

The King's Highway

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Mind Made Up

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Here was the opportunity! How many had long dreamed of such! . . . In the King's palace, at the King's table, enjoying the favour of nobility; and if a few requirements should be imposed by way of price . . . well, what of it?—

"But Daniel purposed in his heart that he would not—" (Dan. 1:8). You recall the setting, the temptations which were therein presented in all their cunning cloak and artifice of the enemy. You will also recall that noble reaching forth of the heart to rather lay hold upon the power of God on behalf or righteousness for such an hour. Daniel is well the example in so many ways for so many . . . and for such a time as this. We have purposely left our text at this central point for the bringing in of the larger picture. "He would not—", and for ourselves, we shall have to say the same in the face of many things, whatever else the thought of this world. As sons of the Most High we cannot act otherwise, or take other course. There can be no letting down of the bars.

However, this is never the language of this world. If the world were writing such an account, and seek to picture the triumph of Daniel in such an hour, it would pen it thusly: "But Daniel made up his mind that he would not—" With the world it is all a matter of will-power, pleased thus to call it as a covering for its pride and vanity. The man of the world will proudly say, "I made up my mind" as reason for course of action followed.

But this can never be the language of the believer. The man in Christ is never called upon to "make up his mind." for the appeal is made, not to the mind, but rather to the heart. There must be true purpose of heart with all the affections for the Lord Jesus Christ to colour the picture. "Son, give Me thine heart" is His appeal of sovereignty, and also, of the deepest of love for His blood-bought own. He appeals concerning Himself, in the very fullness of His grace and mercy and love. This will ever be more than enough for decision!

Everything that makes for genuine fruitage in the Christian life is based upon this matter of purpose of heart. If one would prefer the wording, "the heart must 'make up its mind'" being drawn by all the impelling of the indwelling Spirit. Else why do young people leave fine home, job and surrounding, to go out to the bleak barren quarters of earth as missionaries of the Crucified? Do they declare, "I made up my mind that it should be so?" Is it not rather, "the Lord called and my heart cried after Him?" The heart was drawn to Calvary and that sight of Him Who gave His all, broke everything to bits before it.

Well then, how is it with you my brother? my sister? You say that you are in the Lord's work, accomplishing tasks for His Name's sake. But what is the genuine measure for such work? Assuredly it is never a measure such as men utilize; the Lord does not keep the same score as some

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The Spirit Of Illumination

Samuel Chadwick

The Spirit of truth honors the Word of truth. He consents to be tried by the Word of God. Illuminations that come from Him are in harmony with the Word. He guides into all truth. The sons of God are led by the Spirit of truth. The world cannot receive Him. In the world the Spirit of truth convicts, challenges, condemns; to the Spirit-filled He illumines, interprets, and transforms. . . . Without the Spirit of truth even the Word is a dead letter. It is the Spirit that quickens.

Jesus said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you."—John 16:13, 14. Divine truth is not of grammar, learning, or logic, but of the Holy Spirit of God. He is given to reveal "the deep things."

"The Spirit searcheth . . . the deep things of God." In the Greek there is no adjective in this Scripture. It is not "deep things," but "depths." There are fringes of the divine glory such as Moses and the prophets saw, and they are glorious and wonderful; but there are depths, abysses, like those of the heavens and the sea. Deep beyond, fathoms unfathomable, and these the Spirit of God searches and reveals. He does not search to discover. In Rom. 8:27 and in Rev. 2:23, God and Christ are said to "search." It implies thoroughness, and not quest. The Spirit is ever active in fathoming the depths of God. His omniscience is ever exploring and revealing the depths of God. Rom. 11:33 unites the ideas of depth and unsearchableness.

The point of the argument is that the depths in God cannot be known by any other means than the revelation of the Holy Spirit. Just as the deep things in a man are known only to the spirit of a man, so the depths of God are known only to and by the Spirit of God. Our wisdom cannot discover Him. The princes and rulers of the world's intellect and intelligence cannot know Him. The well is deep, and they have nothing wherewith to draw. The deep things are not discovered, they are received; they are not achieved, they are believed; they are not taught, they are revealed. The Spirit is the Spirit of God, and by Him we know the things of God.

The Spirit is given to glorify Christ. No man can know Jesus without the distinct revelation of the Spirit. The depths of Christ cannot be explored by human wisdom. His life in Nazareth may be reconstructed by novelists, dramatized by genius, and immortalized by art; but the Christ is not in them. "No man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. 12:3. The same is true of His teaching. Grammar cannot discover its truth, and the letter killeth. It is also true of His work. The Cross must always be an enigma, a stupidity, an anathema to the wisdom

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