

*A*  
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*IN ITS*  
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## **SUPPLYING WHAT IS LACKING**

**Jim Renton**

**Luke 7: 44-46; 1 Samuel 25: 18, 19, 23, 24, 32, 33; 1 Corinthians 16: 15-18**

I would like to say a few words about supplying what is lacking. In the last verses we read it is persons who supplied 'what was lacking on your part', and that is a privilege open to us as believers at the present time to supply what is lacking. You look around the world today – the world that belongs to our Lord Jesus Christ – He has rights in it, but they are denied Him. There is a lack of acknowledgement of the rights of our Lord Jesus Christ. There is a great need for each one of us to supply what is lacking. In principle the assembly at the present time supplies what is lacking. Well, I would like to encourage each one of us to be set to supply for Him what is lacking around us.

You find in this first scripture a tremendous lack in the Pharisee's house. There is what he did not do: he ought to have done it, but he did not do it. He may have boasted about having the Lord in his house, he may have attached the Lord's Name to his house, but think of the cold indifference that was in that house.

There was no appreciation of the Lord Jesus Christ in that house. There was a tremendous lack – what barrenness, what coldness! It was not exactly that there was opposition, but there was just indifference – no regard for the Person that was in it.

You think of mere profession around us, think of what the Lord's Name is attached to in the sense of profession, inviting the Lord into his house but having no regard for Him personally, and the very great lack was evident in this house. But Luke tells us that, "a woman in the city, who was a sinner, and knew that he was sitting at meat in the house of the Pharisee, having taken an alabaster box of myrrh, and standing at his feet behind him weeping, began to wash his feet with tears; and she wiped them with the hairs of her head, and kissed his feet, and anointed them with the myrrh" (vv 37,38).

This poor, despised woman supplied the lack on the part of the

Pharisee, and in the Pharisee's house. The Pharisee resented her presence. He complained about the woman and complained to the Lord that He allowed this woman to supply what was lacking on his part.

Now this Pharisee's house is just a picture of what mere profession is in the world around us. We need to exhort one another and encourage one another to supply what is lacking. You think of the fulness of supply there was with this woman. You see the background of coldness, and such indifference to our Lord Jesus Christ in the world around us. But it is the privilege of the young people here and, in fact, all of us, to be set to supply what is lacking – how the Lord appreciates it! The very background of indifference, you might also say, was only a background to bring to light, and into focus the supply of this woman.

It says, "And turning to the woman he said to Simon, Seest thou this woman? I entered into thy house; thou gavest me not water on my feet". I understand it was a common custom in those days for a guest to receive water to wash his feet, but what a lack there was in the house! I trust there is not one of us here who would have part in this lack, lack of appreciation of our Lord Jesus Christ personally, lack of regard for the rights of our absent Lord. How we need to be on the line of supply! Think of the supply this woman brought with her, in a sense she herself was the supply.

It says in Luke's account of it, "having taken an alabaster box of myrrh, and standing at his feet behind him weeping, began to wash his feet with tears". It was an expression of herself; she did not bring water with her, it was in herself, it was what she was, "and wiped them with the hairs of her head". She represented the supply of what was lacking in the Pharisee's house. Let us regard ourselves as in the Pharisee's house, and having the privilege of supplying what is lacking. Our Lord Jesus Christ appreciated every movement of this woman in the way of supply. It says, "Thou gavest me not a kiss, but *she* from the time I came in has not ceased kissing my feet". This is the supply resident in one who was devoted to our Lord Jesus Christ. What a need there is in our day for

increased devotion! “My head with oil thou didst not anoint, but *she* has anointed my feet with myrrh”. How the Lord appreciated the supplying of what was lacking. There was nothing in the Pharisee’s house but coldness, indifference, no regard for the Lord, but the woman comes in and brings in everything with her, brings in supplies of what was lacking. Indeed, the way Luke records it, he records the supplies before he records the lack on the part of the Pharisee, he brings in the woman and what the woman did. It is afterwards that the record tells us that the Pharisee did not do certain things.

Therefore, Luke focuses on the supply, then afterward tells of the lack.

Well, let us all be encouraged to be on the line of supplying what is lacking. This is one who is devoted to the Lord, and by extension when the Lord says to her, “Thy faith has saved thee; go in peace”, she would be devoted to the furtherance of His interests here, in the time of His absence. Therefore, it was supplying what was lacking in this cold, indifferent atmosphere, which is the same as the time we are living in.

The addresses to the seven assemblies are often referred to and the last one is addressed to “the angel of the assembly in Laodicea” (Rom. 3: 14), and what marked that state was indifference, neither cold nor hot. The Lord said to them, I would rather have you cold or hot. A genuine believer might get cold sometimes, but then they could be rekindled, but neither cold nor hot is the indifferent state which is nauseous to the Lord Himself! “I am about to spue thee out of my mouth”, the Lord says, Rom. 3: 16.

But meantime, even in these conditions in which we are, there are persons who are supplying what is lacking, and let us be among them.

Now 1 Samuel 25 is a very interesting chapter. It is a chapter in which David makes a certain request from Nabal. It was a perfectly righteous request. In the history of David he did not make many requests but he does in this chapter, and Nabal insults Him. It was an occasion when according to the description of one of Nabal’s young men, “Behold, David sent messengers out of the wilderness to

bless our master; and he has insulted them” (v 14). It is a time when there is not only indifference to the Lord, but there is also insulting.

There is the rejection for the overtures of grace. This is the kind of time we are living in – what a lack there was with Nabal involving insult to David’s men, therefore to David personally, and by application to our Lord Jesus Christ. We are living in a time when He is insulted, terrible things are going on, cults are arising of all kinds, men are becoming more brazen in their opposition, in their demeaning the Name of Jesus, of our Lord Jesus Christ. We are living in a time when our young people are being brought up in this kind of environment at school, in advertising and all that kind of thing, the books that are written, films are being shown that are derogatory to the Person of our Lord Jesus Christ. It is an insult.

As I said, David did not make many requests of persons, but he made a request of Nabal and it brought out this insult. David suggested perhaps that Nabal would show some response to himself. Nabal and his men had taken all the benefits of David’s protection. David’s men had been among them and nothing had been missed, as this young man had been saying, “They were a wall to us both by night and day, all the while we were with them feeding the sheep”. There are persons who are prepared to take all the benefits, but we are all challenged as to whether we are prepared to commit ourselves to the interests of our Lord Jesus Christ in a time when He is being insulted. What a lack there is!

But Abigail comes in, and she richly supplies what was lacking. You wonder where she got all these resources. How great were the supplies that Abigail was able to bring forward. It says, when Abigail was apprised of the situation, “Abigail made haste, and took two hundred loaves”. David asked for whatever comes to hand, “give, I pray thee, what thy hand may find to thy servants, and to thy son David”. That is the request that David made. But Abigail, wherever she got them, made haste and took two hundred loaves, and two skin-bottles of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred raisin-cakes, and two hundred fig-cakes, and laid them on asses. This is Abigail’s great,

rich supply of what was lacking in the whole general situation. What a privilege we have, dear brethren. I would like to exhort and encourage everyone to supply what is lacking. No doubt Abigail felt the lack, felt the emptiness of any response from Nabal, and she had all this wealth of supply to fill up the lack that was there.

So she goes with the supplies to David, and then what a spirit she shows: she says, "Upon me, my lord, upon my let the iniquity be". That is how she begins: she was morally apart from Nabal, and yet she took the blame for a situation where there was such lack.

She took the responsibility for the lack, and then brought in all this rich supply. She felt the lack. We ought, as we go about this world and have contact with persons, and see what is going on, we ought in our hearts to feel the lack, and then be seen, as Abigail here, to supply what is lacking.

Think of a person like this discerning what is due to the Lord, discerning what is agreeable to Him. How important this matter of discernment is! It is what David called attention to in Abigail.

"Blessed be Jehovah, the God of Israel, who sent thee this day to meet me. And blessed by thy discernment, and blessed be thou, who hast kept me this day from coming with bloodshed, and from avenging myself with mine own hand". Even David was not true, was not acting according to the grace that really should have marked him, even he was dropping below the level. Abigail's discernment was supplying even that lack, not only was she supplying the lack on the part of Nabal, but she was supplying some lack on the part of David. She was supplying that in her discernment, "blessed be thy discernment, and blessed be thou".

Well, let us be set, dear brethren, to supply what is lacking, including discernment. There was no discernment with Nabal, and there was a lack of discernment with David. He is not in this matter a type of Christ, he is a type of the responsible element that falls below the level of the grace that marked the man in his normal life, but Abigail supplied that lack by way of her discernment.

In 1 Corinthians we find the expression used, “they have supplied what was lacking on your part”. Certain persons who were there supplied what was lacking on the part of the Corinthians.

Corinth, as we know, was a local assembly in those days. We know the difficulties that were there in Corinth. There was a lack and there may be certain things lacking in our local settings. It would not be unusual for certain things to be lacking in a locality. There is always room for improvement in our localities; things could always be better. I do not know of any locality that could not be improved. Therefore, in most of our localities there would be some feature lacking which could be improved.

What do we do? Do we complain about it? Do we complain about the lack if we discern it, do we give up because of the lack?

We need, dear brethren, to supply what is lacking! That is a greater test. Maybe we have sufficient understanding to see the lack and maybe we complain about it, but the great need is to supply what is lacking.

Paul at the end of his epistle calls attention to things that are lacking in this locality. Some grave things were lacking at Corinth.

He calls attention to persons who were supplying what was lacking. The house of Stephanas would not be much thought of. No doubt the party leaders were more thought of in Corinth than these persons. They might have been obscure persons, but Paul calls attention to them. “Ye know the house of Stephanas that it is the first fruits of Achaia, and they have devoted themselves to the saints for service”. Not exactly devoted for service to the saints. Service was not their objective, the saints were their objective, “they have devoted themselves to the saints for service, that ye should also be subject to such, and to every one joined in the work and labouring”.

You see a household can be instrumental in supplying something that is lacking. Persons can do it, and a household can do it. These persons are models to be followed because they were supplying what was lacking.

I think we need to feel the lack in the world around us, whether it is in the form of indifference, or whether it is in the form of

insult, and to set ourselves to supply that which is lacking. Whether it is at school, or at business – wherever it is – supply something, bring in some supply that is suited to the heart of Christ. So in our local settings let us all set ourselves to improve conditions on the principle of supply. Not simply criticism, not simply complaining about it, but on the principle of supply. May the Lord help us in it.

## **CHICAGO**

**4 August 1978**

*This address has recently come to light: it is still prophetic: ECB*

## **MINISTRY AT A BURIAL**

### **(i) VESSELS**

**David C. Brown**

**Romans 9: 23-24; Jeremiah 18: 1-4; 2 Timothy 2: 20-21; 2 Corinthians 4: 7**

You will see that these scriptures make use of the thought of a vessel. A person is viewed in that way – as a vessel. It begins so attractively with the reference in Romans to persons who can be viewed as vessels of mercy. Our beloved sister whom the Lord has taken to be with Himself was a vessel of mercy. How much we who know mercy should appreciate what it is to be secured as vessels of mercy. In our sister's lifetime there was a time when she came to know the Lord Jesus as her own Saviour, secured in that way eternally through no merit of hers, through no virtue of hers, through no particular value of hers. She was a vessel of mercy, pure mercy, and how wonderful and gracious it is and how wonderful and glorious it is. God's glory was displayed as the scripture says "that He might make known the riches of His glory". The riches of His glory were known upon our sister, a vessel of mercy. How wonderful! Do you, dear fellow-believer, relish the fact that you are a vessel of mercy? The mercy of God has reached you through no merit of yours and you can live and enjoy the wonderful fact that you are a vessel of mercy.

If someone is to be a vessel of mercy it means that they have to ask for mercy, they have had to plead for mercy. I am reminded of the blind men who heard that the Lord Jesus and was passing by cried, "Have mercy on us, Lord", Matt. 20: 30. I would ask every one of us here, every person here, have you ever said that to the Lord Jesus? Have you ever said 'I need mercy'? How vital it is. In his prayer, our brother touched affectionately on how the Lord Jesus has gone, the way that He has gone into death, the way that He has gone and borne sins; He has borne my sins, He bore our sister's sins. We know because of that that we are vessels of mercy. But I

cannot say that for everyone here – I do not know. I would only ask everyone, have you ever pleaded to God for mercy? The gospels show Pharisees who thought they were sufficiently good not to need to ask for mercy. If anyone has that kind of attitude then I would say you deeply need to call to God for mercy. There were Sadducees in the gospels, who did not believe in the resurrection. If anyone is blinded by these things, they should appreciate that it is blindness and simply plead to God for mercy, and plead to the Lord Jesus for mercy. I would commend that to everyone, that no one should leave this room without being a person who in their heart has cried to the Lord Jesus for mercy. Everyone will be secured in this way as a vessel of mercy. What glory there is that is upon a vessel of mercy; God's glory will be displayed in them eternally.

The reference in Jeremiah has often been brought together with the one in Romans. Here we have the work of God, and how beautiful and precious it is as we think of our beloved sister to think of the work of God in securing and forming this vessel. Now the vessel, the clay here, it says first of all was marred, it was spoilt.

With each one of us there is that sinful nature that God cannot act on. He cannot make anything of it, He cannot produce a vessel that is for His glory out of our own sinful nature. But He is able and prepared to work with us to make with us a vessel that is for His testimony. Our sister had that part, a vessel for His testimony.

Think of the way in which He has worked until now; so far as what is moral in her is concerned, it is absolutely complete, so far as what is spiritual is concerned, it is complete and that completed vessel will shine eternally.

The scripture brings in numerous references to vessels.

There are golden vessels, copper vessels, and others and in each of them you could think of the work of God. But the thought of the Potter is exceedingly attractive to me because, from observing a potter, he does not use tools or instruments, he uses his hands. We have known that in the past year; the hand of God was upon our sister in her formation in completion of the work. But not only in the past year, in every moment, He had His hand upon her. In a way

this was so even before she came to know the Saviour, because He is a preserver of all men. But then she came to know Him and He began to form a work with her. That was a wonderful work, and it is complete now; it is complete and exactly according to the will and pleasure of God. How wonderful it is to think of what God had in mind. And the work of the Potter involves some pressure. You see that in the pressure our sister went through, not only in the last year. You might well say, Why did she have to go through these pressures – in her mind and spirit especially – why did she have to go that way? It was His hand that was upon her, it was the hand of One who loved her best upon her. It was His hand that allowed, ever caused, these pressures upon her. The hand that was loving her was the hand that was forming her so that she is now in that glorious completed condition so far as what is moral and spiritual is concerned.

Now a vessel is to be useable, it is to be serviceable and our sister was also serviceable. That is why I referred to Timothy because it brings in another thought – a vessel to honour. Our sister was not going to receive this world's honours. This world was not going to put its honours upon such a one, but in the sight of God she was a vessel to honour. Now that was in a particular way because she had taken a place, "if therefore one shall have purified himself from these, in separating himself from them, he shall be a vessel to honour". She took her place in the testimony of the Lord Jesus distinctly. She remembered His Name; she was there a vessel to honour in the place that she had taken. Now it is for us each to see whether our relationships are in that line, a vessel to honour, serviceable to the Master, serviceable in the support of the testimony of the Lord now, serviceable in the support of the glad tidings, serviceable to the people of God, serviceable to our neighbours, serviceable under the Lord's hand. That brings in testimony to what He is. Well, that was her service and the service that she had here is complete, the work is complete.

Just a final thought from Corinthians, about the way in which she acted and operated in a vessel that is an earthen vessel. For us

all, our body is a vessel that is going to come to its end. There is a scripture, that affected me greatly as I was by her bedside, at the end of Ecclesiastes, which says “or the pitcher be shattered at the fountain” (12: 6). The time came – in the grace of the Lord it was very gentle, very tender – but the time came when what was earthen was shattered, was broken and no longer available to us. But there had been a treasure in that earthen vessel. So that we do not discard it, we have care, we have interest even in her body. That body in which she suffered was the body in which the glory of God shone, the body in which all these workings out were secured, and that body, that earthen vessel, is not discarded. We would take care of it, and be careful in going to the grave, careful in burying it, careful in committing it to the Lord Jesus. He is going to have His eye upon it. From the very beginning, as the Psalm puts it, “Thine eye did see my unformed substance”, Ps. 37: 16. Before even she was born the eye of God was upon her unformed substance and His eye is going to be upon her body, and in due time, His time – may it be soon – there will be a transformation. She will be transformed, we will be transformed, she will be raised and she will be suitable. That precious moral and spiritual vessel that we have been speaking about will shine in what is no longer an earthen vessel. It will shine in a vessel, a body of glory, that suits it. We look forward to seeing her then, we look forward to being with her then, but most of all we look forward to seeing the Lord of whom we sang:

How bright, how gladsome will His advent be (Hymn 213)

We look forward to that: to be with Him, to see Him, to be transformed by that experience of seeing Him. May we be encouraged in these things. I trust that there is comfort in them and establishment. But I would trust too that there is something that would challenge every heart here, so that there should be what is for the Master in the time when we are here.

## **(ii) WHY?**

**Mark Richards**

**Luke 24: 13-21; Psalm 18: 2**

I have been thinking about this passage in Luke's gospel; it speaks of two men who were walking away from Jerusalem and they were downcast, they were sad. The events that had just taken place – the Lord Jesus had just been crucified and buried and there was much upheaval in the city and these two were asking a question Why? "They conversed one with another" and it is this question "why" that I've been thinking about. Events happen and it's good sometimes to ask God why things are allowed. Why was this Man Jesus, who we read of here, taken from them? They had lost somebody that they had loved, put their trust in this Man, Jesus. They had all their hopes in this Man, and He was taken from them and they were asking the reason why. We do not understand sometimes God's reason. It is good sometimes to ask God why. Every believer, I think, will be able to testify that asking God the reason why, sometimes you get the answer quickly, sometimes it takes a long time and you have to look back and see how God has worked out His wondrous plan. Here we know these two men were walking along, talking, and Jesus draws near to them. He draws near and helps them, and opens their eyes. As we know later "their eyes were opened" (v 31). How wondrous that the Lord Jesus had drawn near. And this question Why, I have been asking it myself. The Lord has been pleased to take our sister. Naturally, we wonder why. What she could offer here as a mother, as a helper in the meeting, her testimony here to friends and neighbours, these shall all be remembered. But as our brother has said, her work here is complete, and the Lord has been pleased to take her. God's wondrous ways – and they are wondrous – He has a plan and it is perfect, and it will all be worked out and will all be complete, and we can take comfort from this. How we have known our brother and the family, how they have been comforted and strengthened, how they will have known the Lord drawing near to them in these difficult times, how our sister experienced this as well

– our Lord drawing nigh. You could tell it on their faces, and what a comfort it is for every believer to have this knowledge that the Lord will draw near in times of need. And now, as we have already said, God’s wondrous plan is being worked out. The plan is that there will be joy, soon. Our sister will be raised, and every believer who has died in Christ will be raised as well. What a time of joy that will be. There is a hymn that we sing:

The sky, not the grave is our goal. (Hymn 238)

That is the portion for every believer, and it is a wondrous knowledge to have the fact that the believer’s pathway is marked out. There is another hymn:

We’ll praise Him for all that is past,  
And trust Him for all that’s to come. (Hymn 23)

I was thinking how our sister would have known God as her rock, and as her fortress and deliverer, her shield (see Ps. 18: 2). These are words that she could have said. She knew these, she knew the Saviour, she knew Him well and everything that went on, and she had her trust in this. This position is open to everyone here in this room, in this city today. God’s plan is being worked out. And God wants to bless each and every one. That is His desire, and that He will get the praise. May it be so for His Name’s sake.

### (iii) THE RESURRECTION WORLD

**Roland Brown**

#### **2 Corinthians 13: 4; Luke 20: 34-38**

The comfort, dear brethren, for our sorrowing hearts is to be found in the resurrection world. The Lord Jesus spoke of two worlds. The sons of this world, and their activities, and those that are counted worthy to have part in "that world". I wonder what we know of "that world" and the resurrection from among the dead. The comfort for our souls today is not in dwelling upon what we have lost, but in the simple fact that our sister was among those that were counted worthy to have part in "that world", and the resurrection from among the dead.

I read the verse in Corinthians because it shows how that portion has been established for her, by One who was crucified in weakness. Our sister has known weakness, but *He* had to be weakened. Weakness comes upon us through old age and infirmity, through illness and disease. Nothing like that could weaken Him.

"He weakened my strength in the way", Ps 102: 23. He knew what it was to be weakened. He knew weakness like none other. It says of Him that "going forward He fell upon the earth", Mark 14: 35. He was crucified in weakness. It appeared outwardly a pathetic sight.

Many regard it as foolishness. "The word of the cross, is to them that perish foolishness", 1 Cor 1: 18. Is there any one in this company to whom that word is foolishness? Or are we all, all of us in this room, among those who believe; to whom the cross is God's power, and God's wisdom? He was crucified in weakness. That is historical. What is current today is that He lives by God's power.

How wonderful to lay hold of that. How wonderful to have our eyes fixed upon Him, the One who is "the resurrection and the life", John 11: 25. Though crucified in weakness, He went into death. It has often been said that death had no claim upon Him and how true that is. But it is not sufficient. He went into death in order to destroy it forever. To deliver "those who through fear of it, through the whole of their life were subject to bondage", Heb. 2: 15. How blessed to

be delivered from the fear of death, to have the light of that world and the resurrection from among the dead.

So the Lord is speaking in this scripture to unbelievers.

Persons who deny the resurrection are unbelievers. “If we believe that Jesus has died and has risen again”, 1 Thess 4: 14. “If thou shalt confess with thy mouth Jesus as Lord and shalt believe in thine heart that God has raised Him from among the dead”, Rom. 10: 9.

How wonderful to know that He has been “raised from among the dead, first fruits of those fallen asleep”, 1 Cor 15: 20. There were others raised in the Old Testament days, before Him chronologically, but Christ has been raised as the first fruits of those fallen asleep.

And here He is, speaking to unbelievers about that world, and the resurrection from among the dead, and how the truth of resurrection was demonstrated and held by faith, even in the hearts of Old Testament saints; “he is not God of the dead but of the living”, and then He adds that profound statement “for all live for Him”. I suggest that those are words of the widest possible bearing “*all* live for Him”. The scripture tells us about the unsaved dead being held, awaiting the day of judgment. They live for Him. But in a very positive sense, we can say with the assurance with which we have known and loved our beloved sister, that her portion now is “to know the love of the Christ, which surpasses knowledge”, Eph. 3: 19. How wonderful to think of that. We know it now, it gleams, as the hymn writer says:

Gleams through the present gloom. (Hymn 81)

But what we know now in these conditions at best is partial. The apostle says “We see now through a dim window obscurely, but then face to face; now I know partially”, 1 Cor 13: 12. Think of the beloved apostle saying that. He could speak of his “intelligence in the mystery”, Eph 3: 4. He says “but then face to face; now I know partially, then I shall know according as I also have been known”.

Our sister has been known by God. Foreknown indeed. One of those that was foreknown before the foundation of the world, that she should be “conformed to the image of His Son, so that He, that is God’s Son, should be the firstborn among many brethren”, Rom 8: 29. She will be there eternally for His distinction, for His glory, that

He might be the firstborn, in His pre-eminence, of myriads that are like Him, our beloved sister among them. But she was foreknown.

She was known in Christ. I suppose we may have come to an occasion like this, with many thoughts, as our brother has said, in our minds as to 'why'. "I know *partially*", what we do know, the vast number that have come here today, is a testimony to the fact that our hearts have been touched by our sister's home-going, and the circumstances of it. And not only has that hand, of which our brother has spoken, wrought in our beloved sister, but through touching our hearts, dear brethren and friends, it has wrought in *us*. The writer to the Proverbs said "take away the dross from the silver, and there cometh forth a vessel for the refiner", Prov 25: 4. Our brother has spoken of a vessel of mercy, but you think of a vessel coming forth out of the circumstances of sorrow and of suffering that our sister has known, a vessel coming forth for the Refiner. For Him. Our sister's service has been referred to; what she has been to others, as a mother, as a wife, as a daughter, as a daughter-in-law. That is what she has been to others, but you think of what is coming forth out of such circumstances for no one else but for the Refiner. What a right He has! "We are not our own", dear brethren, "we have been bought with a price", 1 Cor 6: 19,20. The silver would speak of that.

A price so great, that it is beyond us to measure it. We "have been redeemed, not by corruptible things, as silver or gold ... but by precious blood", 1 Peter 1: 18,19. How blessed, amidst the sorrow, to have our view upon the resurrection world, and the one who fills it, who lives there today, by God's power. It says of Him, the One who holds the keys of death and of Hades that "all live for Him". It rejoices my heart, at any rate, to think of our beloved sister living for Him, living in the enjoyment of His love, without anything to distract from it, and awaiting with us that "body of glory, like unto His own"; where what has been formed through tribulation and suffering will be expressed in a body of glory. The scripture speaks of God giving to each "a body as he has pleased", 1 Cor 15: 38, one flesh of birds, one flesh of fishes, each given a body suited to the conditions in which it lives and moves. You think of it pleasing God to give our beloved sister, and us with her, "a body of glory, like unto His own".

A body suited to conditions of glory, where we shall live, where we shall move, where we shall be for His glory, where we shall be eternally “for the praise of the glory of His grace”, Eph. 1: 6. How wonderful to have our view, dear brethren, lifted above this poor scene and all its activities, the sons of this world and what they do. But it comes to an end. How wonderful to have our view fixed upon that resurrection world, and the One who fills it, and sustains it, and will do eternally for God’s pleasure, and for God’s glory. May He bless the word.

*At the burial of Mrs. Elizabeth Eastwood*

**WORCESTER**

**21 December 2005**

*I am sorry that inclusion of this ministry was delayed. ECB*