

“THE BATTLE IS THE LORD’S”

(A convention discourse by Brother Edward G. Lorenz)

The fact that we are engaged in a battle, if we are the Lord’s is confirmed in Scripture. We note 1 Tim. 1:17-19: “Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen. This charge I commit unto thee, son Timothy, according to the prophecies which went before thee, that by them thou mightest war a good warfare; holding faith, and a good conscience; ...” The Weymouth translation shares a delightful thought on this text: “This is the charge which I entrust to you, my son Timothy, in accordance with the inspired instructions concerning you which were given long ago, that being equipped with them as your armour you may be continually fighting the good fight.”

It is evident that our warfare is likened unto a military conflict, and that it is a continuing battle, fought with an armour upon us. In addition any victory we may have is not lasting—as being the last battle, but only an armistice. A short rest between engagements. How fitting the song we often sing: “Ne’er think the victory won, Nor once at ease sit down, Thine arduous work will not be done; Till thou hast gained thy crown.”

It is sometimes suggested that our battle as brethren is a theological one—a warfare over doctrines in which we may differ from others. Some would suggest that our battle is one of theories. If this be true then our reward would be only theoretical and not actual. No, brethren, our battle before the Lord is one that is constituted as being an actual battle, directed by the Lord, and one from which an actual victor’s crown may be awarded by a loving and just God. Neither is this battle just a mental or mind struggle—although as we will learn, our mind is a very important factor in this good fight of faith.

We may with value turn to Psalm 91 and using the Lesser translation consider these fitting words for our lesson: “He who sitteth under the secret protection of the Most High, shall rest under the shadow of the Almighty. I will say of the Lord, who is my refuge and my stronghold, my God, in whom I ever trust.” Then with this confidence we may say, “Thou shalt not be afraid of the terror of the night, nor the arrow that flieth by day; nor of the pestilence that stalketh in darkness; nor of the deadly disease that walketh at noonday. There shall fall at thy side a thousand, and ten thousand at thy right hand; unto thee, however, it shall not come nigh thee.” Then the Lord in His inspired word, follows with this comforting thought for us: “Because he hath fixed his desire upon me, therefore will I release him; I will set him on high, because he knoweth my name.”

We have just learned that we are engaged in a most serious battle, and the casualty list is very high. Sounds like a 11,000 to 1 warfare. Thus, dear brethren, we are not dealing

with a small matter but one most serious and requires our all out engagement to be victorious.

Our lesson, is intended by several actual stories to depict the full seriousness of our Christian warfare, but also to outline the manner in which we might be counted a victor. Now may we consider our Golden Text for this lesson. It is found in 1 Sam. 17:38-49. This is a very familiar passage of Scripture but it bears a great importance to our lesson so we will quote the passage.

[1] “And Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. [39] And David girded his sword upon his armour, and he assayed to go; for he had not proved it. And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. [40] And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd’s bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. [41] And the Philistine came on and drew near unto David; and the man that bare the shield went before him. [42] And when the Philistine looked about, and saw David, he disdained him: for he was but a youth, and ruddy, and of a fair countenance. [43] And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. [44] And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. [45] Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. [46] This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. [47] And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the Lord’s, and he will give you into our hands. [48] And it came to pass, when the Philistine arose, and came and drew nigh to meet David, that David hasted, and ran toward the army to meet the Philistine. [49] And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth.”

This wonderful story is known the world over as both fact and as fiction. But we may know it as a providentially provided experience of David to exactly suit like experience in character to the brethren of the Lord. Many important facts are revealed in this story, that might prove helpful for our faith. Why was young David so certain that the Battle was the LORD’S and not his battle? Why did he have such confidence in his simple articles of battle rather than the time-proven armour and sword of Saul? Why did David select only smooth stones from the brook? Why does the account clearly state that the stones were placed in a shepherd’s bag, which was even his scrip? Now our interest is

engaged in some profitable questions—and all necessary, as we will learn to our faith structure. For as David was before God, so must we be.

Very frequently in Scripture, the use of the hand is clearly stated. This would suggest, like David with the five smooth stones in his hand, that there is a working, self involved, relationship with God in our daily affairs as New Creatures. We must be a close part of the experience to gain its value. Thus, the hand is shown as our part in the matter. Notice, in the miracles of the Lord, His hand is shown as the outward evidence of God's hidden power. In mark 8, verses 22 to 26 is an account in point. It is the story of the blind man healed by the Lord. We find the account to read: "And he took the blind man by the hand, and led him out. And when he had spit on his eyes, and he put his hands upon him. After that he put his hands again upon his eyes." Thus brethren, we note from simple language, at times, a most powerful lesson. So David selected, no doubt with considerable care, five smooth stones. All were held in his hand. Unless we, in the same manner chose smooth—polished through use—stones of hard doctrine—from the water of Truth—the brook—we will not be able to kill our Goliath. Why five stones? We may recall as set forth in Matt. 16, verse 18, that our Lord likened the fact, as just declared by Peter, that our Lord was the Christ and the Son of the living God, as like to a rock, a stone. This was a hard truth, but smooth, well-worn. It appears that five has been a divinely provided number to suggest events of great importance. The Master selected the lesson of the five talents, the five virgins, both wise and foolish, five sparrows and their value, the five loaves with two fishes, five in a house lesson; the Law itself was divided into five and five, the Chief Cornerstone, like a pyramid has five corners; and we could go on.

We may recall that our Lord in His battle against Satan chose a smooth hard stone—"it is written" to strike Satan. So must we keep our stones nearby. We find Psalm 18:39-41 helpful at this point: "For thou hast girded me with strength unto the battle; thou hast subdued under those that rose up against me. Thou hast given me the necks of mine enemies; that I might destroy them that hate me. They cried, but there was none to save them..."

We have asked the question—Why did David place such confidence in his battle against Goliath, when never before had he met such a giant? For the same reason we must have our confidence in our battle for the LORD. David had been providentially provided with experiences of such a nature that they would gain the background necessary for his battle with the Philistine. So in like manner we may take confidence that God, our loving Father, will give us training to prove our weapons, prior to the main event. We read in 1 Sam. 17:34, 35, the basis for the strong confidence of young David. We read, "And David said unto Saul, thy servant kept his father's sheep, and there came a lion, and a bear and took a lamb out of the flock. And I went after him and smote him, and delivered it out of his mouth, and when he arose against me, I caught him by his beard and smote

him and slew him.” Then David, by reason of this experience and the power of His God stated to Saul, “The Lord that delivered me from the paw of the lion and the paw of the bear shall deliver me out of the hand of this Philistine.” Goliath had become just another lion or bear to David since he had seen the hand of God over him. This makes the battle the Lord’s and not our battle. This seems to be the lesson suggested by Paul—“There hath no temptation [trial, battle] taken you but such as is common to man; but God is faithful, who will with the temptation also make a way of escape, that ye may be able to bear it.” (1 Cor. 10:13) Again, recall the lovely thought of Rom. 14:22, “Hast thou faith? Have it to thyself before God.” In other words, if you have proved the hand of God in your affairs in time past, keep this same faith or confidence as a very personal thing—just between yourself and your God.

Now we may turn to another story with a similar lesson for faith. Our Lord before Pilate —“Then saith Pilate unto Him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldn’t have no power at all against me, except it were given thee from above.” (John 19:10, 11.) For our Lord, the battle was not His but that of His Father.

We will now consider another story, but this one will have a different turn of events to mark another important lesson for us. The good king Asa, as is set forth in the record of 2 Chron. 14:1 to 12, had God perform for him the greatest recorded miracle in the Bible—if the facts of the record are properly translated. King Asa was king of Judah during the days of the separated two tribes from the ten tribes. King Asa began as a good king for Judah and expressed his faith in God by being aware of God’s laws. He took away the altars of the strange gods out of the land. He broke down the images of false gods in his land. He rebuilt the walls and gates during ten years of peace in the land. Then his army of 580,000 was attacked by an Ethiopian army of a million. So we listen to Asa in prayer to God by saying, “It is nothing for thee to help whether with many, or with them hath no power; help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude. O LORD thou art our God, let not man prevail against thee.” The account then tells that God did listen to King Asa and his smaller army routed and destroyed the army of the Ethiopians.

But this is not the end of the affairs of King Asa. A few years later the account tells us in chapter 16—Baasha, king of Israel came up against Judah for battle. King Asa found his city surrounded by an enemy so he sought the aid of the king of Syria. With gold, silver and other gifts he sent to king Benhadad of Syria with the statement that each of the king’s fathers were in a common trust league and Asa needed the help of Syria. King Benhadad did go to war against Israel and was victorious for King Asa. But now you ask, Where was the faith of King Asa in this battle? With a million Ethiopians against his much smaller army, Asa sought the protection of God and received it. Now what happened? The same that might happen to us. We may forget that we need the Lord to

fight our battles, whether the enemy be great or small. Unless we remember the Battle is the Lord's we might end up trying to fight our own battles—and without the Lord. Then what happened to King Asa after this seeming bit of political intrigue that would pass today among world leaders as clever strategy? We find that God sent his seer or prophet Hanani to visit King Asa with these words, "Because thou hast relied on the king of Syria, and not on the Lord thy God, therefore is the host of the King of Syria escaped out of thine hand." Then the prophet reminded Asa that his experience of God's deliverance from the Ethiopian army should have remained in his memory and faith. Then the prophet followed with these words, "For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward Him." The final days of king Asa were without the blessing of the LORD as he died of a disease which was "exceeding great."

Then we find another story suggesting that the Battle should be the LORD'S. King Rehoboam, the son of Solomon, shortly after being made king was visited by Jeroboam, the son of Nebat. He came from Egypt where he had fled from the presence of Solomon, and had these words of counsel: "Thy father made our yoke grievous; now therefore, ease thou somewhat the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve thee." (2 Chron. 10) Then, we learn, king Rehoboam asked advice of the "old men that stood before Solomon," saying, "What counsel give ye me to return to this people?" The older men told the young king that he should be kind to his people and speak good words to them and then they would serve him. But the young king refused this counsel and enquired of the young men of his court—no doubt seeking political favors. This was their advice—to make the yoke even heavier. We learn that later the house of Israel rebelled against the king. Our lesson is found in Jer. 6:16, "Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Some today, would suggest that we turn to newer lines of scriptural thought and listen to new and younger voices in the Truth movement. But the lesson of Rehoboam should make us listen to the voice of the "older men that have stood in the courts of the KING"—our Brother Russell.

Some of our battles have been in our making an effort to fully support our faith by established doctrines of the past. There is one example along this line that has been a rich blessing to me. Recall the event of the Lord with the twelve disciples in the ship when the storm tossed waves appeared about to sink the ship. Finally in all out fright the disciples awakened the Master with the question, "Carest thou not if we perish"? How foolish as we now look upon the matter—if the boat sank with them aboard, what would have happened to the Master? Their question should have been—Master, while asleep, this storm has arisen and your safety is our concern. Then we recall, our Lord with three little words—"peace be still"—stopped a gale of 70 or more miles an hour, and stopped a sea of waves higher than the vessel, and stopped them immediately. Our Master, to his brethren, merely stated: "Why are you fearful?" Recall, for the point of this phase of our

lesson, how Bro. Russell treats this in Vol. 2, page 191, in granting the additional scriptural support for the time and manner of the Jubilee in its antitype beginning in 1874 with these words, “Our Heavenly Father knew the fear and trembling with which our faith would grasp these exceeding great and precious promises, and hence he has doubled the already strong cord of evidence [1874 antitype of Jubilee], furnished in the Law, by additional testimony through the prophet. And our dear Redeemer and Lord, who hands us this cord, and whose *presence* this testimony points out to us, as he comes to us in the early dawn of the Millennial Day, seems to say, as He once spoke to Peter (Matt 14:25-32), ‘O thou of little faith wherefore didst thou doubt?’”

Now going onward with our lesson. The Battle is the Lord’s may we consider together our next fitting story. Let us think about the good king Josiah. We will find a most remarkable fact about this king and one that seems to point to our day in a most remarkable reality of facts. The account of this king is found in 2 Chron. 34. The period of this king’s reign in Jerusalem was the suggested years of 659 to 628 B.C., or nearing the time when Israel would enter into her captivity under Babylon at 606 B.C. King Josiah was Israel’s last faithful king and one who served Jehovah his God. The account begins: “Josiah was eight years old when he began to reign, and reigned in Jerusalem one and thirty years. And he did that which was right in the sight of the LORD, and walked in the ways of David, his father, and declined neither to the right hand nor to the left.” This king had an unusual position before the Lord in that his birth was prophesied and that he would restore faith and loyalty to the Law in Israel. In 1 Kings 13:1 and 2 we read: “And behold, there came a man of God out of Judah by the word of the Lord unto Bethel: and Jeroboam stood by the altar to burn incense. And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD: behold a child shall be born unto this house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee...”

When king Josiah was about sixteen years of age he began to seek after the God of David his father and when about twenty years of age he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images and the molten images. He then began a strong campaign to correct the wrong practices of his people. King Josiah refused to compromise with error or that which was forbidden by the Lord. Then in V. 18 through 21 of this same chapter of 2 Chron. 34, we learn that in the eighteenth year of his reign he began to repair the temple, called the house of the Lord his God. Josiah was overseer in this work, as his men worked with hewn stones, timber and other materials. Even music was supplied by the Levites to aid the “workmen who did the work faithfully.” Then the storehouse was opened, along with money that was found. Hilkiah the priest found a book of the Law of the Lord given by Moses. This book of the law was brought to the King by Shaphan, who had been appointed next to the king in the repair of the house of the Lord. We read with great interest the handing of the book to Josiah. Verse 18: “Then Shaphan the scribe told the king, saying, Hilkiah, the priest hath given

me a book. And Shaphan read it before the king. And it came to pass, when the king had heard the words of the law, that he rent his clothes.” Then the account continues, “the king commanded Hilkiah, [and many others] saying, Go, inquire of the LORD for me and for them that are left in Israel and in Judah, concerning the words of the book that is found; for great is the wrath of the Lord is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in the book.” Then in chapter 35 we find that king Josiah, had the Levites and priests prepare to keep the law and all its services. We quote, “Moreover Josiah kept a passover unto the LORD in Jerusalem; and they killed the passover on the 14th day of the first month.” Then this remarkable statement follows in Vs. 17 and 18: “And the children of Israel that were present kept the passover at that time and the feast of unleavened bread seven days. And there was no passover like to that passover kept in Israel from the days of Samuel the prophet; neither did all the kings of Israel keep such a passover as Josiah kept, and the priests and the Levites, and all Judah and Israel that were present and the inhabitants of Jerusalem.”

We earlier stated in this lesson, the good King Josiah may point to some striking reality of facts to our day. We believe we may find an interesting parallel. After the death of the apostles, the temple of the Lord’s house began to fall into disrepair and by the third century, the house of the Lord fell into ruin and remained until the time of the Lord’s return. Although the prophecy of the cleansing of the sanctuary, had a fulfillment a few years earlier, or in 1846, the real work upon the Lord’s spiritual Israel required another Josiah and to find the lost books of the law, understand them and begin to use them for the good of the Lord’s true people. This later Josiah may be reflected in the work of Bro. Russell. He pointed out all the errors of Babylon, and with the light of present truth began to build the Lord’s house at this end of the age. As in the days of Josiah no passover had been kept like unto the one by Josiah and his priests. So, not since the days of the apostles have the Lord’s true brethren understood the real significance of the passover and the Lord’s memorial, until the secrets of the Lord were directed to the mind of Bro. Russell. Now, we may, apart from all of Babylon, and any other religious groups, appreciate the value and importance of the Lord’s passover.

We believe we should introduce the next phase of Josiah’s life by the use of the well known text. It is found in 1 Kings 20:11: “Let not him that girdeth on his harness [armor] boast himself as he that putteth it off.” We have learned that many soldiers die in action and never take off their armor. So now let us apply this lesson to Josiah, the good king.

After Josiah had repaired the temple, the king of Egypt, Necho, needed to pass through the land of Israel on his way to fight against Carchemish by the river Euphrates. King Necho appears from the account to also have been a man with some knowledge and faith in God, as he told the messengers of king Josiah that he came not to harm any of Israel, but that God had sent him on the mission to battle Carchemish. King Necho pleaded with King Josiah not to take battle against him, for if he did he would suffer loss. All the

effort of King Necho to warn and to stop Josiah from making war against him was fruitless. So the account reads: “Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And archers shot at king Josiah; and the king said to his servants, Have me away for I am sore wounded.” King Josiah died in Jerusalem from this blunder after so successful a life as a king and an instrument in the hand of the Lord. Yes, brethren, the battle is the Lord’s but Josiah was not fighting with the Lord but against Him. Let us ponder this lesson of Josiah.

It is evident that Josiah failed to use his reasoning faculty. He fought against God, since king Necho told him that God directed his battle. So as brethren, we have seen those who fail to use their reasoning—their spiritual reasoning faculty—and willingly set aside the clear teachings of the Pastor as his thoughts were and are well supported by Scripture. For example, the Times of Restitution beginning in 1874, our Lord’s return as a King, the time or the beginning of the Kingdom reign in 1874 or 1878, the first work of the returned Lord in rewarding by God the sleeping saints, and other like doctrines. It has been strange how we may permit our minds to fight against the clear evidence of Truth. The harmony of the writings of the six volumes should, to any honest mind be sufficient to convince any one seeking the truth to accept it and to hold to it. But we have seen, over the years, this is not always so. Let us look to another story.

Both Moses and Joshua were men highly moved by the will and voice of God. But at times, neither of them held the confidence of Israel. With all the clear evidences of the selection by the returned Lord of the Seventh Messenger, Bro. Russell, we have seen his writings cast aside by those who once professed a clarity in the Truth and held to the teachings of present Truth. So, brethren, we must remember the battle is the Lord’s. Unless we are with the Lord in His battle we are fighting the wrong battle, and no victory will ever be won.

The account of Numbers, chapter 14 will point out this thought. The children of Israel, after their wanderings in the wilderness for forty years, had now with Moses and Joshua been brought to the borders of Canaan. Only the people of the land caused great fear to most of Israel, and so much they wanted to select other captains and return back to Egypt. Joshua along with Caleb, supported their spying of the land by the tangible evidence of the huge bunch of grapes, figs and pomegranates, together with the statement that the Lord would be with us and would bring us into the promised land. The enemies of the land will be as nothing before Israel since the battle is the Lord’s. But what did Israel do with the evidence and all the miracles of the past? The shoes they wore, the clothes on their backs had lasted all those years as a day-by-day miracle of the Lord. Here they wore the evidence that God was with them. Here we listen to Joshua try to persuade Israel: “If the Lord delight in us, then he will bring us into this land, and give it us; a land

which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they are bread for us; their fence is departed from them, and the Lord is with us: fear them not.” Here are the words of a proven man of God, Joshua. But what was the reaction of Israel? We read, “But all the congregation bade stone them, Joshua and Caleb with stones.”

We think Isaiah 28:5 and 6 may give us a good view of this subject. We quote, “In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people. And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.” Our Lord, as our Captain, of His own army of faithful followers will protect His own by turning the battle at the gate of the city of Truth. We within this city need not fear. It is not our Truth, but the Lord’s Truth so we need not worry that the Truth will be destroyed and us by it. This makes us think of the words of Paul as set forth in 2 Thess. 2:10 to 15. In this account Paul states that all enemies of the Truth will perish—all over a very, that is, seemingly small matter—the lack of love for the Truth. Let me repeat this vital point—in the battle with the Lord—not against the Lord. We read from Paul’s account, “And for this cause God will or shall send them strong delusion, that they should believe a lie.” Notice the delusion is singular, not a great number, just one, that is all—just one strong delusion. And what would this one delusion be? We believe it would be simply this—that the provided means the Lord has used to bring us the Truth, such as the words of the prophets, the inspired words of our Lord and Head, the seven distinct messengers to the Church, and the inspired words of the Apostles. Why you say all Bible Students and many in Christendom profess their faith upon these very channels of Truth. Well, let us see. Peter stated in clear language that times of restitution would come with the return of the Lord. Now just how many in Christendom believe this and the fact that the Lord has now returned? Well you must confess, very few if any. Well surely all who claim to be Bible Students share this thought? Do they? You make your own investigation. And when you do ask how many believe our Lord returned with His Kingdom. Our Lord gave a very clear parable with this very object. So on and on.

Now we have learned for one to continue in the Lord’s battle requires that we be fully on the Lord’s side; not just in words but in faith, doctrine and practice. This might be a good time to consider a question we asked at the start of this lesson. It was concerning the shepherd’s bag that young David carried while tending the sheep and in which bag he placed the five smooth stones when he was to approach Goliath. We stated, we believed the stones—five, a full number as often used by the Lord—and smooth—well-studied truths with complete faith—no rough spots—tried and proven truths that never need changing—“It is written”—stones that can defeat any enemy of the Truth or of the Lord. We need to be fully armed with these five smooth stones in this battle of the Lord. Our Lord expects us to do something to keep our faith from being put to death or wounded. No doubt each of us has seen “cripples” in regards to their faith structure. They lean

upon Brother so-and-so for support or look to an organization to give them balance. This is tragic but very true, dear brethren. It is sad. They must have their crutches which they have selected to fit the size of their faith. Notice how Paul in the text just mentioned a few minutes ago in 2 Thess. stated the matter, “God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the Truth.” In Paul’s mind to believe the Truth indicated your conviction was so strong you would gladly die for the Truth and if need be stand alone against all assailants or those that would oppose the Truth. Remember, young David, our strong figure in this lesson, only had five stones, and the confidence of the Lord. That is why David is a picture of the Lord’s chosen class.

Now as to David’s shepherd’s bag, as found in 1 Samuel 17. Our Lord, Jesus Christ, often referred to David, since He knew God had provided the experiences of David as a type and a lesson for us. In Luke 12:31 and on, we read, “But rather seek ye the Kingdom of God and all these things shall be added unto you. Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom. Sell that ye have, and give alms, provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.” Provide for yourselves, bags, said the Master. What bags? Why your traveling bags. You are on a journey are you not? If the city of Zion is not your planned destination then you must be on the wrong road or not on a journey at all. Notice the importance our Lord places upon these bags we carry, we provide, not the Master. They will never wear out. Which means these bags we will carry beyond the veil. What are they, you may ask. We will carry beyond the veil only two things—our mind, it’s thought reactions to Truth and to error, and our hearts—our personal ego which is our motive, our completed love factor, our self as a New Creature fully polished and fully prepared for the New Home on high. What did David have in his bag when he was in the field with his sheep? He carried tar or pitch to cover the wounds of the sheep. He carried oil to anoint their heads at the close of the day. He would call them by name, give them a hug, look over their bodies for torn ears or thorns in their paws. He carried items of love in his bag. This is what our Lord stated of us. We must have large hearts filled with love and such love to carry beyond the veil. The poor old world will need a good portion of this love during the years before them and to the close of the Millennial age.

Now may we consider another, and even more forceful approach to our lesson. The Apostle Paul used the expression of our course in Christ as being in a battle, or fighting a good fight of faith. We recall we began our lesson with such scriptures. Now may we turn to Rom. 8:31 and learn if we are alone in this warfare or do we have a helper. The text reads, “What shall we then say to these things? If God be for us, who can be against us?” Well, our only reply must be, no one can actually be against us. They only have the appearance. They really are fighting God. Remember, young David, in meeting Goliath did not say that he was defying the armies of Israel or that he was defiant of Saul. No, he

merely told Goliath that he and his whole army of the Philistines had defied the Lord of Hosts of the armies of Israel. David knew the source of the strength of Israel's army. This must also be our faith. We are not in this warfare alone. If so we will soon lose the battle.

We may find a supporting text for our confidence in the Lord's battle. Eph. 1:4, "According as He hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love." Again, we turn to Peter, "You, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Then we may have the final assurance from our own Master. "Thinkest thou that I cannot now pray to my Father, and He shall presently give me more than twelve legions of angels?" Our Lord Jesus was provided with some inside facts as to the operation of the courts of heaven and knew the power of His Father. He desired that we share this same hope and confidence. Since we are members of His body we can trust in the same twelve legions of angels, if need be.

Then a final thought. During the prayer of our Lord shortly before his false trial before Pilate, recall our Lord prayed: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil." (John 17:15.)

It has been properly stated, "the Harvest Truth is God's Keeping Power." So brethren, in this, our warfare, Truth opposed by error, faith assailed by doubt, calmness upset by fear, we need to just remember, The Battle is the Lord's, and the Lord will be the victor, but we are invited to share it with Him. Be strong, dear brethren, the battle will soon be won.