

A
WORD
IN ITS
SEASON

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LIKE JESUS

THE SURE MERCIES OF DAVID

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AT A MINISTRY MEETING

(i) Boundaries

Eric Burr

Acts 17: 24-28

I did not have in mind to speak about all of this address of Paul's, but there is just something in it that I thought the Lord might bring before us. Our beloved brother who preached here on Lord's Day preached about God being in control, and while the whole of this section is not precisely about that, yet that truth comes out, that God is in control.

From the way our beloved brother preached, I think we who listened would have retained the impression that there was something for us in that, that God is in control and therefore nothing happens without Him. I think that is a great lesson to learn, even for believers. Our brother's word was in the preaching of the Gospel, that God is in control, but he was speaking to believers and telling them that God was in control.

What I particularly wanted to refer to is verse 26, that God had "determined ordained times and the boundaries of their dwelling". We may think about this historically because the boundaries of many nations have, in our historical knowledge, been fixed by war, sometimes by treaty as a result of war, but things are fixed and the boundaries of dwellings are fixed in that way. You find in the history of Israel in the scriptures, that God has done that. In fact, one day God is going to bring out plainly that He has done that, and that Israel is the centre of all the nations. You could not think of that today, but that is what God is going to do: He says that in Deuteronomy. But what I am particularly struck with in this verse is that God has ordained boundaries. That is a practical word for us all, that God has ordained boundaries. I am not concerned here so much about the boundaries of their dwellings, and the boundaries of the nations, but this general principle runs right through the scriptures, that God has ordained boundaries. You find it even in Eden. It was not so much that God ordained a boundary of the

garden, but He ordained a boundary of behaviour; He said you can have everything but not this (see Gen 2: 17). God ordained a boundary. If you go on through the scriptures and especially in relation to the history of Israel, you will find that God was doing that, and if you read the latter part of the book of Joshua, you will find that it is full of boundaries that God ordained, one thing after another. It is not so much for believers to be concerned with these geographical boundaries that God has established, but I was wondering whether the principle does not apply in a wide way, that God has established boundaries. You do not need to think about much detail of scripture to be reminded of that, and to keep it in mind.

I could start with some very widespread boundaries that God has established, God created man, and He made the woman, but God has established boundaries between men and women. You will find in the sermon on the mount that God marks His boundaries even with a look, “every one who looks upon a woman to lust after her”, Matt. 5: 28. God has established that you may not even look over that boundary in a certain way. Think what a difference that would make in this present evil world: if the boundary that God had established between men and women had been regarded, how much would have been saved. These things are practical. Think of marriage itself, God has established boundaries in marriage. It used to be said in the Registry Offices that marriage is the union of one man and one woman for life. The boundary excludes third parties.

Do we not view with sorrow the way in which that boundary has been trespassed over, even amongst ourselves? God has established boundaries for children – “Children, obey your parents in the Lord”, Eph 6: 1. There is a boundary. God has ordained boundaries. If we think about the world in which we are, let us remember that God has ordained boundaries and there are boundaries over which you may not step with God’s approval. If you do, you may find that one way and another something of God’s discipline comes up. You will find in the history of Israel that if they went beyond the boundaries that God had ordained discipline followed. It might follow in conflict, even conflict between brethren in

the history of Israel, because they went beyond the boundaries that God had ordained.

I was thinking about this because some of us went through a decade in which it was thought to establish boundaries by law. The law does establish boundaries, the whole of the Ten Commandments establishes boundaries -“Thou shalt not commit adultery, Thou shalt not steal” (Matt 19: 18) and, “Thou shalt love the Lord thy God”, Matt 22: 37. These are boundaries and you cannot step over them. But history shows that you cannot regulate things in that way.

The existence of the law is a temptation to trespass against it, but God ordained boundaries – you are not to do *this*. Why does He give Paul the word to say, “be not diversely yoked with unbelievers”, 2 Cor. 6: 14? There is a boundary. These things come up and they are not best regulated by law because, as I have said, the very instruction ‘thou shalt not’ is a temptation to try it out; but God has ordained boundaries. Fellowship with unbelievers – the boundary is “be not ...”. However, you may find another believer and find that you have a bond with them in the power of the one Spirit. But, we go by our understanding of the scriptures and what the scriptures say, and they make a boundary and you find, to your sorrow, that you are not able to break bread with every other believer. It is because, from the understanding of the scriptures, there is a boundary. These things are in the scriptures and they are intended to guide us, to keep us in our way, so that the verse in Isaiah says, “This is the way, walk ye in it” (Isa 30: 21).

Something that I knew of brought this scripture to my mind.

There are different aspects of conduct as to which God has established a boundary. One thing that has come to my notice with sorrow, reminded me that God has established a boundary in regard to drink. Why does Paul say to Timothy, “a little wine”, 1 Tim 5: 23?

Why is it that we hear with sorrow of addiction? Because God established a boundary and it was trespassed over. We learn from these things, from the power and the grace that God gives if we keep within the boundaries that He has established.

If you read the latter part of Joshua where the people took up their inheritance under the direction of Joshua you would be astonished at the knowledge of geography that God had. Some of the places that are mentioned in Joshua are still on the map, Elat for example. They are still on the map and there are still matters of conflict, but these were boundaries that God established.

The Supper is an expression of fellowship and that boundary is to be regarded. What I have in mind is that we should have regard to the fact that boundaries for a believer are not made by man, they are made by God. I draw attention to this scripture without wishing to be critical, but the reality is that God intends us to be guided by His word and by the sense of what He is and what He would keep us in. If I refer to these things now I am conscious that I am only reminding brethren of what they well know.

May the Lord help us.

(ii) Worthiness

David Brown (Edinburgh)

Revelation 5: 2, 9, 10; 3: 4; Luke 20: 34, 35

The scripture in Luke was referred to in the prayer meeting in Loanhead yesterday. The thought of what is worthy was brought to my mind from it, and the question of persons who are worthy. We find this firstly and distinctively in the Lord Jesus and we find it there in many different ways. In Revelation 4 it says, "Thou art worthy, O our Lord and our God, to receive glory and honour and power; for *thou* has created all things" (v.11). His power in creation is spoken of there. At the end of chapter 5 there is a more general reference, "Worthy is the Lamb that has been slain" (v.12). The question which is raised in the passage read relates to the future; "Who is worthy to open the book, and to break its seals?". The Lord Jesus is viewed in this way. Our brother has spoken of God being in control, which is and remains true, but we need to think of what this means, that there is One, a Man, the Lord Jesus Christ, who is worthy to take control publicly in this scene. God is in control now, somewhat behind the scenes. Through faith, through the Spirit's guidance, and through teaching, we have some knowledge of the fact that God is in control. That is a wonderful fact. The believers have that.

Here is someone, the Lord Jesus, who is worthy to take these matters up publicly and clearly, and it will be established on the earth who is in control. Man will be in control. How affecting it is that it gives a reason. Why is the Lord Jesus worthy? We could easily bring in what He is personally, but here there is a song referring to how He is worthy because of what He has done, and the way that He has gone: "thou hast been slain, and hast redeemed to God, by thy blood, out of every tribe, and tongue, and people, and nation". It is a wonderful fact that the Lord Jesus is worthy to take up this book, and take up what follows from it throughout this book of Revelation, because of what He has done and His sacrifice, the way He has gone – "the Lamb that has been slain". How wonderful that God has accorded Him this accolade, that He is worthy and that these twenty-

four elders and living creatures are expressing this. The Lord Jesus is worthy because of the way that He has gone, what He has done, and what He has secured. That includes what is said about the way in which He has, “made them to our God kings and priests”. He is worthy because He has introduced, along with Himself, persons who can take up these wonderful places as kings and priests, “they shall reign over the earth”.

That leads back to the exercise for each one of us, and whether we can be spoken of as worthy. We get the reference in Sardis, “a few names in Sardis which have not defiled their garments, and they shall walk with me in white”. Think of how wonderful it is that the Lord Jesus should speak about persons and give His own opinion of them, His approbation of them, “they are worthy”. They are worthy to take a place with Him in white, worthy to walk with Him, worthy to be with Him. Clearly that is not according to anything that is natural or to what we are in the flesh. What is brought in in this reference is not defiling their garments. I was encouraged to refer to that by what our brother has said, because it is just a different way of looking at the same thing. These are persons who have not defiled their garments, they have respected divine boundaries. There are things that have been set up and they have given respect to them. There is a distinction between the believer walking in the light of the assembly, and the believer who is walking simply in the ways of the world. They have respected that boundary. Of course there are matters that link us, even natural things that link us, that we would have to respect. There are certain matters in natural relations that we have to respect from God too. But in all these things there should be this care, this desire that we should not defile our garments.

This company is interesting because it is made up of persons in Sardis. As far as I understand, that is publicly our own position, and that of those that we walk with. Our position is in Sardis, that is, it is in what is Protestant. Through weakness, through lack of interest, lack of desire, such a company may decline to Laodicea.

Or there may be persons who may be helped to be morally in

accord with the dignity that belongs to Philadelphia where the Lord could say that “they ... shall know that I have loved thee”, Rev 3: 9.

But I think the underlying exercise if we are to be preserved from Laodicea, and are to enjoy what is at Philadelphia, is to be those “which have not defiled their garments, and they shall walk with me in white, because they are worthy”. I think what has been said about boundaries is important – I was reminded of Ecclesiastes which says, “who breaketh down a hedge, a serpent biteth him”, Eccl 10: 8. That is quite a matter, and the world is characterised by breaking down divinely appointed boundaries. What defilement there is in the world and how readily it can affect us. We are given, as this book proceeds, the exercise and desire to wash our robes to keep them clean, to keep what is clean and distinct from this world (see Rev 22: 14).

The other thought is that God should have persons, as referred to in Luke 20, “who are counted worthy to have part in that world, and the resurrection from among the dead”. There are persons around us, who are as sons of this world. I suppose it refers to what is natural to us too, “given in marriage”. It is not something that is wrong, these are divinely appointed matters, but there are persons who are worthy to have part in what is greater. The future that we have is fuller – what blessing it is to have part in another world, another world order! How wonderful that is. ‘Another scene’. There will be on this earth another scene and everything in due order according to God; and there will be those who are brought into that scene who are worthy because they have gone through great tribulation. How wonderful that is, that even in this very earth with all its current defilements there will be persons who are worthy to have a part. But then that world and the resurrection and what belongs to resurrection relate to what belongs to heavenly families. Whatever is in resurrection is brought into heaven and in accord with heaven, and there are persons like that. How our desire would be that God would count us in a certain way as we come under His view. It does not say God counts them, but I think we can infer that God looks at persons, He takes account of them, He sees them, He sees their

walk, He sees how they have been, He sees what their part has been in the testimony, He sees how they have conducted themselves in regard to this world and its defilements and He says, 'these are persons who are worthy to have part in my system, my arrangements, that world and the resurrection'.

May we all be encouraged to have a part in these things and be kept according to what is in the divine mind, so that we have that privilege of being with Christ, to walk with Him in white. For His Name's sake.

(iii) The Spirit's Help

Richard Fry

Romans 8: 12-15

I felt encouraged to read this scripture bearing on what our brothers have said, because I felt the greatness of what is presented to us here in this epistle as to the Spirit. What our brothers have said is very important. I do not want to add to it in any way, but I was thinking of the way in which we need the service of the Holy Spirit to be found maintaining the boundaries that God has set and to know how to walk so as not to defile our robes. It is inherent in us to attempt these things in our own strength and in our own power. I feel weak in speaking of walking in the Spirit; I can speak more of the disappointment and failure that comes in attempting to observe these boundaries in one's own strength. To put it simply it ends in disappointment and disaster.

I read this section because I thought we would get encouragement from the fact that there is one within us, the Holy Spirit. It says, "if, by the Spirit, ye put to death the deeds of the body". I believe it is a minute by minute matter, hour by hour, day by day. It is not something that we can put on and put off, because as soon as we stop being dependent upon the Holy Spirit, as soon as we look away from Christ, we find that we go back to what we are after the flesh. But as walking in the Spirit He says, "ye put to death the deeds of the body, ye shall live: for as many as are led by the Spirit of God, *these* are the sons of God". Beloved brethren, what blessing is involved in these things. May we know what it is. For His Name's sake.

LONDON

23 August 2004

LIKE JESUS

Morrison Wood

Exodus 25: 10, 11; 27: 1, 2; 26: 15, 17, 29

One of the main things about all these typical scriptures is that again and again the Spirit of God is directing our hearts and minds to Jesus. What is simply on my heart is that, whereas we have been considering the loveliness of the Lord Jesus, in His moral excellence, and every human grace that was there in its highest development, His lowliness, His meekness, His patience, His grace, and His compassion – underneath all that lay the most tremendous strength. There was never weakness. There was remarkable power in the Person of Jesus, enduring strength underneath all that was so attractive and approachable to men. Doing good, healing all that were oppressed of the devil, reaching out to every soul in need; that was Jesus, but underneath there was what is represented here in the enduring, strong character of the acacia wood. Acacia wood is quite outstanding (in terms of timber) for its strength. So I want to speak about the ark, the altar, and the boards – all made of acacia wood.

The ark of the covenant was quite small; “two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof”. It was a box which could be carried, and the lid, which was the mercy-seat, was pure gold.

The wonderful thing is that that lowly Man, in all His meekness, in all His excellence, was able to sustain in testimony all that God was.

Here, true to His Manhood, true to His wonderful lowly humanity, He could sustain all that God was. Do you take that in? I wish I could.

How infinitely marvellous!

At the time that Israel crossed the Jordan in Joshua, you get four different titles of the ark – the ark of the covenant of the Lord of all the earth (see Josh 3: 11), then it is described as the ark of the testimony (see Josh 4: 16), then the ark of the covenant of Jehovah (see Josh 4: 7), and also the ark of Jehovah (see Josh 3: 13). Mr.

Coates says (Outline of Joshua, p.14) that he thinks these titles correspond with the four gospels, the ark of the covenant of the Lord of all the earth is Matthew's gospel, the ark of the testimony, Mark's gospel, the ark of the covenant of Jehovah is Luke's gospel and the ark of Jehovah is John's gospel. Beloved, I commend this to you; the gospels are a sphere of delight. Read them and read them: they always throw up something that you have never noticed before in all the excellence of the character of Jesus. In all His meekness and in all His lowliness, underneath there was tremendous strength. God was there. His enemies tried to harass Him, tried to catch Him at His sayings. They were always holding another council that they might get rid of Him and put Him to death, but watch His wondrous power and authority as He replied to these people and they retired in confusion. The Lord never hurt anybody. He used the wickedness and hypocrisy of these people who tried to catch Him in what He was saying to bring out the most wonderful truth. Follow up some of these things in the gospels where they tempted the Lord, and watch the truth that He brings out. God was there; it was the acacia wood and it was overlaid with gold. It is easily within the compass of our hearts and minds. The ark must have been a beautiful piece of work and we are told here what its dimensions were. To borrow what the Queen of Sheba said when she came, the half had not been told (see 1 Kings 10: 7); and you also will find that as you come more into contact with Jesus.

Take Matthew's gospel; that time in chapter 21, when the Lord sent for the ass and the colt. The disciples bring them and they put their clothes on them, and then He is going into Jerusalem. The disciples catch the spirit of this and they take off their garments and throw them in the way. The thing is gaining momentum; some others start cutting down branches off the trees and strewing them in the way; it is infectious. Bring Jesus into a situation. A colt, an older person and a younger person: bring something of Jesus into a situation, a city, a meeting, and watch what happens. The thing grew and it developed impetus until the whole city was moved about them, saying, "Who is this?", Matt 21: 10. The reply was, "This is

Jesus the prophet who is from Nazareth of Galilee". I would love to have been there. Jesus then entered the temple and overthrew the tables of the money-changers. The blind and lame were coming in and the blind were getting their sight; the lame were able to walk, and the children were crying in the temple, "Hosanna to the Son of David" (v.15). The only unhappy people there were the Pharisees.

The blind people were coming in and they were going out with vision. They came to a meeting and they began to see things that they had never seen before. The people who could not walk, were walking about. This is what happens when you bring Jesus into a situation. The children were happy too. The Pharisees were upset and said to the Lord, "Hearest thou what these say? And Jesus says to them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (v.16). The Lord would have been more than master for any of them. The ark was made of acacia wood and it was overlaid with gold, God was there. Solemnly it says, "And leaving them he went forth out of the city to Bethany, and there he passed the night" (v.17).

More recently I have longed and prayed that my local meeting might be a Bethany. I commit the exercise to you; a place where the Lord feels comfortable, where He can come when there is no room for Him in all that is official in Christendom. He can come into a place where He is loved and feels comfortable and He can pass the night, the night of His rejection, among hearts that truly love Him. My Saviour! Oh to provide Him with a greater and greater place!

Take Mark's gospel, when they are in the boat and a storm gets up. You see the waves beating into the ship and they were in danger, and Jesus is asleep on the cushion (see Mark 4: 37,38).

The disciples were distressed and said, "Teacher, dost thou not care that we are perishing?" and Jesus rose up and "rebuked the wind and said to the sea, Silence; be mute". He did not raise His voice.

In the raging of the storm, would He rage at the storm? No. The power, the lowliness of the Man Jesus, asleep; He was a simple, Man in His precious humanity, tired. There are times in the testimony when hearts get anxious and you feel things are not right,

and you are not carried in your conscience by this or that, and certain other activities; you say, what is the Lord doing? Is He asleep? Beloved, He is not asleep, He may would appear to human eyes not to be interested and not caring, but beloved, He is more than interested and He is more than caring. The Creator was there; the ark of God was there; of acacia wood and overlaid with gold.

Then you come to Luke's gospel. There was that time when He was in the house of the Pharisee when there was a woman, greatly burdened about her sins, and she was weeping, and she had to get to Jesus. She knew that He could help but she was not at all sure about whether there would be forgiveness for her; but the Lord takes the opportunity to tell Simon the Pharisee a story which is the very essence of the gospel. The story of a certain creditor who had two debtors. One owed five hundred denarii and the other fifty, and He sums up the whole problem of man on this earth in the sight of God; man under debt. It did not matter whether it was a vast amount or a small amount. The fact was none of them had the means to pay any of it (see Luke 7: 36-50). It is a marvellous story. It gives you the essential ingredients of the glad tidings, and God was there. He said to the woman, "Thy sins are forgiven". Then there is a clamour about that. Only God can forgive sins, which is quite right. God was there with forgiveness; the ark was there, the acacia wood overlaid with gold. How precious! God had come down in love in the lowliness of Jesus. Man was heavily in debt and Jesus had come to demand the debt? No. To collect the debt? No. He came to pay the debt and He paid it in full; my Saviour. Only He could pay that price. What a price it was! Beloved, He paid it and He paid it in full. Oh the clearance, the sweet consciousness of standing before God without a charge. Someone else has stepped in to take my place, cleared my debt, to meet the judgment that I so richly deserved; my Saviour. God was there, but in lowly, humble manhood. What strength! Underneath all the loveliness that we see in an external way in Jesus, what was there? There was this tremendous enduring strength. What a study He is! There is nobody like Him.

When you come to John's gospel you find a lowly humble Man. He must needs go through Samaria. It was a wearisome way and He was tired and He sat just as He was at the well. God was there, in Jesus, in His simple humanity, weary with the way that He had come. The woman was a bit baffled. First that He spoke to her at all. The disciples could not believe it; they were astonished that He spoke with a woman, apart from the fact that she was a Samaritan. It was not done. But He spoke in all the kindness of His grace and says to her, "If thou knewest the gift of God, and who it is that says to thee" (John 4: 10). That is the question. In Matthew it is "Who is this?", and in the storm in the boat, in Mark the disciples ask, "Who is this?". She went out to tell the men of the city, "Come, see a man who told me all things I had ever done: is not he the Christ?" (v.29). She was going there too. Her testimony was so effective because she had been in the presence of the ark of Jehovah. Her testimony was powerful and effective. The men came out of the city and the blessing extends.

Could I urge you, not with analytical minds, but with adoring hearts to read the gospels and see shining through every incident that was there. As Mr. Darby put it:

We see the Godhead glory
Shine through that human veil,
And, willing, hear the story
Of love that's come to heal. (Hymn 188)

How wonderful!

I speak about the altar, I have noticed that the dimensions of the altar are exactly double those of the ark. The altar was made of acacia wood and it was overlaid with copper. Not only was Jesus able, as represented in the ark, to sustain in Manhood all that God was and therefore sustain the glory that is His in Manhood in the presence of God, but down here He was the altar and that altar came under tremendous pressure. The altar had to sustain the sacrifice that would meet the majesty, the holiness, the glory of God, His justice; all that God was. A sacrifice that would meet all that, that

God might be glorified. It was made of acacia wood but overlaid with copper, which represented what was due to God and His holiness in regard of sin. Sacrifice must take place. Think of the Lord in times of immense pressure when He began to be deeply sorrowful in spirit. There was pressure on His soul in that time in Gethsemane.

Matthew's account tells us that He fell on His face, "praying and saying, My Father", 26: 39. In Mark it says, "he fell upon the earth; and he prayed" (14: 35), in Luke it says, "having knelt down he prayed" (22: 41). Thinking of the altar, humanly speaking. You get a bullock weighing about ten hundredweight, and by the time that is cut in pieces you are going to need a very large fire to burn that.

The pressure was on all the time, the fire never went and there was the continual burnt-offering, the morning and evening sacrifices.

There were all the sacrifices and it needed someone great enough to sustain that before God. It is affecting to sit and read of just what pressure was on Him. He did not give way. The enemy had returned in all his power and the Lord Jesus, in all His sinless, perfect, holy humanity was there, knowing what the will of God required; He would be that sacrifice to meet the judgment of God in regard of sin. To settle matters to God's glory and bring in a universe for the pleasure of God, and bring about our blessing.

What a Saviour! The altar was there, it was made of acacia wood and it was overlaid with copper.

Finally, I wish to talk about *you*. We come to the boards of the tabernacle. It is interesting that it says, "And the boards for the tabernacle thou shalt make of acacia-wood, standing up". They had never had a dimension like this. We have the curtains in their colours, their greatness, their dimensions, but then what was going to support this tabernacle system? This was God's dwelling. The boards of the tabernacle represent you and they are overlaid with gold. Do you know how lovely you are in the divine sight? Have you thought about it? They were made of the same material as the ark, acacia wood and overlaid with gold, speaking of Jesus. Think about it. Part of this system where God could come and God could dwell.

That is why the gospel secured you. That is why Jesus has reached

in His grace to bring you to Himself that you may have part in this system where God is served. The boards of the tabernacle were ten cubits and they were on bases of silver. That redemption that Jesus secured for you is an eternal redemption to which you have contributed nothing. It is all His work, it is all divine grace; it is all from the divine side, and what peace and rest it brings in to your soul when you realise, I am standing on a work which is perfect and God is infinitely satisfied with it. They were upright but overlaid with gold. You may think, the acacia wood was enduring, but I am afraid I do not think I have very much endurance. Beloved, from the divine side this is how you are viewed. Grace has not only taken you up in your need and your lost and ruined condition, but has set you up in the place of divine favour which is exactly the place that Jesus has. His place is ours, can you take that in? Believe it. Take this in by faith. It is wonderful; and this is how you are viewed from the divine side.

In the wilderness, as you struggle through, do not forget that the wilderness exercises develop in you practically and morally what answers to the acacia wood. Read Romans 5, "not only that, but we also boast in tribulation, knowing that tribulation works endurance; and endurance, experience; and experience, hope" (vv. 3,4). There is something working in your soul history. Do you know what tribulation is? I had the privilege to be a number of times in this meeting when saints were going through very real pressure and exercises. Today with joy, I am seeing the development of it. I see stature, I see the acacia wood, and I see it in the faces of the saints. Not only in this locality, but I am looking in the faces of brethren from other meetings who have come under very great pressure. Your tribulation is working endurance; there is becoming an increasing answer to what Jesus was like, acacia wood overlaid with gold. You are not going to break down. You have kept going although the pressures have been great. The localities that are represented here have come through very great pressure and stress. The tribulation is actually working. You are not working at it, but the tribulation is working something in your souls which is endurance, which I think is the acacia wood. Sometimes the enemy works for the testimony.

After the persecution of Stephen, after Stephen's death, what

happened? The saints were scattered. So was the gospel, and the work of God went on and these simple brothers and sisters who had been persecuted and had to flee and go to other places told people about Jesus, and they did the very thing which the apostles had been told to do but did not. Take courage, take comfort, the Lord is watching and there is something developing in your soul which is just like Jesus. It is not all just happy meetings, and thank God we have some precious times, but along with the tribulation, the wilderness pathway, the slog that you feel it becomes at times being a Christian, there is something working that is likeness to Jesus. Do you know how lovely you are to God?

When it is all dismantled and the testimony moves on, the boards of the tabernacle are set up again and you are not concerned who you are with. You might be set up in the area surrounding the holy of holies, or you might find yourself just at the entrance. You might find yourself up on the other side overlooking the altar and any other piece, but you are content. Grace has brought you to be part of this wonderful divine system and you want to be a true board of the tabernacle, made of acacia and like Jesus overlaid with gold.

These thoughts are simple and I feel that I have not done justice to them. I commend them to you for your prayerful, thoughtful and affectionate consideration. May the Lord bless the word.

GRIMSBY

7 February 2004

THE SURE MERCIES OF DAVID

1 Samuel 20: 21-25; Ezekiel 34

Art thou weary of the conflict,
Too exhausted for the fray?
Thou shalt share the spoils of battle;
'Tis a statute to this day
Made by David, King and Shepherd,
And His mercies will prevail
To a thousand generations;
They will never, ever fail.

God considers for the feeblest,
Those that Amalek would slay, (Deut 25: 17-19)
Tends and cares for all the weak ones,
Worthless shepherds drive away.
Christ His scattered sheep will gather,
Cause their enemies to cease.
He will feed them in green pastures;
They will rest in perfect peace.

Stanley Eastwood

With Christ, October 2004

“Comfort the faint-hearted, sustain the weak”

1 Thessalonians 5: 14

