Believer's MAGAZINE



We trust in the living God, who is the Saviour of all men, specially of those that believe.
(1 Timothy 4.10)

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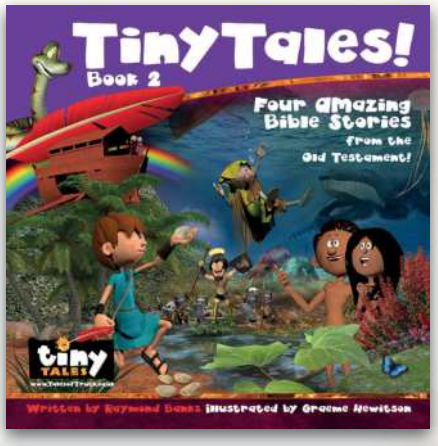
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Since it was first published by Mr John Ritchie in 1891, the monthly *Believer's Magazine* has sought to edify, exhort and encourage Christians in their most holy faith, and stimulate interest and practical involvement in the Lord's work.

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Cover picture: A Common Kingfisher, already dry after catching its lunch.

FROM THE **EDITOR**

"Whatsoever things are lovely ... think on these things" (Phil 4.8)



The Bible is clear that we, as Christians, have a duty before God to control our thought life. In relation to ***things doctrinal***, Paul told the Corinthians that they were responsible for "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and ***bringing into captivity every thought*** to the obedience of Christ" (2 Cor 10.5). In relation to ***things personal***, Paul taught the Romans, "every man that is among you, [ought] ***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" (Rom 12.3). As to ***things practical***, Paul wrote, again to the Romans, "***reckon ye*** also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (6.11).

When he wrote to the Philippians, Paul was very much aware of their anxiety concerning his imprisonment (Phil 1.12-17), and their fear of persecution (v 28). The internal issue of division was also affecting them so, as he closed the epistle, Paul addressed the problem of ***things psychological***. Three particular steps had to be taken by the believers: first, they needed to sort out their ***prayer life*** and return to a true sense of their dependence upon God (4.6-7). Next, they had to address their ***thought life*** because, left undisciplined, it would become increasingly carnal (v 8). Then, they would be ready to adjust their ***daily life*** as confident Christians (v 9). Note the order of things: first, spiritual recovery; then, moral adjustment; finally, practical results. You and I, like the Philippians, and the Thessalonians (1 Thess 5.23), are spirit, soul and body - we are spiritual, moral and practical beings. Our spiritual state will always govern our morality (thinking), and our morality will always govern our behaviour. In the Garden of Eden, when Eve stepped aside from dependence on God and His revealed Word, her altered spiritual condition made her ***think*** differently concerning the tree. What she had once feared now became attractive (Gen 3.6), and her consequent actions, and those of Adam, brought disaster.

Neglect of prayer is, for the Christian, effectively a statement of independence from God. Very quickly, it will corrode our thinking, and our minds will be controlled by the lusts of the flesh. Ungodly behaviour, care and anxiety, will soon afflict the heart, and all sense of peace will evaporate. Paul taught the Philippians that the peace of God will garrison the heart of the prayerful Christian with the assurance of divine ***protection*** (Phil 4.7), but the enjoyment of divine ***presence*** (v 9) only comes with the adjustment of the believer's thinking.

Are we prepared to take stock of our thought life? What are we allowing our minds to absorb through our eyes and ears? The six moral qualities in verse 8 provide an excellent template by which to assess our thinking, for they all find their ultimate worth in Christ. As a practical example, look at the picture on the cover of this magazine. What do you see? Well, a Common Kingfisher, of course! Would you agree it portrays something lovely? Do you see anything of its Creator reflected in its beauty? It has no nest, but lives in a muddy burrow in the river bank. Yet, do you see it dirty? Does it remind you that the One who made it had 'no nest' (Lk 9.58) and came to the river bank with no sins to confess (Mt 3.5-6, 13-17)? Solitary, it perches by quiet waters, waiting for a meal. Does that bring to mind the consummate Fisher of men who sat on the well and was evidently refreshed by what transpired there (Jn 4.4-34)?

You might possibly dismiss such a line of thought as merely fanciful, but thinking on something "lovely" can lead to precious thoughts of Him whom we love! George Wade Robinson (1838-1877) wrote:

Heaven above is softer blue,
Earth around is sweeter green;
Something lives in every hue
Christless eyes have never seen.

Take time to "think on these things" (Phil 4.8).

Phil Coulson

MEN OF **FAITH**

in the 19th Century



Captain Allen Gardiner, RN (11)

The Final Voyage

We turn now to the final effort which ended Captain Gardiner's exertions for the benefit of the South American Indians. He had returned from Tierra del Fuego ardently desirous to induce his countrymen to send out another mission more efficiently provided than the last, with a brigantine or schooner in which they might keep their provisions, retire in case of difficulty, and maintain communication with the British colony on East Falkland. He did not regard his recent attempt as a failure, but as a voyage of observation, showing what further means were required. The question was submitted to the Moravian Church at Herrnhuth in Silesia, whether they would undertake a mission, for which their experience in Greenland seemed to prepare them. Captain Gardiner went to Herrnhuth as the representative of the committee, and the proposal was fully discussed, exciting a deep interest, but the final reply was given a year-and-a-half afterwards, declining the undertaking. Two applications having been made in vain to the Church Missionary Society to take up the cause of missions to South America, and one to the Moravian Church, a similar application was made to the committee for Foreign Missions of the Church of Scotland; but equally in vain.

It was now clear that the committee of the Patagonian Missionary Society must either abandon all hope of a mission to Tierra del Fuego, or adopt the plans of the ardent man who pressed them upon their notice. They therefore authorised him to collect the necessary funds as a first step towards such a mission. During his journeys as a lecturer, Captain Gardiner became acquainted with Mr George Pakenham Despard, of Redlands, Bristol, a man of courage, energy and piety, and a warm friendship sprang up between them. When, therefore, difficulties thickened round the infant society - when money for the projected mission came slowly in - when Mr Ritchie, who had been indefatigable in discharging the duties of honorary secretary left London for Liverpool, and no one of the existing members of committee was able or willing to succeed him - Mr Despard was persuaded by Captain Gardiner to come to the rescue. In March 1850 the committee met once more in London, and elected, as members of their body, Mr Despard and those of his friends who had consented to aid them with their counsels. It was resolved, at the same time, that the committee should meet in future at Bristol instead of London, for the purpose of enabling Mr Despard to undertake the laborious office of honorary secretary.

As it seemed impossible to raise money enough for the execution of his original scheme, Captain Gardiner endeavoured to so modify his plan as to combine sufficient security with less expense. He proposed, instead of a brigantine, to take two launches, 26 feet by 8 1/2, in which provisions for six months might be stowed, and two smaller boats to act as tenders to them. Believing that launches of that size would be quite sufficient to navigate the intricate channels of the straits, he spoke confidently to the committee on the subject, and was heard with the deference which his practical experience demanded. They knew that

he was sanguine, but they knew also that he was not asking others to undertake toils or dangers which he was unwilling to share with them, or of which he knew nothing. They felt apprehensive when they compared his original plan with the one now presented to them, but he was so clear in his reasoning, and so confident of his facts, that a majority agreed to assist him in carrying it out. The launches proposed for the mission were to be of the best character, of good size, and provided with decks; while, for a crew, he proposed to obtain experienced Cornish fishermen.

Again, the unwearied man travelled over England and Scotland, but little progress was made in raising the necessary funds until a certain lady in Cheltenham, being assured that the want of money alone hindered the enterprise, generously gave £700.00 at one time, and afterwards £300.00 more that it might be immediately prosecuted.

The party was soon collected. Mr Richard Williams, a gentleman practising as a surgeon at Burslem in Staffordshire, resigned his professional prospects to share its hardships. Mr John Maidment was pointed out by the secretary of the Young Men's Christian Association in London as the one man of his acquaintance whose piety, trustworthiness, humility, faith and hardihood rendered him fit for such a work, if he should be disposed to engage in it. Joseph Erwin, the ship carpenter who was one of the former party, volunteered to go again, saying that "being with Captain Gardiner was like a Heaven on Earth, he was such a man of prayer." Three Cornish fishermen - John Pearce, John Badcock and John Bryant - completed the party. They were men of high character and simple piety, who had worked together as fishermen, and lived together as Christians. This little company sailed from Liverpool in the *Ocean Queen*, a fine barque, bound for San Francisco, on 7th September 1850 and, two months after, the following account came by letter:

> As for our little mission party, you will be glad to hear that everything goes on most harmoniously, not a jarring word has been uttered and, as far as I can judge, but one spirit prevails, a desire to serve the good Master in whose Name we go forth, counting it all joy to endure hardship for His sake. May we have all grace to persevere unto the end. The mission boats, *Pioneer* and *Speedwell*, are highly approved, and cared for as if they belonged to the ship.

Soon after the arrival of this letter, the committee prepared to send out a second six months' supply of provisions, and every effort was used to find a vessel to take it. But, though they had been successful in prevailing on the *Ocean Queen* to land the missionary party at Picton Island, they were now unable to find a vessel which would take the stores to that island. They therefore fell back upon the other suggestion made by Captain Gardiner, which was to send stores to East Falkland, thence to be forwarded by a vessel which, he had reason to believe, was sent monthly by the Government for wood to Tierra del Fuego. This information was confirmed from what appeared to be authentic sources, and the stores were put on board the brig *Pearl*, which was advertised to sail for that colony in April.

In due course of time, letters were received from the voyagers announcing their arrival at Picton Island on 5th December 1850, after a long voyage. The incidents of the first few days are thus narrated:

> Before we anchored, three canoes, with natives, were seen occupied in chasing porpoises; and as we approached Banner Cove, to my no little satisfaction, five goats were observed perched up among the rocks. The crew of this vessel went on shore, and caught two of them, and I have given them to the captain as some little return for his constant kindness. On Friday 6th we erected our tents, and slept on shore. On the 7th, we constructed a strong fence of trunks of trees around our position, leaving only one small opening. This night, and during Sunday, the number of natives increased. The party which we found here on our first landing were quiet and peaceable, but not so the people who joined them. Their rudeness, and pertinacious endeavour to force a way into the tents, and to purloin our things, at length became so systematic and resolute that it was not possible to retain our position without resorting to force, from which, of course, we refrained. For the present we must keep the stores and everything in the boats. As soon as the *Ocean Queen* leaves us, I purpose going to Button Island, and endeavouring to find out Jemmy, in the hope of persuading either himself or some of his relations to locate here; secondly, should we be unsuccessful in this endeavour, I intend to go still farther to the west, in order to obtain two or three boys from a different tribe, and to retain them for the purpose of learning their language. As a last resort, should we find the difficulties too great, we could easily take three or four lads to Staten Island, or to East Falkland and, after their language had been acquired, resume our position here under more favourable circumstances.

(*To be continued ...*)

THE COLOSSIAN EPISTLE (21)

Andrew de Ville, Dunfermline, Scotland



Chapter 2: Jewish Mysticism (vv 18-19)

In these two verses we will find seven matters brought together in Paul's argument, namely:

- Loss of reward (v 18)
- Misplaced worship (v 18)
- Embrace of speculation (v 18)
- Flesh promoted (v 18)
- Headship abandoned (v 19)
- Spiritual resources rejected (v 19)
- Divine increase denied (v 19)

The verses begin with a warning: "Let no man beguile you of your reward". To be 'beguiled' in the manner Paul has in mind will impact the believer's reward, both future and present. The stakes are indeed high! To appreciate the nature of the possible deception, we need to briefly reflect on the claims of Gnostic sects. Gnostics postulated a vast gulf between the supreme God and the lower material world, a gulf occupied by hierarchies of spirit beings, such as angels. They claimed to have access to these beings and, through this, to have attained a higher knowledge. These claims, of course, are in direct contradiction to the Gospel, which shows us how we can have a relationship with God as His sons and be brought into union with Christ, being indwelt by the Spirit of God.

The first aspect of life impacted by adopting the Gnostic teaching was worship - worshipping angels rather than God. The humility mentioned here was really a false humility: it argued that, because God is far above us, it was appropriate, indeed spiritual, to worship beings less than God. This flatly contradicted the revelation of Scripture. God is indeed immeasurably greater than us, but the divine command remains: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Mt 4.10). Indeed, the Lord Himself revealed that true worshippers "worship the Father in spirit and in truth: for the Father seeketh such to worship him" (Jn 4.23). Furthermore, when John was about to worship an angel (Rev 22.9), he was rebuked with the words, "See thou do it not ... worship God". We can draw this important practical lesson: any teaching which compromises our worship of God should be rejected, no matter how appealing the arguments presented to justify it. The error here arose because divine revelation had not been believed.

Rejecting the revelation of God in Scripture opens the mind to the mere speculation of men. This is the import of the expression, "intruding into those things which he hath not seen" (Col 2.18). The Gnostic falsely claimed to be initiated into a sphere which, actually, he had not seen. This was simply self-deception. The Colossians were faced with the choice of divine revelation against the empty speculation of men. How did these men know about this unseen world? It was not by divine revelation; Paul categorises this speculation as the empty product of a proud, fleshly mind. The supposed humility of the adherents was but a cloak for excessive pride. They took pride in their supposed spirituality and higher knowledge; however, it was, in fact, the operation of the flesh - man's fallen sinful nature. Gnosticism can be regarded as a knowledge religion, not based on divine grace to unworthy sinners, but the special insight of the initiated adherents, coupled with an ascetic lifestyle.

The dangers of this teaching to the Colossians are further explored in verse 19: to accept this teaching would mean "not holding the Head". The term "the Head" is to be regarded as a title of the Lord Jesus, presenting him as the Head of the Church which is His

Body. This involves the vital union of each believer with Christ, and presents to us the Church as the Body of Christ. This union does not require the intervention or action of any angelic or other spirit beings; it is a union with a divine Person, the Lord Jesus Christ, in Heaven. Holding the Head is the action of faith, holding fast to Christ as our exalted Head.

This union of the Church with Christ provides us with an inexhaustible supply of spiritual provision to meet our needs and produce growth and advancement. The believer does not need to look beyond Christ; He is all-sufficient. The thought of spiritual provision is contained in the phrase, "by joints and bands having nourishment ministered, and knit together". In a physical body, the "joints" are ligaments, possibly referring to the nerves[1] or the joints of contact between the members of the body. The "bands" have the function of binding together. The parallel passage in Ephesians 4.16 is important to note: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love". The quotation from Ephesians suggests that the joints are joints of supply. In the context, this refers to the gifts given to the Church whereby the saints can be edified. In Colossians 2.19, "having nourishment ministered" has the thought of being supplied, not physically, but spiritually. Union with Christ our Head opens up to us a constant source of spiritual nourishment requisite for our spiritual advancement. Thus, the "joints" are connected with supply, and "bands" are connected with being "knit together". A band in this context is that which is known in the body as uniting the members together. Perhaps Ephesians 4.4-5 succinctly expresses this: "one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all". To heed the false claims of the Gnostics is to abandon this source of spiritual nourishment and the unity of the one Body. Devastating indeed are the consequences of embracing this false teaching.

The final consequence presented here of the union of Christ and the Church is the idea of increase: "increaseth with the increase of God" (Col 2.19). Presumably, the appeal of the Gnostic teaching to some was that it offered a route to spiritual advancement. This turns out to be illusory, because the actual route to spiritual advancement is the enjoyment of union with Christ our Head, in the context of the Body of Christ. We need the ministry of other believers to assist us in our spiritual growth and development. Without even understanding precisely what Paul means by the "increase of God", we can at least see that it follows from holding fast to the Head. A vital faith in Christ, acknowledging Him as the sole Head of the Body, is therefore necessary for growth. Benefiting from what He supplies, doubtless through other members of the Body, leads to increase. This increase is not to be viewed in terms of new converts, but rather in the spiritual development of existing believers. The phrase, "the increase of God", may be viewed in a number of ways. It would certainly include the thought of increase which is ***from*** God – with God as its source. After all, Paul taught the Corinthians that "God ... giveth the increase" (1 Cor 3.7). Perhaps, too, it is increase which is the ***result*** of God working. In Philippians 1.6, we learn that God has "begun a good work in you" and, again, "it is God which worketh in you" (Phil 2.13). This divine work is to result in increase, which we could classify as divinely sourced and produced.

The reader may have the view that this teaching is of little relevance to us because we simply would not be deceived by the Gnostics' theories. Even so, there are some important practical applications to note. Firstly, while it is appropriate to have a deep sense of our own personal unworthiness, which should produce humility of mind (Col 3.12), this should be mixed with faith in the statements of Scripture which show us the honour God has conferred upon us in Christ and as His sons. We need to avoid the trap of taking pride in supposedly being humble! Secondly, anything which compromises our worship of God is to be rejected. Thirdly, Christ as our Head is all-sufficient. We need look to no other source for supply to produce spiritual advancement. Fourthly, we need to look for increase, not effected by our own wisdom, but that which is of God. This applies both to Gospel work and to the teaching of the saints. Christ has made provision for the ongoing advancement of the saints; it is our business to hold fast to Him.

We conclude by returning to the thought of loss of reward. The teaching of the Gnostic would rob the true believer of the enjoyment of being a member of the Body of Christ, united to Christ our Head. That said, to fully follow the Gnostic philosophy is to abandon the Scripturally-revealed Christ altogether, to leave the worship of the Creator for the worship of the creature, albeit angels. This is eternally ruinous for any soul, and simply reflects the falseness of the original profession. As John the apostle later wrote, "they went out from us, but they were not of us" (1 Jn 2.19).

[1] F Rienecker & C Rogers, *Linguistic Key to the Greek New Testament*.

(*To be continued ...*)



THOUGHTS ON THE POST-RESURRECTION APPEARANCES OF THE LORD JESUS (1)

J Alan Davidson, Portadown, N Ireland

"All power is given unto me in heaven and in earth" (Mt 28.18)

Matthew's Gospel concludes with words of majestic dignity. The first book in the New Testament, 'the Gospel of the King', introduces the promised Messiah. Kingly authority is manifest throughout the book, and the last chapter presents the victorious King and His unique, incomparable, transformative victory over death and the grave. Matthew was inspired to give us the bridge between the Old and New Testaments, showing that Jesus Christ is the fulfilment of God's promises as the Son of David, the Son of Abraham.

Matthew is also the Gospel of His presence. At the beginning, our blessed Lord is introduced as "Emmanuel ... God with us" (Mt 1.23). In the central section, He promised "where two or three are gathered together in my name, there am I in the midst of them" (18.20). His commission at the end is "teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world [the completion of the age]. Amen" (28.20).

"Come, see the place where the Lord lay" (Mt 28.6)

They "brought a mixture of myrrh and aloes, about an hundred pound weight" (Jn 19.39). The Lord Jesus arose to the odour of sweet spices. We read of "myrrh" at His birth (one of the gifts of the wise men), myrrh at His death ("wine mingled with myrrh", Mk 15.23), and now myrrh at His burial. Myrrh is an aromatic resin which flows freely as the sap of the insignificant bush when the bark is pierced: "they shall look upon me whom they have pierced" (Zech 12.10). It is bitter to taste: "that he by the grace of God should taste death for every man" (Heb 2.9). It is sweet to smell: "with his stripe [singular] we are healed" (Isa 53.5). At the cross there is a bitterness as we think about Christ suffering for our sins, but there is a sweetness as we rejoice in our salvation. Myrrh was used as a healer of wounds, a cleanser from infection and a reliever of pain. It was also used in priestly service by the anointing priests in the holy anointing oil.

All four Gospels record that the resurrection was on "the first day of the week". As we meet on the Lord's Day, the distinct resurrection day, at His own request, "this do in remembrance of me" (Lk 22.19), does He still smell sweet spices? Does the meeting rise? When we break the bread is it because of the time on the clock, or is the fragrant adoration of redeemed hearts rising higher and higher as a sweet-smelling savour in His presence? The women also "bought sweet spices" (Mk 16.1). The sisters bring spiritual grace and beauty to the gathering of the saints. The bride said, "I will get me to the mountain of myrrh, and to the hill of frankincense" (Song 4.6). The sufferings of the blessed Man on Golgotha's 'mountain' are past, He is risen.

Jacob said, "carry down the man a present, a little balm ... spices, and myrrh ..." (Gen 43.11). He is glorified. He has carried the sweet aromas of sweet spices finely crushed to the presence of God. "All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad" (Ps 45.8).

"Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury" (Jn 19.40). As He rose from the tomb, He witnessed the careful work of faithful men. Rough hands lifted Him up; tender, loving hands took

Him down. Egyptian custom was to remove the fluid and embalm the body, and the Romans removed the organs and buried the body. His rejecters intended to cast His body into a common pit. The Jewish method of burial ensured that the body was not molested. With reverence, tenderness and holiness, two faithful men carefully inserted the spices into the linen wrappings. The women anticipated a full embalming after the Sabbath.

"Worship the Lord in the beauty of holiness" (Ps 29.2). All things should be done with reverential fear, godly honour and befitting respect. We live in days of increasing informality and irreverent casualism. However, when we worship, we should be careful to speak reverently and Scripturally about the physical sufferings and wounds of the Lord Jesus.

"Now in the place where he was crucified there was a garden; and in the garden a new [memorial] sepulchre, wherein was never man yet laid" (Jn 19.41). Even in death there were those who gave Him the very best. Our Lord was crucified between the evenings. He died between the gardens. Gethsemane is on the Mount of Olives; the tomb was on Mount Moriah, and between was the deep valley of sufferings. In the Garden of Eden, sin entered. Now, through death and resurrection, sin is put away. The new memorial sepulchre, hewn out of the limestone rock, was of the same strata as Golgotha, and only a few metres away. The spices were 100-pound weight. This was an amazing quantity, inserted into the folds of the linen clothes. Nothing was spared. Do we always give Him the very best?

There were those who were grieved to see Him dishonoured. The careful, ordered work of Joseph of Arimathaea gave proof of death and evidence of resurrection. Matthew says he was "rich" (27.57), as he writes about rich men. Mark says he was "honourable" (15.43), since his is the Gospel of the Servant. Luke says he was a "good man" (23.50), and he writes about the Perfect Man. John writes about the Lord, and states that Joseph was a "disciple" (19.38). Joseph came "boldly" (Mk 15.43) at the time of death, when reason would say he had nothing to gain, and the disciples had fled. Prophecy said He was "with the rich in his death" (Isa 53.9).

There was a Joseph at the beginning and at the end of the Lord's earthly sojourn. We do not hear of any sermons they preached. All we know about Joseph of Arimathaea was accomplished in three hours at the most important burial that ever took place. Dear believer, the Lord has some vital service that only you can do for Him, and time is short.

"They came and held him by the feet, and worshipped him" (Mt 28.9)

He arose to greet devoted souls who still loved Him. The Passover and the Sabbath involved the preparation of the Jews, the putting away of the leaven. The Jews were cleansing the pots and pans yet, at the same time, they were plotting murder. Mary Magdalene was convulsed in tears. The other Mary and the women were not concerned about defilement. They came to anoint Him. They were lonely women, moving in the streets of Jerusalem while it was yet dark. There was danger in the city, fear gripped the people, there was death in this garden, and murder in the hearts of men. It involved love, personal devotion and courage to visit the grave of One who had been condemned to death as a malefactor in the dim light of an eastern daybreak. They were identified with their Lord. He met them in the way, and they held Him by the feet. Mary Magdalene was one of the last to leave the cross, and she was first at the tomb. She was the first that we read of to carry the message that she had seen the risen Lord. Jesus suffered without the gate; "Let us go forth therefore unto him without the camp, bearing his reproach" (Heb 13.13). He arose to meet with those who still practised collective gathering. The disciples were feeble, failing, fearful and marked by unbelief, yet they assembled together. A little company, gathered perhaps in the same upper room where He had been with them. There were ten, then 11, later Mary of Nazareth and the women, later 120, setting the pattern of collective gathering on the first day of the week. It seems that He waited for that special collective occasion to show them His hands and His feet (Lk 24.40). John says He showed them His hands and His side (20.20). It is His desire that we continue assembly gathering, on the first day of the week, the resurrection day, to "shew the Lord's death till he come" (1 Cor 11.26).

Oh, Lord, Thou now art risen,
Thy travail all is o'er!
For sin Thou once hast suffered,
Thou liv'st to die no more;
Sin, death and Hell are vanquished
by Thee, the Church's Head,
And lo! we share Thy triumphs,
Thou Firstborn from the dead.

James G Deck (1807-1884)

(*To be continued ...*)

2 TIMOTHY (29)

Mark Sweetnam, Dublin, Republic of Ireland



2 Timothy 3.1–17: The Awareness of the Man of God

Verses 1–9: The Fierceness of the Times (*cont'd*)

Verse 5: Throughout our consideration of 2 Timothy 3.1-4, we have argued that Paul's concern has been to describe the conditions that will be manifest among those who claim to be Christians. We have outlined a number of grounds for this view in previous articles, but none is stronger than the statement that these individuals have "a form of godliness". This is a significant expression, and it deserves careful consideration.

"Godliness" (*eusebeia*) is an important and distinctive concept in the Pastoral Epistles.[1] In Greek culture, the term described an attitude of reverence and respect for a range of social institutions and, because the worship of the gods permeated every aspect of society and of life, especially for the gods. However, it was "its use in Hellenistic Judaism that readied the concept for Pauline use."[2] Particularly significant in this connection is the use of the word in the *Septuagint* – the Greek translation of the Old Testament. There it occurs in three passages: Proverbs 1.7 and 13.11, and Isaiah 11.2 and 33.6. In Proverbs 1.7 and the two Isaiah passages, the term is used to translate "the fear of the Lord", and the two verses from Isaiah also introduce the knowledge of God. In Proverbs 13.11, the emphasis is on righteous behaviour, and the related adjective is used in this sense in a number of passages (Prov 12.12; 13.19; Isa 26.7; 32.8). Bringing all this together, then, it is clear that the cliché 'to be godly is to be like God' is, if not inaccurate, at least imprecise. Godliness means living righteously, in a way that is shaped by the revelation of God's character and the reverence which that revelation should produce. Properly speaking, one cannot be truly godly without knowing God.

And that, of course, is precisely the issue as far as these individuals are concerned. They have only a "form" of godliness. The word "form" can mean either 'appearance' or 'embodiment', but Paul uses it here in the former sense. These individuals have the external form of godliness – a superficial and empty religiosity. "They liked the visible expressions, the ascetic practices, and the endless discussions of religious trivia, thinking themselves to be obviously righteous because they were obviously religious."[3]

Despite their claims, however, they "deny the power" of godliness. This denial has been delineated in verses 2-4. The selfish and savage tenor of these people's lives shows that they know nothing of the power that produces real godliness of living. That power is, ultimately, the power of God about which Paul has already spoken in this epistle (cf 1.7-8; 2.1). This power is provided by the indwelling Holy Spirit, and the lives of these people demonstrate that they know nothing of that reality.

Timothy's response must be to "turn away" from these people, to "have nothing to do with" them (NIV[4]), to "avoid" them (ESV[5], NET[6]). This is another reason why society in general cannot be in view in these verses: our responsibility to preach the Gospel is in no way diminished by the moral and spiritual devastation of society - rather the contrary. But false teachers of this ilk, those who masquerade as Christians while infiltrating error, are to be avoided - Timothy must separate himself from them.

Verse 6: The language of verse 5 scarcely leaves scope for these individuals to be in fellowship in the assembly in Ephesus, and that is borne out by their *modus operandi*, as outlined in verse 6 and 7. Like wolves on the outskirts of a flock, they skulk on the periphery of the assembly. They "creep" clandestinely into houses, worming themselves secretively into homes in order to take captives through deception. Their behaviour could hardly be less like that of Paul, who taught "faithful men" publicly "among many witnesses" (2.2). This point can hardly be overemphasised - the Scriptural pattern is for teaching to be given in the assembly and for all the assembly. Public teaching is accountable teaching, and we should always be cautious about teaching that is delivered in a covert or furtive manner.

It is significant that it is the home which comes under attack from these false teachers. The Pastoral Epistles have a great deal to say about the homes of believers and their importance for Christian testimony. In this epistle, we are privileged to look into

Timothy's childhood home (1.5; 3.15). Here, it is not necessarily the homes of believers that are in view - that is certainly not the main emphasis. But we do well to note the importance of our home life and the necessity to ensure that we defend our homes and our families against the depredations of error, always remembering that in the 21st century error need not creep in at the back door, but can worm its way with great facility along the coils of our fibre connection!

The chosen quarry of these deceptive teachers is "gullible women" (NIV), literally, 'little women', "which was a scornful pejorative connoting 'silly' or 'foolish'."[7] Paul is not making a sexist statement about women in general - only to the jaundiced eye of prejudice could Paul's wider remarks about women in this epistle or elsewhere be construed as disparaging. Rather, he is emphasising that these false teachers select the most vulnerable for their prey. These women are further specified as being "laden with sins". These women have a sad history of unforgiven sin. Their problem is not just in the past, for they are presently "led away with divers lusts". "Here the present passive participle refocuses on the present outworking of past sinfulness and depicts the effects as an inability to fight off harmful impulses."[8]

Verse 7: These women are in a pitiable condition. And it is this condition, the burden of their consciences, and the bondage of their will that make them so susceptible to the false teachers, whose teaching seems to offer the prospect of relief. But, like the inept physicians on whom the woman with the issue of blood had expended all her money, their spiritual treatment leaves their victims not better, but worse. These women are locked into an unending and unrewarding search for spiritual freedom, "ever learning, and never able to come to the knowledge of the truth". In these epistles, to "come unto the knowledge of the truth" is identified with salvation (cf 1 Tim 2.4), and it is salvation that these women need, to cleanse their guilty consciences and to give them the power of godliness that they so desperately need. The Holy Scriptures (v 15) could make them wise unto salvation, just as they did Timothy. But, because truth is precisely what these false teachers will not give them, and because the Scriptures are precisely what they do not teach, they do nothing to help and everything to harm these vulnerable 'little women'.

Verse 8: From the beginning of this chapter Paul has painted a dark picture: the gloomy backdrop of ferocious times, peopled with the figures of corrupt and corrupting men, whose affections and appetites are distorted and who prey on the vulnerable. But he cannot bring this section to a close without allowing a glimmer of light to fall across the page. We already know that the progress of these wicked men will be brought to a halt, because we have seen their sort before. That is the main point of the reference to Jannes and Jambres, the Egyptian magicians who "withstood Moses" (see Ex 7.11-12, 22; 8.7). In just the same way as they opposed (*antestēsan*) Moses, so now these false teachers oppose (*anthistantai*) the truth. Their opposition, not just to Paul, but to the truth itself, reveals two aspects of their character. Firstly, they have corrupt minds. Their thinking has been utterly depraved. They lack the "sound mind" of which Paul spoke in 1.7 of this epistle, and the clear thinking which is highlighted repeatedly in Titus 2. The overthrow of their mental machinery is such that, rather than appreciating and appropriating truth, they repudiate and resist it. Moreover, they are "reprobate [rejected or unfit] concerning the faith". As is so often the case, there is some debate as to whether "the faith" here is objective - paralleling the reference to truth - or subjective - that is, the false teachers are rejected as to their own personal faith.[9] It is difficult to be dogmatic, and unhelpful to make too absolute a dichotomy, but the context seems slightly to favour an objective sense. Held up against the standard of "the faith", these teachers are revealed to be defective.

[1] The noun *eusebeia* occurs ten times in the Pastoral Epistles, and only five times in the remainder of the New Testament (1 Tim 2.2; 3.16; 4.7-8; 6.3, 5-6, 11; 2 Tim 3.5; Titus 1.1). The other occurrences are Acts 2.12; 2 Peter 1.3, 6, 7; 3.11. The related verb *eusebeō* occurs in Acts 17.23 (translated "worship") and 1 Timothy 5.4 ("shew piety"). The adverb *eusebōs*, translated "godly", occurs in 2 Timothy 3.12 and Titus 2.12.

[2] Philip H Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament, (Grand Rapids, MI: Eerdmans, 2006), p 172. Towner's excursus on this subject (pp 171–175) provides a useful discussion of the scholarship on *eusebeia* and its related terms.

[3] Gordon D Fee, *1 & 2 Timothy, Titus*, Understanding the Bible Commentary Series, (Grand Rapids, MI: Baker Books, 1988), p 270.

[4] *New International Version*.

[5] *English Standard Version*.

[6] *New English Translation*.

[7] Fee, *Timothy*, p 272.

[8] Towner, *Timothy*, pp 562-3.

[9] The definite article "*the* faith" does appear here but, contrary to popular belief, that does not decide the issue one way or the other.

(*To be continued ...*)

FIVE COUPLETS OF TITLES OF CHRIST (2)

David Richards, Kamloops, Canada



The First and the Last

We are continuing our meditations on the five couplets of titles of Christ in Revelation 22 verses 13 and 16. We have already looked at "I am Alpha and Omega" and "the beginning and the end" (v 13). Now, from the same verse, we will look at "the first and the last".

At first glance, it may appear that this is the same as "the beginning and the end" but, very obviously, there is a difference, otherwise it would not have been repeated. As we saw in our last article, "the beginning and the end" relates to the relationship of the Lord Jesus to ***creation***. Now we are looking at His relationship to ***history***. Christ precedes and succeeds history. It is generally believed among us that time began in Genesis 1.1, and that it will end when the present heavens and earth shall be destroyed and be replaced by the new heavens and earth (2 Pet 3.10-13). It has been suggested that 'time is nature's way of preventing everything from happening at once'. Perhaps it would be more accurate to say that 'time is ***God's*** way of preventing everything from happening at once'. Was there no progression prior to the creation of the heavens and the earth? Will there be no progression in the new heavens and earth? Micah 5.2 says, "but thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The words "from everlasting" are more accurately translated "from the days of eternity" (NASB[1]). This verse refers to both the true humanity and the deity of Christ. As to His humanity, He was born in Bethlehem. As to His deity, His "goings forth have been from of old, from the days of eternity". Again, in 2 Timothy 1.9, we read that God "hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began". The words "before the world began" in this text can be literally translated 'before eternal times'. Again, in Ephesians 2.7, we read, "that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." Clearly, the expression "the ages to come" includes the future ages of eternity. The only difference is that the creation of the heavens and earth have given us a means of calculating time: "the evening and the morning were the first day" (Gen 1.5). There has always been time (progression), and there always will be time. However, after the end of this present heaven and earth, "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev 22.5). Time will cease to be measured in days and years.

Yet, however far back we can imagine in time, Christ was already there, for ***He is the First***. In John 17, in addressing the Father, the Lord Jesus spoke of "the glory which I had with thee ***before the world was***" (v 5). It has been propounded that God knows what will happen in the future because He is in eternity; He is already in the future. This cannot be substantiated from the Scriptures. God is not already in the future. However, because He is God, He already knows what the future holds. Hence, before the material universe was created, God knew that Adam would sin and, in doing so, would corrupt the whole human family. Thus, we read of Christ, "He indeed was foreordained before the foundation of the world, but was manifest in these last times for you" (1 Pet 1.20, NKJV[2]). The Son, likewise, knew all the events of history before ever the world was. Nothing ever took Him by surprise. Nothing

was out of His control. Even in "the days of his flesh" (Heb 5.7), He was Master of every situation. He knows all the events that will take place in our lives, and has pre-planned His response to those events. Nothing can happen to us without His permission. Any undesirable events that may take place are allowed because they suit His purpose in our lives, and are designed for our blessing. Likewise, He knew what would happen when, on that last journey, He would arrive at Jerusalem. In Luke 9.22, He said to His disciples, "The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day." Yet He never used evasive action, nor even sought to postpone the cross. When He appeared to the disciples in the upper room, after His resurrection, He said, "Thus it is written, and thus ***it was necessary*** for the Christ to suffer and to rise from the dead the third day" (Lk 24.46, NKJV). It was said scornfully of the Lord Jesus, when He hung upon the cross, "He saved others; himself he cannot save" (Mt 27.42). While this was said in derision, yet it was perfectly true. He could not save others if He had come down from the cross.

IT WAS SAID SCORNFULLY OF THE LORD JESUS, WHEN HE HUNG UPON THE CROSS, "HE SAVED OTHERS; HIMSELF HE CANNOT SAVE" (MT 27.42). WHILE THIS WAS SAID IN DERISION, YET IT WAS PERFECTLY TRUE.

Not only is He "the first"; He is also "the last"! When all the events of time, as we know it, have run their course, and God heralds in the "new heavens and a new earth, wherein dwelleth righteousness" (2 Pet 3.13), the Son of God will still be there, ageless, with no events of time having taken Him by surprise or having been out of His control. Everything that He planned will have worked out exactly as He planned it. He will never have had to change to a 'Plan B'.

This being so, we can be sure that all the events of our lives, much of which we may find incomprehensible and extremely hard to bear, are all under His control, and will work out exactly as He has planned them. Think of the life of Joseph in Genesis 37-50. He was hated by his brethren (37.4). They sold Joseph to the Ishmeelites for 20 pieces of silver (v 28). The Ishmeelites took him down into Egypt (v 28), and then they sold him to Potiphar (39. 1). Although Joseph was a model servant to Potiphar, and was made his chief steward, he was falsely accused by Potiphar's wife (vv 3-18). As a result, Potiphar put him in prison (vv 19-20). While he was in prison Joseph was a model prisoner, and was made responsible for the other prisoners (39.22 - 40.3). Having interpreted the dream of the chief butler, Joseph requested his help in securing his release (40.14-15) but, when the chief butler was restored to his office, he soon forgot Joseph (v 23). However, when an interpreter was needed to interpret Pharaoh's dreams, the chief butler remembered Joseph and informed Pharoah, who promptly sent for him (41.9-14). The rest is history. Joseph interpreted Pharaoh's dreams and advised him as to action that needed to be taken, as a result of which Pharaoh promoted Joseph to the rank of Pharaoh's chief steward. Pharaoh said to Joseph, "only in the throne will I be greater than thou" (v 40). Ultimately, Joseph's family came down into Egypt, and Joseph's brethren were reconciled to him. After the death of Jacob, Joseph's brethren were fearful that Joseph might now seek revenge. So, they told Joseph that Jacob had appealed to Joseph that he would forgive his brethren (50.15-18). Joseph's reply was, "Fear not: for am I in the place of God? But as for you, ***ye thought evil*** against me; but ***God meant it unto good***, to bring to pass, as it is this day, to save much people alive" (vv 19-20). God never ***made*** people do the bad things they did to Joseph, but He ***allowed*** those events to take place to bring about His masterplan for Joseph and the Children of Israel.

The Lord Jesus is still ***the First***; He was here before our problems came. He is perfectly aware of them, and has only allowed them for our ultimate blessing. He knows what His plans for us are. He is also ***the Last***; everything is under His control and will produce the results He is looking for. Our problem is that, at the most, we can only see as far as the horizon. He sees beyond the horizon, and has our best interests at heart. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom 8.28).

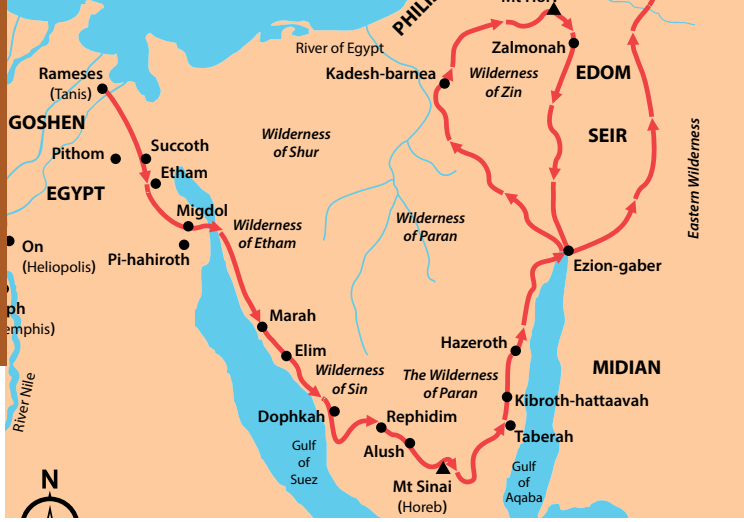
[1] *New American Standard Bible*.

[2] *New King James Version*.

(*To be continued ...*)

FROM **EGYPT** TO **CANAAN** (16)

John Salisbury, Northampton, England



Decisions at Kadesh-Barnea - Numbers 13-15; Deuteronomy 1

Numbers 13 and 14 record events at Kadesh as they occurred, but Moses' re-telling of them 39 years later to a younger generation in the first chapter of Deuteronomy gives helpful additional information, which we will refer to in our meditation.

Kadesh-Barnea

Back at Sinai, the Lord had said to Moses, "Ye have dwelt long enough in this mount: Turn you, and take your journey, and go to the mount of the Amorites" (Deut 1.6-7). So the cloud moved, and the Ark guided God's people into the Wilderness of Paran, and on to "Kadesh" (Num 13.26), full name, "Kadesh-Barnea" (Deut 1.19). As each tribe set up camp in their respective positions around the Tabernacle under the shadow of Mount Seir, the Mount of the Amorites, they understood that on the other side of the mountain lay the Promised Land. This marked the end of their wilderness journey with God. They were now in borderland, and the Lord was presenting them with the challenge to go in and possess the land of their inheritance which He had promised them. This was decision time for Israel, and they would learn that decisions determine destinations. Egypt and its bondage lay behind them, whilst Canaan and its blessings lay before them. They must decide whether to take God at His word and possess their inheritance, or to remain in borderland. This was a real crisis in Israel's history, and their decision would determine the future of an entire generation.

The Spies Commissioned (Num 13.1-20)

Deuteronomy 1 explains that the commissioning of the spies was an act of unbelief on the part of Israel. The Lord's initial instruction had been, "the Lord thy God hath set the land before thee: Go up and possess it ... fear not, neither be discouraged" (Deut 1.21), whereas the people responded, "we will send men before us, and they shall search us out the land" (v 22). As a result, the Lord gave Moses permission to choose 12 leaders from the 12 tribes to go and spy out the land and return with their report. Two faithful men, Caleb and Joshua, were numbered among the 12 spies, both of whom would figure importantly in the coming days. Joshua's original name was changed: "Moses called Oshea the son of Nun Jehoshua" (Num 13.16). "Oshea" means 'Salvation', whereas "Jehoshua" means 'The salvation of Jehovah'. The Old Testament 'Joshua' is equivalent to the New Testament 'Jesus', who would "save his people from their sins" (Mt 1.21). Joshua would live out the truth of his name as he succeeded Moses and led the next generation into the Promised Land.

The Spies Search the Land (vv 21-25)

The people had been lusting after the fruits of Egypt, so Moses instructed the spies not only to spy out the territory, but to bring back some fruit of the land as a foretaste of the blessings that lay ahead. It was "the time of the firstripe grapes [August]" (v 20) when they entered the land, so when they returned nearly 40 days later through the vale of Eshcol, it would have been the time of the second gathering of grapes which took place in September. "Eshcol" means 'cluster', and the area was renowned for its large grapes. Two spies carefully carried a branch with a cluster of these grapes on a pole between them, while others returned with figs and pomegranates.

The Spies' Report (vv 26-33)

The spies returned after 40 days to give their report and display the fruit of the land. They confirmed that "surely it floweth with milk and honey; and this is the fruit of it" (v 27). Good news! But then came a "nevertheless". The problem was not the land; it was the inhabitants! Now we see the exaggeration of unbelief as we listen to their words: "Nevertheless the people be strong ... the cities are walled, and very great: and moreover we saw the children of Anak there" (v 28). What a powerful thing is unbelief! It robs the people

of God of their inheritance, and causes them to live in fear. On the other hand, faith is bold, enabling the believer to claim the promises of God and, like Caleb, to "[wholly] follow the Lord" (32.12). Caleb and Joshua were in the minority here, but they were the only two of their generation who eventually enjoyed their inheritance in the Promised Land.

The People's Response (Num 14.1-4)

The unbelieving congregation accepted the evil report of the ten spies and, the next day, they murmured against Moses and Aaron, complaining that God had brought them to Kadesh to die at the hands of enemy armies. They had a plan: "Let us make a captain, and let us return into Egypt" (v 4), but Nehemiah recounts that they had already "appointed a captain to return to their bondage" (Neh 9.17).

The Leaders' Reply (vv 5-9)

Moses and Aaron fell on their faces before the Lord in the sight of the people, but Joshua and Caleb encouraged them, saying, "the land, which we passed through to search it, is an exceeding good land. If the Lord delight in us, then he will bring us into this land, and give it us" (vv 7-8). They warned the people: "rebel not ye against the Lord, neither fear ye the people of the land ... the Lord is with us: fear them not" (v 9).

Rebellion (v 10)

The people had come prepared for action: "all the congregation bade stone them with stones." God's servants were in mortal danger.

The Cloud Returns (vv 11-12)

Suddenly the cloud, which had departed from the Tabernacle when Miriam and Aaron sinned (12.10), returned, and the people stood silently in awe as they realised that God was present in their midst. This was now the tenth time that they had provoked the Lord (14.22), and He was communicating with His servant Moses: "How long will this people provoke me? and how long will it be ere they believe me? ... I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation and mightier than they" (vv 11-12).

Moses Intercedes (vv 13-19)

As Moses had done in Mount Sinai, this great man of God interceded on behalf of the people. If the Lord destroyed Israel, how would this look in the eyes of onlooking nations? They were already testifying to His mighty power in relation to Israel, but what if He destroyed them now? Moses reminded the Lord of His character as revealed to him on Sinai's mount: "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty" (v 18).

The Lord Responds (vv 20-38)

The Lord answered Moses' prayer in that He pardoned the people, but all those aged 20 years and older, except Joshua and Caleb, would perish in the wilderness. The people would now wander in the wilderness for 40 years - a year for every day that they had spied out the land. Their children would have to wait and bury them in the wilderness before they could enter the land. Having delivered this condemnation of the nation, the Lord destroyed the ten unbelieving spies immediately in the sight of the people.

Mourning and Defeat (vv 39-45)

As on previous occasions, the people, confronted with their sinfulness and the holiness of the Lord, "mourned greatly" (v 39) throughout the night. Early next morning they assembled, saying, "Lo, we be here, and will go up unto the place which the Lord hath promised" (v 40). Moses forbade them: "Go not up, for the Lord is not among you; that ye be not smitten before your enemies" (v 42). But they proceeded with their plan regardless of the fact that the Ark was not leading them, and they perished at the hands of the Amalekites and Canaanites.

Time to Meditate

Israel's borderland experience was pivotal in their history and, for the believer, the altar of Romans 12.1-2 answers to Israel's Kadesh. Here we face the Lord's challenge to each of us, as we read: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Our God, having redeemed us from the slavery of sin and having secured us for eternal glory, presents us with the blessings that are to be found in Christ here and now. He presents us with the challenge of placing ourselves at His disposal, so that we may "prove what is that good, and acceptable, and perfect, will of God" (v 2). The question is, will we place ourselves on the altar and enjoy our inheritance in Christ, where God has "blessed us with all spiritual blessings in heavenly places in Christ" (Eph 1.3)? The alternative is to spend our days in the wilderness of mediocre Christianity.

(*To be continued ...*)

FROM THE **ARCHIVE**



The Book of Numbers

Numbers is the book of the wilderness. Having been redeemed out of Egypt in Exodus, and having received instruction in worship in Leviticus, the people were now fitted to face the wilderness which came between them and the land to which they were bound. The journey which they had to undertake, through a barren inhospitable land with no apparent sustenance to meet their need, was one fraught with danger. In undertaking it they would be given the opportunity to experience dependence on the Lord and see His hand at work delivering them. This journey was part of their education in the school of God.

We, today, are travelling through a wilderness, the purpose of which is to teach us what was taught these earlier travellers. The book, therefore, abounds in lessons we would do well to heed as we face present day wilderness conditions.

Preparation for the Journey - Numbers 1.1 - 10.10

Before the journey commenced there were preparations to be made. The Lord will not send His people anywhere without due preparation.

Combatting (*chapter 1*)*:* A census was taken of all males who were 20 years of age and upwards, and able to go forth to war. Unlike any other census, this was taken by Moses, Aaron and the 12 princes of the tribes. This was not a mere counting of heads, but an assessment of the spiritual strength of the nation. As these men would be required to defend the testimony, only those aged 20 and over were included. This was a work for the mature and the strong. It is of interest to note that when the numbers were declared, they were exactly those of the census result of Exodus 38.26, taken before the Levites were given to the Lord. The simple lesson is that we lose nothing by giving the Lord His portion.

Congregating (*chapter 2*)*:* This chapter contains instructions on how the people were to camp round the Tabernacle. The Ark, housed in the Holiest of All, was to be central in the camp. The importance of the Lord in the midst of His people is shown by the detailed instructions that are given.

Carrying (*chapters 3-4*)*:* If progress was to be made, the Ark and the Tabernacle must be carried through the wilderness. The tribe of Levi were set apart for this honourable duty. There were three families of the Levites - Gershon, Kohath and Merari - and, although they would carry the load, they were not left to decide themselves how this would be done. Detailed instructions were given as to what each family carried. As we bear the weight of the testimony, it is not left to us to decide how this has to be done; the Acts and the Epistles give us detailed instructions.

Consecration (*chapters 5-8*)*:* There could be no progress without consecration. Today, methods and systems too often take the place of consecration, and frantic activity results in no spiritual progress.

- *The trial of jealousy* (*chapter 5*)*:* Here the affection of the bride was tested in the wilderness. If she committed an unfaithful act privately, it would be tested publicly. Our affections today are tested in the wilderness and, if we fail, others will see the result in our lives.
- *The vow of the Nazarite* (*chapter 6*)*:* This was God's provision for devotion in the wilderness. This voluntary act was the means by which a man or woman could display their devotion to the Lord, and rise above the spiritual mediocrity which surrounded them. Again, there is a call here for us to show devotion to the Lord. If we do this, others will see the result.
- *The offerings of the princes* (*chapter 7*)*:* The princes offered wagons to carry the Tabernacle through the wilderness. Moses was reluctant to accept this, but the Lord commanded Him to do so. These wagons represent every method sanctioned by Scripture that we can use to further the testimony. In addition, the princes gave vessels and sacrifices at the dedication of the altar. As leaders they were good examples to the people.
- *The consecration of the Levites* (*chapter 8*)*:* If possessions were offered in chapter 7, persons

NUMBERS - THE BOOK

THE SPIRITUAL GUIDE BOOK FOR THOS

Time: From 2nd month of 2nd year to 10th month of 40th year. **Subj**

Area Travelled: Wilderness of Sinai (1.1); Wilderness of Paran (10.1

Chapters 1.1 - 10.10
PREPARATION FOR THE JOURNEY

The Composition of the People

Combatting	Ch 1
Congregating	Ch 2
Carrying	Chs 3-4

The Consecration of the People

The Law of Jealousy	Ch 5
The Law of the Nazarite	Ch 6
The Offering of the Princes	Ch 7
The Lighting of the Lamps	Ch 8
The Consecration of the Levites	Ch 8

The Communication to the People

Guidance in Movement	Ch 9

DIRECTED

FITTED TO MEET THEIR ENEMIES

Combatting - to Fight
Congregating - to Gather
Carrying - to March

Chapters 1
PROBLEMS AFFECT

The Problem of Rebelli

Rebellion against God's
Complaints against the

Rebellion against God's
Complaints against Mo

Rebellion against God's
Refusal of the Land

Rebellion against God's
Uprising of Korah

The Provision for Resto

The Red Heifer

DEL

ENEMIES FR

Ch 11 - Discontent	Ch
Ch 12 - Jealousy	Ch

K OF THE WILDERNESS

SE WHO ARE TRAVELLING FROM EGYPT

ject: Lessons learned in the hostile environment of the wilderness.

2); Wilderness by way of the Red Sea (14.25); Desert of Zin (20.1).

0.11 - 19.22 *TING THE JOURNEY*		*Chapters 20.1 - 36.13* *PROGRESS ON THE JOURNEY*	
ion		**Triumph (towards Moab)**	Chs 20-21
Provision	Ch 11	Enemy 1 - the Edomite	
Manna		Enemy 2 - the Canaanite	
		Enemy 3 - Discouragement	
Prophet	Ch 12	Enemy 4 - the Amorite	
ses		Enemy 5 - Og, King of Bashan	
Promise	Chs 13-15	**Treachery (in the Plains of Moab)**	Ch 22
		Enemy 6 - Balaam	
Priests	Chs 16-18	**Tragedy (in the Plains of Moab)**	Ch 25
		Enemy 7 - Moab	
oration		**Transition - (in the Plains of Moab)**	Chs 26-36
	Ch 19	Division of the Land	
		Devotion in the Land	
		Disappointment in sight of the Land	
AYED		***DELIVERED***	
OM WITHIN		**ENEMIES FROM WITHOUT**	
s 13-15 - Lack of Faith		Edom - Natural Relationship	Bashan - Prosperity
s 16-17 - Desire for Place		Canaanite - Materialism	Balaam - Satanic Attack
		Amorite - Human Wisdom	Moab - Fleshly Lusts

(*From an Original by John Grant*)

were offered in chapter 8. The Levites were divided into three groups. Those aged 25-30 were in training, those aged 30-50 bore the weight of the work, and those aged over 50 were retired, but used to guide and advise.

The Commemoration of Redemption (*chapter 9*)*:* The Passover had to be kept in the wilderness. Commemoration of their redemption must never be forgotten. Passover is not the Lord's Supper, but we today must have commemoration as we gather on the first day of the week to remember Him.

The Communication of His Will (*chapter 9*)*:* The people were to be guided through the wilderness by the cloud. When the cloud rested, they rested. When the cloud moved, the priests blew the trumpets and the people assembled and moved. It took then, as it takes today, priestly perception to appreciate where and when God is guiding. Now they were ready to move!

Problems Affecting the Journey - Numbers 10.11 - 19.22

The Adversary is always active when progress is about to be made in spiritual matters, and he soon began to act to prevent Israel from entering the Land. His efforts led to a long delay in the possession of Canaan, but he could not thwart the purpose of God. However, he caused Israel to engage in four rebellions:

Rebellion against God's Provision (*chapter 11*)*:* The manna was despised, and the cry went up, "We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick" (11.5). They longed for the food of the world, a problem often found amongst God's people today. The answer from Heaven was to give them what they desired, but to put them under divine discipline before there could be any enjoyment of the meat set before them.

Rebellion against God's Prophet (*chapter 12*)*:* Miriam and Aaron attacked Moses, their excuse hiding their true motive. Marriage to an Ethiopian woman was not forbidden, but what motivated them was jealousy, because the Lord was speaking through Moses (12.2). As Miriam was the leader of this rebellion (note that she is mentioned first in 12.1) she became leprous and was shut out of the camp for seven days. Separation from the fellowship of God's people was the price that she had to pay.

Rebellion against God's Promise (*chapters 13-15*)*:* The spies who travelled through the Land reported back, but only two of them were confident that the Lord would keep His promise and deliver the Land into their hands. The decision not to enter the Land was, therefore, a rebellion against the promise of God. The cause was unbelief (Heb 3.19) and the result of this sin was that their "carcases fell in the wilderness" (v 17). Let us beware that we do not miss the enjoyment of the things of God because lack of faith (unbelief) destroys our confidence in going on for God.

Rebellion against God's Priests (*chapters 16-18*)*:* There was a period of some 37-38 years between the retreat from the Land and the journey being recommenced. This is the only incident recorded during those years, a sad reflection on the condition of the people. The rebellion was led by a Levite, a son of Kohath, who clearly despised his God-given calling, and sons of Reuben who could not accept the place given by the Lord to Reuben, whom they considered to be worthy of the position of firstborn. It is sad when we cannot accept the place which the Lord gives us, and we seek to go against His sovereign choosing.

Progress on the Journey - Numbers 20.1 - 36.13

At last, the journey recommenced, but there were still enemies to face:

Towards Moab - Triumph (*chapters 20-21*)*:* Israel now learned what it was to be an overcomer as enemies fell before her. The enemies represent that which would prevent us from entering the "land" and enjoying our spiritual inheritance. May we also be overcomers.

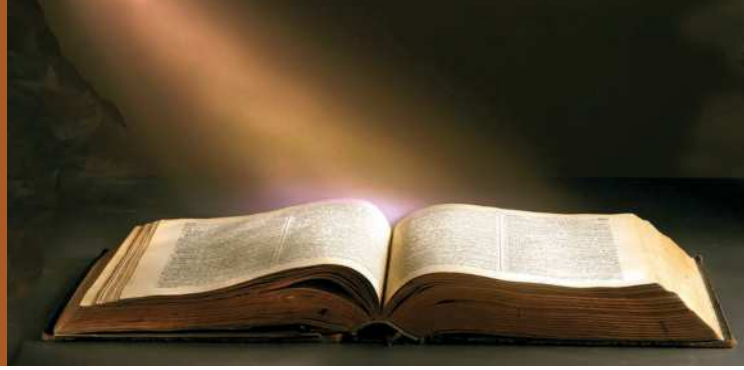
In the plains of Moab - Treachery (*chapter 22*)*:* Balaam, a spiritist who was motivated by greed, now sought to destroy them. Israel was not aware of his actions as they were hidden from them. Today there are spiritual forces working against us of which we may not be aware. The victory was won with no intervention from Israel.

In the plains of Moab - Tragedy (*chapter 25*)*:* Another line of attack was when Israel committed whoredom with the daughters of Moab. Phineas was raised up to preserve the nation from its folly. Note that the enemy followed Israel right to the banks of Jordan. He was unremitting in his attacks.

In the plains of Moab - Transition (*chapters 26-36*)*:* Much had to be done to regulate the conduct of the people in the Land. There was the matter of the ***division*** of the Land (chapters 26-27 & 33-36), ***devotion*** in the Land (chapters 28-30), ***determination*** before the Land in the defeat of Moab (chapter 31), and ***disappointment*** in sight of the Land because of the tribes who wished to remain on the east bank of the Jordan (chapter 32). At the end of the book, the long journey was over, and the Children of Israel were about to enter their inheritance.

the late John Grant

QUESTION **BOX**



Please explain how assembly discipline can be carried out when James 4.11-12 seems to prohibit judging a brother.

Everyone who believes in the inspiration of Scripture is agreed that there are no contradictions in the Word of God. Where there is a seeming conflict, the problem is normally explained by examining the differing contexts in which the statements are found.

A recurring theme in the epistle by James is the use and misuse of the tongue. In the verses in question, he is undoubtedly condemning the attitude of constantly trying to find out misdemeanours in others and making critical comments. It is the mean-spirited criticisms of the mote finder who wants to put others right and is oblivious to his own massive failures (Mt 7.1-5). David was guilty of adultery and murder, yet he condemned a sheep stealer (2 Sam 12.1-12)! In that kind of context, the command is, "Judge not, that ye be not judged" (Mt 7.1). James 4.11-12 prohibits judging a brother in such a hypercritical way – do not do it! Love covers a multitude of sins, and the 'can't wait to tell' spirit of Ham is to be deplored (Gen 9.22).

That does not militate against the New Testament's teaching that the assembly is "the temple of God" and must be maintained in holiness. In that context, if there is sin that necessitates judging and excommunicating an individual, appropriate action must be taken. A problem at Corinth was that they had tolerated evil among them, and it had adversely affected their testimony in the city.

1 Corinthians 5 is the core passage dealing with assembly discipline, and it teaches that there are a number of sins which demand excommunication from the assembly (v 11). Those who are "within", and guilty of such misdemeanours, must be judged (v 12). Paul deplored the "puffed up" attitude that gloried in their tolerance when they should have been smarting with collective shame (v 2). It was no kindness to the offender to allow him to persist in his sin while ostensibly enjoying assembly fellowship. Worse still, his vile conduct was rendering the whole assembly "leaven[ed]" (v 6). Thus, the command was, "put away from among yourselves that wicked person" (v 13).

So, there is no inconsistency between effecting assembly discipline and the teaching of James 4.11-12. The one is calculated to maintain good behaviour on the part of assembly members; the other is a warning against having that negative attitude that wants to criticise and speak of the failures of others.

Jack Hay

If Christian women are priests, what is their priestly service? Why were there no female priests in Israel?

Every believer in the Lord Jesus Christ – male or female, young or old – is a priest before God (1 Pet 2.5, 9). Each has privileges and responsibilities. The privilege of direct access into the presence of God invites communion, worship and intercession. There is no longer a separating veil, as was found in the Tabernacle and Temple (Heb 10.19). The Bible highlights praising and praying women who enjoyed close fellowship with God.

As regards the responsibilities of priestly service, a key word is "sacrifice", denoting all costly acts of love and devotion that ascend as a sweet savour to God. A godly woman will offer many such sacrifices including the following:

- Her whole being for His service (Rom 12.1)
- Her praise and thanksgiving (Heb 13.15)
- Her loving and forgiving spirit (Eph 4.32 - 5.2)
- Her kindness and generosity to all (Heb 13.16; Phil 4.18)
- Her private witness to others (Jn 4.29; cf. 2 Cor 2.14-15)

In the Old Testament, divine instructions to the nation of Israel were clear – the priesthood was confined to males of the tribe of Levi. This was God's prerogative, and no specific reasons were given. According to New Testament teaching, when Christians gather as a local assembly, men are to take the lead in public praying, preaching and teaching, with their heads uncovered. Women remain silent and covered, in recognition of the headship of the men (1 Cor 11.1-16; 14.34-35; 1 Tim 2.11-15).

However, these are not limitations – they are special opportunities for women to honour the Lord. In day-to-day life, they can excel in ***worshipping*** (as did Mary, Jn 12.3), ***working*** (as did Martha, v 2) and ***witnessing*** (as did the Samaritan woman, 4.39).

The spirituality of devoted women is vital to assembly testimony, and they have often been the supporting 'backbone' in the work of God, including Gospel activity (Lk 8.1-3; Phil 4.3). As far as home and family life are concerned, women truly make the best mothers! Their continual sacrifice of love has shaped the lives of individuals and societies over many generations. Without a grandmother like Lois and a mother like Eunice, there may not have been a man like Timothy (2 Tim 1.5; 3.15).

Clark Logan

THE GLORIOUS MANHOOD OF OUR LORD JESUS CHRIST (9)

Ian Gibson, Winnipeg, Canada



The Redemptive Work of His Manhood

We have been noting in Hebrews chapter 2 the great truth of the incarnation of the Lord Jesus, why it was necessary for God to become a man, and why, ultimately, the death of the incarnate Son of God was also necessary. In verses 16-17, in the realm of salvation, Christ's incarnation and death as a man is needed for the redemption of sinners. In becoming a man, "he took on him [he took up the cause of] the seed of Abraham" (v 16) and, by His sacrifice at Calvary, "[made] propitiation for the sins of the people" (v 17, JND[1]). In this context, He is ***a greater than Boaz***, as our Kinsman-Redeemer.

Verse 16 focuses on the subject of the redeeming work of Christ, and is best understood by omitting the italicised words: "For verily he took not on angels; but he took on the seed of Abraham." In becoming a man, going to the cross, suffering death, and triumphing over the evil one, He did not lay hold on, or take up the cause of, angels, in order to save angels. There will be no provision of redemption for fallen angels who were disobedient and rebellious against God. Such were judged by God: He "spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet 2.4).

But, in the work of redemption, as the ***Redeemer of His own***, the Saviour did take hold of, take up the cause of, "the seed of Abraham". The thought is of those to whom He came near, in order to take by the hand, to help, to redeem, to save. We were also disobedient and rebellious sinners, no more worthy of being redeemed than fallen angels but, in God's rich grace, the Saviour came to take up our cause and provide for our redemption.

When He lays hold of us in that way, He never lets us go - it is present tense, "he taketh hold of" (Heb 2.16, Newberry[2]), and so His strong divine hand is still upon us, as He leads us Home to Glory. It is an "eternal redemption" (9.12) that He has obtained for us. Angels are interested spectators of this redemption: "which things the angels desire to look into" (1 Pet 1.12), but we are the active participators and beneficiaries of this unfailing "eternal redemption".

This thought of the Saviour taking hold by the hand would have been a familiar one to the Hebrews, because Old Testament Scripture often speaks of the arm of the Lord taking hold of those He saves. We get the expression again in Hebrews 8.9: "Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt". God took hold of the Children of Israel, when He redeemed them out of the land of Egypt, and, in Hebrews 2.16, the Saviour similarly takes hold of "the seed of Abraham", to take up our cause, and to redeem us from the bondage of our sin.

The word "took" is the same word used when Peter was walking on the water to go to Jesus. He saw the waves and the wind, he began to sink, and he cried for help: "Lord, save me. And immediately Jesus stretched forth His hand, and ***caught*** him" (Mt 14.30-31). The Lord caught hold of Peter, in order to save him from going under the water, in order to deliver him. So, too, the Saviour "took on ... the seed of Abraham", in order to save and redeem.

The spiritual "seed" refers to the believer's inheritance through faith, as the objects of God's grace. It does not say that He took hold of the seed of Adam; that would mean universal redemption for all humanity, a

salvation for every son of Adam. When it comes to the outcome and efficacy of the death of Christ, eternal redemption will be for those who by faith are linked with faithful Abraham. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed ... to that also which is of the faith of Abraham; who is the father of us all" (Rom 4.16). This truth of divine blessing for the seed of Abraham is also taken up by the Apostle Paul in Galatians 3.29: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." All believers in Christ are justified by faith, and by God's grace and promise are the spiritual "seed of Abraham".

So, we see our Saviour, the Son of man, as ***a greater than Boaz*** in His great work of redemption for sinful humanity. He has the right to redeem because, in His condescending grace, He took part of flesh and blood, becoming, as one of us, a near Kinsman. He has the moral suitability to be our Redeemer, in all the sinlessness of His Person. He has the power to redeem, to set us free, as shown by His mighty victory over the evil one. Praise God, He also had the desire to be our Saviour and Redeemer, willingly condescending to come down into this scene of time, to seek and to save lost sinners.

But for this great redemption to be provided, the Saviour's sin-atoning work at Calvary was required, when He made "propitiation for the sins of the people" (Heb 2.17, JND). The *Authorised Version* says "reconciliation", but sins can never be reconciled to a holy God. Sinners need to hear the appeal "be ye reconciled to God" (2 Cor 5.20), but there needs to be propitiation made for sins. Our Lord Jesus has been faithful Godward, having dealt with the question of our sins, not at the expense of divine righteousness and holiness, but by satisfying the claims of divine justice and God's holiness, in all its demands against our sins. Kenneth Wuest paraphrases verse 17 as a "faithful High Priest in things pertaining to God, with a view to offering that sacrifice for the sins of the people that would perfectly meet the demands of God's justice."[3] That helpfully explains this great work of propitiation which was accomplished by Christ in His sacrifice at Calvary.

Never in Scripture is propitiation an act of man, seeking to make God act more favourably towards man. It is a work of the Saviour alone, divine justice being perfectly and eternally satisfied in respect of all its demands against our sins, giving God the righteous ground upon which He can move out in mercy towards the repentant, believing sinner. God's holy throne has been propitiated by the precious shed blood of Christ. Propitiation is Godward; not the appeasing or placating of an angry God, but the satisfying of a holy God. How good to know that my need has been met in relation to the throne of God, and the demands of divine justice have been satisfied.

For such propitiation for sins, God required a representative man upon whom He could execute the judgment that those sins deserved. The Lord Jesus, the Son of man, by taking part of "flesh and blood" (Heb 2.14), by becoming a real man "made like unto his brethren" (v 17), became that representative man at Calvary on our account, satisfying the righteous demands of God's holy throne, and vindicating the justice of a holy God.

FOR SUCH PROPITIATION FOR SINS, GOD REQUIRED A REPRESENTATIVE MAN UPON WHOM HE COULD EXECUTE THE JUDGMENT THAT THOSE SINS DESERVED.

God "sent his Son to be the propitiation for our sins" (1 Jn 4.10); the emphasis is on the Person who is the propitiation, God's own well-beloved Son, sent by God the Father. In Romans 3.25 we read, "whom God hath set forth to be a propitiation [mercy-seat, JND] through faith in his blood"; the emphasis here is on the place where propitiation has been made, and Calvary is that mercy seat. In Hebrews 2.17 we read, "to make propitiation for the sins of the people" (JND); the emphasis is on the work of propitiation through the death of Christ - a finished, accomplished and accepted work, which has satisfied God's holy throne.

The Saviour has been faithful Godward, "in things pertaining to God" (v 17) - in relation to the great work of propitiation for sins at Calvary - and He now lives on Heaven's throne as "a merciful and faithful high priest", in order to make good to His people that work of propitiation that He accomplished, and all that He procured for us by His death on the cross.

[1] J N Darby, *The Holy Scriptures – A New Translation from the Original Languages*.

[2] T Newberry, *The Newberry Reference Bible*.

[3] Kenneth S Wuest, *Hebrews in the Greek New Testament for the English Reader*.

(*To be continued ...*)

THE EXALTATION OF THE LORD JESUS

Howard A Barnes, Westhoughton, England



Introduction

Following the scene of glory at His transfiguration, the Lord Jesus told Peter, James and John, "it is written of the Son of man, that he must ... be set at nought" (Mk 9.12). "It is written" obviously referred to such Scriptures as Isaiah 53.3: "He is despised and rejected of men; a man of sorrows ... he was despised, and we esteemed him not." This prediction of the Lord Jesus came true, and we read for instance that "Herod with his men of war set him at nought, and mocked him" (Lk 23.11). It was not only Gentiles who showed this attitude, but the Jews also. Peter condemned the Jewish leaders for their attitude towards the Lord Jesus, saying, "This is the stone which was set at nought of you builders, which is become the head of the corner" (Acts 4.11; cf Ps 118.22). The phrase "set at nought" translates a Greek verb which has at its basis the word 'nothing', and has been rendered by Joseph Thayer (*A Greek-English Lexicon of the New Testament*) as "to make of no account, despise utterly". So, no one can be placed lower in human estimation than to be "set at nought". The desperately-wicked human heart (Jer 17.9) made Jesus to be nothing and no one: men did not value Him but, rather, utterly despised Him. On the other hand, God the Father highly esteemed His Son, always being well pleased with Him (Mk 1.11), and He exalted Him to "the highest place that Heaven affords" (Thomas Kelly, 1769-1854). This is our subject here, when, for the Lord Jesus, glory followed suffering (1 Pet 1.11): "Him hath God exalted with his right hand to be a Prince and a Saviour" (Acts 5.31), and made Him "both Lord and Christ" (2.36). His "mighty power" raised Him from the dead (Eph 1.19), and His right arm exalted Him!

Peter's Witness about the Lord Jesus

Each of the Gospel writers reports the Lord Jesus telling Peter that he would deny knowing Him three times, and that this subsequently happened (Mt 26.34, 75; Mk 14.30, 72; Lk 22.34, 61; Jn 13.38). Later, however, on three separate occasions - recorded in the early chapters of Acts - Peter said that he and the other apostles were witnesses of the resurrection (Acts 2.32; 3.15; 5.32). Through the weakness of the flesh, when faced with prison and death (Lk 22.33), Peter denied the Lord three times but, later, through the power of the Spirit (Acts 2.4), he was able to boldly witness concerning the Lord Jesus that He was alive, raised and exalted.

As to specifically witnessing about the exaltation of the Lord Jesus, Peter in his Pentecost sermon concluded: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (v 36), and that Jesus is now sitting on the divine throne by divine invitation. What men had rejected on Earth, God the Father had ratified in Heaven! Jesus was given the greatest honours as to His titles, "Lord and Christ", and given the highest place in His elevated position on the Father's throne.

Following the healing of the lame man at the temple (3.1-10), Peter said to the people, "Ye men of Israel ... killed the Prince [Originator] of life, whom God hath raised from the dead; whereof we are witnesses" (vv 12-15). Subsequently, at Peter and the apostles' second appearance before the Sanhedrin and the high priest to account for their preaching, Peter ended his answer to their questions by saying, "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (5.30-31).

The Jewish authorities had imagined that they could bring no greater indignity upon Jesus than to arrange for Him to hang on a tree, to suffer the curse pronounced on everyone who "hangeth on a tree" (Gal 3.13). "Jesus came all the way down to the most despised death of all, a condemned criminal on the accursed cross" (A T Robertson, *Word Pictures in the New Testament*). However, the resurrected and exalted Jesus has been divinely confirmed in Heaven as not only "Lord and Christ", but also "a Prince and a Saviour".

Later, in his first epistle, Peter continued his statements about the Lord Jesus. First, he wrote that the Old Testament prophets were "searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet 1.11). Then, concerning the Lord, he wrote: "[Jesus Christ] is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (3.22).

Paul's Witness about the Lord Jesus

Just as Peter had denied the Lord Jesus, so Paul had persecuted Him (Acts 9.4), but they both became wonderful witnesses of His exaltation! In each of his three epistles addressed to assemblies from his Roman prison house (28.30), Paul wrote about the exaltation of the Lord Jesus. In Colossians he does so in the context of ***creation***, in Philippians in the context of ***incarnation***, and in Ephesians the context is ***resurrection***.

Colossians – Creation

One of the major purposes of the Colossian epistle was to speak well of the exalted Person and position of the Lord Jesus, since at least one false teacher was trying to downgrade Him and diminish those things. Paul wrote about the pre-eminence of the Lord early on, by introducing Him as "[the Father's] dear Son" (Col 1.13):

> Who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist (vv 15-17).

He then went on to say why these things are so: "[in order] that in all things he might have the preeminence" (v 18). Slightly expanding a quotation from A T Robertson's *Word Pictures*, we can say that God the Father has so arranged things "in order that He [the Lord Jesus] Himself in all things [material and spiritual] may come to hold the first place." This was always the ultimate aim and object of God the Father relative to His Son.

Philippians – Incarnation

The Lord Jesus consistently taught the principle that "he that shall humble himself shall be exalted" (Mt 23.12; Lk 14.11; 18.14) (note that "abased" is the same word as "humbled"). How true this was in His own life, the One who certainly "humbled himself" (Phil 2.8). Following His self-humbling, we have the subsequent exaltation of the Lord Jesus by His Father, when "no place too high for Him is found, no place too high in Heaven" (Thomas Kelly). Thus, we read, "God also hath highly exalted him, and given him a name which is above every name ... that at the name of Jesus every knee should bow ... and that every tongue should confess that Jesus Christ is Lord" (Phil 2.9-11).

Ephesians – Resurrection

In chapter 1 of his epistle to the Ephesian believers, Paul records the mighty resurrecting power of "the God of our Lord Jesus Christ, the Father of glory" (Eph 1.17), who "set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named ... and hath put all things under his feet" (vv 20-22).

Conclusion

The ignorant leaders of this world - Jews and Gentiles alike - "crucified the Lord of glory" (1 Cor 2.8; cf Jas 2.1), but the wisdom of God had purposed that Christ should not only suffer but also, subsequently, be exalted. This high exaltation gave the Lord Jesus an altogether unique position - holding first place. It is a great encouragement for us to remember that the Lord Jesus is exalted and seated at the right hand of God, but it is even more encouraging to know that there the enthroned Son of God, our interceding Advocate, "maketh intercession for us" (Rom 8.34). One simple practical lesson we should learn from the behaviour of the Lord Jesus is this: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (1 Pet 5.6).

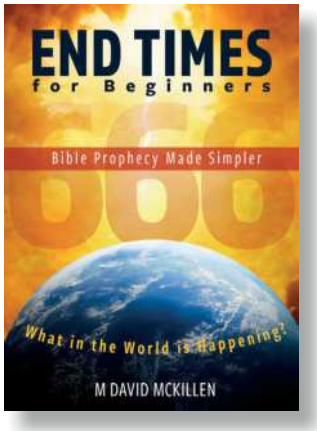
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BELIEVER'S **BOOKSHELF**



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End Times for Beginners by M David McKillen; published by, and available from, John Ritchie Ltd; 358 pages, 2021. Price £16.99 (9781914273087).



When I was asked to review this book, the title made me think that it would be a modest-sized book which I could review within a week or so. It took a fair bit longer, for through the post came this volume of over 350 pages, large A4 size, weighing nearly 1.5 kg! There was beautiful artwork and design on the cover, much more on many pages inside, with front and back fold-out copies of a colourful chart around which the narrative is built. The subtitles *Bible Prophecy Made Simpler* and *What in the World is Happening?* along with the number *666* on the front cover, and *Alpha and Omega* on the back, aroused interest.

What is inside will not disappoint! There is a lot for "beginners" to absorb, but they will be led carefully and systematically through the Bible and its great prophecies from Genesis to Revelation. At the same time, experienced students of prophecy can benefit from what may better be described as an encyclopaedic reference work. Relevant Scriptures (including the 'difficult' ones) are expounded in a thorough and detailed manner, with interpretations and applications to check alongside one's own views. Among the many photographs, diagrams and 'keynotes', potential causes for catastrophic judgment events are suggested. The author acknowledges opinions which differ from his own, often with an impressive list of others who agree or disagree. He warns against conjecture and speculation over relatively minor details where Scripture is not definitive. As would be expected, the framework adopted is dispensational, and in that sense 'traditional'. On page 321 it is defined as "historical, grammatical, literal and futuristic hermeneutic" or, more plainly, pre-tribulational and pre-millennial.

There are 26 chapters, arranged in four colour-coded parts: *An Overview of Bible Prophecy*, *The Judgement Period Examined*, *The Kingdom Period Anticipated*, *The Nearness of Coming Events*, then four Appendices, and a Bibliography of around 80 titles. Each chapter ends with a page of study questions (answers given in Appendix IV) which encourage the use of the book for serious personal or group study. Admitting that the subject matter can be difficult at places, encouragement to persevere is given time and again. On page 173 we read that we have reached "possibly the most difficult chapter of all to interpret" and, encouragingly, "no one who studies future events finds this an easy topic, author included." The reading itself is easier, thanks to the large print size, and the conversational writing style is user-friendly, rather than being tersely didactic or academic.

The book begins with the author's own Christian testimony, and a description of the journey (literal and metaphorical) which led to publication - it began with a large hand-made 'prophetic chart' drawn on a bed-sheet, and evolved into its present form with the help of several artists and graphic designers. Six pages of glowing recommendations are also given, which this reviewer could not improve on. This is a book which literal "beginners" can take their time to learn from, and which seasoned prophetic students can consult to confirm or amend their own views, for none of us has all the answers.

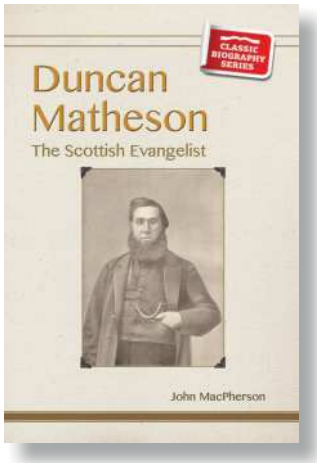
Bert Cargill



titles written by that book's author. Each review is a stand-alone assessment of the particular book illustrated.

Duncan Matheson - The Scottish Evangelist by John MacPherson; published by, and available from, John Ritchie Ltd; 277 pages, Classic Biography Series, 2015. Price £4.99 (9781910513453).

This is a detailed account of the life and labours of a remarkable 19th-century evangelist called Duncan Matheson. Written by someone who knew him well, it is full of interesting details of his early life, the long road to his conversion, his call to evangelism, and his rugged character and forthright manner of preaching.



He was born in Huntly in 1824, and died in Perth in 1869. In the short years after his conversion in December 1846, he reached thousands with the message of redeeming grace. His was 'revival preaching' as a 'layman' outside the established church, most often in the open air, especially at farmers' 'feeing markets', places crowded with all kinds of sightseers and entertainers with alcohol and its effects only too obvious. Competing with such was a task he excelled at, with a loud commanding voice and stature to match, but not without physical and verbal abuse coming his way.

He had a remarkable ministry in Crimea during 1854-55, in that disastrous war against the Russians. He distributed Bibles and tracts by the thousand, while succouring and supporting the wounded and dying in the most miserable of circumstances at Balaklava and Sebastopol. He shared their dangers and deprivations, contracting cholera himself from which he barely recovered.

Back home, he resumed his preaching wherever he found an open door. Although shunned and criticised by many churchmen, he found opportunities to preach in many towns and cities. He saw great blessing especially in the north-east of Scotland, notably in Cullen in 1860. He also wrote and published *The Herald of Mercy* which, at one time, had a monthly circulation of 32,000.

It is well worth the effort to read this book. It is not an easy read - the writing style is old fashioned, and the typeface is not too clear, being a facsimile copy of an earlier work. But it is truly a spiritual uplift to read about the great harvest of souls during these years long past, and it is a challenge to our more leisurely lifestyles nowadays. Along with this, the background descriptions of 19th-century society will appeal to any who are interested in the social conditions of the time.

Bert Cargill

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WWW.RITCHIECHRISTIANMEDIA.CO.UK/CHRISTIANLIVING

WITH CHRIST

In view of the number of obituary notices the publishers are requested to insert, we ask those who submit them to keep them as succinct as possible. All obituaries will be edited with the utmost care and respect.

Miss Marcia Haycock was born in February 1940, five months after the outbreak of World War 2. The family home was bombed during the war, but later rebuilt and reoccupied. When Marcia left school she studied Pharmacy in Plymouth, and passed her exams in London.

As a 15-year-old in 1955, life changed for Marcia forever when she was invited to the baptism of a Christian friend at Ford Park Gospel Hall, Plymouth. She made her way there but was put off by a building with no spire or other adornments, so she did not go in and watch! However, her friend then invited her to a Billy Graham Relay meeting in Plymouth where she heard the Bible verse, "All have sinned, and come short of the glory of God" (Rom 3.23). Marcia felt very grubby as the verse was planted in her heart. When Billy Graham invited people who wanted to know God's forgiveness of their sins to come to the front, Marcia decided to go as it dawned on her that Christ died for her sins as an individual. She trusted Jesus Christ as her Saviour and Lord, and her Christian life began. She had a new Saviour and a new destiny.

Marcia immediately developed a love for the Bible and, determined to attend a church where the Bible would be taught, she started to attend Wolseley Road Gospel Hall. One day it was announced that there would be a baptism at Wolseley, so Marcia thought that she would also be baptised. She went to the baptism not knowing that she should have requested it first! However, when the elders heard her testimony, they allowed her to be baptised that evening in 1956.

One evening, Marcia heard that there was a meeting to attend called Devon United Missionary Offering where Bill Grunbaum was speaking. He was a full-time Christian worker, supporting God's people in Eastern Europe. When relating this story, Marcia's voice broke as she said, "When listening to Bill, I felt akin to the Eastern European people." After the meeting, she asked him, "What can I do to help?" She was in her early twenties, but God had a fantastic work ahead for her. In 1979-80 she was confronted with a massive need in Poland. The Russians had been impoverishing the country, taking food and resources by train in time for the Moscow Olympics in 1980. Marcia, who had visited Poland on several occasions, started organising parcels of food and medicines once a month. Christians were generous, and Marcia was entrusted with thousands of pounds. Ultimately, a parcel per week was being sent to Poland at a cost of £1,000.00 per parcel. One day she was asked how she got the money for all of the supplies, and replied, "The Lord provides the money." The following week, there was no money coming in and she was wondering how she could do the weekly shop. Then she was telephoned by a Christian friend who said to her, "I've never supported your work, but here is a cheque for £500.00." The ministry continued for two years, after which Poland was no longer under Communist rule and the funds dried up. The work had been done, the need had been met, and the ministry closed down.

Marcia also supported the work of the Plymouth Postal Sunday School, where there were 900 children receiving monthly Bible Correspondence Courses. The support she gave was always consistent and encouraging. Her interest and support of missionary work stretched to Islamic countries, Iran and Iraq, as well as to her own assembly, with coffee mornings and the main weekly assembly meetings. She supported evangelism in the Armed Forces via SASRA, and in universities via UCCF (Universities and Colleges Christian Fellowship). Marcia remained in fellowship at Wolseley for 66 years, providing a tremendous example of loyalty, prayer, personal Bible study and Bible teaching to young people and older ones.

A few years ago she was diagnosed with cancer and, during December 2021 and January 2022, Marcia's condition deteriorated. She was taken to St Luke's Hospice and, on the afternoon of 21st January, spoke with visitors about the Lord and His Second Coming. At one point she gave a deep sigh, which showed her longing to be with her Lord and, just a few hours later, her longing was realised. Marcia's journey of service and suffering was over, and she was with her Lord whom she loved deeply and served with unswerving loyalty. She had requested that the Order of Service for her burial should include the verse, "For how great is his goodness, and how great is his beauty!" (Zech 9.17).

Mr Samuel E McKay, aged 86, was called Home on 3rd March. Sammy (as he was known) was saved on 6th October 1999, at Gospel Meetings near Carnlough conducted by Willie Fenton and the late Matthew

McKillen. A short time later he was baptised and received into assembly fellowship in Portstewart. After three years he moved house, and was in the Rasharkin assembly for about nine years before he and his wife, Alberta, moved to be close to one of his daughters in Gulladuff. While there he enjoyed happy fellowship in the Bellaghy assembly for five years. Sammy was a quiet brother, saved in later life, who loved to attend all the assembly meetings until failing health prevented him. Prayer is requested for his widow and family, especially those members not yet saved.

Mr David John Saunders, aged 76, was called into the presence of the Lord on 7th February. Being born into a Christian family and hearing the Gospel from an early age, he trusted the Saviour when he was five years old. His parents, with the other members of his family, moved to live in Singapore for three years due to his father's employment, but David remained in Belfast living with an aunt. His further education took him to Queen's University to study engineering but, after prayerful consideration and seeking the will of God, his life changed course. He met Ruth Mullan, and they were married in 1971. Seeking to do the will of God, they felt led of the Lord to move to Denmark, where they lived and served the Lord as "tent makers" for 27 years. Raymond and Carol McCullagh were also exercised about Denmark, and arrived there in 1979. As a result of their combined labours, an assembly was formed in Esbjerg, which first met in David and Ruth's living room. In the year 2000, they moved back to Carnlough, N Ireland to care for Ruth's mother. After the homecall of Ruth's father and mother, and also due to David's health, they moved to Bethshean Lodge, adjacent to Faith House, in Belfast in 2015. Unfortunately, in recent years, due to problems resulting from diabetes which was diagnosed when David was only 14, our dear brother spent many weeks in hospital at various times. He bore his illness with remarkable patience. He was known for his meekness, gentleness and humble disposition. Please remember in prayer his wife Ruth, who cared untiringly for him during his years of illness. The funeral service was conducted by brethren from the Windsor assembly and other members of his family circle.

ASSEMBLY ANNOUNCEMENTS

Please note: All material relating to forthcoming meetings, holiday homes and personalia for the July 2022 issue of *Believer's Magazine* must be submitted by 30th May 2022. Please send to graphics@johnritchie.co.uk

SCOTLAND

MAY 2-6

Prestwick: Bethany Hall, Glenburn KA9 2LN. Ayrshire Bible Readings. Bible Readings each day from 4.00pm - 5.30pm (1 Peter). Interval for tea. Ministry each evening from 7.00pm - 8.30pm. 'Resurrection Truths'. P Coulson, I Jackson. Further details at www.ayrshirereadings.org or contact Ian Steele on 07794 262483.

MAY 13-15

Cowdenbeath: Union Hall, Broad Street, Cowdenbeath KY4 8JP. Teaching Weekend. A Summers.
Friday 13th at 7.30pm. 'Righteousness in Service' (Romans 12.1-8).
Saturday 14th at 6.30pm and 8.00pm. 'Righteousness in Life' (Romans 12.9-21) and 'Righteousness in the World' (Romans 13.1-14).
Lord's Day 15th at 3.00pm. 'Righteousness in Relationships' (Romans 14.1-23).

MAY 22 - JUNE 2

Chapelton: Gospel Meetings to be held in a portable hall located behind the village Primary School. Lord's Day to Thursday each week at 7.30pm. C Mackie, G Paterson. Prayer would be appreciated.

MAY 27-28

Whitburn: West End Gospel Hall. Bible Teaching Weekend. Friday 27th at 7.45pm in West End Gospel Hall. Saturday 28th at 3.30pm, 4.30pm and 6.30pm in South Parish Church, Whitburn. Subject: 'Christ and the Future of the Church, Israel and the Nations'. I Lewis.

OCTOBER 22

Aberdeen: Riverside Christian Assembly Hall, 20 Twin Spires, Mugiemoss Road, Aberdeen AB21 9BG. Ministry at 7.30pm. S Arbuthnot.

NOVEMBER 25-27

Aberdeen: Riverside Christian Assembly Hall, 20 Twin Spires, Mugiemoss Road, Aberdeen AB21 9BG. Bible

Teaching Weekend. Friday 25th at 7.30pm. Saturday 26th at 10.00am, 11.15am and 7.30pm. Lord's Day 27th at 4.00pm. D Rudge.

ENGLAND

APRIL 30 - MAY 2

Bromborough: Gospel Hall, The Rake. Spring Conference. Saturday 30th from 2.30pm - 3.30pm, 4.00pm - 5.30pm and 7.00pm - 8.30pm. Lord's Day 1st from 8.30pm - 9.15pm. Monday 2nd from 4.00pm - 5.30pm and 7.00pm - 8.30pm. Subject: 'Studies in the Epistle to the Romans'. I Jackson, A Summers. Please contact Ken Cooper (kennethlcooper@btinternet.com) for further details.

MAY 14

Coventry: Gospel Hall, Upper Hill Street at 7.30pm. J Ramsey.
Prestwich: Gospel Hall, Venwood Road. Annual Conference at 3.00pm and 6.00pm. J Black, K Oh. Mr Black continues from Monday 16th to Wednesday 18th at 8.00pm.
Redditch: Gospel Hall, Foxlydiate Crescent, Batchley B97 6NJ at 7.00pm. T West.
Stoke: Gospel Hall at 7.00pm. D Butterworth.

MAY 21

Burton on Trent: Winshill Gospel Hall at 7.00pm. F Proudlock. (*Please note the change of meeting time.*)
Hanslope: Gold Street Gospel Hall. Annual Conference. Ministry from 3.00pm - 5.00pm. Reports from 6.15pm - 8.00pm. C Munro, J Hay. Refreshments will be provided at the interval and after the final session.

MAY 28

Northampton: Spencer Bridge Road Gospel Hall at 7.30pm. D West.
North-East Home Workers Conference at 6.00pm. J Hay. The meeting will take place on Zoom. Meeting ID: 625 303 0714 No passcode is required. If any further information is required, please telephone 0167 079 0445 or 0191 522 8240.

MAY 28-31

Bournemouth: Drummond Gospel Hall. Bible Teaching. Saturday 28th at 4.00pm and 6.00pm. Monday 30th and Tuesday 31st at 7.45pm. S Grant. Please email markanness@hotmail.com for details. (*Please note the amended dates and times.*)

JUNE 18

Burton on Trent: Winshill Gospel Hall at 7.00pm. K Oh. (*Please note the change of meeting time.*)

JUNE 25

Coventry: Gospel Hall, Upper Hill Street at 7.30pm. F Lonney.
Northampton: Spencer Bridge Road Gospel Hall at 7.30pm. 'Christ as Prophet, Priest and King'. J Black. Mr Black continues in ministry on Monday 27th at 7.30pm.

JULY 23

Northampton: Spencer Bridge Road Gospel Hall at 7.30pm. M Lacey.

AUGUST 26-28

Northampton: Spencer Bridge Road Gospel Hall. Bible Study Weekend. N McMeekin.

SEPTEMBER 17

Coventry: Gospel Hall, Upper Hill Street at 7.30pm. G Wright.

SEPTEMBER 24-28

Northampton: Spencer Bridge Road Gospel Hall. Conference on Saturday 24th at 3.15pm and 6.15pm. C Munro, P Kaye. Mr Munro continues in ministry from Monday 26th to Wednesday 28th at 7.30pm.

OCTOBER 1

Coventry: Gospel Hall, Upper Hill Street. Annual Conference at 3.00pm and 6.15pm. P Kaye, J Riddle.

OCTOBER 22

Coventry: Gospel Hall, Upper Hill Street at 7.30pm. A Henry.
Northampton: Spencer Bridge Road Gospel Hall at 7.30pm. T Miller.

NOVEMBER 26

Coventry: Gospel Hall, Upper Hill Street at 7.30pm. T West.

NORTHERN IRELAND

MAY 1

Moneydig: Gospel Hall. Gospel Meetings are expected to commence in the Gospel Hall, and continue for a number of weeks, God willing. D Gilliland, S Fleck.

MAY 2

Limavady: Gospel Hall. The Annual Conference will take place on Zoom from 2.00pm - 3.30pm and 4.00pm - 5.00pm. E Fairfield, S Higgins, A Sinclair. Meeting ID: 850 7706 4554 Passcode: 926188

MAY 6

Larne: Kilwaughter Village Hall, Shanes Hill Road. Monthly Gospel Meeting (first Friday of each month) at 8.00pm. A Steele, J Rogers. All welcome. Ample room and large car park.

MAY 8

Bellaghy: Drive-In Gospel Meetings at Ballymacombs Lane (off Ballynease Road), Bellaghy BT45 8NG from Lord's Day to Friday at 7.30pm. P Kissick, S Davison. All welcome.

Dromore: Gospel Meetings are expected to commence in the Hall. Lord's Day from 6.00pm – 6.45pm. Monday to Friday from 8.00pm – 8.45pm. D Strahan, A Steele.

MAY 21

Sandringham: Gospel Hall. Ministry Meeting to be held in Ulidia Integrated College, 112 Victoria Road, Carrickfergus BT38 7JL at 7.30pm. J Fleck. Refreshments will be served at the end of the meeting.

MAY 27-31

Lurgan: Malcolm Road Gospel Hall. Annual Conference. Bible Readings and Ministry Meetings. Friday evening 27th to Tuesday 31st. Subject: 'Titus and Philemon'. D Gilliland, J Meekin (Nova Scotia), C Munro, M Sweetnam.

JULY 11-22

Bushmills: Gospel Hall. Bible Readings at Coleraine Grammar School, Castlerock Road, Coleraine BT51 3LA at 8.00pm, subject to COVID-19 regulations. Studies in the Book of Ruth. D Gilliland. Open-Air Gospel Meetings are also being arranged in Portrush at 11.00am.

Portrush: Gospel Hall. Children's Meetings at 11.00am. R Plant.

JULY 23 - AUGUST 7

Portrush: Drive-In Gospel Meetings at The Pits, Portrush Road, Portstewart from 7.30pm - 8.15pm. J Rogers, E Fairfield.

REPUBLIC OF IRELAND

MAY 1

Clones: Gospel Meetings are expected to commence in Doohat Hall, Kilmore, West Newbliss, Co Monaghan H18 Y226. Lord's Day at 4.30pm. Monday to Friday at 8.00pm. T Steenson, T Francey. Everyone welcome.

MAY 5-20

County Donegal: From an initial exercise by the saints at Letterkenny, Gospel Meetings have been arranged to be held in St Mary's Community Hall, Muff, with G Woods. The meetings will be held on three consecutive Thursday and Friday evenings at 8.00pm.

ASSEMBLY REPORTS

NORTHERN IRELAND

CO ANTRIM

Ballyclare: John Rogers and Elton Fairfield concluded nine weeks of Gospel Meetings in the Hall, with drive-in facilities via radio in the car park for those who wished to remain outside. The attendance varied between 40 and 80, with a number of local people coming, encouraging support from local believers, and 15 to 20 children and teenagers present every night. The town was well visited by our brethren, including all the local businesses, and the Gospel was preached nightly with simplicity and sincerity. God was pleased to bless in the salvation of a number of souls, which caused great joy among the saints. "To God be the glory, great things He hath done."

Harryville: The assembly at Harryville had an exercise for a Ministry Meeting, with the aim of encouraging and edifying old and young alike. Thinking about the numbers who might attend, we were kindly granted the use of the assembly hall at a local college on Friday 11th March. The two brethren responsible were Andrew Steele and Stephen Gilfillan, who both gave very useful and needful teaching from Haggai and Ruth which was very fitting for present times. We were most encouraged by the ministry and the large number who attended, especially by the attendance of younger brethren and sisters. We trust that it will have been beneficial to all.

Randalstown: At the beginning of March, Craig Munro had five nights of very encouraging, instructive and

challenging teaching from Revelation 2-7. The attendance of many young believers and other Christians from the local area was a great encouragement.

CO ARMAGH

Clonroot: Ministry Meetings were held in the Gospel Hall from 14th - 19th March, and were supported by surrounding assemblies. The meetings were conducted by John Fleck, and the subject was 'Paul's Epistle to the Ephesians'. The ministry was instructive and challenging, and greatly appreciated by all the Christians.

CO DOWN

Bangor (Ebenezer): Alan Summers was with the assembly in mid-March for an excellent week of Bible Readings on Philippians 1 and 2 (which had been postponed for two years because of COVID). Advertised only to local assemblies because of the current cautious COVID climate, the meetings were well supported and the contributions from visiting brethren were much appreciated. The subject matter was timely and, although challenging, was very edifying and encouraging. Alan intends to return next year, DV to complete the epistle and, in the Lord's will, these Readings may become an annual fixture.

CO FERMANAGH

Enniskillen: D McGarvey was with the assembly during the second week in March for the preaching of the Gospel. Some unsaved attended, and the meetings were well supported by believers from local assemblies. Please remember this needy county town of Fermanagh in your prayers for a time of visitation and blessing in salvation during these difficult days.
(*Please note:* Change from weekly Gospel Meetings in Enniskillen to a monthly Gospel Meeting on the second Lord's Day of each month at 4.00pm.)

CO TYRONE

Strabane: Two weeks of Gospel Meetings are being held in the Hall in Strabane with Andrew Steele. A few local people have started to attend, which has been very encouraging. On the opening night of the meetings a young boy professed faith in Christ, which brought great joy. Prayer is requested for the meetings as they continue, and for the town in all its need.

REPUBLIC OF IRELAND

CO DONEGAL

Bridgetown: Stephen Gilfillan and John Rogers have commenced Gospel Meetings in the Hall, and continue with good interest and a number of unsaved attending. Pray for a time of visitation and blessing in salvation.

NOTICES

GENERAL

Almondvale, Livingston: Gospel and Ministry messages are available at www.almondvalegospelhall.com
For audio requirements in your assembly: PA systems, induction loops for hard of hearing, radio microphones, video data projectors, screens etc - contact Andrew Borthwick on 01592 654549 or visit www.acav.co.uk
Limassol Gospel Hall: Logos School, 35 Agialousa Street, PO Box 51075, Limassol, Cyprus. A warm welcome is extended for believers to gather with us. Letters of commendation appreciated. Email: clarkecp@hotmail.co.uk for details of meetings and directions.
Paul Trimble Printing: For tracts and invitations visit www.gospeltractprinting.com Tel: 028 9261 2775. Email: office@gospeltractprinting.com
Yorkshire Bible Study Week (residential): 24th - 28th October 2022 (God willing), at Cober Hill Hotel, Scarborough. Ministry and Bible Readings (1 Peter chapters 1 and 2) conducted by Mr Ian Jackson. For full details, contact Philip Kaye. Telephone 01484 865112. Email: ybsweek@gmail.com

HOLIDAY HOME

Newcastle, Co Down, Northern Ireland: 4-bedroom, self-catering accommodation available for weekly lets. Parking and large enclosed garden. 5 minutes' walk to beach and shops. No pets. Telephone: 07810 883975.

CHANGE OF ADDRESS

All correspondence for **Aughavey Gospel Hall** should now be addressed to: Mr Roy Colvin, 3 Aghaveagh Road, Stewartstown, Dungannon, Co Tyrone BT71 5NH. Tel: 028 8673 6248. Email: roycolvin16@hotmail.com

MANAGER REQUIRED FOR FLORABANK CHRISTIAN CARE HOME

Florabank is a Residential Home for the care of up to 22 elderly Christians in the East Lothian area. We are a registered charity, providing person-centred care for our residents.

Due to the present Manager retiring, we wish to appoint a new person to take over the day-to-day management of the Home. He or she will be responsible for all matters relating to residents, staff and visitors, as well as ensuring that the Home has, and maintains, as high a grading as possible with the Care Inspectorate. The Home has a strong Christian ethos, and we expect the Manager to lead by practising and actively promoting the Christian faith in every aspect of their role.

Applicants must be self-motivated and enthusiastic, and have experience in a social care setting. The requirement for this post is an N/SVQ Level 4 in Care, plus a Leadership and Management for Care Services award. Applicants should either hold, or be working towards, these qualifications.

A job description is available to any who are interested in learning more about the position. To apply, submit your CV, plus relevant details, in writing to Stephen Thomson, Cowrig Farmhouse, Greenlaw, Berwickshire TD10 6UN. Email: stephen@cowrig.co.uk

We would ask for your prayers, that we might be able to fill this challenging, yet fulfilling, post with the right person.



Places are still available for the following events. For bookings or enquiries, please contact Grant or Bobbie at **manager@faskallyhouse.com** or call on 01796 474411.

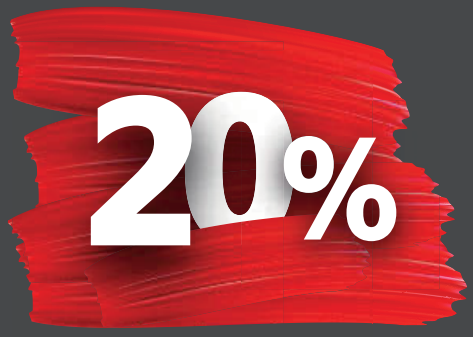
9-13 May - Midweek Break Bible Teaching

13-17 June - Midweek Break Bible Teaching

12-16 September - Midweek Break Bible Teaching

8-14 October - Families Week

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Bethany Hall, Prestwick KA9 2LN

www.bethanyhallglenburn.co.uk

Monday 2nd - Friday 6th May 2022 (DV)

Bible Readings: First Epistle of Peter
4.00pm - 5.30pm

Interval for tea

Ministry: 'Resurrection Truths from 1 Corinthians 15'
7.00pm - 8.30pm

Mr Phil Coulson (Forres)
Mr Ian Jackson (Eastbourne)

Further details can be found on
www.ayrshirereadings.org
or by contacting Ian Steele on 07794262483

We will comply with Government guidelines in place at the time

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Accommodation is available. Please contact 07771523522 or 07836702277 if interested.

PORTRUSH GOSPEL HALL

Children's Meetings

11th - 22nd July 2022 at 11.00am
in Portrush Gospel Hall

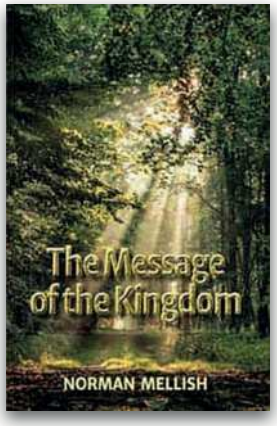
Speaker:
Mr Robert Plant

Drive-In Gospel Meetings

23rd July - 7th August 2022
from 7.30pm - 8.15pm
at The Pits, Portstewart Road, Portrush

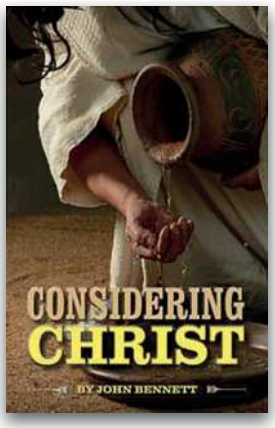
Speakers:
Mr John Rogers
Mr Elton Fairfield

NEW TITLES



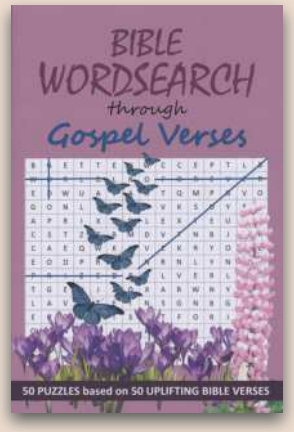
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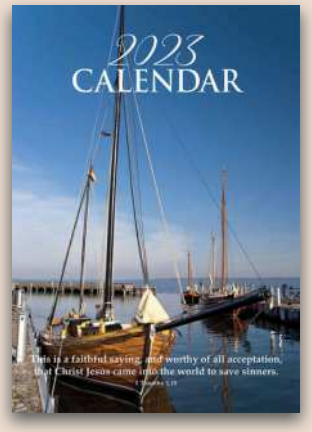
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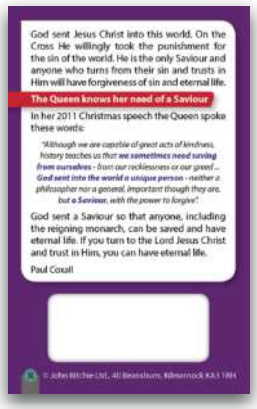
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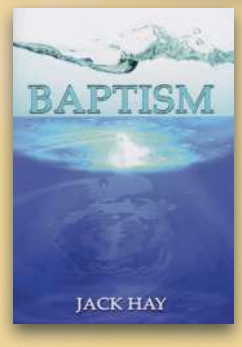
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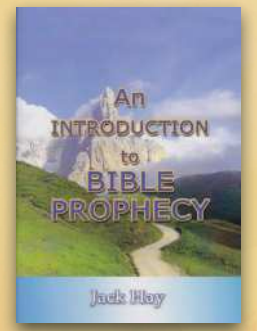


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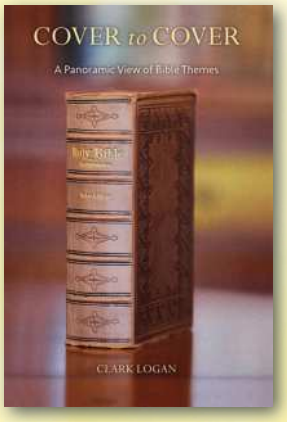


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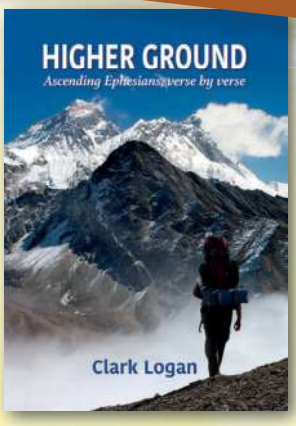
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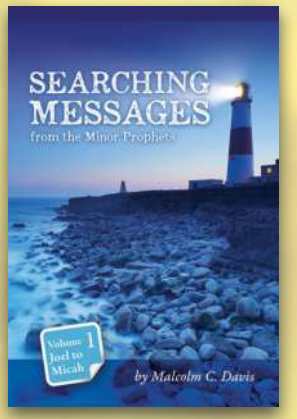
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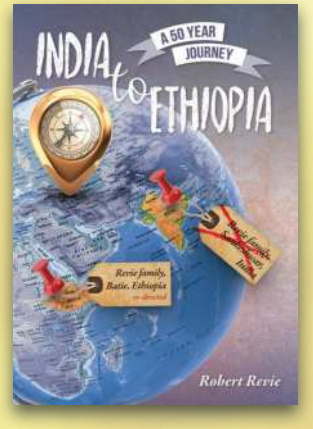


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