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CONTENTS

THE LOVE OF CHRIST

PREACHING OF THE WORD OF GOD

“THIS MAN SHALL BE PEACE”

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THE LOVE OF CHRIST

Exodus 21: 1-6; John 10: 7, 18; Ephesians 5: 25-27; Hebrews 2: 11, 12;

1 Chronicles 25: 6, 7

J.D.G. Love is mentioned in the first three scriptures read. In Exodus 21, Christ, in the type, gave all that love could give, coming in as a bondman as He did, rather than going out alone He was prepared to carry through the will of God, "I love my master, my wife, and my children, I will not go free". I thought in John 10 there is the Father's love, "On this account the Father loves me", in relation to His committal to go forward in the will of God, "because I lay down my life that I may take it again ... I have authority to lay it down and I have authority to take it again. I have received this commandment of my Father"; it draws out the Father's love for Him. There are great matters in the minds of divine Persons and the Father indicated to Him that the time would come to go forward. It involved for Him His death on the cross, but the taking of His life again had in mind the securing of the harvest from the death of Christ. In Ephesians, "even as the Christ also loved the assembly, and has delivered himself up for it". He did not deliver Himself up at the end of it, He loved the assembly and delivered Himself up for it. Christ's love for the assembly expressed itself in the cross; it continues, it is a service that proceeds at the present time. Then I thought the culmination of it all is that the praise of God should be secured, that was in the Lord's heart. I think we can see that it was in the Lord's heart as coming out of death in Psalm 22 which is referred to in Hebrews 2 in the same context, "in the midst of the assembly will I sing thy praises". I turned to Chronicles 25 because all that has been secured out of the death of Christ is there ready to function at the touch of the king with a view to the praise of God. That was the line that was running through my mind.

D.T.P. I am sure there is much for our hearts that would help us because we always need to be strengthened in our love. Love for the saints, expressed in Christ, does not think of itself. He is

prepared for sacrifice but there is a great end in view out of it all. The fulness of that is something for divine grace.

J.D.G. That is right. The bondman, according to the scripture, has opportunity to go out free, "If he came in alone, he shall go out alone", he has to go out alone. The Lord's love comes out in it in type. It is an answer to all the commandments that were given previously. They are going to be filled out in this blessed Man to the satisfaction of the Master, the wife and the children. He considered for His God, "Thou hast prepared me a body", Heb 10: 5. He came in and accepted that body, He was prepared to go through with the will of God, "I come ... to do, O God, thy will", Heb 10: 7. Love was the essence of it, it was not an arbitrary thing. His affections as man for His God, His affections as man for His wife, what we speak of as the assembly, the Lord was prepared to undertake all that was necessary to secure it.

D.T.P. There is a wonderful sense of committal in it. How precious the Lord's life was in the eye of heaven, yet there is a steadfastness of committal that could not turn away from it because what was to be secured was so great.

J.D.G. You wonder at it, but there it was in His mind; being a divine Person in manhood He knew all that was there, but what tremendous matters were to be secured out of this committal of one of the divine Persons coming into manhood taking a bondman's form.

R.T. From the passage of the book (see Ps 40: 7) it seems as if He is expected to do this, not to go out alone?

J.D.G. I think it is anticipated that there would be an answer because love was there. The whole thing seems to spring from the fact that when the circumstances are come into, it is not only the carrying out of divine will, but love was there. I think the passage in Psalm 40 suggests that, it is an answer in love to the divine requirements. He came into the bondman's form. Love existed all the time in that relationship. It is a wonderful thing at the highest level of it, "I love my master", then "I love ... my wife, and my

children". There is no suggestion of any diminishing in that; His quality of love would be the same.

J.P. Could you say something about the bondman saying, "distinctly"? The Lord says, "not my will but thine be done", Luke 22: 42?

J.D.G. Yes, that would be included in it. In John 10 it is a commandment he has received from His Father. I suppose it characterised His life all the way through, but perhaps in coming down from the mount of transfiguration particularly. His departure which He was about to accomplish at Jerusalem would be one evidence of Him saying distinctly that He was committed to go there. Another scripture says, "*he* stedfastly set his face to go to Jerusalem", Luke 9: 51. Then Gethsemane was a full expression of the Lord saying distinctly. It was not that the Lord was shrinking from the Father's will; what He felt was what He was going forward to undertake, the gravity of it.

J.P. It was as a man He said that? He felt these things as a man.

J.D.G. It says, "he began to be sorrowful and deeply depressed", Matt 26: 37. His love was there and there was no thought of turning back. The Lord was committed to go forward to the Father's will. The essence of that was His love for His God; and then His love for His wife and His children – He could not have them apart from death.

T.D.B. Would there be deliberateness seen in the way the Lord was here? I was thinking of the word, "he must needs pass through Samaria" (John 4: 4), there was nothing haphazard as to the way He lived.

J.D.G. That would be right. His committal was absolute, it springs from love, "I will not go free".

M.C. It says of Him, "thou hast prepared me a body... Lo, I come ... to do, O God, thy will", Heb 10: 5-7. I was thinking of the connection with the body and the bondman. It is very touching to think of the Lord taking up that position and having this capacity in love to fill it out.

J.D.G. "Hast prepared me a body". He accepted that, it was a body in which He could express these things. The incarnation was necessary for the filling out of the divine counsels.

M.C. His love could have stopped at that, "I love my master", but it encompasses the wife and the children.

J.D.G. Do you not think it magnifies what was to come into the death of Christ? "I love my master" was filled out. The work of propitiation was such that God was absolutely satisfied with Christ and His work. The work of substitution has laid a basis for the many to have relationship with Him and be brought into it. Then there is a vessel that in the type comes out of His death through the rib taken from his side which involves divine purpose. It had no past history.

The Lord loved the assembly and He had to go through death to secure it.

R.G. Should there be some answer in response in our hearts to this? We can see it now. It says, "Wherefore also God highly exalted him", Phil 2: 9. It says "distinctly", God heard what He said and highly exalted Him. Do you think there should be then on our side, his wife and his children, who also hear, if we do hear, that word, "I love my master, my wife and my children". If we hear that there would be an answer in response, do you think?

J.D.G. That is interesting – 1 Chronicles 25 was in my mind from that point of view. It is the answering response in the hearts of the instruments that are there and the personnel that are there in view of the praise of God. It springs from an appreciation of the love of the Christ which surpasses knowledge.

R.G. They had been six years in His company but here was the acme of His love. What it must have done to them to hear Him say this. How He would be exalted in our souls; there would be a greater response there.

J.D.G. How He sought for them to understand that He would go up to Jerusalem to suffer and to die, He kept bringing it before His disciples. They seem to have had difficulty in understanding it, but finally they come into the appreciation of it, the love of the Christ,

how far He was prepared to go, to suffer at the hands of the Jew and the Gentile.

R.T. Do you think the love that was displayed in the six years continues after it, “he shall be his bondman for ever”?

J.D.G. That is right. Mr Darby has a note on that in Luke’s synopsis (Vol 3: p259) – “coming up he will serve them” – he says bondmanship from that point of view goes right through into heaven, He will serve us and bring us into an appreciation of the Father’s love by serving us. Not bondmanship in subservient conditions or demeaning conditions, but then in conditions of glory, his bondmanship goes through there. They had been recipients of His bondmanship, He washed their feet to have part with Him in the Father’s house. What a touch to the service of the bondmanship of Christ (see John 13: 12). “I go to prepare you a place ... that where I am ye also may be” (14: 2). The washing of the feet in John 13 has in mind part with Him in the Father’s realm. That is very dignified bondmanship. He refreshed them and washed them.

D.T.P. They did not know really what He was doing to them, but there it was, the Lord in grace and love for them carries out the service. They came into it later and He leaves it with us to do these things to one another.

J.D.G. That would bring us on to Ephesians 5. The nourishing and cherishing would be included in the continuation of that work of the washing of the feet. John 10 brings out, “On this account the Father loves me”, that is a special expression of the Father’s love for Christ as the One who loves His Master, waits on His directions. It is very remarkable in John’s gospel where the deity of Christ is prominent in many ways, who the Person was, yet it strikes you how He waits on the Father so many times – “On this account the Father loves me, because I lay down my life that I may take it again”. That was looking forward to the door and the doorpost; his ear was bored through with an awl. He lays it down, “No one takes it from me, but I lay it down of myself”.

R.G. It is a very fine thought, "I lay it down". The life that was perfect, worked out everything to God's satisfaction perfectly, He laid that down and took it again, the same life in a different condition.

You can understand why the Father loves Him. Now He has a Man in His presence who has carried out everything for His pleasure.

J.D.G. That is right, a life that was so pleasing to the Father, in flesh and blood condition; yet you see that the divine mind had other things before it. We are in the gain of it because it has been unfolded to us in the scriptures by revelation as to what has transpired through the death and resurrection and the ascension of Christ. Those who listened at that time would not fully understand that, so the disciples are grieved when He teaches them in later John that He was going away. He says to them that it is a benefit to you that I should go away. You can see how that is, but here he lays it down of the Father, "I have authority to lay it down and I have authority to take it again". There was another condition in which He was no longer straitened: He can still be of service to His own after that, indeed He is because we prove it at the present time. "On this account the Father loves me", there is reciprocation and answer to "I love my master".

R.T. It seems like an added reason for the Father loving Him? It says, "I know thou always lovest me", but here, is there something that draws it out in a very special way?

J.D.G. Yes, it is because it is the answer to the Father's desires that He should lay down His life that He may take it again, "I have authority to lay it down and I have authority to take it again. I have received this commandment of my Father". The answer to that commandment was that He would proceed and lay down His life. It brings in an added matter, it brings out how the Father took account of the detail of what worked out in the life of Christ till this moment came and He receives this commandment. He is joying in that blessed Man; He was going forward under regulation of the Father.

R.T. You would almost think that the Father sees divine purposes unfolding in those movements of Jesus.

J.D.G. I was thinking that, His ways are one thing, but His purposes and counsels are another. The time had come, the matter of the life of Jesus here below in flesh and blood condition had filled out all that the divine will required and now it was necessary to go forward.

There were other matters in mind. As it says in the chapter 12, "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except the grain of wheat falling into the ground die, it abides alone; but if it die, it bears much fruit" (vv 23,24). It was all in the divine mind, the Father's mind, so that we should be able to proceed into what was out of Christ's death, the challenge that came in through sin was to be fully answered, and there was a blessed Man going to be in the Father's presence and not alone.

T.D.B. Would you say more about the expression, "I lay it down of myself"?

J.D.G. It is a very fine statement, "No one takes it from me, but I lay it down of myself". There would be instruments that seem to be used, but we are in the secret of the matter here, "I lay it down of myself". Do you not think that when it came to John 19, where He says, "It is finished" (v 30), that statement was uttered at the command of the Father, "It is finished". I think of it as related to this scripture, "I lay it down of myself. I have authority to lay it down and I have authority to take it again. I have received this commandment of my Father". When He said, "It is finished" that was in answer fully to the Father's commandment.

D.T.P. Does it show something of the personal side of the Lord with His links with the Father in that this statement that He makes shows the complete acceptance of the Father's will? He laid it down of Himself, and had His Father's glory in mind in doing so? And clearing the ground for us too?

J.D.G. It is a very fine statement. From that point of view it was His own action in relation to the Father's desires and His love for the Master. The other matters come into it too, "I love my wife, and my children", that came out of His death, "No one takes it from me, but I lay it down of myself".

W.C. Does Mr Darby's note help us on the word "authority" – the right to act as well as the power? It is an interesting note that. He had the power to do it and the right to do it.

J.D.G. He exercises that right, "I lay it down of myself". It should enter into our affections that He did it Himself, but the essence of it lay in His love.

R.G. This chapter is the break-point of John's gospel, the change from what is individual to what is collective. Is that not involved in it? "That I may take it again", there was a perfect life in the Lord Jesus here, perfectly pleasing to the Father, He lays it down, "that I may take it again". What is coming to light in the rest of the book is what He takes again, that kind of life that will be seen in others who are like Himself in the other side of death, do you think?

J.D.G. Yes, "I sanctify myself for them" (John 17: 19), that is anticipative of His death. Ephesians touches on that fact, "that he might sanctify it". It is the same thought that is in mind, He is now setting Himself apart for them. So, "Christ also loved the assembly, and has delivered himself up for it", that was love that was extant before His death, "I love my master, my wife, and my children" to secure them He had to go through death, He loved them, then He delivered Himself up for the assembly, "that he might sanctify it, purifying it by the washing of water by the word". That continues.

M.C. Is there a difference in what has been said already and this remark, "has delivered himself up for it"? I was wondering what is involved in that statement in comparison to laying down His life of Himself.

J.D.G. As I understand it, He loved the assembly. You might say it was a divine concept that was there, but the Lord had a full appreciation of what it was going to be to Him, a counterpart. What was in my mind was that He delivered Himself up for it. There is the deep sleep in Genesis 2 and the bone was taken out of his side. It came to mind in giving thanks this morning, He showed them His hands and His side. From that point of view He delivered Himself up for it, to secure it, because it had to be secured only out of His death,

it had to be derived from Himself. That must come through death. I think this side of it is that He delivered Himself up for it, the Adam side of the deep sleep. In John 20, “go to my brethren and say to them” (v 17); it was persons who had derived out of His death, the host that comes out of his death, and does not look at us as having a past history.

R.T. It is like the pearl, there was something there that was divine workmanship, and the Lord seeing that delivered Himself up to bring it into fresh conditions where it would be close to Himself?

J.D.G. Where He could have it for Himself – ‘out of His death has sprung’. “That I may take it again” is another condition and it is in that condition that the assembly can have part with Him.

D.T.P. We have all come out of the death of Christ and that is part of the joy of John 10, as you have been speaking of it, because it comes out there in what the Father’s joy would be in Him taking His life again, what is brought out of death, for His own satisfaction and for the Father’s joy too.

J.D.G. That comes in in chapter 1 of this book, “which he wrought in the Christ in raising him from among the dead, and he set him down at his right hand in the heavenlies, above every principality, and authority, and power, and dominion, and every name named, not only in this age, but also in that to come; and has put all things under his feet, and gave him to be head over all things to the assembly, which is his body, the fulness of him who fills all in all” (vv 20-23).

That is the God of our Lord Jesus Christ, the Father of glory who does all these things. What delight He had in Christ out of death in bringing forward the assembly, just as Eve was brought forward to Adam, in type “given to be head over all things to the assembly”. He is not given to the assembly, it does not say, ‘put all things under His feet and gave Him to the assembly to be head over all things’, that is not right, it is not gift to the assembly; “given to be head over all things *to* the assembly”, that is the place in which she presides under Christ administratively, He is there in headship.

D.Sp. Could you help us further as to the thought of the wife and the children? The Lord's love which was there as going into death continues? It speaks here of, "the washing of water by the word". Is there something seen in the Lord's love continually in the purifying effect of the children? Could you help between the distinction of the wife and the children in that setting?

J.D.G. I do not know that I could! Hebrews 2 refers to it, "Behold, I and the children which God has given me". I think it is a quotation from Isaiah: it may be a reference to Israel.

J.P. I understood that the wife was the assembly and the children were Israel.

J.D.G. I think that is what we have understood, the wife is the assembly and the children are Israel.

R.T. It would even go wider than Israel, would it not? It is all the spoil that has been gathered up. The wife is the assembly, and the children, Israel, but may even go wider, it is the whole fruit of that movement of love and the universe to come will declare it.

J.D.G. That comes into Psalm 22, "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done it" (vv 30,31). I think what you say is right. We want to see the width of Christ's work. What you pointed out is that love continues, "I love my master, my wife, and my children"; there is no end to that.

D.Sp. What you are bringing out is very helpful because it shows that that love which was seen so beautifully at the cross in committing Himself to the Father's will is still here, and the saints know and experience that love. It is a wonderful strengthening to the soul to know that same love. The Lord is on high, but His love is the same towards the saints at the present time.

J.D.G. When He presents the assembly to Himself glorious, His love will be there and it will continue into eternity, "the love of the Christ which surpasses knowledge". It will always be sustained. The fact,

of course, is that eternity will be marked by love, it will be expressed fully in the economy that is there in the Father, the Son and the Spirit and in all the saints.

R.G. It is all the saints, you cannot restrict it. "I love my master" was upward, "I love my wife" is horizontal, equal, the assembly is on an equal footing for all eternity "my children", is downward, to the individuals that compose the assembly and goes wider, "every tribe and tongue and nation". The redemptive work of Christ downward reaches out to every soul, does it not?

J.D.G. Yes, I would go with that. The thought of children does not go through to eternity, we are using a figure of speech here. God's love for every individual goes through to eternity, not exactly as children. His love for each individual goes through to eternity.

R.G. It is the same love that takes on a different character according to what the need is.

J.D.G. That is right because "in order that he might sanctify it, purifying it by the washing of water by the word" shows that it is in a scene of contrariety, whereas, what He presents to Himself has, "no spot, or wrinkle, or any of such things". It has been said as to, (I do not wish to be misunderstood), "presenting the assembly to Himself", only a divine Person could do that. We are not united to Christ in His deity, we are united to Christ in His Manhood, but the glory of the presentation involves His deity. He is able to do that.

M.C. The Lord's infinite pleasure in presenting the assembly to Himself is an object for our affections, the love that has been expended upon it that has produced the perfect answer to Himself?

J.D.G. He presents it glorious, "having no spot, or wrinkle, or any of such things; but that it might be holy and blameless". You wonder how it is done, but there it is, it will be a fact. The saints will be in bodies of glory then.

R.G. Man did not present woman to himself, God brought her to man; but in this section, the Lord presents her to Himself because of who He is.

J.D.G. That is right. In the meantime His love considers for it, “the washing of water by the word”, that takes place in our gatherings. It purifies us too, the action of the Spirit would be involved in that, it seems as if Christ is doing it, but the economy of the Spirit would be there that this ministry might be effectual in me and in you.

As to Hebrews 2, I thought we should not finish without an understanding that all that has been secured by the love of Christ for His master, His wife and His children is going to result in praises for His God, that the answer in the saints in fruitful results to all that has been secured would be the answer in recompense to all that has been done. That is why I read 1 Chronicles 25. The vessels there are instruments of music, everything is in order awaiting the touch from the king. Everything is in order as if all the orchestra is together here in Hebrews 2, the conductor is there in Christ. 1 Chronicles 25 gives you all the detail, and the work that comes out is all skilled, there is not one unskilled person in this vessel who is unable to respond in their place to the satisfaction and heart of God.

M.C. Could you say something about the expression, “are all of one”? It seems to be a very wonderful matter.

J.D.G. “For both he that sanctifies and those sanctified are all of one”, I have always accepted that it is the same order of humanity.

M.C. I was impressed with the absolute perfection in what is secured here. It is fully compatible with Christ so that the answer can be a very rich one as a result.

J.D.G. I am glad you say that: there is no estrangement, there could not be any thought of estrangement. “He that sanctifies and those sanctified are all of one”. It brings out the result that has been secured, “I lay down my life that I may take it again”. The answer in the saints is in full accord through that life that Christ has taken again.

R.G. Is this the grain of wheat falling into the ground? It is the same character of wheat that comes out of the ground.

J.D.G. That is right. The much fruit bears the character of the One who died and rose again. It is a very wide thought, “those sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name to my brethren; in the midst of the assembly will I sing thy praises. And again, I will trust in him. And again, Behold, I and the children which God has given me”. I suppose all that is out of the death of Christ must be in accord with Him.

R.G. The Authorised Version says, “A corn of wheat”, Mr Darby changes it to “*the* grain of wheat”; there was only one, “the grain of wheat”. That is the One you have been referring to in the first three scriptures, that character of Man, and out of His death, “he that sanctifies and those sanctified are all of one”. They are all the same.

J.D.G. In the body of glory sin will not attach to us, sin in the flesh will not attach to us. It does at the moment, but it is kept in its place by the power of the Holy Spirit. In 1 Chronicles 25, these men were related to what is under Christ, the harps and the lutes would be persons, and then “under the direction of the king. And the number of them, with their brethren that were instructed in the songs of Jehovah, all of them skilful, was two hundred and eighty-eight”. I cannot make anything of the number but just the fact that every one was skilful. All that has been secured out of Christ’s death He holds available for the praise of God.

R.T. Is that Ephesians 3, “to him be glory in the assembly in Christ Jesus” (v 21)?

J.D.G. That is right, “unto all generations of the age of ages. Amen”. According to the power that works in us; there is a response, an answer in response in the hearts of the saints.

R.T. Does what Chronicles brings out here bring out too the intelligence that marks the assembly, all was under instruction? There is wonderful order, the assembly as His counterpart is very intelligent as to what is needed and what is to be expressed?

J.D.G. Yes, we could have read more, it says also, “under the direction of their father Jeduthun, who prophesied with the harp, to

give thanks and to praise Jehovah” (v 3). The whole area is replete with life and living conditions, persons who are alive under the touch of a divine Person to respond to divine Persons. What we are attached to is real and living. The whole matter is living, “seated in heavenly places in Christ Jesus” is a thought of where life is, heavenly life. We touch that.

M.C. It is always fresh then because it is under the direction of the king, the leadership of Christ in the service of song is a very wonderful thing.

J.D.G. “All these were sons of Heman and the king’s seer in the words of God, to exalt his power” (v 5), it gives a view that the whole touch is under Christ, what a variety of personality that can respond. What a scene the eternal day will be, but we can touch it now, we should realise that the reality is there with us particularly in the service of song, but not only there.

R.T. It is a great combination, there is the direction of the king, but then it says, “all of them skilful”, as if there is almost a hidden secret, but very vital, link between the king and the responses of these persons, I would think spontaneously almost.

J.D.G. Every one of the saints, all of us here who are committed to the Lord, are helped by the Spirit to respond in the service of song, from the divine side we would regard it as skilful.

R.G. In chapter 25 there are not trumpets.

J.D.G. Please say more.

R.G. In another place it says, “the trumpeters and singers were as one” (2 Chron. 5: 13), but not here, cymbals, lutes and harps. There is the human voice that God has given and then there are the instruments of music that the skill of the Spirit can play on as we in our answering responses to all that Christ has done can be acceptable to God.

J.D.G. It would encourage us all to participate. From the divine side we have been formed to be skilful, the grace of God has operated in our souls under the touch of the Spirit and the Lord to respond,

bringing out the work of God that has been formed in us by divine Persons.

A.W. It is wonderful that we all get a touch from this King if we are available to serve under His hands?

J.T. What an answer it will be for the heart of the Father, that all will be for His praise and for His glory.

J.D.G That is good. What He has done is to bring out in us what answers to His own heart. It is expressed in vessels in whom His work has taken place.

KIRKCALDY

13 March 2005

Key to initials

T.D. Beveridge; W. Clark; M. Cowan; R. Gardiner; J.D. Gray, Edinburgh; D.T. Pye; J. Pye; D. Spinks, Grangemouth; R. Taylor; J. Thompson; A. Wilson

PREACHING OF THE WORD OF GOD

J.D.Gray

Proverbs 20: 27; John 3: 13-21; Revelation 22: 16, 17; Isaiah 55: 1-3

I look to the Lord for help to preach the gospel from these scriptures. It is quite a responsibility to preach the gospel and it is also a privilege. As asked to preach you feel your own inadequacy, for it is a very great matter. It is the word of God. That is why we read the scriptures before we say anything, because in reading the scriptures we are reading to you the word of God. That word can have its own effect without the preacher saying anything, other than reading to you the word of God.

I would desire a little help to speak about these scriptures – there is another scripture which says, “who of men hath known the things of a man except the spirit of the man which is in him” (1 Cor 2: 11). I do not know what is going on in your spirit, and you do not know what is going on in my spirit, so you might think you are foolproof, that no-one knows what goes on in the spirit of a man save the spirit of the man himself, but you are deluded if you think that.

That is true in the things of men, we do not understand and we do not know what is going on in each other’s spirits or minds, but there is One who knows. Have you ever thought that God has a link with you through your own spirit? You know, young and older friends, God gave you your spirit. People speak about what is biological and all that side of things and the development of the child before it is born. What they do not believe, but what I believe and what scripture says is that God imparts life to a being. He “breathed into his nostrils the breath of life; and Man became a living soul”, Gen 2: 7. He imparts life – it is called quickening – He imparts life to the child that is to be born, and He has a link with every person through their spirit. Have you ever thought about that? Do you think you are foolproof? I might think that I am foolproof because nobody knows what is in my spirit save me, and the same with you, but there is One

who knows. You do not have to be a believer for that to happen. All you have to be is a creature, and you are a creature of God in the sense that you have your origin from Him. Your spirit you received from God, our body that we have carries the genes of our parents, that is biological, but, “Man’s spirit is the lamp of Jehovah”. He can look into your inwards, into your motives, into your thinking, into your actions, into everything that pertains to every one in this room, all of us, and every one that exists in this world. God is able for that. You can go into cities and see people going past, millions, thousands, hundreds; you say, Where are they all going? Is no one taking account of them? Yes, God is taking account of them. Job says He is the, “observer of men”, Job 7: 20. Not just what you see publicly, but He sees into the hearts and minds of every creature. God has given us a spirit. That spirit is the “lamp of Jehovah”; it looks into all the crevices. He knows what you are doing, what you are thinking, He knows your motives, He knows your uprising, and He knows everything about us. That is not just theoretical, that is practical. We cannot understand it. There is a being who is infinite, that is God. We cannot understand infinity, we never will. As one dear man said, if the finite could understand the infinite, there would be neither finite nor infinite. Infinity is beyond the human mind. There is a being who is our creator and He has access to us through our spirits.

“Searching all the inner parts of the belly”, that is the whole being of a man, the whole motives of a man, not just his public actions, but his inwards, and there is a God who knows. Would you like to come to the light? That is what John 3 says, “For every one that does evil hates the light, and does not come to the light that his works may not be shewn as they are; but he that practises the truth comes to the light, that his works may be manifested that they have been wrought in God”. Which category do you belong to? Do you belong to the category that you would not want to come to the light, that you would choose darkness rather than light? Men have loved darkness rather than light. The world is full of that kind of man, men away from God who have loved darkness rather than light, “for their works were evil” – I ask again, which category do you belong to? Do

you belong to the category that does not like to come to the light, does not want your works to be shown as they are? It is a challenge to you and to me and a challenge too to every believer. Not that the believer belongs to persons who are lost because they have been saved by Christ, but what about the present state of you and me at the moment? Are we free to be in the presence of God? Are our works such that they can be shown to be wrought in God? The believer's works should be shown that they have been wrought in God. It says, "he that practises the truth comes to the light, that his works may be manifested that they have been wrought in God". He has nothing to hide. "The blood of Jesus Christ, God's Son cleanses from all sin", that is available to you if you are an unbeliever, and it is available to you and me as believers. Not that we should continue in sin – Paul says, "Should we continue in sin that grace may abound? Far be the thought", Rom 6: 1. Who here would like to continue in sin and say, Well, I am saved and Christ is my Saviour; then do what you want? No. That is not the thought, but I would like the word of God to challenge all of us today. It says here, "men have loved darkness rather than light; for their works were evil". That is unregenerate man. Then it says, "For every one that does evil hates the light, and does not come to the light that his works may not be shewn as they are". Are you prepared to come to the light, believer or unbeliever? As a believer you should be in the light, I should be in the light as a believer, but is it true or have I a shady life? Are you a Jekyll and Hyde? We do not want to be a Jekyll and Hyde, we do not want to be one thing amongst the saints and another thing amongst men: the word of God is searching us this afternoon as to where we are, where we stand.

"For God so loved the world, that he gave his only-begotten Son ... For God has not sent his Son into the world that he may judge the world, but that the world may be saved through him". I want to touch our hearts with that, "his only-begotten Son". If you know Christ as your Saviour as God's only-begotten Son, the only one He had, that is the Saviour for sinners. Again it says as to persons, "because he has not believed on the name of the only-

begotten Son of God". How God regards that Name and that Person, the only-begotten Son of God! He takes account of you and me whether we believe on the Name of the only-begotten Son of God, or whether we do not believe on the Name of the only-begotten Son of God. He says, "God so loved the world, that he gave his only-begotten Son, that whosoever believes on him may not perish, but have life eternal". Maybe everyone here has believed on the Name of the only-begotten Son of God, put their trust in Him, they are not going to perish, but I say again, are you true to your Christianity? Am I true to my Christianity? Am I prepared to be exposed by the light? Maybe not to the brethren but to God, but He knows anyway, "Man's spirit is the lamp of Jehovah, searching the inner parts of the belly". My spirit is a link with God and He can search me. As a believer you and I who are believers, and I trust all here are on that line, have the gift of the Holy Spirit. Is that true? If you do have the gift of the Holy Spirit, then you have a guest indwelling you. How are you treating that guest? If you are truly converted and have the Holy Spirit indwelling you He will never leave you. Is He dwelling happily within you? If my behaviour is such that I would not want it to come to the light, He could not be happy in me, He will not leave but He will be grieved. The Holy Spirit would be grieved in me. But the God who so loved the world has sent his Son; think of the love of God that He desires that all men should be saved and come to the knowledge of the truth! "For God so loved the world, that he gave his only-begotten Son", the only one He had. These are not theoretical matters or religious matters, they are real and living affections that God's Son came into this world, and He is the only-begotten One and He dwells in the bosom of the Father.

What an intimate link He had with Him, and He gave Him to save this world. Do you know what it cost Him? It cost Him to fix on His Christ, His only-begotten Son, the condemnation of sin. He bore the sins of many. He condemned sin in the flesh in His Son. He had to break communion with His only-begotten Son because He undertook to work out atonement and take the place of condemned man.

The condemnation of sin in the flesh was laid on Christ, He was

made sin for us, that we might become the righteousness in God in Him.

Then, for those who lay hold of Him, Christ became their substitute. He bore the sins of many. To get the advantage of Christ as your Saviour you have to lay hold of Him, 'I want you, Jesus, as my Saviour'. If you do not lay hold of Him then you do not get the blessing. It is not that His work is fractional or limited, His work is such that He gave Himself a ransom for all. That means that every man can lay hold of Christ as Saviour. But if you do not lay hold of Him you do not get the blessing. He bore the sins of many. The many are those who lay hold of Christ. Dear friends, lay hold of Christ as your Saviour, He is a wonderful Person! It says of Him, "no one has gone up into heaven, save he who came down out of heaven, the Son of man who is in heaven". That is a conundrum to the human mind. Who can limit Christ in relation to His Person coming into humanity and accepting its limitations publicly? When I say that I mean, when Jesus was in Capernaum, He was not in Jerusalem, He accepted the limitations. His spirit is another matter, the Person and who He was in His deity, He never ceased to be what He was by becoming what He became. He was perfect in what He became. He remained God, but He moved among men as a Man. Here he puts this to Nicodemus, "no one has gone up into heaven, save he who came down out of heaven, the Son of man who is in heaven". There is a mystery attaching to divine Persons.

In Revelation 22 Jesus is coming again. He has testified certain things to certain persons, He says, "the assemblies". There are assemblies of believers, (I use this in a simple way). He is testifying to them, "to the assemblies" that are on the earth. He says, "*I* am the root and offspring of David" – do you know what that is? Do you know what the root of David is? What is the Lord referring to when He says, "*I* am the root and offspring of David"?

That was put to the Pharisees by the Lord Himself when He was here and they could not answer Him, that David calls him Lord, yet he is his son. How do you work that out? The root of David refers to the Lord's deity. Jesus was a divine Person. The offspring of David

refers to the fact that He came into manhood and sonship – very simple. “I am the root and offspring of David, the bright and morning star”. He is that. Is He a bright and morning star to you? Do you know what the bright and morning star is? In the heavens, in our part of the world, the morning star and the evening star is Venus, it is a planet. If you ever look up in the morning you will see Venus when all the other planets have gone, you will see it because it is so near the earth that it shines when daylight is almost there. It has been called the morning star – it speaks of Christ now. When Christ appears publicly the world will know it. He will take control and do two things. He will take the man of sin and the false prophet and cast him into the lake of fire. He will do that. That is a real thing and He will put Satan into the abyss. Scripture is very accurate, that is not the final place for Satan, but it is a temporary place where he can have no more action for the flesh in man and temptation in the millennial day. Christ is the bright and morning star for the believer.

When He appears everybody will know it but is He the bright and morning star to you? You have to get up early to see the morning start literally – is He the bright and morning star for you, is He touching your affections? Is He Christ your Saviour? If He is your Saviour He ought to be the bright and morning star. We wait for the day of which it says “the Spirit and the bride say, Come”. That would include both the rapture and the appearing; it certainly includes the appearing, “the Spirit and the bride say, Come”. You know, friend, there is an entity called the bride of Christ or the body of Christ? The Spirit is associated with the body of Christ and the bride of Christ. The body of Christ includes every believer. Here the scripture says, “the Spirit and the bride say, Come”. There is love for Christ. There are many true believers saying Come to Christ, we want you to come, Lord. Are you among those persons or would there be an intrusion into your life and your lifestyle if Christ came?

I was struck once in reading in John 12, “While ye have the light, believe in the light, that ye may become sons of light. Jesus said these things, and going away hid himself from them” (v 36). He went out of their midst. How would I feel if Christ went out of my life?

Young friend, would it make any difference to you if Christ went out of your life, would it really make any difference to you? Older friend, would it make any difference to you, would your lifestyle change, would your satisfaction change, would your joys change or if Christ went out of your life would there be no change? What a thing. It says, “and going away hid himself from them”, He went out of their lives and it meant nothing to the Pharisee. He had no place in their affections. Has Christ got a place in your affections?

Then it says, “let him that hears say, Come”. It is good to have ears to hear, someone is communicating it to you, you may not be immediately in touch with the bright and morning star and the Spirit and the Bride saying Come, but someone is saying Come.

Christ is coming. There should be a response in every heart that hears in this meeting this afternoon to say Come. Then it says, “let him that is athirst come; he that will let him take the water of life freely”. Are you satisfied with life? “let him that is athirst come”, somebody who feels that their lifestyle is not satisfying them.

That leads me to Isaiah 55, “Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat: yea, come, buy wine and milk without money and without price! Wherefore do ye spend money for that which is not bread?

And your labour for that which satisfieth not?” – are you spending your efforts for that which does not satisfy the soul? Have you got soul satisfaction? We can have good jobs and good money and all that kind of thing, and spend on things that do not satisfy the soul.

That can be true of me. As a Christian you have to keep judging yourself, you have to keep good relations with the Lord and with the Spirit, or I can be spending my life in that which does not satisfy my soul. There was a man in the gospels whose harvest was good, nothing wrong with his harvest, but his motives were wrong, “I will take away my granaries and build greater ... and I will say to my soul, Soul, thou hast much good things laid by for many years; repose thyself, eat, drink, be merry”, Luke 12: 18,19. Is that your life? Is that my life? Am I a true Christian, are you a true Christian or are you using what you have acquired to buy that which is not

satisfying to your soul? Young friend, take stock, “this do in remembrance of Me”, Luke 22: 19. What an appeal to every believing heart that the emblems are. He leaves His Supper for us, for every heart that desires to remember Him. What a remembrance. Not only did He die for me, but also He lives for me, He is my life, “Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness”. There is life in natural things which to an extent we enjoy, but there is life in this world which will yield us satisfaction to the believer, the world and Christ do not go together.

Wilt thou come, or wilt thou linger?

‘Tis the Saviour calls (Hymn 344)

I trust as He is calling today and that there will be answer to His word.

For His Name’s sake.

KIRKCALDY

13 March 2005

“THIS MAN SHALL BE PEACE”

Jim Brown (Edinburgh)

Micah 5: 4 (from “And they shall ...)-5 (... shall be Peace): Luke 7: 37-39, 47-50: 8: 43, 44, 47, 48

In 1938 a British Prime Minister returned from Munich flourishing a piece of paper and uttering the words, ‘I believe it is peace in our time’. He was sadly disillusioned because, just a year later, the Second World War broke out, with all its carnage and waste of human life. Since then, the aspirations of many have been for peace, but the reality is that the world remains, in many lands, divided and strife torn. The Lord Jesus Himself said, “Think ye that I have come to give peace in the earth? Nay, I say to you, but rather division”, Luke 12: 51. Remarkable words from the Lord Jesus, but the truth is that real peace on earth will never be known until He Himself returns to take up the reins of government. But the glory of the glad tidings is that whereas peace in this world will never be realised until the Lord Jesus comes again into hearts which are uneasy, distraught and distressed, the Lord Jesus is pouring peace.

That “this man shall be Peace” could be said of no other. There have been leaders, who have acquired their powers, and territories by acts of war, or savagery, or deceit, but the scripture says about the Lord Jesus, “for now shall he be great even unto the ends of the earth, and this man shall be Peace”.

Just before He came into this world in Luke’s gospel, the angel said, “*He* shall be great, and shall be called Son of the Highest; the Lord God shall give him the throne of David his father; and he shall reign over the house of Jacob for the ages, and of his kingdom there shall not be an end”, (1: 32,33). Isaiah says, “For unto us a child is born, unto us a son is given; the government shall be upon his shoulder; and his name is called Wonderful, Counsellor, Mighty God, Father of Eternity, Prince of Peace. Of the increase of his government and of peace there shall be no end”, (9: 6,7).

Governments disintegrate and totter and eventually fall. His

government is going to increase and that elusive commodity of peace is actually going to increase as well. How has such peace been made? Paul in writing to the Colossians says He has “made peace by the blood of his cross”, Col. 1: 20. If there is any expression calculated to draw emotion from the hearts of those who have experienced that divinely given peace, it is these words, “the blood of his cross”. On the cross of Calvary was shed the blood of the One “who shall be Peace”, having borne the awful onslaught of man’s hatred and violence and the whole weight of God’s wrath against sin. Isaiah says, “he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him and with his stripes we are healed”, Isa 53: 5. Our peace is the result of God’s judicial chastisement falling upon the Lord Jesus. Have you thought of the Lord Jesus being chastised? He was chastised that the peace of God should flow towards you and me. Then there are the stripes. The precious Saviour took the stripes that we might be healed from the ravages of sin. Then too, it pleased Jehovah to bruise him. God’s only-begotten Son, the One who had discharged the divine will to the uttermost in the perfection of a humanity which could never be equalled and who was intrinsically holy, was bruised for our iniquities by the God who hated sin. He was also wounded for our transgressions. On account our offences, God wounded Him, so that peace might come to us. Can you say He was wounded for *my* transgressions? Did the Lord Jesus stand as your representative at Calvary? He was *my* representative there. He represented me, a guilty sinner without hope. He, the sinless one, was made sin for me. He died for my sins. Though never ceasing to be a divine Person, He suffered and died as a man for me. At Calvary Christ met God on account of the sin of the world. It says, “Jehovah hath laid upon him the iniquity of us all”, Isa 53: 6. Count down, if you could, through the generations, the sins of every man, woman, boy and girl. God laid all these sins on Jesus.

Luke describes the woman in chapter 7 of his gospel as a “sinner” (v 37). But the Lord Jesus is more precise and says, “Her

many sins". Her sins – like ours – had been counted. Not counted merely to condemn us (although of course, our sins do that), but so that they could be dealt with and removed, however few or many.

They were laid upon Jesus at Calvary. God is proclaiming to the universe tonight that there is a righteous basis whereby He can save men, and redeem guilty sinners.

So this woman comes, a woman of the city. I do not think this was a chance encounter. Do not think, friend, that you have come to this meeting tonight simply by chance. God has foreseen it in His love, had anticipated it in His grace. This woman knew that Jesus was in Simon's house. How did she know that? The Holy Spirit had been working in her heart. As she wandered down the alleyways of the city, as she went into its backyards engaged in her sinful pursuits, divine grace had followed her and brought her to this wonderful meeting with Jesus in Simon's house, where she found peace. She stood behind Him weeping. Have you ever wept on account of your sins, about the way your own feet have taken you and how grace pursed you?

How vividly Luke reminds us of the feet of the Lord Jesus and how far in love He has gone to bring us to Himself. Read about the good Samaritan, "a certain Samaritan journeying", Luke 10: 33.

Friend, He will find you even if you try to thwart Him, even if you seek to shrug Him off. That certain Samaritan journeying came up to the man who was going down from Jerusalem to Jericho; came to him in his hour of greatest need, when he was utterly helpless.

Friend, you do not need to wait until you are helpless, shorn of respectability, of hope, of resource, you can come to Jesus now.

The robbers left the man with nothing; they had left him half dead and, at that propitious moment, that certain Samaritan journeying came up and met him in his need. He poured in oil and wine. That is what He will do to the distressed spirit, to the suffering sinner. He will make you well. He will take you to the inn, take you where there is resource aplenty, where you will never want, and never lack again. What a friend we have in Jesus! That man found peace as did the woman in Simon's house.

Men use the expression 'peace at any price', but before peace could be made for the sinner a price had to be paid which could never be reckoned in this world's currency. It was paid by precious blood. "Ye have been redeemed, not by corruptible things, as silver and gold ... but by precious blood as of a Lamb without blemish without spot, the blood of Christ", 1 Peter 1: 18,19. John, in his gospel, refers to that precious blood, shed on the cross of Calvary. The Lord Jesus was hanging on that cross and He was dead. He had borne the judgment of God in these three awful hours, His soul had been made an offering for sin, He had been bruised by God, He had been stricken by God, and then, in an act of callousness, a soldier pierced His side – the side of the Prince of Peace – with a spear, a fierce implement of war, and immediately there came out blood and water. God looks on that blood and says, that is the price with which atonement has been made, the price with which redemption has been accomplished and by which I can offer peace to men. Peace has been made by the blood of His cross and it is found in the blessed Man, the Lord Jesus Christ. "This man shall be Peace", that is to say, He Himself is peace and He gives peace to us. He is the Prince of Peace and by and by, He will be known as the king of Peace. What a day that shall be! But now to know that as the One who is peace and the wonderful influence which that brings into our hearts is a cherished experience.

So this woman bends down to wash with her tears the feet of the Saviour who would wash her sins away in His blood at Calvary.

Lovingly, she kisses the feet which would in love for her be nailed to the cross. Then her heart, pent up with affection, breaks out in overflowing appreciation of such a love that would cause her Redeemer to suffer and die. So she anoints His feet with myrrh.

What personal, loving tribute to the One who would go the whole way to give her peace and relief from her sins.

Solemn consideration it is that, wicked men nailed these same feet to the cross as if in vengeance, and hatred for the way they had carried the Saviour, and to seek to arrest Him from His blessed pathway in grace and love and mercy to men. What a

glorious contemplation the cross is. Down through the generations it has never lost its effect, its appeal, or its meaning. There my Saviour bore the judgment of God against sin. Not only did He bear the wrath of God, He was made a curse in order that the curse of the law should be taken away from those who were under it. He has redeemed us out of the curse of the law, having become a curse for us. "Cursed is every one hanged upon a tree", Gal 3: 13.

This woman was told by the Lord Jesus to "go in peace". What hurtful words would have been cast in the direction as she engaged in her sinful pursuits. But now to hear such blissful words as these uttered from the Saviour of sinners Himself was joy indeed. Little wonder that she wept; she had found the One who alone could give her peace and salvation. How the Lord Jesus would value these tears. Psalm 56 contemplates such tears being put in God's bottle (see v 8). The Lord Jesus Himself wept. He did not weep in Pilate's judgment hall, despite false accusation and abuse. But He wept at seeing the power of death on men and their incapacity to deliver themselves, right down through the generations from that time when "by one man sin entered into the world, and by sin death; and thus death has passed upon all men, for that all have sinned", Rom 5: 12. But then He wept too over Jerusalem for having rejected Him. He knew therefore what it was to weep. Never, of course, did He in the perfection of His humanity, need to weep tears of repentance. He was sin apart. But He appreciates the tears of repentance from guilty sinners. The Lord Jesus will never forget that transaction with Him as you come to Him and prove His saving grace. No. These tears will never be lost but treasured in the divine bottle. That woman's tears are in His bottle, never to be forgotten, but her sins were borne away at Calvary never to be remembered.

She will take her place among the myriads of the redeemed, "for which cause I say to thee, Her many sins are forgiven; for she loved much; but he to whom little is forgiven loves little". The glad tidings of peace, preached to those who were afar off as well as to those that were nigh, had reached her and given her peace. How beautiful upon the mountains are the feet of Him that announceth glad tidings

and publisheth peace (see Isa 52: 7). God is proclaiming to the universe that peace is available to men on the basis of the blood of Christ shed on the cross at Calvary. Open your heart and let the peace of Christ flood into it.

If the woman in Luke 7 found peace as saved from her sins in the power of His blood, so too this woman in chapter 8 obtained peace as healed from her incurable illness, “thy faith has healed thee; go in peace”. What a state of restless anxiety this woman represented.

She had suffered from this flux of blood since twelve years and she had spent all her living on physicians, but could find no cure.

Jeremiah says, “thy bruise is incurable, thy wound is grievous”, Jer 30: 12. No cure. How awful! You can see her as she went to this physician and that, prescriptions for medicine, but to no avail. It says, “there is none to plead thy cause, to bind up thy wound; thou has not healing medicines”, Jer 30: 13. Friend, there is no healing medicine save from Jesus Himself. What a Physician He is. The good Physician is dispensing peace and healing tonight. He is publishing peace to a distraught and conflict-torn world. So He says, “thy faith has healed thee; go in peace”. Healed! No trace of illness left. Not a scar, not a wound! Friend, Christ will make you whole.

The good Samaritan poured in oil and wine to that man in a half dead state. The robbers had ‘roughed him up’ and viciously set upon him, but he would be healed without a scar and set up in all the favour and blessing of God. So, too, this woman was justified. Her sins had been dealt with righteously. She was fully healed and made fit for the presence of God, “having been justified on the principle of faith, we have peace towards God”, Rom 5: 1. Jesus says, “thy faith has healed thee”. Have you faith, friend, in the finished work of Christ? It is very difficult sometimes to put your faith in something that is seemingly intangible. We are all accustomed to what is materialistic, where you can readily appreciate that certain things will be for your benefit. For example, you can see that if you wear a seatbelt, that will give you some kind of protection. Then you might say, ‘I will take the precaution of putting locks on my doors’ or take some other tangible action to give you a feeling of peace and

security of mind. But faith is somewhat different. You have to look outside yourself. You have to look towards someone else. What is needed is repentance towards God, faith towards our Lord Jesus Christ (see Acts 20: 21). The secret of the gospel and finding peace is in putting your faith in another Man in another place, in another world. Faith is the substantiating of things hoped for, the conviction of things not seen (see Heb 11: 1). Have you a hope or are you aimless? Have you faith in the finished work of Christ? "Thy faith has healed thee; go in peace". What an outcome for this woman!

One moment her life blood hopelessly ebbing away within her: the next she is completely cured. Ephesians speaks about people having no hope and without God in the world (see Eph 2: 12). What a state to be in. Could there be anything more awful than to be without hope, and without God in the world? Could there possibly be one such person here? Friend, the glad tidings of peace will not always go out. We sang at the outset:

God waits in grace with hands outstretched to bless (Hymn 123)

Some day these hands of blessing will be withdrawn. You may come next week to this room just as before perhaps and the door might be locked, the desk and chairs might be there but no preacher and no listeners. Why? Because the dispensation of grace will have ended and the gospel of peace will be proclaimed no more. Where will you be? "If you have run with the footmen and they had wearied thee, how wilt thou then contend with horses? And if in a land of peace thou thinkest thyself in security, how wilt thou then do in the swelling of the Jordan?" Jer 12: 5. How will you fare when the end comes?

Have you faith in the finished work of Christ? This woman had reached out in simple faith to the blessed Saviour. She said perhaps I will just try this, in my extremity, I will just touch the hem of His garment. Just a contact like that! And with that glimmer of faith in her heart that tremulous hand reached out, that hand from which life was slowly draining away, reached out and touched the hem of His garment. What was the consequence? Her flux of blood stopped instantly. No long period of recuperation. She was immediately

healed. What a gospel. What a Saviour. What a work. What a redemption. He is available to you tonight. "This man shall be Peace". He is coming again, this wonderful Saviour, and then He will take all who love Him, all in whom that peace of His has been instilled, to be with Himself and we will live in a peace into which evil or sin or distress can never intrude. We will live in that congenial atmosphere for eternity. Could there be a better prospect, to be forever with the One who is even now our peace (see Eph 2: 14)? He will come by and by as the Prince of Peace, to this unpeaceful world and He will have universal dominion. Then, too, He will be the King of Peace. All will need to submit to His authority then. All will need to own His sway – the true Melchisedec having neither beginning of days, nor end of life, "King of righteousness, and then also King of Salem, which is King of peace", Heb 7: 2.

The scripture in Micah is wonderfully appealing. It says, "and he shall stand and feed his flock in the strength of Jehovah, in the majesty of the name of Jehovah his God. And they shall abide".

David says to Abiathar, "abide with me ... for with me thou art in safe keeping", 1 Sam 23: 23. The flock shall abide in His keeping.

We will be with Him forever, rejoicing in His greatness "for now shall He be great even unto the ends of the earth". Psalm 72 speaks about that day. "He shall come down like rain on the mown grass, as showers that water the earth. In his days shall the righteous flourish, and abundance of peace till the moon be no more" (vv 6,7). This abundance of peace can be yours tonight. May it be so. For His Name's sake.

GLASGOW

20 November 2004