

*Set thee up waymarks, make thee high heaps, set thine heart
Toward the highway, even the way which thou wentest (Jer 31:21)*

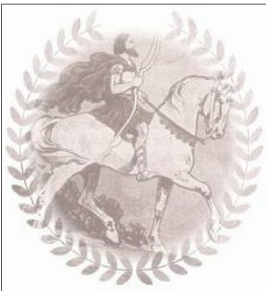
THE CHRISTADELPHIAN WAYMARK

Volume 8

Issue 5

**Devoted to the Defence and Proclamation of the Way of Life
in Opposition to the Dogmas of Papal and Protestant Christendom**

Caleb the Son of Jephunneh	2
Love and Doctrine	9
Secretary's Notes	12
True Knowledge	13
Correspondence	18
Following the Lamb of God	21
The Butterfly	23
The Parable of 10 Virgins	25
The Bible Said it First	31



*“I saw, and behold, a white horse; and he that
sat upon him had a bow; and a crown was
given unto him: and he went forth conquering,
and to conquer” (Rev 6:2)*

*“The wisdom that is from above is first pure, then peaceable ...” (Jas 3:17)
“Earnestly contend for the faith which was once delivered unto the saints” (Jude 3)*

Caleb the Son of Jephunneh

Hebrews chapter 3 speaks of the unfaithful in Israel who died in the wilderness as a consequence of their lack of trust in Yahweh their God:

“...some, when they had heard, did provoke: howbeit *not all that came out of Egypt by Moses*. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcasses fell in the wilderness?” (Heb. 3:16-17)

“Not all” of those who came out of Egypt fell through sin and disbelief: there were two individuals who endured the wilderness wanderings, and who received their inheritance – Joshua the son of Nun, and Caleb the son of Jephunneh. Hebrews Chapter 4 speaks of Israel’s position in relation to these men of faith:

“For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, because they were not united by faith to (AV Margin) them that heard it ...” (Heb. 4:2).

With this further information, we learn that the “gospel” was “preached” to those who fell, and that we also have that gospel preached to us. The problem with Israel of old, is that they were not united by faith to those who brought that gospel to them. They did not believe the Gospel taught, and so fell as a consequence of their own lack of faith. Joshua and Caleb, as faithful preachers of the gospel, were permitted to take up their inheritance in the Promised Land, and stand as pillars of the Truth; strong examples of faith from which we can learn. In our thoughts today, we will consider one of these men: Caleb.

Caleb is described as “Caleb the son of Jephunneh *the Kenezite*” (Num. 32:12). The same Hebrew word is used in Genesis chapter 15, describing how the families of the Gentiles would have their lands taken away, and given to Abraham and his Seed:

“In the same day Yahweh made a covenant with Abraham, saying, Unto thy seed have I give this land, from the river of Egypt unto the great river, the river Euphrates: the Kenites, and *the Kenizzites*, and the Kadmonites ...” (Gen. 15:18-19).

Notice the irony in these passages: Abraham and his Seed were promised ownership of the land possessed by a number of peoples - including the Kenizzites - who were to be destroyed by the edge of the sword. But Caleb as a Gentile from those lands, voluntarily accepted the Hope of Israel, and by joining himself to Israel in faith, he was able to share their inheritance. He looked forward to that time when the kingdoms of this world will become the kingdoms of our Lord, and of his Christ - and was strong in faith, knowing that the enemy would be vanquished through the power of Yahweh to save. Caleb joined the company of other Gentiles who embraced the Hope: Jethro, Rahab, Ruth, Naaman; all these were strong in faith when Israel were weak in disobedience.

In Hebrews chapter 4, cited above, we find that Caleb was among the people who came out of Egypt by the hand of Moses. What is interesting to notice is that there were provisions made for Gentile peoples to leave with Israel. The ten plagues were to impress the greatness of Israel's God upon both Israel and the Gentiles in Egypt, and when Israel left, the Gentiles who embraced the Hope, and sought to join themselves to the congregation could leave with them. We learn this from Exodus chapter 12, described those who left: "and a mixed multitude went up also with them: and flocks and herds, even very much cattle" (Exo. 12:38). Again, we find that provision was made for those who desired to partake of the Passover meal of fellowship:

"... this is the ordinance of the Passover: There shall not stranger eat thereof: but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof ... ***and when a stranger shall sojourn with thee, and will keep the passover to Yahweh, let all his males be circumcised, and then let him come near and keep it;*** and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof" (Exo. 12:45,48).

Caleb then, as a Gentile who sojourned with Yahweh's people, would have submitted himself to be circumcised, and so become a Jew through faith. However, circumcision is but an outward sign of an inward disposition: "he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit and not in the letter; whose praise is not of men, but of God" (Rom. 2:29). Caleb, foreshadowing the way in which Gentiles could become Jews, was also circumcised in the heart, demonstrating how the way to obtain the inheritance promised to Abraham's seed, involved the cutting off of the flesh. Not only did he become a Jew (i.e. from Judah), he became the head of that tribe in Israel. So we read concerning those who were sent to spy out the land:

"Send thou men, that they may search the land of Canaan, which I give unto the children of Israel of every tribe of their father's shall ye send a man, every one a ruler among them. And Moses by the commandment of Yahweh sent them from the wilderness of Paran: all those men were heads of the children of Israel. And these were their names ... ***of the tribe of Judah, Caleb the son of Jephunneh ...***" (Num. 13:2-6, Cp Num. 34:19).

So it was, that Caleb and eleven others were sent to spy out the land, by way of preparation for the forthcoming invasion. Upon their return, we find that two very different interpretations of the same facts were put before the people. The first significant fact was that the land was a prosperous place, as evidenced by the fruits brought back by two of the spies (Caleb and Joshua?). The second significant fact is that this land was home to the Anakim. The voice of faith came from Caleb: "Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it." (Num. 13:30). He focused on the fruitfulness of the land that Yahweh had promised them, and had the faith that what Yahweh had promised, he would surely perform. However, the other 10 spies focused on the greatness of the enemy. They "brought up an

evil report of the land ... saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight: (Num. 13:32-33).

Notice that both parties saw the same facts: the Fruits and the Anakim. But both had very different spirits: one was strong in faith, but the other was daunted by the perceived difficulties involved with obtaining their inheritance. In these things, we have examples for us. There may be times in life when adverse circumstances loom large, to the extent that we become over preoccupied with our problems. But in those times, will we be like the 10 who fainted at the perceived greatness of the adversary, or will we be like the faithful remnant who believed in the power of Yahweh to overcome? The unfaithful, who died in the wilderness, compared the adversary with themselves, and their own smallness. “We were in our own sight as grasshoppers, and so we were in their sight”. But they should have rather compared the adversary to the power of Yahweh, and the great manifestation of power that they had already witnessed at the time when they left Egypt. Notice also, how that the spies exaggerated their plight: literally they were not the size of grasshoppers compared to the giants: it was only so in their minds. Twice they emphasized that they were “giants”. For us, also, our problems and trials can seem to loom large in our minds; things can seem worse than they really are when we are beset with seemingly insurmountable difficulties.

ELISHA AND GEHAZI

As a digression, we find a similar spirit to that of the 10 spies in Elisha’s servant, when the army who sought Elisha’s destruction surrounded the two men:

“and when the servant of the man of God was risen early, and gone forth, behold, and host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! How shall we do?” (2 Kings 6:15).

Here, Gehazi was comparing the greatness of the army, against two mortal men. But Elisha saw the reality of the situation, which could only be perceived with the eye of faith:

“he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Yahweh, I pray thee, open his eyes, that he may see. And Yahweh opened the eyes of the young man; and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha” (2 Kings 6:16-17).

Though they are unperceived by the natural man, the Angels of Yahweh really do encompass the heirs of salvation, ministering to them, and delivering them according to His Will. Gehazi made the same mistake as Israel of old: he compared the might of the adversary to his own inabilities. Elisha on the other

hand, discerned the indiscernible. Through the eye of faith, he saw the unseen, and trusted in the power of his God to save. Even so, in our circumstance, we must trust in the Angel of Yahweh's providing:

“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tried above that ye are able, but will with the temptation also make *a way to escape*, that ye may be able to bear it” (1 Cor. 10:13).

There are many instances of this in Scripture: we think of Israel being pursued by the Egyptians, with the sea ahead of them, and the adversary behind. Humanly speaking, there was no help: yet the Angels opened up the Red Sea for the people to go through on dry land. Even taking off the chariot wheels, so that the Egyptians were hindered in their attempt to pursue, the angels were instrumental in providing a way of escape. We think of Daniel's three friends of like precious faith, who were cast into the burning fiery furnace. Humanly speaking, they were condemned to certain death – yet the Angel delivered them from the flame. Daniel also, in the lion's den - the Angel stopped the mouths of the lions. The list could continue, and the fact of the Angel's presence is certain.

“IF NOT ...”

There is a note of caution here: the three friends of Daniel said: “if it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. *But if not*, but it known unto the king, that we will not serve thy gods, nor worship the golden image which thou hast set up. (Dan. 3:17-18).

Here is the point: “*if not ...*” It may be that in the Father's purpose, that we need to endure trials – but at the last, the great deliverance shall be from death itself – and that deliverance is guaranteed for those who are the heirs of salvation. “greater is he that is in you than he that is in the world” (1 Jno 5:9) is the overriding principle in all of our trials and tribulations. God is Great, and is able to deliver us, and no matter how great the modern day Anakims are, they become inconsequential when compared with Yahweh's power to save.

A VOICE OF FAITH

Returning to the testimony of the 12 spies, we hear the voice of faith from Caleb: “let us go up at once, and possess it, for we are well able to overcome it” (Num. 13:30). The Scriptures commend Caleb, recording the divine approbation: “my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it” (Num. 14:24). Notice the use of the honourable title: “my servant” hitherto used only of Moses. Caleb rendered a full service; he followed Yahweh not only in the easy aspects, but “fully”. “Thou shalt love Yahweh thy God with all thine heart, and with all thy soul, and with all thy might” was the commandment (Deut. 6:5). For men of faith, to yield their entire beings as a living sacrifice is

their reasonable service (Rom. 12:1), and one which shall be plentifully rewarded at the last.

Moses, under Divine direction, promised Caleb: “surely the land whereon thy feet have trodden shall be thine inheritance, and thy children’s for ever, because thou hast wholly followed Yahweh thy God”. These words are most significant when compared with the faith of Abraham. Back in Genesis chapter 13 the Patriarch was told: “Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee: (Gen. 13:17). As a token of his belief that he and his Seed would inherit the land, Abraham spent the rest of his life wandering through that land, backwards and forwards. All the land he had trodden upon would be granted for a possession - and Caleb was a man of like faith. Alluding back to this, in speaking of how Gentiles might be partakers of an Israelitish inheritance, the apostle wrote that Abraham was: “the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our Father Abraham, which he had being yet uncircumcised” (Rom. 4:12). Similarly, of Abraham’s Greater Seed it is written: “... Christ also suffered for us, leaving us an example, that ye should follow his steps” (1 Pet. 2:21). Caleb walked in the steps of the faithful of old, and so must we if we are to share an inheritance with them.

What is particularly significant in this context, is the place that Caleb went to when he searched out the Land. The land given was the same as the land into which he went, and this is said to be Hebron:

“Joshua blessed him, and *gave unto Caleb the son of Jephunneh Hebron for an inheritance.* Hebron therefore became the inheritance of Caleb the son of Jephunneh unto this day, because that he wholly followed Yahweh Elohim of Israel” (Josh. 14:13-14).

This is most significant, for Hebron was the burial place of the Patriarchs of old. They rested in the cave of Machpelah there, awaiting the resurrection morn, and as a token of sharing the same faith as they, Caleb purposefully went to that portion of the land to see it. And this was the portion that also brought forth the fruits that the spies showed to the people. The principle being exhibited here, is that true fruitfulness comes through a faith that bears the fruit of the Spirit, even the characteristics which will prove to be worthy of perpetuity into the Kingdom.

The faith of Caleb was so much stronger than that of Israel as a nation, that he resolved to overthrow the feared Anakim himself. So it was that when the land was apportioned by Joshua: “unto Caleb the son of Jephunneh he gave a part among the children Judah, according to the commandment of Yahweh to Joshua, even the city of Arba the father of Anak, which city is Hebron. And Caleb drove thence the three sons of Anak, Seshai, and Ahiman, and Talmi, the children of Anak” (Josh. 15:13-14).

The confidence that this man had in the power of Yahweh to save was absolute. The nation as a whole, and all the mightiest men of war were too afraid to come against the children of Anak. But with a faith to be seen many years later by David the shepherd boy, Caleb slew the giants and took possession of his land. Again, there are tremendous points of exhortation for us: when all around us fall by the wayside, we must remain resolute in our walk along the narrow path that leads to life. When the faith of many waxes cold, we must be steadfast and sure footed, having a fervent zeal and enthusiasm for the Truth. Even though an entire body of believers may lack the confidence to wage the warfare of faith, we must stand fast as an example to them, and to receive the same inheritance as the faithful men of old.

As we come to these examples of worthy men of old for exhortation and encouragement, we think of our own position, standing by faith. Just as Caleb brought the “gospel” message with fruits that showed forth his faith, so the Gospel has “come unto” us, “and bringeth forth fruit” (Col. 1:6). Just as the faith of Abraham, Caleb and Messiah himself is expressed in a “walk” in truth, so we must “walk worthy of the Lord unto all pleasing, being fruitful in every good work” (Col. 1:10). Just as Caleb was strengthened so that he lacked none of his youthful vigor, to wage a victorious warfare, so we are “strengthened with all might, according to his glorious power” (Col. 1:11) to do likewise. And just as through faith, Caleb received his inheritance, so we “give thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son” (Col. 1:12-13). In the personage of Caleb, we have foreshadowed the manner by which we, as Gentiles might be partakers of an Israelitish inheritance. And all these things come to focus upon our Redeemer - the Victorious Warrior, even our Lord Jesus Christ. Let us therefore go and do likewise, that we might overcome the modern day Anakims, and enter into the Promised Land by faith.

Christopher Maddocks

THE APPROACH OF THE END

"hence at the first indication of the approach of the end, we must look for times of great trouble and commotion. International politics will become complicated beyond the possibility of unravelment, a universal war-spirit will be evoked, commerce will become embarrassed, trade fettered, employment precarious, distrust will fill society, panic will spread, trade bankruptcies will follow in quick succession and the social fabric will be shaken to the foundation; if not involved in ruin and reduce to chaos.

*Events will stride with rapid march and anon
the Superhuman will enter the scene"*

(Robert Roberts, Christendom Astray)

Love and Doctrine

Reading:- 2 John

This epistle brings out a few things about “love,” which it is important to recognize. “Love” in the world is one thing; “love” according to the ideal of the sects another; and the “love” of apostolic discourse yet another. The two former we may dismiss. The world’s “love” is an ephemeral affair, having its foundation in the instincts, dying with use and age, and passing away in death.

Orthodox “love” is a sickly distortion, lacking the elements that give strength and comeliness to the “love” of the Scriptures. It works spiritual mischief now, and is destined hereafter to vanish like smoke. The “love” of John's epistles has foundations, without which it cannot exist. This partly comes out in the very first sentence of this second epistle: “The elder unto the elect lady and her children, whom I love *in the Truth.*” Outside the truth, a brother's love is not operative. He loves not the world, neither the things that are in the world, remembering that if any man love the world, the love of the Father is not in him” (1 John 2:15). His friendships are bounded by the truth, as regards both men and things. In Christ, he is a “new creature” (2 Cor. 5:17). After the flesh he knows no man. The friendship of the world is enmity with God (Jas. 4:4). Therefore he cultivates no friendship with those who know not God, and obey not the Gospel of our Lord Jesus Christ. His love is bounded by the truth.

Does he, therefore, shut up his bowels of compassion against those who are without God? By no means. He

recognizes the obligation put upon him by the same law, to salute not his brethren only, but to do good unto all men, as he has opportunity, even to his enemies. But there is a difference between doing good to unbelievers and cultivating friendship with them; and the saint is careful to observe this difference, lest he come under the rebuke that greeted the ears of Jehoshaphat, on his return from friendly co-operation with Ahab: “Shouldst thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord” (2 Chron. 19:2). We can have our conversation towards the world in all courtesy and benevolence, without going on to their ground, and joining affinity in schemes of pleasure, profit or friendship.

The “love” that belongs to the household of faith is “for the truth's sake, that dwelleth in us, and shall be with us for ever.” This is John's definition of its source and scope. Everyone that is truly of the household, responds instinctively to it. To the carnal mind it appears very “narrow,” but this is an illusion of ignorance. It is the true breadth, for it relates to that which shall be for ever, while the world, which would have us unequally yoked, passeth away. The truth connects us with “the shoreless ocean of eternity,” while the friendship of the world is confined to “a narrow neck of land”—the brief existence of this animal probation. The at present “narrow” operation of apostolic “love” is also founded in wisdom; for unrestricted friendship with the world

is full of danger: it draws away from the fear of God, the hope of the calling, and the holiness of the Master's house, "whose house are we, if we hold fast the beginning of our confidence steadfast unto the end." It is therefore a snare; pleasant and advantageous meantime, but having the suction of the maelstrom with it, drawing us to death; for when the Lord of Light stands on earth, to set in order destiny, according to the Father's purpose, the world will have, from his presence, "fled away."

WALKING IN THE TRUTH

John rejoiced concerning those to whom he wrote that he had found them "walking in the truth." Saints walk not otherwise. Their actions, plans of life, friendships, aims, enterprises, hopes—everything connected with them, in some way or other comes from, originates in, and is conformed to the truth. The truth is their inspiration—the controlling energy. "If any man be in Christ, he is a new creature"—not that all answer to this. There are professors who serve not the Lord Jesus, but themselves; but such are abortions and illegitimate.

None but sons will be gathered in the day of the 144,000. They are few now, as they have always been, and the world "knoweth" them not in many senses; but they know what they are about. They are not dreaming; they are not fanatics. They are the children of wisdom; and wisdom is justified of them all, though they may be hard to read sometimes. They understand the world too well to be entrapped into its fellowship. They are known of God, and will be publicly revealed in due time, in glory, honour and immortality. Meanwhile they "walk in the truth." On this ground they are to be met and

understood. Approached on any other ground, they will seem not what they are. They are not to be comprehended "after the flesh."

"This is love," says John, "that we walk after his commandments." No man loves after the Spirit's fashion who disobeys. Apostolic "love" is that state of enlightenment and appreciation in relation to the things of God that impels a man to be "a doer of the word." John gives this an application that was special to his day; and yet is at all times appropriate wherever the same need and the same danger manifest themselves. "This is the commandment," he says, "that AS ye have heard from the beginning, ye should walk in it."

We are wondering what he means when presently the light dawns; "for many deceivers are entered into the world, who confess not that Jesus is come in the flesh." He means that they should hold fast to the doctrine of Christ as originally delivered; because many were drawing the disciples away therefrom. The obedience of this commandment is the evidence of New Testament "love," and it is also necessary for our acceptable standing before the presence of the Lord's glory at his coming. This is John's view, as evident from the words immediately following: "Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." There would have been no need for these words if the things that had been "wrought" were not imperilled by the doctrine of the deceivers of which he is speaking..

He indicates, in strong language, the consequences to the individual ensnared by the deceivers: "Whosoever

transgresseth and abideth not in the doctrine of Christ hath not God.” This may seem a strange saying in view of the fact that the “deceivers” referred to believed in one God, the Creator of heaven and earth; and also in Christ, after their own fashion. But the apparent strangeness disappears when we look closely at the matter John is writing about:

To “have” God in the sense of John's words, is to stand in His favour, both now and hereafter. All things are in His goodness. As David says, “Thy goodness is over all thy works”: but the goodness of God in common benefits that come upon all alike, is a different thing from that personal “favour” which guides, attends, and prospers (even if by chastisement), with a view to a perpetual sonship in the spirit-nature. The enjoyment of this favour is a thing of conditions. One of those conditions is a recognition of the channel in which He offers it.

Out of Christ, sinners cannot come near. They have the goodness of God as creatures, like the sparrows, not one of which can fall to the earth without the Father's knowledge; but they are not in the privilege of children. They have not the Father's favour and purpose concerning the ages to come. This is only to be enjoyed in Christ; but even here, it must be the Christ of God's appointing. Any other than this is presumption, and a mockery of His wisdom: and they who teach otherwise than the truth concerning Christ, preach another Christ, though it be intended to refer to the Christ of Nazareth. This is evident from the case of those to whom John is referring. They believed that the person known as Jesus of Nazareth was the Christ; but in their reasonings upon him, they reasoned away the truth

about him, and consequently believed and preached another Jesus than the Son of the Father. There were different sorts of the class, but all their heresies had a common origin in an attempt to bring the mystery of godliness within the rules of human reason, instead of accepting the testimony with humble and childlike simplicity. One set argued that such a character as Jesus was a moral impossibility in flesh and blood, and that, therefore, his whole life was a mere accommodation on the part of a spiritual being to the senses of mortals.

Another, believing him to be flesh and blood, philosophized in a contrary direction, concluding that as such, he must, from the nature of things, have been a “mere man,” and that the idea of his being God in flesh-manifestation, was preposterous. The Papacy blended the two and taught that though flesh, his flesh was not the corrupt and mortal flesh of men, but a superior, clean, “immaculate” sort. In our own day, as recent painful experience has made us aware, a class of believers are treading the same dangerous ground, in teaching that the flesh of Jesus was destitute of that which, in the flesh of his brethren, constitutes the cause or source of mortality.

In relation to all of them, John's declaration reveals the mind of the Spirit: “Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.” The doctrine of Christ is that he is God made and manifested in the mortal flesh of Abraham's race for the deliverance thereof, on His own principles, from “that having the power of death.” Those who hold fast to this have both the Father and the Son; for in Jesus,

they have the Son, and the Father manifest in him.

As to those who “bring not this doctrine,” John’s commandment is “Receive him not into your house, neither bid him God speed!” This command we can no more evade than any other commandment delivered unto us. The obedience of it may cost us something. It is crucifying to the flesh to refuse friends—some of them excellent people as human nature goes—who in one way or other have been seduced from their allegiance to the doctrine of Christ; but there is no alternative. Friends are but for a moment; the truth is for ever; and if we sacrifice our duty to the latter from regard to the former, the latter will sacrifice us in the day of its glory, and hand us over to the destiny of the flesh, which, as the grass, will pass away.

“He that biddeth him God speed is partaker of his evil deeds.” This applies to all without distinction, and erects a barrier to fellowship with even some who hold the truth; for though they

may hold the doctrine of Christ themselves, yet, if they keep up a “God-speed” connection with those who do not, by John’s rule they make themselves partakers with them, and, therefore, cut themselves off from those who stand for the doctrine of Christ.

The epistle, as a whole, is singularly applicable to the situation in which we find ourselves this morning. We have been obliged to stand aside for the doctrine of Christ from some we love. The Epistle of John justifies us in our course, both as regards those who have departed from the doctrine of Christ, and those who, while holding on to it themselves, see not their way to break connection with those who have departed. It is a painful situation, but we must not falter, nor need we fear or be discouraged. God is with us in the course of obedience, and we shall see His blessing in the increase, in our midst, of zeal and holiness, and love and preparedness for the great day of the Lord, which is at hand.

(Robert Roberts)

SECRETARY’S NOTES

Due to particular circumstances, there have been several delays in producing this magazine over the last year. The subscription term is for 12 issues, even if there is an unavoidable gap between months. Contrary to some reports, we have no intention to suspend publication, and will continue, if the Lord Permit, the best we are able.

We have been asked to provide further articles on the topics of “The Judgment Seat of Christ”, “The Grace of God”, “The Sacrifice of Christ” and “The Importance of Truth”. If any readers would like articles on more topics, please do make contact, and we shall endeavor to comply.

Finally, we remind our readers that Sunday Exhortations are available free of charge by E-Mail, which individuals and small ecclesias in spiritual isolation benefit from. To subscribe, just send an e-mail to: chris@christadelphian.uk.com

Christopher Maddocks

True Knowledge

A certain writer of the last century once penned the words: “Knowledge is a steep which few may climb.” We believe these words have a greater depth of meaning than the writer himself could appreciate. Viewed in its most general sense, the world's knowledge presents to the mind a baffling concept—embracing so many fields, and inviting the uncertain and the unwary into so many uncharted channels. And so what a relief it is to the wisely-disposed to open a book—as we may all do this morning—wherein we have a complete comp-endium of true and life-giving instruction. Here is a knowledge which, to modify that writer's words, if it is a steep, a hill, it is one that we may all climb if we are prepared to give it our attention.

The knowledge that confronts us in our present daily portions is contained in the book of Proverbs. Let us read again the opening words: “The proverbs of Solomon the son of David, king of Israel; to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity ... A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels” (Prov. 1.1-3,5).

Notice the terms used: “.. wisdom .. instruction .. understanding .. justice .. judgment .. equity .. knowledge .. ” and so on. As far as we are able to tell, the Hebrew originals of these words are substantially the same in meaning as the English; or rather we should say, the English is a commendable rendering of the original. That first word wisdom gives the idea of wisdom with perhaps an emphasis on moral goodness; in its second use it is a somewhat different Hebrew word, suggesting circumspection and intelligence. Instruction indicates reproof, warning, restraint; and the other words in the list generally parallel the meaning of the originals.

These opening verses, then, give the introduction and setting to the whole of the Book of Proverbs, and we do well to dwell upon them. Let us not regard them as just an initial exhortation to the uninformed, to such as might be seeking the Truth. The Book of Proverbs, as with all Scripture, is a wealth of spiritual sustenance to all of us. So let us at the outset resolve that in the course of our current reading of the book we will heed the implied exhortation in these opening verses, and give due attention to the many wonderful and often penetrating shades of counselling which this book contains.

Let us note the great cardinal point of Proverbs 1.7: “The fear of the Lord is the beginning of knowledge.” There is a point behind those words which is very penetrating if we think about it a little. I suppose if we ask any of our contemporaries what they would consider to be the object of pursuing knowledge (in whatever field) they would probably answer, “The attainment of excellence in that particular field”. But, of course, the question then follows: What is excellence?

There are areas where excellence is, we suppose, not a matter of controversy, and there are others where it is debatable, even a matter of personal taste. As an example take a household appliance, say for heating. All the many amenities we enjoy in these times come from technical knowledge being put into practical application; the standard of excellence depending on the refinement of applied knowledge and skill. Now, if the appliance heats well we would say, I suppose without controversy, that it is a good, perhaps an excellent article. If it failed to do so, presumably no-one would commend it.

But there are other areas of knowledge where there is room for controversy and even dispute. The external physical appearance or colour of our heating appliance may please one but not another. This is where artistry comes into the matter. The industrial designer produces what he considers a pleasant-looking product, but another designer may disagree with his ideas, and the would-be purchaser may disagree with them both. In this particular field of knowledge the scope for divergence is endless, and the pursuit of excellence is as controversial as the ideal of excellence itself.

MOVING ON FROM MATERIAL THINGS

Now, coming right away from all these material things to those matters which concern us most dearly, we think of that Divinely revealed knowledge, wisdom and instruction which we comprehend in the term “the Truth”. We will all say at once, without any gainsaying, that this is true excellence, and, as the verse in Proverbs tells us, the fear of the Lord is the beginning, the very commencement of its pursuit.

Now, having imbibed the knowledge of the Truth, and having resolved to heed the injunction in those opening words of Proverbs—as doubtless we all have, we do not have to be long in the Truth before we realise that it has to be applied knowledge. To this extent it is like other fields of knowledge. If it is just left in the mind, or written down in a notebook and put aside somewhere, then it is merely academic and no more. To be of use it has to be applied. And—this is what becomes so important in the Truth—so much of its application concerns our relations to and attitudes to one another. When this is further realised, then perhaps it is here where sometimes —to modify a little the words of that writer— knowledge can become a steep which can be climbed, but the climbing needs care, consideration and love.

TRUE LOVE

If the fear of our heavenly Father is the beginning of knowledge and of wisdom, then love is the fulfilling of the law which He has given. You will recall that when one asked Christ: “Master, which is the great commandment in the law?” Jesus said unto him, “Thou shall love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself (Matt. 22:36-9).

Now in these human relationships our knowledge—yes, even the knowledge we profess of the Truth—can sometimes be applied (we might say, wielded) as if it were in those debatable areas of controversy instead of in the stability which is surely the very hallmark of the Truth. The corrective is love—that love which Christ commends as fulfilling the second great commandment of the law.

What a wonderful practical lesson we have on this very matter of loving concern in the life of Christ, for example in Luke 15. The very first thing we notice about this chapter is the large number of human characters it brings before us, some actual people, and some as depicted in the three parables in this chapter. There were the tax-collectors: men who collected revenue on behalf of the Romans and had a reputation for dubious dealing in so doing, and were thus out of general favour. Also there were those termed “sinners”: those despised by the punctilious religious elite. Then there were the Pharisees and scribes. And the parables describe the shepherd who had lost one of his hundred sheep, the woman who had lost a coin, and the father with two sons, the younger being “prodigal”. Reviewing these characters brings remarkable lessons.

Regarding the tax-collectors and those others of dubious repute, we read in the 1st verse of this chapter that they at any rate were anxious to “hear” Christ. They acknowledged their deficiencies, and were taking the first step as enjoined in those opening verses of Proverbs. How different it was with the Pharisees and scribes! They were not prepared even to listen. “There is nothing”, they were saying to themselves in effect, “that this man can give us”. In this they were despising the very fountain of true knowledge, for was not Paul later to write to the Corinthians that Christ is “the power of God and the wisdom of God”?

THE EXAMPLE OF CHRIST

How did Christ counter this opposition? Strong reproof is not always appropriate. The rest of the chapter is the record of his words in the form of three parables. Now in each parable there appears a character who is really caring: one who is really concerned about something or someone lost; and the great point to be noted is that the caring attitude quite over-rides every other consideration. The circumstance that caused the loss is not nearly so great a matter of concern as the earnest need to retrieve the lost item or the lost person, and the joy when the lost is found.

The other side of the picture, of course, concerns the helpless and hopeless condition of the lost, without this over-riding care. The lost sheep was certain of a miserable end in the lonely harshness of the desert, if it were not for the tireless, diligent, and eventually successful search of the anxious shepherd.

With regard to the lost coin, to our contemporary minds it may seem strange that this woman should go to such excesses of joy upon recovering it; calling all her friends and neighbours together to an occasion of festivity that may seem to outweigh the value of the lost article. It has been suggested that the coin was part

of a headdress traditionally worn by the women of the East as a wedding gift; an article regarded as so precious that tradition forbade its being seized as a pledge or in lieu of a debt. However this may be, we have the picture of infinite concern over a loss, and overwhelming joy upon the item's recovery. In the third parable, recorded in the latter part of the chapter, we have the father of the prodigal son, bringing home with full force this lesson of compassion and concern.

All these parables were meant to make the Pharisees and scribes realise that all their punctiliousness about the Law, with all their traditions by which they set out to embellish and codify it, counted for nothing when they were unable or unwilling to perceive the grace that was being brought into their midst by the One whom Moses and all the prophets had predicted so long before. That grace would be extended not only to the tax-collectors and sinners in their midst at that time, but to the Gentiles also. And the basis of all this grace is care and concern.

THE PRODIGAL PARABLE

The broad interpretation of the “prodigal” parable—the wayward son depicting the Gentiles and others outside the Law, the very correct elder son depicting Israel, ostensibly at any rate relying on the strict letter of the Law—is very clear. Sometimes this aspect of the matter has been brought to bear on the Truth in a manner that implies that firm hold on doctrines and principles is somehow of less concern than a warm, open and—it has to be said—a rather vague geniality in the community. This is quite an erroneous application. A firm hold on all the principles of the Truth has nothing in common with the Pharisaic attitude to law and tradition.

So then we have this overall picture of concern. It reminds us of the words of the apostle John in his 1st epistle: “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God” (1 John 3.1). The concern for the prodigal was typical of the Divine mercy that we have all received. That father of the two brothers had much to bestow; he was beneficent, some might say over-generous when he conceded to his younger son's plea: “Let me have my share of the family estate here and now”. We might say that the son's later bitter experience illustrates the words of Proverbs 20.21: “An inheritance may be gotten hastily at the beginning; but the end thereof shall not be blessed.” After the round of extravagance and folly, the headstrong young man found he had nothing left, no material resources even to keep himself alive, and was reduced to earning his living at the cost of incurring defilement under the terms of the Law—by feeding pigs.

His one redeeming feature was that he did come to his senses in this extremity; but here it was the mercy and beneficence of his father that brought about his rescue. If he had not expected to receive mercy, at least to the extent of being put on the serving staff, his position would have been hopeless indeed. But how much greater was the father's goodness! His manner of love was such that he was still very pleased to call him his son. “This my son”—no, not another addition to the serving staff—“This my son was dead, and is alive again; he was lost, and is found.”

This gives some insight into the measure of love and mercy that has been bestowed upon us. I wonder if we think about it enough. The Lord Jesus said to his immediate followers: "Henceforth I call you not servants ... but I have called you friends" (John 15.15). This surely shows what care the one for the other, what measured concern, we should all have as a community of brethren and sisters.

But how different with the elder brother in this parable. We have read of his angry reaction at the festivities which had been laid on. He "would not go in," we read. "What!—meet with him, after the life he has been living? He is ceremonially unclean by feeding pigs—and I, well, I've been meticulous about all these things. Yet you've killed the fatted calf for him and you've never offered me so much as a kid!"

Now we need to look into the state of mind of this character, rather than at what he had done or claimed to have done. We know what Christ said about the Pharisaic class: with all their meticulous claims they were grossly deficient, all of which stemmed from their state of mind. They were self-deceived. Their attitude of mind is indicated in such passages as Luke 7.39 where we read: "... the Pharisee ... spake within himself, saying. This man, if he were a prophet, would have known ..." Or Matthew 9.3: "... certain of the scribes said within themselves. This man blasphemeth ..." These were the thoughts in their minds regarding Jesus.

That elder son in the parable was probably very conscious that he was heir to all his father's remaining property, as the father conceded: "All that I have is thine." The portion due to the younger son had gone. He probably resented this expense on his younger brother's behalf, spent without consultation with himself. So while the father was drawn to the previously wayward son and went out to him, seeking him with open arms, here was this elder brother refusing to go in. Notice how he virtually disowned his younger brother, referring to him in talking to his father as "thy son," implying, "he's your responsibility, not mine." The father, by contrast, in entreating the elder brother, referred to him as "this thy brother," suggesting that this relationship should have been controlling that angry character's feelings.

Surely it is with these reflections in mind that we can all benefit from the parable, for it stresses, as we were saying earlier, that so much of the Truth's application (founded though it is on clear and defined principles—let that never be for-gotten) concerns our relations with and our attitudes to one another. And this means discernment, thoughtfulness, the measured approach, all founded of course on that love which the Truth enjoins above all else. So our minds must be rid of all self-deception. Natural human characteristics and attitudes can so easily "colour" our responses to what we see (or think we see) in those around us. How easily we can enlist "grounds" in support of our initial reactions. But we must ask if they are real grounds, or are we conjuring up (exaggerating perhaps) impressions that a sound assessment would not justify?

Of course the dominant character in this chapter is that of the speaker of the parables, Christ himself. We recall again Paul's words: "Christ, the power of God, and the wisdom of God," and his matchless wisdom shows itself in his discerning insights into natural human character and its responses.

As we remember him again as he has bidden us, and as we identify ourselves once more with his life and his sufferings, we have both warning and comfort. Christ could, and does read all hearts. He could, and does analyse and see through all problems. He assures us that where two or three are gathered together in his name, there he is in their midst. So at this Table let us reflect that, if we are ever misunderstood, here is One who understands perfectly; if we are perhaps painfully conscious of our limitations, here is One who can achieve our forgiveness. If the pressures of life seem overwhelming, then here is One who has felt all these pressures to the extreme, and has even overcome death itself; and that conquest means victory for us all.

Yes, indeed, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God." May the day dawn very soon, when "he shall appear" and in God's mercy "we shall be like him; for we shall see him as he is."

EJM

Correspondence

Dear Brother Chris,

Re: Unchanging Truth

Two articles were recently published by a Protestant press newspaper, the British Church Newspaper. The first article, published in 2010 promotes the NIV in the following way.

"A New NIV to appear next year – According to Baptist Press the old NIV (1978, revised 1984) is being withdrawn and a new NIV 2010 is already online at BibleGateway.com but will not be available in print until next year. At the same time the gender neutral (Today's NIV) TNIV is also being withdrawn. It attracted much controversy to the point of ridicule. Nevertheless NIV 2010 will retain some of the TNIV's gender neutral language".

This updated NIV builds on both the original NIV and the TNIV and represents the latest effort of the Commission on Bible Translation (CBT) to articulate God's unchanging Word in the way the original authors might have said if they had been speaking English to the global English speaking audience today", the committee stated.

This method of translation contrasts with the Authorised Version which simply seeks to render the original as accurately as possible without trying to imagine what the authors of Scripture might have said if they were writing today.”

The case for Bibles that seek to translate as accurately as possible could not be better expressed! As a community we unreservedly believe the original texts to be the inspired Word of God (2Peter 1:20-21: Hebrews 1:1-2) except for errors that may be due to transcription or translation. Therefore, we should be seeking versions where accuracy in translation is sought and avoid versions which are, “trying to imagine what the authors of Scripture might have said...”

The second article, published March 2011 draws attention to the potential for confusion between different versions of the NIV.

“The New NIV – ...Churches and individuals who use the NIV may be forced to decide whether they will replace their NIVs with the new, updated edition or abandon the NIV altogether and go over to another version.... The new NIV is already under attack for retaining much of the faults of the TNIV.”

The article compares Rev.3:20 of the KJV with the changing NIV text.

AV:-

“Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

NIV 1984:-

Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me.

NIV 2010:-

“Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with that person, and they with me.”

Gender neutral language is being adopted, (NIV 1984) “eat with him” and “he with me” becomes, (NIV 2010) “eat with that person” and “they with me”.

When reading modern Bible versions let us remember that the Word of God is unchanging:

“Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar.” (Proverbs 30:5-6)

Your brother in the Hope of Israel

Peter Moore

RE: THE OLD COVENANT:-

Dear Brother Christopher,

Greetings in the Exalted Name of Yahweh and of His Beloved Son.

Thank you for your latest Waymark with your excellent article “The Treasures of Wisdom and Knowledge”. But with your article on the Law I disagree, for you are disagreeing with the Apostle Paul who clearly said that the Law was faulty (Hebrews 8:7): “for if that first covenant had been faultless, then should no place have been sought for a second” - for finding fault with IT not THEM.

Brother Thomas accepted Paul’s reasoning:

“the Sinaitic constitution was faulty, it was necessary that it should give place to a better, which shall be established on better promises, hence the bondwoman was to be cast out to make room for a more perfect arrangement of the commonwealth” (Elpis Israel, page 252).

Added to which, Paul says it was “disannulled”. It was weak and unprofitable and made nothing perfect (Heb. 7:18-19). “it could not give life” (Galatians 3:21), “it gendereth to bondage (Galatians 4:24). Paul termed it “weak and beggarly elements” which had to be “taken away” (Gal. 4:9). “the ministration of death” and condemnation (2 Cor. 3:7-9). “the Law was weak through the flesh” (Romans 8:3).

Again, brother Thomas: “the wisdom of God, who ‘found fault’ with the law because of it’s weakness through the flesh, and therefore resolved to institute a new covenant etc” (Herald 1860, page 105, see also Herald 1851, page 173).

I do hope that you will endeavour to put forward the truth on this subject in our next Waymark.

With love from your brother in Israel’s Glorious Hope,

Ted Bailey

*“Not unto us, O Lord, not unto us, but unto thy name give glory.”
We are but dust, animate for a few years by permission. We have no claim to honor except such as God may confer. “Give unto the Lord the glory DUE unto His name.” He doeth whatsoever pleaseth Him in heaven and earth. There is not an excellence in nature, there is not a faculty among animals, there is not a power in man, there is not a grace in angels, but what is rooted in Him. They are all but the flowering of His exquisite wisdom in the effectual working of His unfailing power.
Praise to Him is reasonable and glorious”*

(Robert Roberts The Christadelphian 1887)

Following the Lamb of God

*Christ also suffered for us, leaving us an example,
that ye should follow his steps (1 Pet. 2:21).*

Precept and example both play their part in the development of character: both are essential to the thorough furnishing of the man of God. Precepts crystallize for us the essential principles of divine doctrine: in combination they give us the code of conduct by which our lives are to be moulded, whether it be the Ten Commandments given by God through Moses under the old dispensation, or the deeper analysis of motive and duty found in the Sermon on the Mount spoken by Jesus.

But how shall we translate these divine principles into actual life? These precepts have not been given to us merely to admire, or even to memorize: they are meant to guide our conduct and form our habits, and finally produce characters which will be approved in the day of Christ.

To assist us in making the difficult transference from the abstract to the concrete, examples are given to us in the pages of the Bible showing those principles actually in operation in the lives of men and women who have been approved by God: we are thus encouraged to apply those principles in the circumstances we meet and seek to find similar approval when we are judged.

The historical records of the Scriptures are not simply the recital of the story of an ancient people, whose vicissitudes may have some slight antiquarian interest for us. They have a much more important purpose to play, as the apostle Paul emphasises:

- Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.
- Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

Thus with principles crystallized into precepts, and examples furnished to show their application in life, we are well equipped by the Word of God for the important work of character-building.

An interesting instance of the combination of precept and example is to be found in the well known eleventh chapter of Hebrews. The opening words define the principle; and there is added to that definition a number of examples of "faith in action," brief synopses of the lives of approved men and women who "showed their faith by their works". By analysing their conduct and studying their reactions we are enabled to discover the secret of their success and apply the lessons to the varied circumstances of our lives, and trust that we with them may secure that "better thing" which God has provided for those who love Him.

But the greatest example set before us in the Scriptures to study and to follow is the Lord Jesus Christ. The word Peter uses in the quotation given in the heading, and translated in the Authorized Version as “example,” is *hupogrammos* in the original Greek, and is not found again in the New Testament. It means literally “a writing copy,” such as is given to a child when he begins to learn to write, which he is required to follow carefully letter by letter so as to reproduce as exactly as possible the characters the teacher has written at the top of the page for his guidance.

Not very long ago I found one of those old copy books with the “head line” at the top of the page written in beautiful copper-plate writing, and underneath the successive attempts of the small boy to achieve like results. How far short they fell from the perfect example set before him! Bad spacing, uneven letters, blots and smears spoiled the page; and yet as the page developed there was evidence of a determined effort to do better and to secure results nearer to the copy at the top of the page.

The comments of the teacher were also of interest. The blots and smears were circled in blue-pencil, as they deserved to be; but there were helpful suggestions given in the margin, and a final encouraging assessment at the foot of the page as “a good effort,” which must have given the youngster some satisfaction. Judged absolutely, the child’s efforts to attain the perfection of the copy could only be regarded as failures; but, relatively, to the sympathetic eye of the teacher, mindful of the difficulties to be encountered and the limitations of child-nature, there was distinct evidence of progress, and the final assessment recognized the sincerity of the attempt to follow the “writing copy.”

May we not be encouraged by these reflections associated with the word used by the inspired Peter in bringing the example of Christ before us for our imitation? Christ is our perfect “writing copy” which we are required to follow: we endeavour in our feeble, finite way to copy it in the pages of our lives; but how frequently are the pages dirty and smeared, and often-times perhaps tear-stained. Many are the blue-pencilled rings we ourselves would make round the blemishes and blots found in our copy-book. Yet we know we have a sympathetic Master, one who is touched by the feeling of our infirmities, who was tempted in all points like as we are: and in thus remembering him, we are encouraged to try again, and yet again, to follow more closely the head line of the page.

It may be that because we have tried, and kept on trying, even in spite of the many blots and blemishes which we know only too well spoil the pages of our lives, the Great Examiner may find when He studies our attempt to follow the Example set before us, some resemblance thereto, and may permit us to be amongst those who, having followed his steps in the day of weakness, follow the Lamb whithersoever he goeth, and are associated with him in service throughout the glorious age to come.

For God so loved the world that He gave His only begotten Son, that whoever believes in him shall not perish but have eternal life (John 3:16)

(1943, F. Turner)

The Butterfly

Having visited a butterfly farm it was forcibly brought home to me the many differing species of this beautiful creature. There they were freely flying about, so many bejewelled examples of this insect that is but one of so many wonders in creation. Adjacent to the main glasshouse that housed the controlled environment where the butterflies were, was a smaller room where the caterpillars and chrysalis were kept. The caterpillars were often well camouflaged and certainly not particularly pretty to look at. The chrysalises were from the outside apparently dry husks, dead and uninviting, or else shrouded in a cocoon of silky threads.

There were some chrysalises that never matured and a butterfly never emerged from the casing. Some butterflies emerged and fell to the ground damaged, but tender care by the keeper soon deposited them back onto a branch and they quickly recovered. Others emerged weak and bedraggled, but soon the wings expanded and they appeared in all their resplendent glory.

Poor nourishment or the wrong environment before the chrysalis stage would mean death and that the change to becoming a butterfly would never take place. A change in the environment or damage during the chrysalis stage will mean that the butterfly will not emerge. The right nourishment, the right environment and protection from harm resulted in a wonderful change taking place, a new creature emerging from an apparently dead chrysalis.

Now as human beings in our natural state, we are nothing particularly pleasing to look at now from God's perspective. He sees a creature marred by sin, ugly from a spiritual perspective and one whose sole aim in life appears to be to voraciously devour all that it can find. Thus, mankind labours long and hard to satisfy his desires, but gives little heed to what is truly important. John has this to say:

“All that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world is passing away, and the lust of it; but he that does the will of God abides forever.” (1 John 2:16-17)

If we eat the wrong ‘food’ and are living in an environment not conducive to healthy spiritual growth, then we will live and die as caterpillars, we will never change. So the Lord Jesus exhorts us to seek out the right food if that change is to take place:

“Labour not for the food that perishes, but for the food which endures to everlasting life, which the Son of man will give you”. John 6:27

That spiritual food is of course the word of God, thus we read “As newborn babes, desire the pure milk of the word that you may grow thereby:” 1Peter 2:2.

That 'pure milk of the word' and maintaining the right environment will help the transformation process to take place. Both light and warmth is required to maintain the correct environment for healthy growth and Paul reminds us to keep separate from darkness saying, "have no fellowship with the unfruitful works of darkness, but rather reprove them," for "You are all sons of light, and sons of the day. We are not of the night, nor of darkness". (Eph 5:11 & 1Thess 5:5)

Moths may love the night, but butterflies are creatures of the light and day. God in His infinite wisdom and mercy "has delivered us from the power of darkness, and conveyed us into the kingdom of the Son of His love, in whom we have redemption through his blood, the forgiveness of sins" (Col 1:13)

Therefore, if we want to change from our ugly caterpillar state and become a beautiful butterfly we must go through a transformation. The transformation must begin now; we must "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2Peter 3:18)

Then though we enter into a chrysalis state and from the outward appearance are apparently dead, in the mercy of God a transformation will take place, miraculous, wonderful and beyond our full comprehension now. We can no more conceive the change that shall take place than could a caterpillar, were it able, to perceive that one day it should fly. We may be damaged by the vagaries of life and we are certainly spiritually weak, but the Lord our God is compassionate and full of tender mercies. If we but do our best, He will make up what is lacking, for in the end:

"We shall all be changed, in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. (1Cor 15:51-52)

Thus the 'butterfly' shall emerge from its cocoon, no more ugly, no more weak, no more prone to sin, but be arrayed in fine linen, the righteousness bestowed by God upon those who truly are His children.

So rejoice, hold fast to what is good, eat the right spiritual food, and maintain the right environment conducive to healthy spiritual growth for:

"You are a chosen generation, a royal priesthood, an holy nation, His own special people, that you may proclaim the praises of him who called you out of darkness into his marvellous light" (1 Peter 2:9)

Andy Peel

The Parable of 10 Virgins

Matthew chapter 25 contains a parable concerning a particular group of people, and how they will stand when Messiah comes again. The parable describes 10 virgins, who are each deemed to be “wise” or “foolish” according to their attitude towards maintaining a supply of oil to produce light. Those who took a reservoir of oil were able to keep their lamps burning brightly in preparation for their Master’s arrival, and constituted the “wise”. Those who did not were deemed “foolish,” unable to receive their Master in a state of readiness, and who did not have the means to keep their light shining. These were absent when their Master came, and were in a state of darkness, their lights having gone out. In each group there are examples and lessons for Christ’s brethren and sisters in all ages to take heed to, and we shall consider these as the basis of our exhortation today.

The first point to note, is that all of the women are virgins. This term denotes a moral purity of character: the bride has not defiled herself, but has rather kept herself pure out of love for her prospective husband. So Paul spake: “... I have espoused you to one husband, that I may present you as a chaste virgin to Christ” (2 Cor. 11:3). Again, John was shown a vision of the same class, and told: “these were they that were not defiled with women; for they are virgins” (Rev. 4:4). This latter passage is significant in that the ones spoken of were men – “not defiled with women” – hence the virgins are men as well as women. But the use of this term indicates that it is a particular group of believers that are being referred to in the parable, not all.

Those who turned aside and committed fornication with the harlot-system of Rome are not counted among the ten: these are rather those who had kept themselves “chaste,” or pure. But even though they had not embraced that monstrous apostate body described to John, the “virgins” still had problems of their own. And here we have the point that whilst we may be separate from the ways of the world, there may still be ways in which we can become deficient in our preparation for Christ. Historically (although not so much in our day) Protestants were fierce in their separation from, and denunciation of the traditions of Rome, yet that separation itself did not make them “wise,” as they did not believe the system of things described in the Bible as being able to make one “wise unto salvation”. They hold “another gospel” than that which is the power of God through faith unto Salvation - and so whilst they repudiate one system falsehood, they embrace another.

Both groups had lamps to use, but only one group had the means of using theirs. The wise were characterized by their oil that they had taken thought to provide, and the foolish in neglecting to take oil with them. But what does the Spirit signify when describing these things?

Under the Old Testament system of things, there was a Lampstand in the Tabernacle, and Lampstands (plural) in the Temple. Revelation chapter 2 tells us what Lampstands represent, although the number is different: “the seven lampstands which thou sawest are the seven ecclesias” (Rev. 2:20), the symbolic number of 7, referring to the

complete ecclesia of Christ. Again, Philippians chapter 2 liken the ecclesia to the Lampstand of the Tabernacle/ Temple arrangement, "... shine as lights in the world, holding forth the Word of Life" (Phil. 2:15). This reference demonstrates that an ecclesia is only a stand for displaying light to the extent that it displays the Word of Life, for the Light is that Word: "thy word is a Lamp unto my feet, and a light unto my path" (Psa. 110:105). The point has also been made that the lampstand in the Tabernacle was constituted of 66 parts, numbering the same as the books which make up our Bible.

LIGHTS

This reference to the Lights in the Tabernacle/Temple generates many thoughts as to the significant of Light as used in Scripture. It is part of God's grace that we do not walk in darkness, as those in the world at large, and this is demonstrated in the lampstands of the Temple. 2 Corinthians 4 describes those lamps: "he made ten (compare the number of lamps held by the virgins - CAM) lampstands of gold according to their form, and set them in the temple, five on the right hand and five on the left" (2 Chron. 4:7). Notice this point: as the High Priest went into the Holy of Holies once a year, he would pass through the lampstands, five on each side, in the hope of entering into the place of the manifestation of God's Glory. This seems to be alluded to in Romans, speaking of the believers, whose faith goes beyond the veil into the Holiest with Christ:

"therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and

rejoice in the hope of the Glory of God ..." (Rom. 5:1-2).

Here, just as the High Priest hoped to enter into the place of God's Glory in type, so Christ did in reality, and so we will be in the age to come. We have peace with God, and this was something foreshadowed in the Day of Atonement, when the High Priest went into the place of glory on behalf of the people. But just as the High Priest had to pass through the Lampstands, five on each side, so we have access "by faith into this grace wherein we stand." (the number 5, representing Grace in Scripture). We see then, an allusion for believers to follow. We walk in the midst of the golden Lampstands, standing in grace (i.e. 5 on each side) as we hope to become part of the Glory of God yet to be revealed.

There is an important point to learn from this allusion. The point that Paul, under Spirit guidance, is making is that we have access "by faith into this grace wherein we stand". We stand in the light of Divine Revelation in a position of faith and grace. We cannot plead our own righteousness before the throne of Glory, for all aspects of our reconciliation are of Him. Our faith is imputed as righteousness. We cannot claim a 'right of access' to the "hope of the Glory of God" for it is of His Mercy that the Hope is given to us. We cannot plead our own labours in much Bible study, to generate the light of the Word— the light is given by grace (cp the number 5). It is altogether of God's Grace that we are not alone in darkness: He enlightens our way, He gives us direction, and though faith in his Grace alone, He shall allow us to have access into the Glory that lies ahead for each one of Christ's little ones. In that day when the poor shall

be lifted out of the dunghill, and the haughtiness of man shall be cut down low, mercy shall rejoice 'against judgment (Jas. 2:13), and righteousness shall prevail. Our standing is all of faith and grace: "for grace are ye saved through faith; and that not of yourselves: it is the Gift of God (Eph. 2:8).

GO FORTH

Returning to the parable under consideration, we find that the virgins are each invited to go forth to meet the bridegroom. We find the underlying principle of this several times in Scripture. Abraham was called upon to leave his family, and go to the Land of Promise. Genesis chapter 24 speaks of how Rebekah, the virgin bride of Isaac went forth to meet him. This is significant, as Isaac was a child of life out of death in two senses: having emerged from parents who were as good as dead in their natural ability to reproduce, and having been offered up as described in Genesis 22.

Being life out of death, Isaac stands as a representative man, pre-eminently as a type of our Lord Jesus Christ. The approach of the virgin towards him therefore ought to be of great interest to those who desire to know how to approach their coming bridegroom, as depicted in the parable of Matthew 25. We pick up the narrative in Genesis 24:58: "and they called Rebekah and said unto her, Wilt thou go with this man? And she said, I will go". The example her is most remarkable; Rebekah needed not prompting or further encouragement: "I will go" was her spirit. So it must be ours, for the day is coming when the Angel shall come to take us to meet our Bridegroom. "I will go" is the best that any man can give. An eagerness to

leave the world and all that it stands for behind, and to enter into the joy of our Lord is what our Messiah requires of us. Hence the exhortation to the Queen of Psalm 145:

"hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house; So shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him ..." (Psa. 145:10-11).

The day is quickly approaching when whatever state we are in, there will be no longer any time for remedial action. There will be nothing more that we can do. But we can receive much encouragement with this Psalm: of the Bride it is said that the king shall greatly desire her beauty. This is an aspect that maybe we ought to give more consideration to. We desire to appear in the presence of our Lord, but he also desires us! He desires our beauty! That beauty is a product of the world believed and obeyed, and developed in the period of making ourselves ready; but we must not be discouraged at our own self-perception as somehow not being good enough for our Lord. The Bride in the Song of Solomon thought this: "look not upon me, because I am black, because the sun hath looked upon me" (Song. 1:6). But the Bridegroom that we greatly desire also greatly desires us, and will overlook our imperfections, and redeem us by his Grace (cp Ruth).

WISE AND FOOLISH

The virgins are deemed to be "wise" or "foolish", based on their approach to having a reservoir of oil to keep their lamps burning. There seems to be an

allusion here to the wisdom of the book of Proverbs:

“There is treasure to be desired and oil in the dwelling of the wise; but a foolish man spendeth it up” (Prov. 21:20)

The wise have oil in their dwellings: that is, they have foresight, and the recognition that the oil would soon be used up, and need to be replaced. We have seen that the combustion of the oil, thus giving light, is compared to the way in which the Word of a lamp to our path. The oil is the essence of the teaching derived from the olive-tree of the Word, and it’s combustion is seen in the teaching and practice of those who desire to walk in it’s light. So it is written of the disciples:

“Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a lampstand; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Mat. 5:14-16).

In these words, the dispelling of light is likened to the doing of good works. It logically follows that in order to do works that the Father considers to be “good”, we must know His Will. We can only do the will of God if we know what it is, and the only way that we can know what it is, is to give attendance to the Word where it is expressed. We are, as it were, leaking vessels and are in constant need to maintain a supply of the Word to know what to do in the various circumstances that life brings to bear upon us. We need to have a reservoir of the spirit-word to sustain us

through the days of difficulty and tribulation that our Loving Father will chastise us with. Sometimes Bible Study is thought of as being something for the more academically minded amongst us, and a “simple faith” for the rest of us. But this is not so: wise men will recognize their need for regular reading and application of the Word, whereas the foolish see no need to do so.

But by the same token, we must not fret that our feeble glow is not good enough for the furtherance of the grand purpose of the Deity. We must remember that as it has been truly said, there is not enough darkness in the entire world to put out the light of one small candle. Though at times, we might feel as feeble as one small candle, we must look forward in hope to the day when a great multitude of small candles shall make up the glory of the Redeemed. That is the day of coming glory which Christ’s true brethren look towards, and long for, despite their present imperfections.

***THEY ALL SLUMBERED
AND SLEPT***

Being that the wise as well as the foolish “slumbered and slept” the sleeping here, cannot be a spiritual sleeping, or insensibility to divine things. Rather, we suppose that the sleeping in the dust of the ground is that which is spoken of, with the resurrection from that ‘sleep’ being the great awakening that will take place when Christ comes. Both classes are raised, both wise and foolish, even as Paul spake elsewhere: “there shall be a resurrection from the dead, both of the just and the unjust” (Acts 24:15).

A similar exhortation comes from Ephesians chapter 5:

“...wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give the light. See then that ye walk circumspectly, not as fools, but as wise, Redeeming the time, because the days are evil” (Eph. 5:14-16).

The day is soon coming when we shall be given the light of Christ to shine forth brightly as the sun in the age to come. But how we will fare in that day depends on what we do today; walking circumspectly as the wise, allowing our light to shine before men in a day of darkness and evil. We must allow the Word to make us “wise unto salvation”, seeking to live the principles of the Kingdom - however imperfectly - in the days of evil, that we might be rewarded with the days of good, when God’s will shall be done on earth, even as it is in heaven.

RESPONSE TO THE CALLING

When the midnight calling was made, “all those virgins arose, and trimmed their lamps”. However, the foolish quickly realized that their lamps were about to go out, and said to the wise: “Give us of your oil; for our lamps are gone out: (Mat. 25:8). The response of the wise is given: “Not so, lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.” (Mat. 25:9).

There is a very real and practical example in these things. The same principle is displayed in Galatians and chapter 6. “Bear ye one another’s burdens, and so fulfill the law of

Christ” (Gal. 6:2). But the passage goes on to say: “For every man shall bear his own burden: (verse 5). How is this so? The burden we must bear is the cross of Christ, as Messiah said himself: “if any man will come after me, let him deny himself, and take up his cross daily, and follow me” (Luk. 8:23). And like Simon of Cyrene who helped bare Jesus’ own cross, we must help each other bear the burdens of life as occasion presents itself. Now is the time when we can help each other. Now is the time when we can comfort one another from the Word, and share the oil we have derived therefrom with each other. Now is the day of bearing one another’s burden, as we exhort one another daily. But that day is reaching an end. At the last, we shall have to bear our own burdens. When the Bridegroom comes, we shall each stand in our own right before him. It is written that “no one can by any means redeem his brother, nor give to God a ransom for him” (Psa. 49:7). When Jesus comes again, we will not be able to make up any deficiency in our brother: we shall all stand as we are, naked and opened unto the eyes of him with whom we have to do. Brother Robert Roberts speaks of this situation.

“They all “rise and trim their lamps”. Never so earnestly was this done by them before; furbishing up memory, reviewing the ways of their probation, fixing their minds on the truth, casting themselves in prayer upon the Father’s mercy. The foolish who went to sleep with empty vessels find them still in that state (for everyone will rise at the resurrection in the spiritual state in which death overtakes them). Dismayed

now at their poverty-stricken state, they throw themselves upon the sympathy and support of their more spiritually-minded brethren and sisters. "Give us of your oil." Nay; too late. The most spiritually-minded will have enough to do to sustain themselves at such a crisis. The time has passed for looking to others or helping others. All will have to look to themselves till the dread judgment-seat is past.

All will be so real and natural at the resurrection, and there may even be such time and deliberation in the proceedings, that it may even appear practicable to still do something to remedy spiritual poverty. But all the response the wise can make to the frantic appeals of the foolish is to do the best they can for themselves while as yet they are not in the Lord's presence" (*The Parables of Christ, page 56-57*)

This quotation from brother Roberts paints an awful picture of the judgment of those who will be in the class of the rejected. However, we must not be discouraged by a sense of unworthiness and a fear that we are not good enough to be amongst the wise - rather we must look forward in hope. We hope for the coming glory of God, and we look forward with anticipation for the coming of the One who will make it all possible. 1 Thessalonians 1:10 speaks of the believers who: "turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the

wrath to come". Again, in Hebrews 9:28, we read: "So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation" (Heb. 10:28).

Notice the characteristics of those described in these verses. They "wait for his Son from heaven". They "look for him". Though all ten virgins slept the sleep of death, when they awoke, they did so in the same spiritual condition as when they died. The wise are those who wait and watch. They do so not in a sense of perceived self-righteousness, but instead they earnestly desire the One who "was once offered to bear the sins of many". To those who wait and watch, he will come for the purpose of bringing salvation, and not condemnation.

Whilst the foolish went away to procure oil for their lamps, the Bridegroom came, and "the door was shut". The day of opportunity was ended. The foolish did not watch and wait; rather they went away into darkness, with their lamps flickering out. The situation reminds us of Noah's Ark: the day of opportunity for escaping the wrath to come ended with the closing of the Ark by God Himself: "... and Yahweh shut him in" (Gen. 7:16). The multitude round about did not prepare, they did not wait and watch. The door was closed.

To those who were not watching and waiting during their mortal lives, Messiah said: "I know you not." So the exhortation concludes this parable: "Watch ye therefore, for ye know neither the day nor the hour wherein the son of man cometh" (Mat. 25:12). Again, what a terrible picture of the

judgment to come. The words “I know you not” that will proceed from the Master’s mouth will secure the condemnation of the foolish. We might be fearful that such terrible words might be spoken to us. But again, we must not allow ourselves to be discouraged in the way: what the Master requires of the Wise is simply this: to wait, and to watch. The unwise spend their time being entangled in the cares of this life to the extent that they have neither time nor energy to spend on the more important things of the Truth. Remember the Parable which follows in Matthew 25 which we have read together, concerning the righteous: “his Lord said unto him, Well done

thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord” (Mat. 25:21). Notice this point: “thou hast been faithful over a few things”. If we can but hold fast in a day of evil, even if our light is like a candle flickering in the wind, we can look forward with joy. It is the Father’s good pleasure to give us the kingdom, and so it will be that we will be present at the time when “then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear” (Mat. 13:43).

Christopher Maddocks

The Bible Said it First

The following is taken from a website: <http://sites.google.com/site/thebiblesaiditfirst>, and is reproduced here for the interest of our readers:

This list covers phrases that are word-for-word the same as they appear in the King James Bible:-

'Let there be light'	..... Gen.1:3
'garden of Eden'	..... Gen.2:15
'tree of life' (2011 film title)	Gen.3:22; Prov.3:18, 11:30, 13:12,15:4; Rev.22:2
'the land of Nod'	..... Gen.4:16
'dust and ashes'	..... Gen.18:27; Job 30:19, 42:6
'God forbid'	..... Gen.44:7, 17; Rom.3:4
'hold your peace'	..... Exod.14:14; Lev.10:3
'the ten commandments' (1923 and 1956 film titles)	Exod.34:28; Deut.10:4
'peace offering'	..... Lev.3:1, 3, 6, 9
'thanksgiving'	..... Lev.7:12; Neh.11:17; Psa.100:4
'scapegoat'	..... Lev.16:8, 10:26
'stumbling block'	..... Lev.19:14; 1 Cor.1:23
'spy out the land'	..... Num.13:16-17; Jud.18:2, 17
'your sin will find you out'	..... Num.32:23
'fainthearted'	..... Deut.20:8; Isa.7:4; Jer.49:23
'howling wilderness'	..... Deut.32:10
'the apple of his eye'	..... Deut.32:10; Zech.2:8
'the pillars of the earth' (1989 novel and 2010 TV series)	1 Sam.2:8
'God save the king'	..... 1 Sam.10:24
'fell on his sword'	..... 1 Sam.31:5
'how are the mighty fallen'	..... 2 Sam.1:19
'the half was not told me'	..... 1 Kings 10:7

'take root'	2 Kings 19:13
'set thine house in order'	2 Kings 20:1; Isa.38:1
'the power and the glory' (1933 film, 1940 novel)	1 Chron.29:11; Matt.6:13
'give up the ghost'	Job 3:11
the skin of my teeth'	Job 19:20
'the root of the matter'	Job 19:28
'the land of the living'	Job 28:13; Psa.27:13, 52:5, 116:9; Isa.53:8
'out of the mouth of babes'	Psa.8:2
'heart's desire'	Psa.10:3, 21:2; Rom.10:1
'men of the world' (1990s TV series)	Psa.17:14
'my rock'	Psa.18:2, 46, 28:1, 42:9
'O my God' (generally used in a flippant fashion today)	Psa.22:2, 25:2, 42:6
'my cup runneth over'	Psa.23:5
'broken heart'	Psa.34:18
'Aha'	Psa.35:21, 40:15, 70:3; Ezek.36:2
'poor and needy'	Psa.70:5
'lick the dust'	Psa.72:9; Micah 7:17
'more than heart could wish'	Psa.73:7
'from strength to strength'	Psa.84:7
'wit's end'	Psa.107:27
'all men are liars' (1995 film)	Psa.116:11
'sweeter than honey'	Psa.119:103
'By the rivers of Babylon' (Boney M song 1978)	Psa.137:1
'woe is me'	Psa.120:5; Isa.6:5; Jer.4:31
'for ever and ever'	Psa.145:1-2, 21; Dan.2:20; Rev.11:15
'inherit the wind' (1960 film title)	Prov.11:29
'an evil eye'	Prov.23:6, 28:22; Mark 7:22
'heavy heart'	Prov.25:20
'good news'	Prov.25:25
'the four corners of the earth'	Isa.11:2; Rev.7:1
'a drop in a bucket'	Isa.40:15
'world without end' (2007 novel)	Isa.45:17; Eph.3:21
'eye to eye'	Isa.52:8
'a lamb to the slaughter'	Isa.53:7
'holier than thou'	Isa.65:5
'in the mire'	Jer.38:6, 22; Zech.10:5
'bear fruit'	Ezek.17:23; Mark 4:20; John 15:4
'sour grapes'	Ezek.18:2
'white as snow'	Dan.7:9
'the ends of the earth'	Zech.9:10; Acts 13:47
'kingdom of heaven' (2005 film title)	Matt.3:2, 4:17, 5:3
'salt of the earth' (1954 film)	Matt.5:13
'an eye for an eye, and a tooth for a tooth'	Matt.5:38
'love thy neighbour'	Matt.5:43, 22:39
'daily bread'	Matt.6:11; Luke 11:3
'lilies of the field' (1963 film title)	Matt.6:28
'sufficient unto the day'	Matt.6:34
'lost sheep'	Matt.10:6, 15:25
'signs of the times'	Matt.16:3
'in the name of the Father' (1993 film title)	Matt.28:19
'a moment of time'	Luke 4:5

'physician heal thyself'	Luke 4:23
'eat, drink and be merry'	Luke 12:19
'safe and sound' (popular brand name)	Luke 15:27
'born again'	John 3:3
'the quick and the dead' (1986 novel, 1995 film)	Acts 10:42; 1 Pet.4:5
'a law unto themselves'	Rom.2:14
'the powers that be'	Rom.13:1
'through a glass darkly' (1961 Swedish film)	1 Cor.13:12
'flesh and blood'	1 Cor.15:50; Eph.6:12
'a thorn in the flesh'	2 Cor.12:7
'thank God'	Rom.7:21; 1 Cor.1:14; 2 Tim.1:3
'twinkling of an eye'	1 Cor.15:52
'labour of love'	1 Thess.1:3
'busybodies'	2 Thess.3:11; 1Tim.5:13
'filthy lucre'	1 Tim.3:3
'the love of money'	1 Tim.6:10
'the King of Kings' (1927 and 1963 film titles)	1 Tim.6:15; Rev.17:14, 19:16
'the root of all evil' (1947 film title)	1 Tim.6:10
'fight the good fight'	1 Tim.6:12
'the patience of Job'	James 5:11
'wallowing in the mire'	2 Pet.2:22
'the book of life' (1998 film title)	Rev.3:5, 13:8, 17:8, 20:12, 15, 22:19
'lukewarm'	Rev.3:16
'Armageddon'	Rev.16:16
'morning star'	Rev.22:16

This list is not word-for-word, but can easily be identified with their Bible origins:

'God bless'	Gen.1:22,28, 2:3, 9:1, 25:11
'forbidden fruit'	Gen.3:3
'as old as Methuselah'	Gen.5:27
'Nimrod' (navy patrol aircraft)	Gen.10:8-9
'Lot in Sodom' (1933 film title)	Gen.13:12, ch19; Luke 17:29
'run for your life'	Gen.19:17
'Jacob's ladder' (electrical device)	Gen.28:12
'mess room'	Gen.43:34; 2 Sam.11:8
'living off the fat of the land'	Gen.45:18
'the promised land'	Deut.6:3, 9:28, 19:8
'a thorn in the side'	Judges.2:3
'make your ears tingle'	1 Sam.3:11; 2 Kings 21:12; Jer.19:3
'circuit judge'	1 Sam.7:15-16
'David and Goliath' (1960 film title)	1 Sam.ch17
'heart of stone' (2009 film)	1 Sam.25:37; Job 41:24
'playing the fool'	1 Sam.26:21
'to put words in one's mouth'	2 Sam.14:3
'chariots of fire' (1981 film title)	2 Kings 2:11
'peace and quiet'	1 Chron.22:9
'make your hair stand on end'	Job 4:15
'skin and bone'	Job 19:20

'heavy handed'	Job 33:7; Psa.32:4
'girding your loins' (brace yourself)	Job 38:3
'don't fret'	Psa.37:1, 7
'you can't take it with you'	Psa.49:16-17
'a sharp tongue'	Psa.52:2, 57:4
'bite the dust'	Psa.72:9; Micah 7:17
'right hand man'	Psa.80:17
'in God we trust' (appears on American coins and notes)	Psa.91:2
'war and peace' (1869 novel by Leo Tolstoy)	Psa.120:7; Eccles.3:8
'pride goes before a fall'	Prov.16:18
'your in deep water'	Prov.20:5
'you reap what you sow'	Prov.22:8; Gal.6:7-8
'don't take a dog by the ears'	Prov.26:17
'the good old days'	Eccles.7:10-11
'a fly in the ointment'	Eccles.10:1
'a little bird told me'	Eccles 10:20
'no rest for the wicked'	Isa.57:20-21
'rise and shine'	Isa.60:1
'gad about'	Jer.2:36
'can a leopard change its spots'	Jer.13:23
'set your teeth on edge'	Jer.31:29
'their just deserts'	Ezek.7:27
'like mother, like daughter'	Ezek.16:44
'long live the king'	Dan.2:2, 3:9, 5:10, 6:21
'the writing's on the wall'	Dan.5:5
'knees knocking together'	Dan.5:6
'the bitter end'	Amos 8:10
'turn the other cheek'	Matt.5:39; Luke 6:29
'go the extra mile'	Matt.5:41
'sounding your own trumpet'	Matt.6:2
'strait and narrow'	Matt.7:13-14
'wolves in sheep's clothing'	Matt.7:15
'the blind leading the blind'	Matt. 15:14
'red sky at night'	Matt.16:2
'a Judas' (one who betrays a friend)	Matt.26:14-16
'live by the sword, die by the sword'	Matt.:26:52
'blood money'	Matt.27:6
'wash your hands of the issue'	Matt.27:24
'baptism of fire'	Luke 3:16
'good Samaritan'	Luke 10:25-37
'divided we fall'	Luke 11:17
'a cross you have to bear'	Luke 14:27
'don't judge by appearances'	John 7:24; 2 Cor.10:7
'God willing'	Acts 18:21 NKJV; 1 Cor.4:19; James 4:15
'hope and pray'	Rom.12:12
'risk your neck'	Rom.16:4
'fall from grace'	Gal.5:4
'saving grace'	Eph.2:5, 8
'old wife's tale'	1 Tim.4:7
'scarlet woman'	Rev.17:3-4
'crystal clear'	Rev.21:11