," means simply, able and strong to carry the load all the time. Love bears all burdens, not only by the negative process of putting up with them, but by lightening the burdens of others. The most powerful dead-weight, about burdens, is the uselessness and helplessness of self-not-being-pleased. When a pleasing interest in things vanishes, then burdens seem unbearable. Love supplies a real, vital, happy, sparkling, interest-in-life, by considering the burden-loads of others and praying for them. The most unbearable thing becomes interestingly bearable when you actively pray for the burden-maker, "Flood him/her with fulfilling mercies, Blessed Lord, and fill their need whatever it is."

"Believeth all things," means always believing, full of faith. It certainly does not mean believing lies, but it does mean, believing for the best for the liars. Try it sometime, the prayer of mercy, and you may stumble on one of the secrets of your lack of faith. "Faith works by love." Love works mercy. Thus love believes all things—of God.

"Hopeth all things." When hope is gone the light goes out. If we do to others THE MERCY GOD HAS DONE TO US, then our hope increases abundantly. Whoever mercies others, as a law of his heart-life, finds a fountain of hope bubbling over, always sufficient. Love hopes all things, or is always full of hope, BECAUSE love is a FOUNTAIN

OF MERCY.

"Endureth all things." Love endures everything because love imparts what is lacking—supplies what is needed. It is easy to endure what you like. Love likes to provide even the worst enemy with the mercy of life—what is needed. God supports the supporters. He mercies the merciers. Love endures by providing endurance. It likes to provide. It is easy to do what you like. But you see, such providing is lowliness. The test of endurance is lowliness—the ability to remain humble. And that means: stay down under the load happily. Nothing is lowlier than mercy. That is clearly visible in the cross of God's Lamb. The passion-to-mercy is one name for the strength to endure all things. Mercy IS love enduring all things.

And so we find "Love never fails," simply because "His mercy is for ever." "O give thanks unto the LORD, for he is good: for his mercy is for ever."

I think the Bible is wonderful. I think the Word of God is GOD'S WORD. It fully satisfies my thirst for knowledge. It satisfies my craving for an understanding of life—what it is all about, and what a future life may be like. I love the Bible for its words from heaven, and for its sure, and certain descriptions of the KINGDOM of the heavens.

Blessed Father, we leave it all to Thee. For though we may utter these things, and though they may be truly a testimony, yet only Thou canst impart the Spirit of Truth. We ask that every willing heart may find great abundance of Thy wonderful Spirit flowing in, and through, and over them as they walk in the pathway of the scriptures which we have been considering. In the Name of Jesus, the Son of God. Amen.



## CHAPTER 30

### THE PURIFIED HEART

MATT. 15:1-19, MARK 7:1-23,  
MATT. 23:25-28 AND STORY,  
LUKE 11:41, STORY

Blessed Father, we come again to Thy wonderful and holy Word. We want to be obey-ers. We have found in ourselves an inability both to believe and obey. And You have said, "Without me (apart from) ye can do nothing." We want to not-want to DO anything apart from You, or BE anything apart from You. Help us. Let Thy great salvation swallow us up. Teach us fully the meaning of Thy Word from the lips of Jesus, "As the Father hath loved me, so have I loved you: continue ye (abide) in my love." We believe that You are teaching us that very thing. So we thank You.

The Purified Heart, like Jacob's ladder, or stairway, is an open way from the-place-where-we-are to Heaven, where God is enthroned. The place-where-we-are is always where our heart is and what it is. Our heart is what we really are. The Bible teaches the necessity for a PURE heart.

A pure heart is a place for God in the place-where-we-are. And God is the source of the pure heart, and also the keeper of it. For He wants an open way from His heavenly throne to, and into, our earthly dwelling, as the extension also of His throne. But by nature the throne-place, our heart, is quite fully occupied with self. And self does not want God to rule as king, but only to serve as a slave-servant. That situation shuts us out of "the knowledge of His glory." To change the situation, then, requires the heart to be purified. Only God knows how to do that. We have only the slightest notion of what purity of heart is. And that little is gained directly, or indirectly, from God's Word.

But God knows all about it. He is as wise

a Perfecter as He is a Creator. The problem which He has with our lives is not one of wisdom or power on His part. He has all that—all we shall ever need. His problem with us is to get us to WANT—hunger and thirst—after His righteousness, and its peaceful effect of a pure heart. Or, to say it another way, His problem is to get us to crave, hunger for an utter and heavenly purity. Human "purity" and God's pureness are not the same thing. Most people are thinking in terms of human purity. Did it ever occur to you that these studies are about purity of heart as God sees it?

In Matthew 5, the whole process is laid out. In Matthew 6 the process is analyzed in more detail. And in Matthew 7, are described obstacles and hindrances which may ruin the process, such as the judging, critical heart, condemning others, and the foolish-foundation heart.

Matthew 5, reveals the wonder mystery of The Holy, One-ing Spirit, from "poverty" to "perfect as He is perfect." There are seven "Blesseds" described there which all work together AS one, and FOR one: For the Lamb of God who takes away the world's sin, and who is the true Image of God. The Holy Spirit produces God's Image. The Lamb of God IS God's Image. We are called to believe in The Lamb and to love and worship Him. If we do that, or, AS we do that, The Holy Spirit changes us into the same image. And that changing is from glory to glory. To be changed from glory to glory means that we are changed FROM the love of our own glory, to the love of God's glory; and from the love of honor for ourselves, to the love of honor for Jesus, The Lamb. That changing process is the purifying of the

heart. A purified heart is one in which the ruling love is utterly changed from self to God. It can be stated this way, quoting from William Law: "What constitutes a pure heart? One to which God alone is totally and purely sufficient; to which nothing relishes, or gives delight, but God alone."

Immediately then, our wisdom is to see our utter helplessness. Only God knows such a purity, or how to produce it. But our wisdom is to also see another thing: God's desire and pleasure, to do that for us and in us. That is His calling to us; or, we may say our calling to "be holy and without blame before him IN LOVE." There is no such thing as holiness, except in that love. "Herein is love, not that we loved God, but that he loved us." And our wisdom is to understand that love. We might add, there is little difference between saying, "understand that love" or saying, "the knowledge of the Glory of God."

Our wisdom is to see our utter helplessness AND God's desire and pleasure in purifying our heart. Where does this wisdom come from, which we have called, "our wisdom"? From Jesus, by "hearing these sayings of mine and doing them." Jesus is made unto us wisdom. We are wise or foolish according to this one thing: whether we hear and do, or hear and do not do. Such studies as these are designed by the Holy Spirit to give us hunger for God and for His love-purity-holiness, and also to make us WISE to hear-and-do.

All of these things are the direct result of God's blessing. Whatever God blesses has all provision for all increase and all fruitfulness. All growth and prosperity in divine things results from His blessing. In Matt. 5, Jesus pronounces nine blessings. The first seven of them are knowledges of what God IS, or, in other words, are seven branches of what LOVE is. The last two describe the effect of triumph in the soul, when any of the first seven result in persecution and in injustice. That effect is joy—great joy. The "joy of the Lord" is the consciousness of

triumph in the strength and freedom of His life.

One reason that we do not enter more easily, and more fully into these "Blesseds" is that we think of the words as human words. So thinking, we try to understand them in a human way. But those words are SPIRIT. They are God's words. They are the communication of God's Will and power, and the knowledge of His pleasure and purpose. And first of all, we need to understand that the words which Jesus spoke were not merely human ideas. "My words," He said, "are SPIRIT."

"The flesh profiteth nothing: the WORDS that I speak unto you, they are SPIRIT, and they are LIFE." He had been talking to the increased number of disciples about eating His flesh and drinking His blood. And such things sounded so fantastic and outrageous to many of them, that they turned away from Him, went back, and walked no more with Him. It is an absolute essential to your faith to know that the WORDS of Jesus are SPIRIT—not just ideas, as humans think of ideas. Seven times in Matt. 5, Jesus says, "Blessed are the . . ." naming seven states of spiritual life. Or it could be said this way: "seven branches of Love." They are: 1. The poor in spirit. 2. They that mourn. 3. The meek. 4. They that do hunger and thirst after righteousness. 5. The merciful. 6. The pure in heart. 7. The peacemakers. The other two "blesseds," there given, describe God's will and provision for each, and for all those named, when persecution and injustice are their lot.

Jesus' words are SPIRIT and LIFE. These blessed are His words. And they are SPIRIT. We understand such things by faith, not by human reasoning. His words FORM the understanding. True understanding is of the knowledge of God. To KNOW God is Life—eternal Life. We do not understand such knowledge by figuring-it-out, but by opening the heart to hear, and to see God. And we have, here, seven words of God which are SPIRIT. Concerning all such

things, Jesus said, "He that hath an ear let him hear."

"Blessed are the poor in spirit." This is the Spirit of Poverty. The word "poor" means: afflicted, pauper, beggar. It names those who have nothing in themselves. Especially does this mean: no riches of self-ability or intellect, in addition to the love of wealth. In "poverty" all self-ability of will and intellect has to die. The "poor-in-spirit" are paupers, beggars, afflicted. Their knowledge is to "ASK." They are the Askers, Seekers, Knockers, whom Jesus so urged. What is blessed about that? The kingdom, or dominion of the heavens is theirs. What does it mean, "is theirs"? It means that their riches, ability, attainments are Divine Dominion. What is that? It is the knowledge to be utterly indwelt and ruled by God. That is the poverty of God: an inability to lust-covet; an utter lowliness of knowing how to give all; and the knowledge of having NOTHING AT ALL of one's own, apart from God. God, in His Spirit, is POOR, utterly poor, and Lowlier than all His creatures. He covets only their perfection and pleasure by giving all He has to them. And The Spirit of Poverty produces that Lowliness and dominion over all lust-love-coveting. Lowliness is the PURE LIGHT of God.

"Blessed are they that mourn." This is The Spirit of Suffering. In it is The division of life. It, like lowliness, is one of the deep mysteries of the being of God. The lowliness of Suffering is losing, being divided from, or deprived of something. It is being separated from what is one's own. We mourn for that which we LOSE, or that which is taken, or separated from us. This is a knowledge IN God, and a knowledge OF God. We know "the things of God" by the SPIRIT of God, His Word says. Wherein is the blessedness of such lowliness? In the comfort, the consolation. What is that? It is the Comforter, the Holy Spirit. Do we mean that the Spirit of Suffering is the comfort of the mourners who suffer loss? Yes, the Spirit of God comforts by the fullness-of-God, that is, by filling all the voids. He

can do that because God "KNOWS our sorrows," sufferings, and losses. What is meant by "fullness" here? It is Jesus replacing self, or Jesus the all in all. He is "the fullness of the Godhead bodily." In what way does that bless the mourner? By the working of the Holy Spirit who shows, reveals to the heart the one supreme loss, which is: TO BE SEPARATED FROM JESUS. That is Lowliness which is Light.

"Blessed are the meek." This is the Spirit of obedience, or Meekness. The lowliness of Meekness is submission of will, to obey and endure the will and authority of another. In the things of God, that means VOLUNTARY submission—not forced submission. What blessedness is there in this lowliness? It is their position as heirs of God: "They inherit the earth." "The earth" can mean all that life contains. Heirs of God and joint-heirs with Christ. The "meek" (humble) are in the Spirit, or Knowledge of God which carries out the laws of things. They DO God's WILL, where they find themselves to be. Jesus "being found in fashion as-a-man, he humbled himself, (as a slave-servant) and became obedient unto death, even the death of the cross."

There is a difference, in divine light, between lowliness and what is called humility. Lowliness is the very quality of God's Form, by which He is all-in-all TO all. In other words, the amazing lowliness by which He serves all, and can approach every one of His creatures on the level of their own existence. Not to consume, but to impart LIFE.

Humility is more properly a voluntary submission of obedience to another's will. A person may be meek and humble without grasping what Lowliness really is, because they are involved in the learning of voluntary submission to LAW. In this, "humility" seems to be a goal of attainment, whereas the lowliness of Poverty is the knowledge of self-nothingness.



Why make such distinctions? Because they are made in the Word. And again, so that we can come to the fulfillment of loving one another as Christ Jesus has loved us. How did He love us? By **GIVING HIMSELF**. In all our teaching we use the word "lowliness" to name the love of having-nothing-of-one's own. The term "humility" or "humble" describes meekness, which is obedience to another's will, burden bearing, laboring. We are describing seven **SPIRITS** of God, which are the seven "Blesseds" of Jesus' teaching, and which are the means to "The Joy of the Lord." Also, these seven blesseds, or Spirits, are the fullness of the Holy Spirit. It is in this fullness that we are able to "walk with God" and dwell in His Power.

"Blessed are they that do hunger and thirst after righteousness." This is the Spirit of faith-righteousness, which is the righteousness of God. God's righteousness, or faith-fullness, is the **BALANCE** of the universe. By universe we mean the oneness of the whole creation however vast or unbelievably extended it may seem to the narrowly limited human mathematical-reason. God's righteousness is the **BALANCE** of it all, from the vastest bulk to the most infinitely minute. It is the justness which maintains every creature's personal rights. It is the power and dominion over all intelligences, by which to adjust them to all other creatures. God's righteousness is **NOT** "self-righteousness." It is the righteousness, or justness of maintaining the rights of others, and that at the cost of one's own rights. It is the true balance throughout all that can be called "creation." Mathematical-reasoning, which is "science," can never arrive at the meaning of the creation, nor the true understanding of it, without first finding faith-righteousness, simply because faith-righteousness is basically **FAITHFULNESS**. And faithfulness is the love of the Creator in His care for the very least-of-all. My own testimony is based in this fact, for I have experienced what it means to be less than the least of all—**AND**, it is my earnest prayer to never depart out of the spiritual

boundaries of that knowledge. Science, or mathematical reasoning, can never — not even in a "billion" ages, arrive at the Knowledge of God apart from the **BIRTH-OF-FAITH**, simply because **SELF** is in-God's-place. And that is an **IMPURE HEART** which can never **SEE** God. Science is looking for an End, somewhere, where the knowledge of Causes comes into view-range. **BUT**, the Causes which science is looking for are in **Force**—that which corresponds to power-to-force. And that direction is the **OPPOSITE** direction from **GOD**, The Source, and the Cause. For God is **NOT** "force" though force, or forces result from that which He creates.

The true balance in the "creation" is faith-righteousness. And there need be no other. God's faith-righteousness is to maintain the rights of all creatures according to what they are; and to maintain the balance of their adjustment one to the other. God is Himself the adjustment of all creatures one to the other; and their adjustment to Him is the deciding factor. But it would take many pages to elaborate upon that. Righteousness names this knowledge of God. Knowledge of God is **SPIRIT**. And this Spirit of righteousness is faith-in-His-Word derived into us **BY HIS FAITHFULNESS**.

Hunger and thirst for righteousness is the same as hunger and thirst for God's Word and to be filled with His Spirit. In eating of His Word, and drinking of His Spirit, you begin to learn the **LOVE** of "**NOT HAVING MINE OWN RIGHTEOUSNESS**." Self-righteousness is the determination to advance self as being **RIGHT** in one's own ways, doings, achievements, aims, etc. And that is faith in self. Self-righteousness is blind to God's righteousness, even as the love of Gain is blind to the love of Giving-all. The Spirit of Righteousness reveals the truth of God as one's food and drink. The Spirit of Righteousness produces a divine craving for the Holy Word which out-craves all other cravings. The blessing pronounced upon such hunger and thirst is that it will be satisfied—**FULLY** satisfied. And that is

satisfaction—full, true, and complete satisfaction—of all the hungers and cravings which the child of God has. “Blessed . . . for they shall be satisfied (fully satisfied).” That is GOD imparting Himself.

“Blessed are the merciful.” This is The Spirit of Mercy, Grace, Compassion. This is the universal supply system, by which the Just One supplies all creatures with what they need for the fullness of their “life.” The Lowly One, “The Servant,” who is the Just One, The King, died on the cross, as God’s mercy to supply LIFE even unto “lost” souls. If they will receive Him so, and enter into that mercy, they are in His supreme Dominion-of-Grace, and sharers in His compassions for His creatures. “Blessed are the merciful”—the mercy doers—who supply God’s supply freely to others. Blessed, for they shall be always supplied with God. They make-do, bring forth, God’s mercy for Him. He mercies them.

“Blessed are the pure in heart.” This is the Spirit of Holiness, which is the Spirit of purifying, fire, separation from all that is not God. What blessedness is here? They shall SEE God. This is the blessedness of the understanding open and alive in the knowledge of God. A fish sees fish things. A dog sees dog things. Flesh sees flesh things. Self sees self things. The PURIFIED HEART sees GOD things. For the purified heart is: His IMAGE. To see God, means to be opened to Him, and alive in His light, and to see as He sees—in LOVE.

“Blessed are the peacemakers.” This is the Spirit of Peace, or completeness. Peace is completeness-in-God. When God has His own place in us, then we are complete. We are learning something of that in these studies, as we are also learning something of what a pure heart is. What is the blessedness of those who make, or do, peace? They shall be called the children of God. Where ARE the “sons of God,” for whose manifestation the whole groaning creation is waiting, as in childbirth pains? The peacemakers—those who being complete-

in-God, in turn seek to fill and complete others, even at the cost of their own lives. They know, actually KNOW, what the Will of God IS. And they do that Will. Through Christ Jesus they are “complete in Him,” and they neither need, nor seek completion in self nor in things. HE completes them. That is peace.

This has been a rather lengthy preliminary to the study of “the purified heart.” We have been looking at the invisible things of God, viz., The seven Spirits of God—HOLINESS—the mystery of Oneness. Holiness is the perfect harmony of all parts in God. Holiness is Oneness with God, and IN God. Oneness with God is divine union. And divine union is LOVE. In God, love is the desire-will for union, to impart that which completes and transforms the “other.” Love is the desire to bring the Other into harmony and oneness with God and His creation. “All things work together for GOOD to them that LOVE God . . .” The Spirit of Holiness.

We have gone into all these matters, just a little because we need to be AWARE of our great need for a purified heart. Awareness is not simply something that we, ourselves, think we need. Rather, it is what GOD sees that we need. We come now to our scripture. Your study is Matt. 15:1-19. Here we take only verse 18. “Those things which proceed out of the mouth come forth from the heart, and they defile the man.” The scribes and Pharisees were stumbled by Jesus, because His disciples did not ceremonially wash their hands when they ate their food. And they asked, “Why?” They were offended because He did not “keep” the tradition of the elders. His reply was, “Why” did they, themselves, transgress GOD’S commandments by their traditions.

One such tradition was that if the word “corban,” Hebrew for gift, offering, oblation—if they pronounced “corban” then they could give to the Religious Leaders that which their father and mother needed, without coming under the reproach of God’s

Word which said, "Honor thy father and mother." Their tradition rendered the Word of GOD of no effect. They were hypocrites, that is, RELIGIOUS ACTORS. They honored God with their LIPS. But their heart! was FAR from Him. Such worship was vain—empty—useless. It was teaching, as rules for life, the commandments of men. Their heart was wrong.

So Jesus called the crowd and said to them, "Hear and understand, not that which goes into the mouth defiles a man, but that which comes out of the mouth." And that still more greatly offended The Actors of self-righteousness. When the disciples said to Him, "Do you not know that you offended them?" He said, "The Father will root up all plants which He has not planted; they are blind, leading the blind, and they will both fall into the ditch. Let them alone."

This was so surprising to the disciples that Peter said, "Explain this parable to us." And in His reply, Jesus described one of their great needs: understanding. "Are you also yet without understanding? Do not you yet understand that . . . those things which proceed out of the mouth come forth FROM THE HEART; and they defile the man." May I ask you, Do you understand this? Is YOUR understanding opened so that YOU understand that what comes forth from the HEART is what defiles you? Point One, of the Purified Heart: It is what comes out of the heart that defiles the heart.

Mark 7:1-23. You should study all the passage. Here we take only a part of it. This is Mark's record of the same occurrence as in Matt. 15. These religious "actors" were scrupulously attentive in seeing to ceremonial observances, but stone blind to the one important thing which they were doing in "making the Word of God of none effect." This is a terrible blindness. How dark is the

life that cannot see how, and why God's Word is made of no effect. There is a reason for the blindness: a Defiled Heart. A defiled heart is caused by what proceeds out of it. What does so proceed out of it? Verse 21, Evil thoughts. Then are named 12 kinds of evil thoughts which proceed out of the heart and defile the life. "Adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." This list is so complete that every evil, defilement and sin can be placed under one or another of these headings. The central name in the list is covetousness.

Covetousness is lust. Romans 7:7, "I had not known lust, except the law had said, Thou shalt not covet." Lust, or coveting, is the source of the corruption which is in the world. 2 Peter 1:4, "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

Covetousness-lust is idolatry. Col. 3:5, "And covetousness, which is idolatry." Idolatry is the love and worship of something-in-God's-place. Thus it is the sum of evil. Coveting-lust is the root of all evils; and idolatry is the sum total of them.

Point Two, in this study of the Purified Heart: covetousness-lust proceeds out of the heart and defiles the man.

Blessed Father, we have tried to reason out Thy holiness, and hoped to attain to some of it in order to be free from our troubles. But we are not seeking it that way any more. We are now seeking THEE. Grant unto us that we may seek Thee with the whole heart. Guide us Blessed, Eternal Spirit into that purity where we may see God. In Jesus' Name.

CHAPTER 31  
THE PURIFIED HEART  
(Cont'd.)

MATT. 23:25-28, LUKE 11:41  
WITH THE STORY, VERSES 37-42

Dear Father in heaven, help us that we shall not just teach or learn ideas about a pure heart. Grant us the true freedom of lowliness, so that we can walk out into the light in which You dwell. For Your Word has said, "Be ye holy for I am holy." And we have read also the words, "pure as He is pure." And again, "perfect as He is perfect." And that is Thy nature, not ours. By exceeding great and precious promises You have opened to us a way of faith into what-You-are. We ask to be guided there. Amen.

Matthew 23:25-28, "Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but WITHIN they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is WITHIN the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are WITHIN full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but WITHIN ye are full of hypocrisy and iniquity."

Four times in these four verses, does Jesus declare unto those directly named that they are polluted and defiled WITHIN. These words are terrific. There could be no possibility of misunderstanding what was meant. But this was not truth without mercy. In Christ Jesus mercy and truth have met together, and have kissed each other, as proclaims the Psalm. He was not just delivering a diatribe upon them. Nor was He giving vent to an overflow of aggravation. Certainly, He was not angry like humans get angry. This was not simply a flaying right and left. He pointed to the one only hope

left to them. But He DID point to that hope. He WAS still offering mercy. The hope and the mercy is in the words, "Cleanse first that which is WITHIN . . ." Four times, with unerring aim, Jesus points to the ONE thing wrong: they were unclean WITHIN. And any one of them, then or now, who would be willing to ACKNOWLEDGE the truth of what He said, AND appeal to Him for deliverance, would find that the truth was with mercy, for that was what He had come to do.

We have taken this chapter in a previous study, and so will not enlarge much on it here. What we want to see is that this last-chance-denunciation laid bare the vital point in all of God's dealings with mankind: WITHIN. The terrific force of these unvarnished words of Jesus will face every one who has ever heard of them. And how foolish is any one who claims to be a "Christian," but who trifles with the triple light here shining. If Jesus is pointing so directly to the very center of the problem of evil, then we must also LOOK as directly at that which He points. He was not just closing the matter. He was also opening the way out: CLEANSE FIRST THAT WHICH IS WITHIN.

It is true that "the blood of Jesus Christ cleanseth us from all sin." And it is equally true that "If we walk IN THE LIGHT, as he is in the light, we have fellowship" with Him. THEN, in that WALK, there is a continual purifying, cleansing of the heart from all sin, by the blood of Jesus. We are going to look at HOW the heart may be cleansed and kept free from defilement. And by "how" we mean: walking in the light as He is in the light.

The gospel of Luke also gives an account of this same kind of searching of the heart as we have just read in Matthew. And in Luke the truth is carried still further than it was in Matthew. In Matthew we had the words, "Cleanse first that which is WITHIN." In Luke it is carried to the point of HOW to accomplish that cleansing of the WITHIN. But we will pick up the story, and go on from Luke 11:37-42.

"And as He spake, a certain Pharisee besought him to dine with him; and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Fools! did not he, that made that which is without make that which is within also? But rather give alms of such things as ye have; and, behold, all things are clean unto you."

The Pharisee was faultfinding with the True Light because He did not conform to one of their ceremonials of exterior holiness. This is not just a simple matter—this holiness in forms—ceremonials, symbols and "that which is outside." The whole world worships in that way. There can never be any deliverance of Israel, or of mankind, from the power of the devil except as the HEART is opened up and exposed. The dominating belief in all the eastern world is that the Office of the priest is holy; the symbols are holy; the vestments are holy; the writings are holy. THINGS. OUTSIDE things. A worship of symbols. But it is coming—has BEGUN—the uncovering of every hidden thing WITHIN. God's kingdom has to come within. And every one, who knows what that is, can say NOW, "JESUS REIGNS."

Jesus charged, directly, in words, that their inward part—their heart—was full of lust, uncleanness and all wickedness. They did not refute that, particularly. They just wanted to kill Him. People do not like to

have their heart exposed. But Jesus said that He who made the outside, made also that which is within. And Jesus sought to fix their attention on the heart, by the expressions "inward part," and "that which is within." And then He declared a most wonderful, almost astounding truth, verse 41: "But rather give alms of such things as ye have (within); and, behold, all things are clean unto you."

He was talking about things outside and inside, without and within. In His teaching on giving alms, in Matthew 6, He said, "That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly." Secret means hidden within—within the heart. And in our verse, here in Luke, He is talking about cleansing the "INWARD PART"—the heart. "Give alms from the heart, and behold, all things are clean unto you."

Here is one passage in which the simple Greek is very enlightening, though it might not seem to make sense at first to some. The Greek phrase for "such things as ye have" is "ta enonta." Ta means: the things. Enonta is a compound word, en-onta. En means, in; and onta means, being. So enonta means: being in, or within. And ta enonta means: the things being within, or simply: the things within.

The American Revised Version so gives it: "But rather give the things within, and, behold, all things are clean unto you." We give the revision of translation, because it so vividly states a wonderful truth concerning the purification of the heart. The context itself shows the same thing. It is a simple thing, and is described in the scriptures many times in various ways. But here it is very plain from the context, that Jesus is talking about what they have and do WITHIN the heart, and what a terrible condition of defilement they were in. This was true even though they were exceedingly religious. Religious "ACTORS," He calls them. A "hypocrite" is an actor—one who performs outwardly what he is not within.

But this is not all He says. The wonderful thing is opposite to that defilement. Jesus says, "And, behold, all things are clean unto you." In other words, Do something else from the heart (from within), and you are truly cleansed, and are not defiled by things outside of you. "Give alms of the things within, and lo! everything becomes pure." In this He has stated the opposite of the heart defiled by the evils which proceed from it. He has declared that as truly as the evils defile the man, just so truly does something else have an opposite effect, and cleanses the man. And, also cleanses his relations to "all things" outside of him. That something else, which cleanses and purifies is: Give alms from the heart.

This giving must be "things that you have." You cannot very well give such things as you do NOT have. So, there are three vital factors here. 1. Such as you have. 2. What you have WITHIN. 3. You are to GIVE that.

Says the scripture, "What hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Cor. 4:7. What have we received? Mercy. "As we have received mercy, we faint not." 2 Cor. 4:1. "According to his mercy he saved us." Titus 3:5. What we have received freely from God, we are to give freely. "Freely ye have received, freely give." It is earnestly recommended that you make a topical study of the word "receive." In it you find that literally everything we have and know of God and life, is mercy—freely given in love. We "RECEIVE" what we have.

The one thing we all have is mercy. That point should be so clear by now, in these studies, that we do not need to present any proof of it here—merely say it. And, mercy is within—God's liberation and supply of the heart. Give the things within, said Jesus, and it cleanses, and also purifies your view of things without.

This is the opposite to the defiling process, viz., a purifying process. The evil heart pours out that which defiles the man. The good heart pours out that which purifies the man. Our hearts are "purified by faith"; we are cleansed by the blood; we are made holy and righteous by His grace, through Christ Jesus—a new creature. And it is all, literally all, mercy. What does the new heart do which purifies instead of defiles? Gives that which it has received: Mercy. What is it that proceeding out of the heart purifies, rather than defiles the man? Mercy. How can we abide in a purified heart? By doing that which purifies. "GIVE ALMS OF THE THINGS WITHIN, AND, LO, ALL THINGS ARE CLEAN UNTO YOU."

There is much more that could be said about it, but for our purposes it is not needful. These things will not profit anyone who is not interested in knowing them by doing them. You cannot KNOW what this means, except by doing it. On the other hand, how all-important it is to know the secret of living, and action, which is the normal life of the purified heart. God wants you to be "more than conquerors through him that loved us." You cannot be so apart from a purified heart.

Now, to see how it works. Turning again to the defilement list in Mark 7. We have previously dealt with most of the evil things which, proceeding out of the heart, defile the man. Now, we want to see the opposite: How are these evil things met and conquered so that the heart purifies the man instead of defiling him?

First, verse 21, "Evil thoughts." All the following list of evils are, in the beginnings of them, evil thoughts. Evil thoughts are from evil desires. Evil thoughts are the images of evil desires. Evil desires are made strong and able by the thoughts which make a place for them, and a way for them. That is the word of God, a definite command, "Think on these things." Phil. 4:8. You should study that yourself and see if all the things to think on, in that passage,

are part of mercy. As truly as the evil thoughts are from evil desires of UNmercy—all of them—so truly are the thoughts of good, from desires of mercy. Mercy is an ardor to DO the good that another NEEDS. This purifies the man.

It works this way. In every case of the works of evil thoughts, mentioned by Jesus in Mark 7, the purifying opposite is found in the thought and prayer of mercy. This purifying opposite is completely covered by the comprehensive prayer of Love, "Flood that one with fulfilling mercies, filling all their need. The mercy you have done to me, do to them." The strength of such a prayer is the BLOOD of Jesus Christ. Our very knowledge of what mercy is comes by the blood of Jesus. The Holy Spirit makes it present and real—The POWER of the blood. The POWER of the blood of Jesus is God's mercy overthrowing evil.

So we take the list of evil thoughts: "adulteries, fornications." The evil thoughts and temptations of adulteries and fornications can all be overcome by persistently praying the mercy prayer. It is the giving of alms of the things within which purifies and overcomes "evil with good." If you will consent that God knows the truth, then you will do it. He says, "Be not overcome of evil, but overcome evil with good." That is God's truth, God's method, God's plan. God's way to overcome evil is to overcome it WITH GOOD. Adulteries and fornications are covetous desires of evil. Do the opposite good and it overcomes them. You CAN overcome evil with good, because it is the Holy Spirit who does the doing through you, just as truly as it is the evil spirit who does the evils through you.

We are studying, in this series about mercy, how to let the Holy Spirit perform the sanctifying will of God through us. So, when come the evil thoughts of adulteries and fornications, what do we do? We pray the prayer that GIVES what we have. What do we have? Mercy. Mercy is the boundless supply of pure love for EVERY NEED. There

is NO need but what God's love has provided for by full and free mercy. So we pray instead of THINK. That is, we oppose the evil thoughts by turning to the Lord in prayer. Turning TO the Lord is turning AWAY from the evil desire. Praying to HIM is putting Him and His pleasure before our eyes in place of that which tempts to evil. We turn TO the Lord, and we pray, "Send floods of MERCY on the one I am thinking of, fulfilling all his need." That means, GIVE instead of GET. It means help, strengthen, BLESS, instead of defile.

It takes, at times mayhap, persistence. But the turning to God, and the thinking of His good thoughts, robs the evil spirit of its power. And the answer to the prayer destroys the evil. What happens when you pray such a prayer in the case of "these evil things"? The angels come forth and separate the evil from the good. The Holy Spirit defeats and casts down the unclean spirit and all its lusts. For all lusts of evil are opposite to the true love of lowliness and mercy. The Will of God is mercy, which means: to GIVE, to fill need. The whole kingdom of God goes into action, and into motion to accomplish that mercy and to fill the need WHEN THE BELIEVER PRAYS. True lowliness prays so, and triumphs, for The Holy Spirit is the SPIRIT of prayer. And the lowliness is The Holy Spirit. And the mercy is the ardor of The Holy Spirit to do good.

"Murders" are obliterated by the prayer for fulfilling mercies upon the one-you-hate-and-want-dead. There are a thousand degrees and variations of "murder." The one characteristic in all is simply the desire to blot out the one you are thinking of. We murder in the heart just as truly as committing adultery in the heart. The opposite of looking on a woman or man to lust after her or him in the heart is to look on her or him with the desire and prayer for their best good. The opposite of looking on someone with destroying lust in the heart is to look on that one with desire and prayer, in the heart, for his best good. God knows just



what that is. WE KNOW mercy. We ask God to pour abundantly overflowing floods of mercy on the object-of-evil-thoughts-and-temptation. And, lo, all things become clean to us. It is the purified heart overcoming the evil with good. All the kingdom of the heavens goes into motion to accomplish the good asked for.

"Thefts, covetousness, wickedness." All these are workings of desire to take away what belongs to another. What for? To satisfy and please self. Lust is coveting desire. But if you pray for floods of mercy to fill the need of the one, or ones, in the thoughts then God is in all your thoughts, and the evils are overcome and destroyed. If you pray to give instead of steal, the theft is destroyed. So with all covetousness and wickedness.

"Lasciviousness" is the maggot-like pleasure of enjoying all kinds of unclean thoughts. One of the most certain proofs that the world is "DEAD in trespasses and sins" is lasciviousness—an internal pleasure in uncleanness, especially in sexual things. The Holy Spirit will purify and cleanse all things before you if you will persist in prayer for floods of mercy to fill needs. Mercy is an ardor just as truly as lasciviousness is an ardor. But mercy is an ardor to do good to another. It is God's clean and holy passion of heavenly love, to GIVE instead of GET. The Holy Spirit will sanctify you in the sanctifying will of God, when you do God's mercy for Him. Like light destroys darkness, so good removes evil. You need to literally live in the Word of God. Your strength is there.

"An evil eye" comes from the desire to see evil happen to "that one." Often it is the retaliating spirit at work, which most of the teachings of Matthew 5 are dealing with. It means to PROJECT EVIL from the heart. What will pluck out the evil eye, as Jesus said? Changing it at the root. How is that? By PROJECTING GOOD. If you pray the prayer for floods of mercy to fill the need of the one upon whom the "eye" is

set, then the evil eye is swallowed up in the "good eye." There is probably no other word which so properly describes GOD'S EYE as the word mercy—as we have seen in these studies. God's eye is NOT an evil eye. The evil eye is the devil, the destroyer. God's eye is "GOOD." And if you will pray God's thoughts and His ways, then YOUR eye will become good. A good eye projects good. We ask GOD to project good—floods—and when we do so we are seeing in His light, as He sees. "In thy light we shall see light."

"Blasphemy, pride, foolishness" are all much the same thing, albeit they may not seem so at the first glance. All blasphemy is both proud and foolish. All pride is both blasphemous—in character—and utterly foolish in truth. Foolishness is the working of folly, and the love of it. Foolishness is blasphemous in character, because it is exalting folly in place of giving thanks. The opposite to foolishness is giving thanks and praise to God. Eph. 5:3, "Neither filthiness, nor foolish talking, nor jesting which are not convenient: BUT RATHER GIVING OF THANKS." Foolishness, foolish talking and jesting are full of pride, viz., the desire to show off. And foolishness, in itself, is a love of the pleasure of folly. Folly is wisdom-dead. Giving thanks is clean and wise and light-from-heaven. And it is lowly.

In all cases the character of blasphemy, pride and foolishness is the complete opposite of both lowliness and mercy. Giving of thanks is the very spirit of lowliness and mercy. The prayer of mercy for "FLOODS" from heaven, is the exact opposite of the flooding, pushing, overbearing quality of blasphemy, pride, foolishness, for they operate in a flooding way. You cannot blaspheme God, or its equivalent against man, when you are praying for floods of mercy to fulfill his need. You cannot remain in the devilish exalting of pride when you are carrying through the lowliness of the prayer of mercy. You will lose the love of foolishness, and all delight in it, if you occupy your mind with the wise-praying for floods



of mercy to fill needs. The needs are all around you. And in this triumphing in mercy and goodness over evil, there comes also the desire to give thanks, because you know God answers your prayer. Mercy is free.

The freedom and triumph of mercy over everything in this list of evil thoughts, and the proceeding evils which defile the man, brings you to a new viewpoint. It is this: That by GIVING OF THANKS you could likewise triumph over ALL of those evils, and over each one. That is for you to figure out and "SEE." But you will not give such thanks apart from the flowing of mercy. Why? Because you will not "THINK" of it.

It is a purified heart which thinks to give thanks. For the purified heart dwells in love and triumphs in mercy. The purified heart is perfect like God is perfect—that is, in the same way. The purified heart is pure AS (in the same way) He is pure. For the purified heart knows God's mercy and gives freely of that which is within. The purified heart

lives unto God as His child. The purified heart wants to see Him as He is. "And every man that hath this hope in him PURIFIETH HIMSELF, even as he is pure." 1 John 3:3.

"But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, LOOKING FOR THE MERCY of our Lord Jesus Christ unto eternal life." Jude 20, 21. Jude was one of the Lord's brothers. What are you?

Show us, Blessed Father, that the continual purifying of the cleansing blood of Jesus is found by those who walk in the light as Thou art in the light. Bring us quickly to that humbling of the heart, where we can always see that we have nothing but mercy—but—that we do always have mercy as we give forth of that which you have given us. In Jesus' precious name, Amen.

## CHAPTER 32

### ISRAEL, THE DIVINE SHOW TO ALL THE WORLD

#### ROMANS 9, 10, 11, AND HEBREWS 9:1-5

Review, as reading, chapters 15 and 16. It would be well also to read over chapters 12, 13, and 14.

It is your part in this, to thoroughly study these scriptures—Romans 9, 10, and 11. Our use of the word “study” means: to study “on your knees.” There are two ways to do that. One, literally on your knees. Two, Worship-reading, with the prayer to know and understand the Lord. In both cases you need to go slowly over the scriptures given, at least three times. If you are worshipfully acquainted with the substance of the portions named for the study, then you can follow what is said.

Blessed Father, give us the understanding of Your Will, we pray. Open our eyes to see God, and to see Your working, and the path of Your goings. Bring us quickly to poverty-of-spirit concerning our belief that we are either intellectually bright or able. Show us that we need to see the truth by seeing the “truth as it is in Jesus.” We want to understand whatever You desire us to understand about Your present purposes in the earth and in Israel. Open Thy Word to our hearts, and open our hearts to Thy Word, we ask. BaShem Yeshua HaMashiah—In the Name of Jesus The Anointed.

Romans 9:1-5, “I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart.” It is a most blessed vantage point to gain, spiritually, where we cease to be contending for any truth in ourselves, but are only testifying the truth as it is in Jesus. He is the living, unfolding truth of God. That truth is a veritable “high tower” by which to be able to see over the interests and earthly false-certainties of self-will and self-

light. The natural intellect and its reasonings are self-light. And in those so-earthly ideas, we do not come close to God in our understanding of things, neither indeed can we. But the truth in Christ, and a conscience bearing witness in the Holy Ghost, is a very different thing. For the Holy Ghost is the SPIRIT of meekness, of suffering loss, of poverty of self-will and self-knowledge, of faith-righteousness, of mercy, of heart purity, of peace-completeness. He is also the SPIRIT of glorying-in-tribulation. “Glorying in tribulations also” is a triumphant part of the proving of the faith, in all things pertaining to the seven qualities of God which are all-in-one and one in all. That means that each is part of the other, AND, that all together make the One, or Oneness of God. We bring that in here, because a conscience which bears witness in the Holy Ghost has to know the triumph of God over the darkness and gloom of the struggles one is involved in, while the Holy Ghost perfects those spiritual qualities in us as our very life.

Paul was about to speak out an almost supreme truth of God-in-man, as we have it in verses 2 and 3. His teaching was one of extreme positiveness on rejoicing always, and giving thanks always, and having the fruit of the Spirit which is Joy. And from the depth of a heart immersed in the light of the KNOWLEDGE of God’s glory, he is about to reveal something that seems, and sounds, just the opposite. It is the truth in CHRIST—not something of any greatness in himself; it is a conscience not his own-by-nature, but a conscience in the Holy Ghost. “I have great heaviness and continual sorrow in my heart.” We emphasize this because Israel is about to pass through these same workings of the Holy Ghost which Paul went through. With Paul, it was a fellow-

ship of the sufferings of Christ. And with Israel it will be the same. O blessed day! A people which God has formed for Himself, and who were created to bear His glory. God is about to make Israel a SHOW, a divine spectacle, or theatrical, to the whole world. And what will happen, inwardly, in those who are "the called" to it, will be a large-scale multiplication of what Paul describes, advanced into The-Coming-of-The-Lord.

The three chapters we have chosen, 9, 10, 11, describe the outworking, in Israel, of the eighth chapter preceding. The 8th chapter of Romans describes the liberation, and spiritual triumph, of the life in the Holy Ghost. And that is what God is going to demonstrate to the world, in and by Israel when He opens and establishes the New Covenant as the life and law of the nation, and of Jerusalem. The life, described in Romans 8, is that of the indwelling Spirit—The indwelling-Holy-Spirit—who sets the soul free; quickens into life even the mortal body; carries forth the perfect intercession unto God; makes "more than conqueror" even in the utmost disaster; and unites inseparably with the love of God which is in Christ Jesus.

Above all things Paul was an intercessor. So was Jesus. So was Moses. So was Abraham. So was Noah. So was Enoch. So was Abel. So were others, some of whom are named among the prophets. Jesus said, "My soul is exceeding sorrowful even unto death." He was a "man of sorrows and acquainted with grief." He knew great heaviness and sorrow of heart. Above all other workings of the Holy Spirit in him, Paul was an intercessor-before-God, corresponding on earth, with Jesus in heaven. We are believing that this series of studies will open "this gate of The Lord" to many hearts. Certainly, Israel is to become God's true spiritual priesthood upon earth—a kingdom of priests unto God for the salvation of the whole world. And, as in Paul's case, it will be all mercy—and ONLY mercy. Why? In order that NO FLESH may GLORY in the

Presence of The Lord.

"For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." It was not granted to him from Above, that he might be accursed from Christ; BUT he "could wish" that he might be accursed—the accursed thing—which would release Israel from the curse that had been accepted by them. We saw this same supreme God-passion in Moses: "Forgive their sin. . . OR, blot me . . . out of thy book which thou hast written." In that study, we were seeing the revelation of God, Himself, merciful and gracious, longsuffering, and abundant in goodness (hhesed) and truth, keeping mercy (hhesed) for thousands, forgiving iniquity and transgression and sin . . ." The suffering passion of God passed over into the prepared vessel of meekness, and he stood-before-the-Lord in that POWER of the Holy Ghost which overthrows the authority and the might of the devil. It was in Paul, and in all the others, the working of mercy by which the TRUTH of the Will of God could prevail in the world. And it must be so today.

One step higher into the mercy-Will of God went Jesus the intercessor-prophet, who was the appointed priest for ever. The step higher which He took, was: that HE BECAME A (THE) CURSE FOR US. He actually DID become The Accursed Thing. And if it were not true what He had Himself testified the Will of God to be, He would never have risen again from the dead. We are saying: that if the Will of God is NOT mercy, then Jesus would never have risen again from the dead. How great is the power of this God who is "The Father of mercies!" How mighty is the power of the Holy Ghost who IS that Will, and who WORKS that Will! Neither Paul, nor you, nor I was able to BE the Accursed. BUT, He did, and we may, fellowship the sufferings of Christ for others. Those sufferings were not for his own foolishness, nor to advance his own gifted ministry. The fellowship-sufferings were WITH Christ, for others,

and they included the knowledge of the worth of the "seed of Abraham" to God—"my kinsmen."

And then he names seven reasons for such a desire-to-save: "Who are the Israelites; to whom pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." 1. The Adoption. 2. The Glory. 3. The Covenants. 4. The giving of the Law. 5. The service of God. 6. The Promises. 7. AND, CHRIST. Seven things, each one a mercy, which pertain and belong unto ISRAEL. And unto the world through Israel.

Verse 6. But after all it was not as though God's Word had not taken effect. "For they are not all Israel which are of Israel." But the children of the promise—those who obtain the promises—are counted for the seed of Abraham. Yet this is not of any human willing and running, verse 16, but of GOD that showeth (DOES) mercy—even as He revealed to Moses.

Verse 17. God had shown this in the dealings with Pharaoh, whom He raised up to such a height, in order to show to the world His power that He was higher still. And that His name might be declared throughout all the earth.

Verse 18. That Will—of God—worked to harden some, and to mercy others, made of the same lump of clay. But, as we have seen in the study on the deliverance from Pharaoh and Egypt, the same mercy was OFFERED to Pharaoh as to the then-children-of-the-promise-and-of-mercy. And there ARE "vessels of wrath" fitted to destruction, by whom His wrath is made known; who, as Pharaoh, REFUSE the mercy offered to those who are called "vessels of mercy." The vessels of mercy are prepared unto glory, not wrath, in order to make known the riches of His glory. And this includes us whom He has called, both Jews and Gentiles. And a remnant shall be saved out of

the whole millenniums-long multiplied generations of Israel, who are "as the sand of the sea." For the Lord will COMPLETE THE WORK, and will cut it short IN RIGHTEOUSNESS. To cut the work short in righteousness, can mean nothing less than this: that what failed through the power of sin and evil will end in a triumph of righteousness. One great difficulty today among Christians is that apart from the mercy-eye, we look upon Israel with the same self-centered view, as did and does Israel upon us.

All of that discussion of Paul speaks of a Divine Spectacle, somewhat comparative to the things which transpired in Egypt—the distinct thing to be visible being vessels of mercy. They are formed and made ready for glory, to make known the riches of the glory of God. And the deliverance of Israel IN Egypt is a most direct picture of the spiritual principles which will be working in these last days, for deliverance from the "world."

It is, therefore, impossible to get much of a preview-idea about what God has in mind for these days unless we become "Vessels of Mercy." The wrath-lovers may think they have it all worked out, but they haven't. It is not all worked out, and will not be by any who will and run. There is no way to understand, even faintly, what GOD is going to do except by understanding His Will of mercy. He is going to make known certain things by a certain kind of "vessels." He is going to make known "the riches of His glory." Those riches, and that glory are not going to be revealed—made known—by wrath-loving vessels, but by vessels of mercy. Why? Because only vessels-of-mercy are ABLE TO BEAR THE GLORY. Throughout the scriptures—clear to the last chapter of Revelation—the GLORY is OVER the mercy, and FOR the mercy. And only the mercy-lovers can understand that. Whether we say Merci-ers, or mercy-lovers, or vessels of mercy, what difference is it? They mean the same thing. They DO, do they not? Certainly that is what the Bible fully teaches.

In this same connection, it is well to see clearly what it is that will make a quick work on the earth "to finish the work, and cut it short IN RIGHTEOUSNESS." The wrath-lovers see a long lingering work, revealing—making known—an invisible power of evil. The mercy-lovers see a completing work—a fulfilling work—cutting short, in righteousness, the evil kingdom. In Genesis 6:13, God talking with Noah said, "The earth IS FILLED with violence through them; and, behold, I will destroy them with the earth." The Hebrew word there for "is filled" is: *malah*. In Psalm 119, which is a spiritual pathway of mercy-vessels, in verse 64, the Holy Spirit says, "The earth, O LORD, IS FULL of thy mercy; teach me thy statutes." The Hebrew word there for "is full" is: *malah*. It is the identical word, and the identical form of the word as in Genesis 6:13. This is the verse with which this series of studies was started. It is the divine opposite of Genesis 6:13. Psalm 119:64 reads, "The earth is filled with thy mercy, O LORD, teach me thy statutes." You may make your choice. I have made mine. Jesus said, "As it was in the days of Noah . . ." And so, "The earth is filled with violence through them." BUT, thank God, that is not all there is to it—violence. There is also MERCY. In Numbers 14, the great intercessor, Moses, was pleading for rebellious Israel. He was pleading the mercy of the Lord with much the same plea as in the Exodus glory-mountain intercession. And the Lord said to him, verse 20-21, "I have pardoned according to thy word: But as truly as I live, ALL THE EARTH SHALL BE FILLED WITH THE GLORY OF THE LORD."

That was Moses' intercession. How much more the triumph of the pardoning by the intercession of Jesus, who ever liveth to make intercession. Do you think that HIS intercession will fall short of the manifestation of vessels-of-mercy prepared unto glory? To make known the riches of God's glory? Which God is the God of mercy? Do you think that the intercession of Jesus will fall short of: "The earth IS FILLED with thy

mercy, LORD . . ." and, ". . . all the earth shall be filled with the glory of the LORD"?

God has prepared a divine show for all the earth. It is a light arising in the darkness and over the darkness. It is a theatrical of MERCY in a world of wrath and violence.

Isaiah 60:1, "Arise, shine; for . . . the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the LORD shall arise upon thee, and his glory shall be seen upon thee." Maybe no one knows much about it. But the LORD KNOWS. The vessels of mercy will SEE mercy in the midst of wrath.

In this connection, it may be well at this point, for us to be sure that we know what is intended to be known by the "table of showbread" in the Tabernacle. In the Holy Place, outside the veil, were the seven-branched candlestick and the table of showbread upon which were set, fresh every Sabbath day, 12 loaves of bread. There is no disagreement, I believe, concerning these two types. The candlestick represented the Church, and the showbread represented the 12 tribes of Israel. The candlesticks were for LIGHT. The table and 12 loaves of bread showing on it, were a show of FOOD before God, and for God—FACES. Literally the word "showbread" means, "bread of faces." That means faces BEFORE The Face and WORD of God—being before the veil which separated the Holy of Holies in which was the Ark with its throne of Mercy. Jesus was The Word, The Ark, The Testimony; and the "mercy seat" was His THRONE in Israel—and always will be. Then it was hidden—a mystery. Soon it will be revealed. And in the revelation of it, the seven-branched candlestick represents the church of Jesus Christ, and equally so does the 12 loaves of showbread represent Israel BEFORE-THE-LORD—"sons of God."

In the arrangement of the tabernacle as

shown to Moses, the candlestick and the table of showbread, or "bread of faces," BOTH stood before the veil in the Holy Place. The candlestick represented the church, His Body. The showbread represented Israel as the MANIFESTATION of the Sons-of-God. The MANIFESTATION. The church is the embodiment of the LIGHT of God. In Israel, God SHOWS FORTH His Sons. The showbread is ISRAEL. The New Covenant says, "They all shall KNOW ME, from the least to the greatest. For I will be MERCIFUL to their unrighteousness, and their sins and their iniquities will I remember no more." A work of the Holy Spirit, in which He will "Put my laws in their mind, and write them in their hearts: and I WILL BE to them a (their) God, and they SHALL be to me a (my) people." I believe THIS COVENANT—let the theories of men be what they may. This is the POSITIVE thing which is now happening in "The Time of the harvest." It is the WORD arising. Against it is the negative side of things: the anti-christ, his kingdom and power, the "tribulation"—and everything which seeks to show evil as greater than divine good. There is never going to be a time when the Holy Spirit is withdrawn from the earth; and there is never going to be a time when The WORD of God is not the One Positive Factor in the world; all the evils that have ever appeared have done so as The Opposite to The Good which God has been instituting. And all the evils that will ever appear will be just that, viz., The Opposite, or Opposition, TO what The Eternal Word is doing in the world. And, Israel, as The Showbread, or Bread of Faces, will show forth the Triumphant Word, in the POWER of The Holy Spirit, as the positive working of God in the days when the anti-christ, and his kingdom seems, and seeks, to rule the world. In the same connection is the spiritual force of the words in Romans 5:3. "And not only so, but we GLORY IN TRIBULATIONS also:" knowing how it works patience, experience, and hope; and the hope does not make ashamed "BECAUSE THE LOVE OF GOD IS SHED ABROAD IN OUR HEARTS

BY THE HOLY GHOST WHO IS GIVEN UNTO US." So will it be in the days now upon us: The LOVE of God will be shed abroad in the hearts of those who shall "GLORY IN TRIBULATIONS ALSO." The work and power of the adversary is ALWAYS against SOMETHING THAT GOD IS DOING. We have seen so great a triumph of evil impending, BECAUSE we have never learned to know what this means: "And not only so, but we GLORY IN TRIBULATIONS ALSO; KNOWING THAT . . ."

We have lengthened this out, somewhat, because it is NOW The Time when we must be able not only to teach and to glory in the wonder and the beauty of the "seven candlesticks," but we must also be able to grasp something of the wonder and the beauty of the EQUALLY PLACED loaves of SHOWBREAD. At the greatest time of the working of Evil in this world, in the days ahead, the HEIGHT WHICH EVIL ATTAINS will be ONLY in an opposition to the HEIGHT to which the WORD OF GOD is ARISING, by THE HOLY GHOST, in RESURRECTION POWER.

Over these and similar truths, "some of them of understanding shall fall, TO TRY THEM, AND TO PURGE, AND TO MAKE THEM WHITE, even to the time of the End." We must get the evils of wrath out of our hearts, beloved. And we must quit fooling and deceiving ourselves that our dirty judging tempers are the righteousness of God. There seems to be a definitely accepted belief among "Christians"—who have any belief about it—that The Time of the End is a sort of a FAILURE of the Word and Truth and Mercy of the Lord, in which the devil and anti-christ sweep everything before them. NO! It is NOT SO. The Showbread—of FACES BEFORE GOD—will be in the LEAD in the race between Evil and Good. However, the words of Jesus still stand, "He that loseth his life shall gain it."

Blessed Lord, grant us to walk with you in white. Amen.



## CHAPTER 33

### ISRAEL THE DIVINE SHOW TO ALL THE WORLD

#### (Part 2)

#### ROMANS 10 AND 11

Blessed Father, as we ponder these matters concerning Israel and Thy great purposes for them in these days, open, we pray, the New Covenant to our own hearts. Let every single phrase in it register fully upon our hearts and minds. Convince us that we cannot understand Thy purposes apart from Thy covenants, and that Thy purpose for Israel is NOW the New Covenant. Cause us to cease trying to show You how to do things. Show us how to fall into line to know You, and to know what You are doing in the world.

Romans 10. "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

The desire of heart and prayer to God for the salvation of Israel was the working of The Holy Spirit. Paul wanted what GOD wanted. And what God wants, He will obtain. But what DOES He want? Want, will, desire—these all amount to the same thing in God. People have odd human-reasoning ways of describing God—what He will do and what He will not do. But God, Himself, has not left us in ignorance of what He wants, wills, desires. What does He will and desire? Answer by the mouth of Jesus, quoting the Word of God by the prophet Hosea. "I will mercy." Mercy is the ardent desire of God to supply, fill, and complete every need of every creature. The fulfilment of desire is pleasure. That is what pleasure is: fulfilment of desire. "For thou hast created all things, and for thy PLEASURE they

are and were created." Rev. 4:11.

That pleasure of The Creator, which He has in the things which are and were created, is the fulfilment of His desire—His will. What then is the Creator's pleasure? It is to complete every creature and to supply all its need. That is His will, and that is Mercy. That is HIS Word—His own revelation of His will. No man could know such things unless The Creator revealed it. But He has both revealed it and certified it as the center of the Old Covenant, and as the power of the New. Calvary describes it in a divine theatrical, by which the Creator has claimed the fixing of the gaze of "every eye" upon one point. That one point is The Cross and The Lamb. "LOOK," He says, "My Will. LOOK AND LIVE."

The Creator's pleasure is the accomplishment of His will-desire. His will-desire is mercy. His pleasure is to accomplish that mercy. Mercy is the all-inclusive term for the lovingkindness of supplying every need for every creature. In Romans 9, 10, and 11 you learn that fact as regards Israel. You learn the same thing—concerning mercy—from Gen. 1:1 to Rev. 22:21. Gen. 1:1 says, "In the beginning God created the heaven and the earth." And our Hebrew New Testament says, in Rev. 22:21, "The HHESED of our Lord Jesus Christ be with you all. Amen."

In the last study we will run through the Hebrew New Testament on this word HHESED. The translators have done a rather startling thing with it by translating the Greek word for "grace" with the Hebrew word HHESED. We only mention it now because it fits so accurately into what we are considering here. Paul bears record to



the ZEAL of Israel, as a "zeal FOR God." But something was wrong with their zeal or ardor. It was not according to knowledge. Knowledge of what? Knowledge of GOD. Plenty zeal, plenty ardor—of a kind. But NOT according to the knowledge of God. And, as with Israel, so with all whose zeal-ardor is not according to God-knowledge. What IS the knowledge of God? The knowledge of His WILL. What was missing in the zeal-ardor of Israel—or of Christians, or of you—that makes a failure of the zeal? Mercy—it was mercy that was lacking. We have seen this in the teachings of Jesus. And we have seen that the Guiltless One was condemned to death because they knew not this: "I WILL MERCY."

It is dangerous to set your puny intellect up against God's own revelation of the knowledge of His Will. If you do, the same result will appear in you, as appeared in them. This: "being ignorant of GOD's righteousness, and going about to establish their own righteousness," they did NOT SUBMIT THEMSELVES to the righteousness of God. God has revealed His righteousness BY His mercy. What was, or is the righteousness of God? Keeping the faith, or truth, of His mercy and lovingkindness with all His creatures.

"Now wait," says someone, "God's righteousness was faith." All right, faith, yes, but WHOSE faith? The faith of Jesus Christ. What is the faith of Jesus Christ? That which the whole scripture describes. What is that? The mercy-will of God. It was that will and that righteousness, that Spirit of God, by which and in which, the believing Jesus yielded Himself to death for sin, and believed to be raised from the dead for the justifying of sinners who will likewise believe in the same will of God. What did Jesus believe in? God's mercy. And, what was, and is, Jesus? God's mercy.

Now read Romans 10 and see the "faith" which is the righteousness of God, by which we are saved. "All day long I have stretched forth my hands unto a disobedient and

gainsaying people." What did He want of them? Faith. What kind of faith? To please Him and do His will. What have we found, in both the Old and New Covenants, that will to be? Mercy. THEY WOULD NOT DO HIS MERCY FOR HIM. And that is what is missing always.

"Ah," says someone, "but this faith is to confess with the mouth the Lord Jesus and to believe in the heart that God raised Him from the dead; and to call upon the name of the Lord. And this faith comes by hearing, and hearing by the word of God." Very, very true. But WHAT word of God? That He is rich unto all that call upon Him, and that He has given Jesus for the salvation of all who so call. He is "RICH" in mercy; His salvation is mercy.

Chapter 11. "I say then, Hath God cast away his people? God forbid . . . GOD HATH NOT CAST AWAY HIS PEOPLE WHICH HE FOREKNEW . . . There is a remnant according to the election of Grace. And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work." The Hebrew New Testaments, which are being distributed today, read like this: "a remnant according to the election (the choosing) in HHESED. And if in HHESED this is not done in payment of works, because if so the HHESED is no more HHESED." That is what the modern Hebrew New Testaments say.

Verses 7-15. They became blind and asleep to God. They stumbled into a trap and a snare. But have they stumbled that they should fall (irrevocably)? No, but in order that Salvation should come unto the nations in order to provoke them to jealousy. (It is well to remember always, that "salvation" is mercy—and ONLY mercy.) If their tumble is the world's riches and their diminishing is the riches of the nations, HOW MUCH MORE THEIR FULNESS will be the true riches to the world. "For if the casting away of them be the reconciling of the world, what shall the RECEIVING of them

be, but life from the dead?" Life, beloved, is MERCY, and ONLY mercy.

There was a deep mystery in all of this. WHY had Israel fallen and been set aside? Paul says, "I would not, brethren, that ye should be ignorant of this mystery . . . blindness in part is happened to Israel, UNTIL the fulness of the Gentiles be come in. And so all Israel SHALL BE SAVED." And the covenant is: "I shall take away their sins." And "the gifts and calling of God are without repentance," which means that God does not start something which He cannot finish—HE WILL FULFILL ALL HIS WORDS. And, Paul continues, "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so (it is) . . . that through your mercy they also may obtain mercy."

There is no mistaking what the Bible teaches here. And it is the same all the way through. One consistent unfolding, flowering, fruiting of mercy. And we have come now to the concluding verse concerning the mystery-of-Israel. It is a statement so direct that there is no possible avoidance of its clear intention and meaning. Without this simple knowledge, we cannot understand the mystery of God's WILL in this world. With it, the daylight of understanding shines brightly. It is verse 32, and this verse is the meaning of Romans 9, 10, 11. And, we might also say, it is the meaning of the whole book of Romans. "God hath concluded them all in unbelief, THAT HE MIGHT HAVE MERCY UPON ALL."

God's purpose. God's will. God's desire. Clearly revealed in His Word. About to be unveiled and exhibited to the world in Israel. The great show-business, as it has appeared in this century, has been quite predominantly Jewish sponsored and owned and developed. There has been a murderer loose for 2,000 years, putting an ever-increasing show of DEATH dealing power. In the concluding stage of that great-drama-of-death-and-deception there arises Something Different upon the earth. It will be

GOD'S GREAT SHOW OF MERCY. The prophets have declared it in words which have no equal in anything in the world's writings. They said: "Goodness to tremble at"—"Beauty for ashes"—"The oil of joy for mourning"—"The garment of praise for the spirit of heaviness"—"As the garden causeth the things that are sown in it to spring forth; SO the LORD God will cause righteousness and praise to spring forth before all nations." Righteousness! Praise! Familiar words.

"Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth.

"And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first.

"And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

"And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." Jer. 33:6-9.

"The voice of joy, and the voice of gladness . . . the voice of them that shall say, PRAISE THE LORD OF HOSTS: FOR THE LORD IS GOOD; FOR HIS MERCY IS FOR EVER." Jeremiah 33:11.

"For God hath concluded them all in unbelief, that He might HAVE MERCY UPON ALL." Romans 11:32.

And concerning this amazing thing, Paul uses the terms: wisdom, knowledge, judgments, ways—of God.

"O the depth of the riches both of the wisdom and knowledge of God! how un-

searchable are his judgments, and his ways past finding out!"

### M E R C Y !

Thou Blessed One, before Thy feet we cast all the crowns we would fashion for ourselves. What are we that Thou shouldst consider the future of our lives? By nature we are the supreme form of folly and of impudent and brash pride and self-exaltation. In our pride of knowing, we have sought to examine all things; and what we cannot see through easily, we have cast aside as being nothing. Yet WE are nothing, and THOU art eternally bringing forth of the wonders and beauties and goodness-never-even-imagined of Thy glory and of Thy kingdom. Show us, we pray, how to cease from our own works, and how to come to rest in the fathomless ocean of Thy love. Guide us continually that we may do the deeds of that love, and give continually an unfaltering witness to the mercy You have done to us. BaShem Yeshua, Amen.

Five points concerning the truth of Israel's situation.

1. The Jews did not start any war. The land of Palestine was partitioned by the great powers. England had promised the Jews a home here, but they backed out from their word.
2. When the mandate ended, they abandoned the Jews to their fate, and they had to fight or die. The Jews had purchased with money the lands they possessed and were developing.
3. The refugee problem was NOT made by the Jews. Both the British leaders and the Arab leaders told the Arabs to evacuate across Jordan. They told them that in a few weeks the Israelis would all be driven into the Mediterranean Sea. Then the Arabs could return, and spoil the Jews' possessions, and take over the whole land.
4. The border fighting has not been Israeli aggression. The armistice lines were established by the great powers. The Arabs of Syria, Jordan, and Egypt continually infiltrate into Israel, robbing and killing. Israel takes the position that they must hold their borders or be destroyed. In a few instances, Israelis did cross over their border to make reprisals.
5. The recent battle on the east shore of the Lake of Galilee was the result of Syrian aggression. They had set up a fortified position on the shore, inside the borders of Israel. From there they were continually firing upon the Israeli boats and fishermen. The harassment became intolerable and the Israeli army wiped them out.

## CHAPTER 34

### REVELATION—THE THRONE OF GOD AND THE LAMB

#### REVELATION 1:1, 22:21

Great is Thy Name, O LORD, in all the earth. Unto Thee be the Glory throughout the ages of the ages. Open our dim eyes to see Thee as Thou art. Take away the veil from our hearts, and give us the vision of Thy loveliness. In this final study concerning Thy mercy in the Bible, give us that "understanding" which Jesus so often spoke about to the disciples. Show us how to winnow out of our minds the useless things which we have received from one source and another concerning the scriptures which we are studying, so that we are able to come fresh, and impressionable, to Thy holy Word. And grant us to really "Behold the Lamb of God which taketh (beareth) away the Sin of the world." Grant us to SEE the Lamb. Amen.

It will be your study this time, to read the whole book of Revelation through, in order to see how many references are made to "The Lamb." Put down the references in such a way that you will have them all. A direct reference to The Lamb is one which uses the word "Lamb" in it. List the direct references so that you can see how many there are and what they say.

Also, while reading, consider carefully the indirect references to The Lamb. Those are the passages which refer to Him, and to His sacrifice which do not use the term, "The Lamb." As an illustration of this, you have in the first chapter, verse 5, "And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in His own blood." In that verse, "washed us from our sins in His own blood," is an indirect reference to The Lamb. It is true that all the rest of the verse indirectly refers to The Lamb also. But we have to make

some distinction about it or else we will have to simply include the entire book—which we do, anyway. But for the purposes of this study, it is best to confine our minds, first, to the direct and indirect references which immediately indicate The Lamb. One more to illustrate it, verse 18, "I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." You will find it practically impossible to make a full distinction as to what is indirect, because as in chapter 1, The Voice, and the One like unto the Son of Man, ARE THE LAMB. But that is one of the things which should impress itself upon you as you worship-read.

The first direct reference to the Lamb is in chapter 5. As you read the book, cease all speculation of every kind. Put aside all curiosity as to the "hidden meaning" in this or that part. Concentrate on one thing: THE LAMB. Concentrate on ONE THING: THE LAMB.

"The Revelation" is the revelation, or unveiling of Jesus Christ. In, by, and during that unveiling, many other things are made to appear in the true light. That means that all the evil things which appear do so BECAUSE of the true light, and in THAT LIGHT they are made to appear in their true character: JUST WHAT THEY ARE. It is the LIGHT OF THE LAMB which causes that to be so. Both in the Glorious city, and in the book itself, "THE LAMB IS THE LIGHT THEREOF." For He is the true light which lights all men, coming into the world. Now He comes into the world, and the world was made by Him, and saved by Him, and the world SHALL KNOW HIM—as the whole Bible teaches God's objective to be. And He will come to His own and they will

receive Him, FOR THAT IS THE NEW COVENANT—as we have so clearly seen in our studies in the Prophets.

One cannot understand correctly the book of Revelation if his eyes are engaged with some side issue. The unveiling of “the beast” and his “image” are side issues. That is, they are unveiled as the RESULT of the flooding light of The Great Dawn of the knowledge of God. That Dawn of Knowledge is the unveiling of Jesus, the Anointed, “THE LAMB.” In that true light of God, the evils appear AS THEY ARE, and for what they are. BUT, it is not the unveiling of those evils which throws-light-on The Lamb. The unveiling of the Lamb, as The Word of God, who is King and LORD of creation, throws conclusive light on all evils as being opposed to God, because they are opposed to His Word, who is the Lamb.

If your vision is gripped by, and fixed on the power-of-evils, then the true revelation fades out into a HUMAN imagination, or reasoning, concerning the meaning of this and that symbol. The symbols used in The Revelation were for the most part very familiar ones to the Bible students of that day, for they were taken largely from the Old Testament, and were part of the way of thinking in those ancient days. We do not try now, in this study, to search out the meaning of symbols—except the One, The Lamb. We seek one thing, viz., the right adjustment of heart, so that we can “SEE” correctly. We cannot see correctly by any possible means except by seeing Jesus The Lamb of God. And we can understand The Revelation correctly, only insofar as we are able to “see no man save Jesus only.”

The book is The-Revelation-of-Jesus-Christ. That means: The Unveiling of The Anointed Deliverer—THE KING. Various expositors have varying objectives in view in their expositions of the book. We must not stray from GOD’S objective. I read a book—part of it—in which the writer stated the objective of The Revelation to be the unveiling of the church of Rome as being the

“Mystery Babylon.” So, in that exposition, the term “The Revelation of Jesus Christ” was said to mean: The revelation of Mystery Babylon, which God gave to Jesus to give to John to give to us. But that constitutes a false objective; it fixes the gaze of the eyes of the heart upon evils in place of upon the true objective. The true objective is THE LAMB. Behold! The Lamb of God! Who BORE AWAY the world’s SIN!

It is not information about evil, or unveiling of evils, which is the objective of God in this revelation. The objective is the Unveiling of The Lamb who is GOD’S IMAGE, God’s witness, God’s Word, and God’s KING. HE is God-made-visible-to-man.

So, we have the meaning of the first sentence in chapter 1, “The Revelation (unveiling) of Jesus Christ, which God gave unto him, to show (set forth, picture, act out) . . . things which must shortly (swiftly, suddenly, quickly) come to pass.” “Jesus Christ” the title, is the name-signification of only One Person ever on earth—The Anointed Deliverer, King of Israel. The Bible shows also that the title means: King of Righteousness, King of Peace, and Blessing of God to all the earth. And this book is the Unveiling of Him—Jesus Christ. The words “Jesus Christ” are Greek words. The Hebrew words, meaning the same thing, as carried through the Old Covenant are, “Yeshua HaMashiah”: Saviour, or Deliverer, The Anointed. The Revelation is the unveiling of HIM.

As the daylight destroys and removes the darkness—in the very nature of things—so the unveiling of Jesus Christ is the Light of the knowledge of God destroying, and removing, the darkness of evils and sin. The daylight FILLS all the world just as truly as the night darkness did. Even so, The Light of God fills (shall fill) the world as truly as the darkness of Satan and evil has done.

In this study series on What-the-Bible-teaches-about-mercy, we have been concerned with what it is which REPLACES sin

and FILLS the place of evils. In study No. 1, our starting point was Psalm 119:64, "The earth, O LORD, is full of thy mercy (hhesed): teach me thy statutes." Here is a direct statement from God's "mouth"—as the Hebrew expresses it. The Holy Spirit names what it is which fills the earth as God sees, purposes and plans. It is HHESED—His lovingkindness—which is a divine ardor of love to fill every need and fulfill every life. The Objective of creation can only be fulfilled when the earth is filled with "HHESED"—mercy, lovingkindness. Whether we say that the objective of creation was Mercy, or that it was Blessing, it means the same thing for it is the opposite of the "Curse." The Purpose of creation was to bring forth God's IMAGE, and to establish that Image in position for the fulfilling of the utmost of blessing to all living creatures. The condition, or spiritual atmosphere, in which that Purpose can be realized is HHESED—MERCY—LOVINGKINDNESS.

In Genesis 6:13, we have the opposite, "And God said unto Noah, The end of all flesh is come before me; FOR THE EARTH IS FILLED WITH VIOLENCE through them . . ." The Hebrew word for "is filled" is, *malah*. When we say "the Hebrew word," here, we mean the root and its form. In Psalm 119:64, the term, "is full," is exactly the same word, root and form, *malah* - "The earth, O LORD, is filled (*malah*) with thy hhesed." This describes a FULLNESS. In Gen. 6:13, "The earth is filled (*malah*) with VIOLENCE." In Psalm 119:64, "The earth is filled (*malah*) with thy MERCY - HHESED." That is the OUTCOME of creation. And, we feel moved to add that the modern fantastic assumption of Knowledge, which talks in terms of millions and even billions of years, falls utterly short of any perception of a MEANING in the universe. Apart from the MERCY - LOVINGKINDNESS - of The Faithful Creator, there is NO meaning to it.

In those passages there are two fulnesses described. One, fulness of violence and

corruption, which is Curse. The other, fulness of hhesed, lovingkindness and mercy, which is Blessing. The phrase, "As it was in the days of Noah," which Jesus used, describes a world of violence and corruption. It is certainly an exact description of our times. The New Covenant describes a filling of the world with mercy, hhesed, heavenly lovingkindness—Springtime of Life and Glory. And, "The Revelation" describes the REPLACING, of the darkness of the fulness of violence and corruption, WITH the light of the fulness of mercy. "The earth, O LORD, is filled with thy MERCY." We are trusting God that these studies have produced a hunger and cry, "Teach me thy statutes." For the statutes are the laid down laws of the "filling." Apart from the understanding of the mercy of God, there can be no completely accurate understanding of The Revelation. Or, for that matter, of anything else in God's creation "which God created and made." He made it to BE FILLED WITH HIMSELF.

We have the "secrets," or "mysteries" of the astronomical heavens opened to us in the language of heaven, in the scriptures. For instance, Psalm 108:4, "Thy mercy is great above the heavens, and thy truth reacheth (is) unto the clouds." Here is the secret of "what is out there." What is it that fills what we call space? What is the element in which the numberless stars float and move? The answer in the Bible is simple: MERCY AND TRUTH. Thy mercy is above, over, filling, the heavens, and thy truth unto the clouds. That is, Mercy is filling all, and truth is SUPPORTING ALL. We do not need a space-ship to tell us what is out there where the sun and moon and stars are—rolling through space. They move in the SUPPORTING ELEMENT of TRUTH. The FILLING element is MERCY and LOVINGKINDNESS—HHESED. The SUPPORTING element is TRUTH. But "truth" in the Bible, is the Truth of GOD. And "mercy," the same. It is The Lamb of God who brought the knowledge of both into the world, for HE IS the knowledge of both the truth and the

mercy. "Grace and Truth came (became, came into being) by Jesus Christ." John 1:17.

The book of Revelation is the unveiling of The Lamb and the throne of God. Do we need to quote a scripture to prove that The Lamb is the MERCY of God? The unveiling describes the transition of what Jesus called, "This World" into "That World;" from "This World" and its kingdom, into "That World" and the Kingdom of God and His Christ. That transition is from a Devil-sin-corruption-violence-death-world, to a Jesus-truth-mercy-life-world.

This is not a study of the BOOK of The Revelation. We are searching for what The Bible teaches about Mercy, and we have come to The Revelation to see what Mercy is found there. The WORD mercy is not found in the book, but the word "Grace" appears in chapter 1:4, "Grace be unto you, and peace . . ." And in 22:21, "The grace of our Lord Jesus Christ be with you all. Amen." In the Hebrew New Testament, the word "grace" is translated by "hhesed"—mercy.

This is a rather remarkable thing in one way of looking at it. Surely the last book in the Bible, The Revelation book, should have a good deal in it about mercy, for it is the outcome, climax, and unveiling of all the rest of The Bible and its teachings. And it does have a great deal about mercy in it. The whole book is about Mercy—Mercy filling the earth. But this book is the unveiling of Jesus, and there is another term used in the place of the word "mercy." That term is "THE LAMB."

We will not even try to prove this point, because if anyone does not perceive that the Lamb of God is the MERCY of God, then it is clear that they have not yet understood either the word "mercy," or the term, "The Lamb of God." There is no need for the WORD, mercy, in this book, because the whole book is about The Lamb. It is the

unveiling of The Lamb, and of those who belong to The Lamb, and of the throne and kingdom of The Lamb. And THAT is all of it about MERCY, and IS the mercy of God. The Lamb is the Beginning, and the Fullness, and The Ending of The Revelation. And "The Lamb" is God's MERCY from the foundation of the world.

The first direct reference to "The Lamb" is in chapter 5:6, "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, STOOD A LAMB as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." All that precedes, in the book, emerges at this point. The vision is a symbol, because actually, Jesus is not an animal lamb, though He is GOD'S LAMB—and ours. He is described AS-HE-IS in the first chapter—a glorious SPIRIT-BEING, whom Paul calls the Second Adam who is a "life-imparting SPIRIT." The vision-symbol of a lamb is a symbol describing Him as The-Mercy-of-God. He has the Wisdom of God and the Power of God—eyes and horns. Not just a lamb from the flock of the field, but a SEVEN-FOLD LAMB. It is a symbol.

Then in verses 7-14, The Lamb, who is God's Mercy and Grace, takes the Book out of the right hand of Him that sitteth on the throne. All of those around the throne fall down before The Lamb to worship Him. They sing a new song of redemption by His Blood, and they sing of His worthiness. Myriads of angels, with a loud voice, give praise to Him, saying, "Worthy is The Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." And all creatures everywhere in the heavens and earth and sea—all are heard saying, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto The Lamb for ever and ever."

What is it that they are worshipping, praising, and singing about? The Lamb who was



found "... worthy to take the Book, and to open the seals thereof." The LAMB is the MERCY of God. And what is "the Book" which is the thing held out in view? It is the RE-Creation, "The Regeneration," "The Reconstitution of all things." The RE-Creation was hidden within the inscrutable depths of the Will of God. The Lamb—Divine Mercy—is the Only One worthy to receive the anointing, the power, the wisdom, the glory, to PERFORM the Regeneration, the Re-Creation. The future of the world and the heavens is in good hands: MERCY. This "book" of The Re-Creation is the Book-of-Blessing. It is the opposite of the Curse which appears so early in the book which we call our Bible.

Chapter 6:12-17, "And I beheld when he (The Lamb) had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of The Lamb; for the Great Day of his wrath is come; and who shall be able to stand?"

"THE GREAT DAY HAS COME," they cry. They are trapped in a blaze of glory for which they have no explanation but "wrath." They are the subjects of wrath, the worshippers of Force, and of Human Might—The Mighty Ones. But their view, and their cry, does not at all change the heavenly view of what is transpiring, any more than did the view and the cry of the Egyptians, who were pounding after Israel, in wrath,

into the Red Sea. The opening of the Red Sea was MERCY—a way for God's people. The Egyptians were destroyed when the sea rolled back again and covered them. They were in the wrong spirit, and in the wrong place. It was a day of Mercy. If the Egyptians had been in THE SPIRIT OF MERCY they would never have been in the Red Sea path, and they would not have suffered "wrath" when the waters returned to their proper position.

Here, in The Revelation, we have two views of The GLORY OF THE LAMB. One is in chapter 5, and the other is in chapter 6. The Lamb is the same Divine Mercy. His Glory is the same Divine Glory. He has the power, and wisdom, and glory for the Re-Creating of all things. The scriptures declare that the earth is to be filled with His Mercy and His Glory. But to those who are in the spirit-of-wrath, even as the Egyptians, the Glory and the Brightness of "The Light of the world" seems to be wrath. And they term it so: "The wrath of the Lamb."

Chapter 14:1-5, "And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders; and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow The Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." The Lamb and those who follow the Lamb whithersoever He goeth—the firstfruits unto God and to the



Lamb. For this study, we only say, these are the lambs who are like The Lamb and who follow Him. He is Divine Mercy, and certainly they are at the very least, vessels of mercy. They are the sealed ones of chapter 7, who were sealed after the opening of the sixth seal. They are the sons-of-God, for whose manifestation the whole creation has groaned in birth travail. And this is the great central fact in the Revelation book. It occupies a place completely supreme above all the power, and greatness, and works of all the evil ones and the evil kingdom. It is this manifestation of the "sons," or IMAGE of God, which occupies the central, supreme, and "fulness" place in the Revelation of Jesus Christ, that is, as compared with all other events of the-sum-of-evil.

Chapter 22:3-4, "And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him; And they shall see his face; and HIS NAME SHALL BE IN THEIR FOREHEADS."

The throne of God and of The Lamb is the throne of Mercy and Grace. In it the curse is NO MORE, for it is the dominion of blessing. Every direct reference in the Revelation to The Lamb is a direct reference to Divine Mercy. The same is true of the indirect references to The Lamb. The direct, and indirect, references to The Lamb fill the entire book, because all the evils only appear by virtue of the fact that they are The Opposing Kingdom.

The Purpose of creation is The IMAGE of God. The Objective of creation is fulness of Mercy—lovingkindness. The Issue of creation is Blessing. And so, we have in the book its beginning, filling, and ending. The Beginning, and the Fulness, and the Ending is The Lamb of God; and those who follow Him "appear with Him in glory."

In this last study we have shown a very simple plan for entering into the book of Revelation. What you get out of it for yourself will be according to what you have gained during the series. For if you enter the Revelation in the light of understanding, which the truth of Mercy gives, and simply fix your gaze upon Jesus there, you will have the key by which the book will slowly unfold. We say, slowly unfold, because it is the unveiling of The Lamb. And that unveiling has to be IN YOUR LIFE as well as in the book.

"The earth, O LORD, is full of thy MERCY, TEACH ME THY STATUTES."

Blessed Father, perhaps we should explode into fragments if we should see things as they really are. At least, unless we have been changed more into Thy IMAGE. We leave it all in Thy Hands, whether we have been directed by You in these studies. Whatever is NOT of You, let it be swept away and become nothing. But whatever IS Yours, and of You, raise it up in our hearts and lives, we pray, according to the power that worketh in us by the RESURRECTION OF JESUS CHRIST FROM THE DEAD. And so, unto Thy Name we say, JESUS REIGNS!

## CHAPTER 35

### PASSAGES IN THE HEBREW NEW TESTAMENT IN WHICH THE WORD "HHESED" IS USED FOR THE ENGLISH "GRACE"

Blessed Father, our hearts rejoice in Thy Word as a lamp to our feet and a light to our path. Give us the constant filling-fulness of The Holy Spirit. Fulfill Thy Word in us. We ask for Thy name to be hallowed; for Thy kingdom to come; and for Thy will to be done on earth as it is in heaven. Unveil, we pray, The Lamb of God and His kingdom of Understanding. And fill the whole earth with Thy mercy and Thy glory. BaShem Yeshua, Amen.

There are two main translations of the New Testament from the Greek into Hebrew, which are being distributed among the Jews who are returning from The Dispersion of 1900 years. One is Delitzsch's New Testament which is published by the British and American Bible Societies. The other is published by The Trinitarian Bible Society of London, England. The latter is the one being used for free distribution by The Million Testaments Society.

In both translations the Greek word "charis," which in the English versions is translated "grace," is given as "HHESED" in the Hebrew. HHESED is our now familiar word for Mercy, Lovingkindness, etc. It is evident that the translators considered the word, "hhesed," as being more clearly the meaning and purpose of the New Testament word "Grace," than the Hebrew word for grace or favor, which is "hhen."

In this study series, we have shown how interrelated are the three words: hhesed, rahhamim and hhen. Hhesed translated as Mercy, Lovingkindness, Kindness, Goodness, etc. Rahhamim translated compassions and mercy. Hhen translated grace, favor, mercy. I am only a beginning student in Hebrew, and in reading the modern Hebrew New Testament translation, the word, hhesed,

appeared several times in place of the English word, grace, but I did not realize, at first, to what extent it was used in the Hebrew New Testament. When about half way through the preparation of these studies, it occurred to me to look up some of the passages and see what was used most in the modern Hebrew New Testament for the word, grace. To my surprise, I found that in nearly all cases the word, hhesed, was the chosen one by which to express, in Hebrew, the fulness that grace expresses in English. (It must be kept in mind that these words take their BIBLE meaning from the usage in the Bible itself, and not simply according to the ordinary usage in every day speech of the "world.")

In the English "Authorized Version," the Greek word, charis, is, I believe, generally translated, grace. There are approximately 125 references with the word, grace, in them. Of these, about 110 are translated by the word, hhesed, in the two Hebrew New Testaments which I have mentioned. Thus the Greek word is translated, "Grace"; but the Hebrew word is "Mercy, Lovingkindness."

The effect of this was quite startling, coming as it did right in the midst of this study on what the Bible teaches about Mercy. We were then in the Old Testament background and root of the related words for Mercy. And it was a delightful discovery, and also a very satisfying food-of-God to the hunger of our heart for His righteousness, and for the knowledge of Him and of His kingdom. A precious thing to me, for I had not known it nor planned on it.

So, we append to this study series most of the passages in the New Testament in which the word, hhesed, appears in place

of the word, grace, in the Hebrew. This is what the Jews read in the New Testament. It is peculiarly their word. It becomes a rather startling thing to see that the Jews, today, will be reading the word "hhesed": mercy, lovingkindness, in the Hebrew, where the English translation uses the word, "grace."

In some instances the word, mercy, as we have it in the English, is translated into the Hebrew with the word, rahhamim, which we have used for compassions. The whole picture of these words is quite fully and beautifully shown in Jesus Himself in the Gospels, this way: Jesus LOOKED upon the multitudes with Grace—Favor; He was MOVED toward them with Compassion; He DID Mercy to them. Yet the words could often be interchanged, and we could say it this way: that the Mercy done was His Grace, or Compassion. I do not believe that it is possible to have a right sight of Jesus, or of GOD, apart from these words.

As our starting point, we take a passage which has in it all three Hebrew words in the Hebrew New Testament. Hebrews 4:16, "Let us come boldly to the throne of RAHAMIM, that we may obtain HHESED, and find HHEN to help in time of need." In this, we are giving the English as in the Authorized Version. In all of the following references, the word "hhesed" is used in place of "grace." The Jews will read it so in the present published New Testaments. So, "Let us come boldly to the throne of 'rahhamim,' that we may obtain 'hhesed,' and find 'hhen' to help in time of need." Brethren, pray for us Jews.

We used the Hebrew word "HHESED" as it is so used, to show that in place of "Grace," the Jews read, "Mercy, Lovingkindness, Kindness," etc.

John 1:14, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of HHESED and truth." And verses 16 and 17, "And of his fulness

have all we received, and HHESED upon HHESED. For the law was given by Moses, but HHESED and truth came (became) by Jesus Christ."

Acts 11:23, "Who, when he (Barnabas) was come, and had seen the HHESED of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord." (God open our eyes.)

Acts 13:43, "Paul and Barnabas (speaking to them) persuaded them to continue in the HHESED of God." (Now man's ONLY REFUGE.)

Acts 14:3, "Long time, therefore, abode they speaking boldly in the Lord, who gave testimony unto the word of his HHESED, and granted signs and wonders to be done by their hands." (The divine testimony which will never fail.)

Acts 14:26, "And thence sailed to Antioch, from whence they had been recommended to the HHESED of God for the work which they fulfilled." (Wonderful recommendation, wonderful work, wonderful fulfilment.)

Acts 15:11, Peter to the apostles at Jerusalem, "But we believe that through the HHESED of the Lord Jesus Christ we shall be saved, even as they." (A conviction of tremendous power.)

Acts 15:40, "And Paul chose Silas, and departed, being recommended by the brethren unto the HHESED of God." (Let us so recommend each other.)

Acts 18:27, "Who, when he (Apollos) was come, helped them much which had believed through HHESED." (Living faith.)

Acts 20:24, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the

gospel of the HHESED of God." (Our testimony, is it not?)

Acts 20:32, "And now, brethren, I commend you to God, and to the word of his HHESED, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Romans 1:7, "To all that be in Rome, beloved of God, called to be saints: HHESED to you and peace from God our Father, and the Lord Jesus Christ." (And, "HHESED," to you also, beloved in the Lord!)

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All of the salutations and concluding greetings in the New Testament use, in the Hebrew, the word HHESED, for grace. We will not quote them here. It is enough that you know it. These quotations are given, especially, that you may know what the Jews are reading when they are going through the New Testament.

Romans 4:4, "Now to him that worketh is the reward not reckoned of HHESED, but of debt."

Romans 5:1,2, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this HHESED wherein we stand, and rejoice in hope of the glory of God."

Romans 5:15, "But not as the offence, so also the free gift. For if through the offence of one many be dead, much more the HHESED of God, and the gift by HHESED, which is by one man, Jesus Christ, hath abounded unto many." ("Abound" means: lavishly overflow, flood.)

Romans 5:17, "For if by one man's offence death reigned by one; much more they which receive abundance (as waves overflowing) of HHESED and of the gift of righteousness shall reign in life by one, Jesus Christ."

Romans 5:20, "Moreover the law entered, that the offence might abound. But where sin abounded, HHESED did much more abound." Verse 21, "That as sin hath reigned unto death, even so might HHESED reign through righteousness unto eternal life by Jesus Christ our Lord."

Romans 6:1,2, "What shall we say then? Shall we continue in sin, that HHESED may abound? God forbid! How shall we that are dead to sin, live any longer therein?"

Romans 6:14, "For sin shall not have dominion over you: for ye are not under the law, but under HHESED."

Romans 11:5,6, "Even so then at this present time also there is a remnant according to the election of HHESED. And if by HHESED, then is it no more of works: otherwise HHESED is no more HHESED. But if it be of works, then is it no more HHESED: otherwise work is no more work."

Romans 12:3, "For I say, through the HHESED given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Verse 6, "Having then gifts differing according to the HHESED that is given to us . . ."

Romans 15:15, ". . . because of the HHESED that is given to me of God." (Verse 16 also.)

Romans 16:20, "And the God of peace shall bruise Satan under your feet shortly. The HHESED of our Lord Jesus Christ be with you." (Verse 24 also.)

1 Cor. 1:3,4, "HHESED be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God always on your behalf, for the HHESED of God which is given you by Jesus Christ." (Verses 5-9 describe what that hhesed is.)

1 Cor. 3:10, "According to the HHESED of

God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereon." (According to hhesed.)

1 Cor. 10:30, "For if I by HHESED be a partaker, why am I evil spoken of for that for which I give thanks?"

1 Cor. 15:10, "But by the HHESED of God I am what I am: and his HHESED upon me was not in vain, but I labored more abundantly than they all: yet not I, but the HHESED of God which was with me."

2 Cor. 1:12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the HHESED of God, we have had our conversation in the world . . ."

2 Cor. 4:15, "For all things are for your sakes, that the abundant HHESED might through the thanksgiving of many redound to the glory of God."

2 Cor. 6:1, "We then, as workers together with him, beseech you also that ye receive not the HHESED of God in vain."

2 Cor. 8:1, "Moreover brethren, we do you to wit of the HHESED of God bestowed on the churches of Macedonia."

Verse 6, "Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same HHESED also."

Verse 7, "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this HHESED also." (Giving.)

Verse 9, "For ye know the HHESED of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

2 Cor. 9:8, "And God is able to make all

HHESED abound toward you; that ye, always having all sufficiency in all things, may abound to every good work."

Verse 14, "And by their prayer for you, which long after you for the exceeding HHESED of God in you. Thanks be unto God for his unspeakable gift."

2 Cor. 12:9, "And he said unto me, My HHESED is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

Gal. 1:6, "I marvel that ye are so soon removed from him that called you into the HHESED of Christ unto another gospel." (There is no other gospel.)

Gal. 1:15, "But when it pleased God, who separated me from my mother's womb, and called me by his HHESED . . ."

Gal. 2:9, "And when James, Cephas, and John, who seemed to be pillars, perceived the HHESED that was given unto me, they gave to me and Barnabas the right hands of fellowship . . ."

Gal. 2:21, "I do not frustrate the HHESED of God: for if righteousness come by the law, then Christ is dead in vain."

Gal. 5:4, "Christ is become of no effect unto you, whosoever of you are justified by the law; you are fallen from HHESED."

Eph. 1:6,7, "To the praise of the glory of his HHESED, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his HHESED."

Eph. 2:5, "Even when we were dead in sins, hath (he) quickened us together with Christ, (by HHESED ye are saved;)"

Verse 7, "That in the ages to come he

might show the exceeding riches of his HHESED in his kindness toward us through Christ Jesus."

Verse 8, "For by HHESED are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

Eph. 3:2, "If you have heard of the dispensation of the HHESED of God which is given me to you-ward."

Verse 7, "Whereof I was made a minister, according to the gift of the HHESED of God given unto me by the effectual working of his power."

Verse 8, "Unto me, who am less than the least of all saints, is this HHESED given, that I should preach among the Gentiles the unsearchable riches of Christ."

Eph. 4:7, "But unto every one of us is given HHESED according to the measure of the gift of Christ." (God's divine standard of measurement.)

Phil. 1:7, "... ye all are partakers of my HHESED."

Col. 1:5,6, "... the word of the truth of the gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day you heard of it, and knew the HHESED of God in truth."

2 Thess. 1:11,12, "Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the HHESED of our God and the Lord Jesus Christ."

2 Thess. 2:16,17, "Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us

everlasting consolation and good hope through HHESED, comfort your hearts, and establish you in every good word and work."

1 Tim. 1:14, "And the HHESED of our Lord was exceeding abundant with faith and love which is in Christ Jesus."

2 Tim. 1:9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and HHESED, which was given us in Christ Jesus before the world began."

2 Tim. 2:1, "Thou therefore, my son, be strong in the HHESED which is in Christ Jesus."

Titus 2:11, "For the HHESED of God that bringeth salvation hath appeared to all men."

Titus 3:4,5,6,7, "But after that the HHESED and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his HHESED he saved us, by the washing . . . and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his HHESED, we should be made heirs according to the hope of eternal life."

Heb. 2:9, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the HHESED of God should taste death for every man."

Heb. 4:16, "Let us therefore come boldly unto the throne of grace that we may obtain HHESED, and find grace to help in time of need."

Heb. 10:29, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of HHESED?"

Heb. 12:15, "Looking diligently lest any man fail of the HHESED of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

Heb. 13:8,9, "Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers (various) and strange doctrines. For it is good that the heart be established with HHESED; not with meats, which have not profited them that have been occupied therein."

1 Peter 1:10, "Of which salvation the prophets have enquired and searched diligently, who prophesied of the HHESED that should come unto you."

1 Peter 1:13, "Wherefore gird up the loins of your mind, be sober, and hope to the end for the HHESED that is to be brought unto you at the revelation of Jesus Christ."

1 Peter 3:7, "Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the HHESED of life; that your prayers be not hindered."

1 Peter 4:10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold HHESED of God."

1 Peter 5:10, "But the God of all HHESED, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."

1 Peter 5:12, "I have written briefly, exhorting, and testifying that this is the true HHESED of God."

2 Peter 3:18, "But grow in HHESED, and in the knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and for ever."

Jude 4, "For there are certain men crept

in unawares, who were before of old ordained to this condemnation, ungodly men, turning the HHESED of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

Rev. 1:4, "HHESED be unto you, and peace from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne."

Rev. 22:21, "The HHESED of our Lord Jesus Christ be with you all. Amen."

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We have taken here only the passages in the New Testament in which the word "grace" is translated into the Hebrew by the word, "HHESED." The two main translations in the Hebrew use it this way. This is, of course, in addition to the many other places where the word "mercy" is used, for we have not quoted those passages. When you think that the Jews will be reading these scriptures in this way, it may quicken your heart in understanding and prayer. Doubtless The Holy Spirit has guided purposefully in this matter, for in the Hebrew language the word, HHESED, is a very striking and powerful word. It signifies something for which the heart longs and yearns: Mercy, Lovingkindness, Kindness, Merciful Kindness.

This concludes the series of studies on: What The Bible Teaches About Mercy. Into the Lord's hands we commit it all. Our prayer is just what these studies have been teaching—that God may flood you with Mercies fulfilling every need of your life in Christ, in every way. And He WANTS to do just that.

It has been a most blessed labor to be engaged in, for there is a fire burning steadily through all the 35 studies. I reread them often, disassociating myself from the fellow who wrote them down, and finding a strong current of heaven moving me directly into GOD.

"HHESED be unto you, and peace, from him who is, and who was, and who is to come; and from the seven Spirits which are before his throne." "The HHESED of our

Lord Jesus Christ be with you all. Amen."

Brother Rex Andrews, from  
Tiberias, Israel



