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Living Water

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Recent Ministry

JOHN'S CHILDREN & JOHN'S YOUNG MEN

1 John 2: 12 - 28

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Introduction

In the verses we have read in John's letter, the apostle writes to four groups: — "children", "little children", "young men", and "fathers", and to each he has something to say. We have read the whole passage to get the scope, but I particularly want to focus on the long section — 10 verses — addressed to the "little children" and then the 4 verses addressed to the "young men". These verses would provide help and encouragement for us all as we grow and mature in our Christian pathway.

Before commencing his exhortation to the two groups above, John writes to all believers, addressing them with the affectionate title of "children". He says: *"I write to you, children, because your sins are forgiven you for his name's sake"* (v.12). That puts everyone on the same ground. We are all equally dependent on the work of the Lord Jesus. It focuses our hearts on the great and abiding work that He has done.

John's word to the Little Children

The word for "little children" in verse 13 in the original New Testament Greek is different to that used for all believers in verse 12. Here the word refers to those where growth was expected. John is speaking to those young in the faith — perhaps persons who were recently converted, but what he has to say to them is important for all of us, as we see from the way that the term is used elsewhere in the Scriptures.

- In Matthew's gospel we read that the Lord took a little child and set it before the disciples and told them: *"Unless ye are converted and become as little children, ye will not at all enter into the kingdom of the heavens"* (Matthew 18:3). That is a word for us all.
- In John 21, when the disciples had gone away on a fishing expedition the Lord uses this term for little children when He

calls out to them: *“Children, have ye anything to eat”*. It is as though the Lord was recognising that they were young in the faith and had no experience of what it was to be here on earth without His constant personal presence. By those words He drew them back to Himself and showed them the depth and continuance of His consideration for them.

Little children know the Father

“I write to you, little children, because ye have known the Father”
(1 John 2:13)

One of the great features of the little children is that they know the Father. It is very wonderful that, as coming to trust in Christ, from the very beginning they are brought into relationship with God as Father. This is to be a relationship which is real and enjoyed.

First, they would learn love from the Father. The Lord says: *“The Father himself has affection for you” (John 16:27)*. Then the Lord describes the Father as *“greater than all” (John 10:29)*. The little children would know the Father as One who was always available to them. That would promote both dependence and growth. One of the most obvious features of a young child is dependence on its parents. John’s “little children” would learn how reliable their heavenly Father is. Then they have access to the Father — they can reach Him in prayer — asking the heavenly Father about anything, in the name of the Lord Jesus.

John speaks of the little children *“abiding in the Son and in the Father” (v.24)*. The sense of abiding (or dwelling) in that way would lead to the development of a loving relationship with the Father and growing confidence in Him. Then too, if you are dwelling in the Son and in the Father you do not need to go to anyone else — you have all you need.

This abiding is a consequence of abiding (or remaining) in what we have heard from the beginning. The believers that we read of in the Acts of the Apostles *“persevered in the teaching and fellowship of the apostles” (Acts 2:42)*. They were young in the faith but they were also continuing in what they had heard from the beginning. Such continuing would result in a character of life and outlook and attitude toward others that would reflect God Himself.

It is most important for believers to hold to that which they have heard from the beginning, to the fundamentals of the faith the Lord has taught us.

As we see the importance of these words of John to the little children we realise how much his message is for us all.

The fatherly affection of John himself is shown here in his concern for those young in the faith. It is a challenge to those of us who are older and perhaps have been in the Christian path a long time as to how much of the spirit of fatherhood is found with us. It is a most important feature of the Christian company and it will be developed with us in so far as we have the conscious experience of what is available to us as knowing John's exhortations to the little children and to the young men.

Little children have the unction

"...ye have the unction from the holy one, and ye know all things"
(1 John 2:20)

From verse 18 of the passage we have read, John begins to bring out the resources which were available in the Holy Spirit to keep the believer, even in the darkest of times. There was no doubt that the times were dark; John wrote: *"Little children, it is the last hour and...even now there have come many antichrists"* (v.18). Even towards the end of the first century there were many proclaiming false doctrines but John is quick to reassure the little children that God had given them adequate resources. They had been provided with an unction from the Holy One. "Uunction" is not a word we use very much today — it means an ointment or anointing and I believe it is a direct reference to the anointing of the believer by the Holy Spirit.

Today there is much to distract and confuse those young in the faith — attacks on the Person of Christ, denials of His deity, attacks on Christian principles, claims that parts of the Bible are not true and the like. John was concerned that the features of antichrist which were already present should not shake anyone's faith or lead them astray.

Because of the variety of misleading teaching that was around, even at the time when John was writing, it was neither possible or

the Holy Spirit gives us an understanding of what is true and what is false

profitable to go over it in detail, nor was it necessary to do so because the Holy Spirit is with us to give us an understanding of what is

true and what is false. That service of the Holy Spirit continues throughout our lives as Christians. It is a service that we will need till the coming of the Lord.

The Holy Spirit — the unction — would form our minds and hearts so that we might have an instinctive and right response to the challenges we might have to face — “...ye have the unction from the holy one, and ye know all things”. It does not mean that we know everything all at once but that at the time when it is needed the Holy Spirit will provide the required discernment and support. It is a wonderful thing to be able to rely on His service in this way. The disciples were told by the Lord Himself that when they were called before tribunals and authorities they were not to consider beforehand what they would say, “for it shall be given you in that hour what ye shall speak. For ye are not the speakers, but the Spirit of your Father that speaks in you” (Matthew 10:19 - 20).

We should have an ever deepening sense in our souls of the greatness of the Holy Spirit, One who indwells us and who is God in His own Person. His knowledge, power, patience and love are without limit. If we have doubts and questions we can always ask the Spirit to help us. He will open up the Scriptures to us so we can understand the truth.

John’s word to the Young Men

John writes to the young men, and this would include the young women, as those who have overcome the wicked one. It is encouraging to see the work of God coming to light in young men. John rejoiced to see spiritual development and strength from God coming into evidence and we should rejoice in it too.

Young men have overcome the wicked one

“I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the wicked one” (1 John 2:14).

David saw the challenge of Goliath for what it really was

The passage in 1 Samuel 17 was read because in David overcoming a lion

and a bear and then dealing with the giant Goliath we get an example of “overcoming the wicked one”. David in looking after his father’s sheep did not have to cope with just one attack — first there was a lion attempting to get at the sheep and then a bear. Having overcome one assault of the devil, another one can arise very quickly. So we need to be kept in dependence on God and not become confident in our own ability or strength.

When David speaks to King Saul about his experiences in guarding the flock, he is really speaking of the way he had come to rely on God. He says the Lord *“delivered me out of the paw of the lion and out of the paw of the bear”* (1 Samuel 17:37). David was not glorying in his own strength and he was showing Saul that when it came to fighting Goliath, he was relying on the power of God. Power to overcome the devil is available to every believer because of the Holy Spirit that dwells in us. Later on in this epistle John, speaking of the Holy Spirit, writes *“Greater is he that is in you, than he that is in the world”* (1 John 4:4). The world lies in the wicked one but the Holy Spirit is infinitely greater.

There is a constant temptation to get away from the way of faith. The temptation for David was the offer of the king’s armour. What an appeal the wearing of king Saul’s armour would have had to anyone who was self important! David, it seems, allowed himself to be clothed in Saul’s armour but as soon as he put it on he realised that he could not go to meet Goliath in helmet and sword because he had never tried them. Nothing in his experience with God, and the deliverance which God had given him in the past would lead him to try to meet Goliath in that way.

Sadly there are many ways in the world that may appear to work but in the end they do not promote the real work of God because they are not based on real faith and dependence. Faith and dependence are the two great features that mark David.

David saw the challenge of Goliath for what it really was. He says that Goliath had *“defied the armies of the living God”* (1 Samuel

17:36). It was a challenge to the God of Israel and therefore could only be met in divine power. David's confidence and assurance as he went out to meet Goliath show how truly his confidence was in God. In such a case Saul's armour is only a hindrance. What was needed were five smooth stones from the brook.

One of the things John says about the young men is that the word of God abides in them. The Lord Jesus, just before the commencement of His public ministry, went into the wilderness and was tempted of the devil (see Matthew 4). The Lord met every suggestion of Satan by a quotation from the Scriptures — the word of God. I think those five smooth stones that David took up represent the word of God. So we are to meet the challenge of the Goliaths of our day by God's word.

David had no doubt practised for many hours with his sling but when he met Goliath, God directed the stone exactly where it was to go. We read: *"David...took a stone and slang it and smote the Philistine in his forehead, and the stone sank into his forehead; and he fell on his face to the earth"* (1 Samuel 17:49). It is an encouragement to us that we can overcome the most powerful enemy as we trust in God's word and in what the Holy Spirit can do on our behalf. In practice it can be as simple as the quotation of a verse of scripture, or the mention of the name of Jesus. We may be very weak or even fearful, but it is what God may do afterwards that makes the 'stone' find its mark. With Goliath the effect was immediate but in our day it may be a long time before the effect is seen. We have probably all heard testimonies about persons who were converted by something that they heard many years before.

Then, too, we have the assurance that Satan is already defeated. We have looked at David as an example of a young man who was strong and overcame the wicked one. But the incident of David overcoming Goliath is also a picture of the victory that the Lord Jesus accomplished at the cross, *"that through death he might annul him who has the might of death, that is, the devil; and might set free all those who through fear of death through the whole of their life were subject to bondage"* (Hebrews 2:14 - 15). Satan is a defeated foe and the believer in Jesus can be confident in the light of a victory that has already been won.

Young men are exhorted not to love the world

“Love not the world, nor the things in the world. If anyone love the world, the love of the Father is not in him...” (1 John 2:15).

John exhorts the young men not to love the world. To be preserved from the world we have to recognise God’s estimation of it, so John goes on to speak of the features of the world that are so obviously at variance with the Father: — *“the lust of the flesh, the lust of the eyes, and the pride of life”* (v.16). These are all things that mark the world as away from God and they affect all its activities. Even the best of them are tainted by pride, selfishness and the like.

Then, there is another side; the things of the world all come to an end. They are in contrast to the things of God, which are eternal. John states simply: *“And the world is passing, and its lust, but he that does the will of God abides for eternity”* (v.17). God has brought us into the very best, but the challenge for us is to be maintained in a right judgment of what is in the world. As believers in Jesus we each have that responsibility. May we be helped as to it.

Phil Coldrick

Highlights of a Bible Reading, London, 11th June 2011.

From “Living Water” No. 8

CHRIST ON HIGH

“Let us also therefore, having so great a cloud of witnesses surrounding us, laying aside every weight and sin which so easily entangles us, run with endurance the race that lies before us, looking steadfastly on Jesus the leader and completer of faith: who, in view of the joy lying before him, endured the cross having despised the shame, and is set down at the right hand of the throne of God. For consider well him who endured so great contradiction of sinners against himself, that ye be not weary fainting in your minds”

(Hebrews 12:1-3).

In Hebrews it speaks of Jesus as *“set down at the right hand*

of the throne of God". That is the place of power, the glorious supremacy of our Lord Jesus Christ. In this epistle there are four references to the Lord Jesus at God's right hand — chapters 1, 8,10, and 12 — different ways in which He is presented to us as the object of faith for the believer on Him. We do need an object for our faith. We need a Man for our object, not a set of teachings or doctrines. The Lord Jesus is presented to us as an object for faith for the attention of the Christian down here as we go through the scene of testimony. The Lord Jesus Himself has been through this scene.

His was the pathway of most wonderful faith. It says, "*the leader and completer of faith*". That is, He has set the whole thing on, He has exemplified a life of faith in God and He has completed that course. Wonderful perfection! The word "leader" means originator or author, one who sets a thing on and completes it. How gloriously our Lord Jesus Christ has set on and completed everything that man should be in dependence on God down here. Manhood has been beautified and adorned by our Lord Jesus Christ. God has been glorified by that blessed Man. There has been no man like Him. However many men may appear in chapter 11 of Hebrews, remarkable personages, Abel, Abraham, Moses and all the rest that are spoken of in the variety of their faith, the Lord Jesus Christ stands supreme.

We are to consider well it says: the word means to weigh so as to judge the value. Judge the value of this glorious, blessed Man. To look steadfastly on Him — we are to look away from other things and fix our eyes exclusively on Him. How many things occupy our hearts and attention? During the day and the week, how many other persons? This Scripture is giving us an incentive, an exhortation, to look away from other things and to fix our eyes on one glorious Person. I love to commend Him to you, that wonderful, glorious, blessed Man, our Lord Jesus Christ. He has gone through a scene of testing. The writer warns us here against things which entangle us and

weigh us down. Someone said recently of this scripture that while it is a race from earth to heaven, perhaps we can say that it is a race from here to Jesus! Is it not lovely that we have a Person for the affections, to look upon and to run towards? In olden days when they held races, the prize, the trophy, was at the finishing line. When you crossed the finishing line the trophy was there. As you run this race, there is a glorious Man to be occupied with all through the race, a Man who has gone through the trials and testing of the way. Think of the shame — it says, He “*endured the cross, having despised the shame*”. Think of the endurance of our Lord Jesus Christ, the way He has gone, the sufferings that He has endured, what He has borne by way of contradiction. The Scripture here refers to great contradiction from sinners against Himself that He endured. Think of the awfulness of man’s heart and man’s treatment of the Lord Jesus Christ. The Lord endured that. He endured the cross. What a mighty work He accomplished. There is not only what man caused Him to suffer, but God’s holy judgment of sin was heaped upon Him. He endured the cross! What it cost Him! How He felt those sins. How He felt the forsaking of God. How much He endured in those three hours of darkness. What an object He is for our affections. The Holy Spirit would engage us with One who has gone through and is crowned at God’s right hand, “*set down at the right hand of the throne of God*”. He has completed everything.

We are still down here. It says we are not to be weary, fainting in our minds. That is where it happens. We get fatigued in our mind, our affections get disturbed and distracted. Things may get a bit much for us; the going may be heavy. Just look to Jesus, “*...looking steadfastly on Jesus the leader and completer of faith*”. It is a question whether I have judged that to be worthwhile, in my experience, whether I have found Him to be enough for my affections. Surely He is. He will fill our affections for all eternity. May He fill our affections tonight,

this glorious Person, our Lord Jesus Christ, the Leader and Completer of faith.

Malcolm Wallach

Extracted from an address at Chandler's Ford, 11th June 1994
This article was selected for reprinting from "Living Water" No 8 by David Gentry.

*God willing, in issue No 109 there will be a reprint from "Living Water" No 9 selected by Phil Coldrick. **If there is something in an early issue of "Living Water" that you would like to see reprinted please let me know. I would be glad of suggestions from readers.*** **Ed.**

Poetry Selection

THANKS BE UNTO GOD

We thank Thee, God our Father,

For all Thy love and care

For all Thy countless mercies,

Throughout the passing year.

We trace Thy hand of mercy,

Thy faithful love we know,

Thy powerful hand has kept us

Preserved while here below.

Thy blessed hand has led us,

All grace Thou hast bestowed;

The manna Thou hast given

Life's waters freely flowed.

We bless Thee for Thy guidance,

Our path to Thee is known,

In wilderness conditions

Thou hast Thy mercy shown.

*May we be ever watching,
Treading this desert scene,
Waiting our blessed Saviour,
We own Him Lord, supreme.
Outstretched His hands in blessing,
He's waiting, patient still;
With comfort, rest and gladness
This hope our hearts doth fill.*

*We look to Thee our Father
Still lead us on to rest;
To know Thy well beloved,
In Him we're richly blest.
Tis now our hearts' blest portion;
We rest in love divine;
Through grace, and for Thy glory,
We are forever Thine.*

R.Casselli 31st December, 1933.

THE YEARS OF HIS RIGHT HAND

**“I will remember the years of the right hand of the Most High”
(Psalm 77:10)**

**“I will uphold thee with the right hand of my righteousness
(Isaiah 41:10)**

*I remember the years of His hand's upholding—
Its help how mighty, its clasp how strong;
Almost I slipped when my feet were sliding,
Almost I fell when the way was long;
But never once did His strength forsake me,
And when I leaned on His wondrous might,
On wings I mounted, I ran unwearied,
I walked unfainting, by day or night.*

“He led them by the skilfulness of his hands” (Psalm 78:72)

*I remember the years of His hand's sure leading—
How safe His guidance, His ways how wise;
Often my thoughts and my heart would wander,
My feet would follow my straying eyes;
But never once did His patience fail me,
And through it all did His love restrain,
And when I followed where He would lead me,
How all the way and the end grew plain.*

I have graven thee upon the palms of my hands” (Isaiah 49:16)

*I remember the years of His hand's safe-keeping—
When danger threatened or sin beset,
When the rudder, fallen from nerveless fingers,
My life-bark drifted where wild seas met;
But through it all did His power keep me,
And now I know when my foes assail,
Strong to deliver, He waits to succour,
And prays for me lest my faith should fail.*

“The Lord...will hear... from his holy heaven with the saving strength of his right hand (Psalm 20:6)

*Oh, I know that my name on Thy palm is graven,
I remember the years of Thy hand, Most High;
How it has sheltered and held and guided
'Neath clouded heaven or open sky;
I lean on Thine arm and Thy hand upholds me,
Its power protects and its strength defends;
Still it shall hide me and keep and lead me
Till home is reached and the journey ends.*

Annie Johnson Flint (1857 – 1932)

Testimony Section

THE CONVERSION OF A GANGSTER

I suppose this would rightly be called the conversion of a London gangster. It is a true story. It happened in the latter part of 1940 just after Dunkirk when I found myself in a hospital in the north of England. There were two of us admitted that day and put in a 38 bed ward. There were men with all kinds of wounds. Some were mobile and some were not. My bed was down at the very bottom, left hand side of the ward.

After we were admitted one chap came down the ward and said to us both, 'I'm Mickey Mouse'. I did not like him, or the contemptuous look there was on his face. He said in his Cockney voice, 'I'm Mickey Mouse and what I say goes here, in this ward anyway. Nobody does anything unless I say so. Have you got that? If you get that then you will be all right. But do not try anything without asking me first.' He went away and left us and we wondered whatever kind of ward we had been sent to.

Anyway, that night, before I went to bed, being a believer and a lover of the Lord Jesus, I got down on my knees at my bedside. It was never an easy matter doing it, breaking ground for the first time, but in the past I had always managed to do it. That night I got down on my knees and I prayed. Or, I should say, I started to pray when this roar came from the other end of the ward. This fellow, Mickey Mouse, came charging down the ward shouting at me to get up. 'Get up. Get up off your knees. You did not ask me. You are not allowed to pray here. Get up'.

In amazement I remained on my knees. He took a hold of me and tried to pull me up. I put my hands under the bed, kept hold of the springs, so as he tried to pull me up on my feet he was pulling the bed at the same time. Oh, there was a real kerfuffle going on in the ward. The rest of the lads were shouting to him to leave me alone. But he was shouting back at them in no uncertain fashion and in no uncertain language, too. Eventually the night sister came bustling down the ward. She asked what was going on. He said, 'This man is praying!'

'Oh', she said, 'What about it?'

'He does not pray here', shouted Mickey.

'Who said?' asked the Sister

'I said' was the reply

The Sister, turning to me said, 'Jock, you had better get into bed'. So I got into bed and finished my prayers in bed.

The next night I said to myself, Well, I am not going to let him beat me. I got down again on my knees. He watched me. The same thing happened. He comes charging down the ward shouting and swearing. It went on like this for three nights. Then the night sister said, 'I should like to see you in the office, Jock'. So I had to go up and see her in the office. She said, 'You must pray?'

'Yes, sister', I said, 'I must pray and he has no right to interfere'.

'No', she said, 'He has not. But', she said, 'He is the most difficult man that one could ever come in contact with. I have never met a worse case. He is most rude and crude even to the nurses'.

'Well', I said, 'I am going to pray, nurse. I do not know how I am going to beat him but I am going to pray'.

She replied, 'Can I make a suggestion? There is a small room on the right hand side along the corridor. I will show it to you. It is completely blacked out: there are no lights. All you have to do is slip into the room and say your prayers and come back out again. I will not tell him where you are and nobody will say a word as to where you are, in the ward'. I thought, Well, yes I will do that. So that night I slipped out with my towel and my soap bag as if I was going to the sluice for a wash, and I slipped into this room, said my prayers and came out. Mickey watched me going down the ward and he watched me going into bed. No prayers. He must have thought that was funny.

The next night was the same and so it went on for several nights. He was obviously becoming more and more inquisitive as to what might be going on but he did not ask me. I would not have told him anyway. Then one night when I was in the darkened room and praying, I heard his loud Cockney voice calling, 'Jocko, Jocko, where are you?' He was after me again. I could hear him coming up the corridor trying door after door, looking in, calling 'Jocko'. There was no answer from any of the rooms and eventually he came to where I was. He opened the door and, peering into the darkness, said, 'Jocko, are you there?'

I did not know what to do. I was in a perplexity. Then I said, 'Yes,

Mickey, I am here’.

He says, ‘Can I come in?’

‘Yes, Mick’, I said, ‘You can come in’.

‘Where are you?’

I said, ‘I am just about a few steps in from the door, on my knees, praying’.

So he came into the room and shut the door — it was pitch black and you could see nothing. I said, ‘Put your hand out, come forward and you will touch me’. I did not know what to expect. By this time some of the other lads in the ward were ringing their bells for the night sister because they said, ‘If he gets his hands on Jock he will kill him’. They knew he hated me because of what I was. There was no response from the Sister, she was in another ward and did not hear the bells ringing. I was left with Mickey Mouse.

He said, ‘Can I kneel down beside you?’

Somewhat surprised, I said ‘Yes, Mickey, you can’.

‘Jocko’. He said in a shaky, tremulous voice, ‘Jocko, pray for me’.

I was perplexed; I did not know what to do. I did not know if he was serious or what. So I prayed. I prayed for his soul. I prayed that the glad tidings may enter into his soul. I just prayed and prayed. After the pressure that had lain upon me for days, I had a great sense of relief. Suddenly I found I could pray in the presence of this man.

I said, ‘Why were you the way you were, Mickey?’

He says, ‘Jocko, I have got a story to tell you’. There we were, in total darkness in that room, two men on their knees. And he told me his story. He was the leader of a London gang. One night, whilst they were in a public house where they met, along came another gang from another part of the town and set about them. The result was that one or two of their members landed in hospital. So they planned revenge.

He said, ‘I was consenting to this revenge. And revenge we got. Only’, he said, ‘When we went across there to get our revenge, one man died. I did not kill him, I know I did not’. ‘But’, he went on, ‘As being the leader, that killing has always been on my mind and conscience.’. I could see it all then. I could understand how my praying each night brought it all back to his mind. When he had finished his story he said,

'Jocko, keep praying for me, I need the gospel; Jocko, keep praying for me'. So I prayed again and brought the whole matter before the Lord and a wonderful thing happened. In that totally dark room suddenly the light of the gospel shone into that man's soul.

In a sense it was unbelievable, that one who had been a scorner and as the night Sister had said such an odious man, should be so suddenly changed. There he was, saying, 'I have got it, Jocko, I have got it, I have got it'. He kept saying this over and over again, 'I have got it, Jocko'.

I said, 'Well, I think we should go back to the ward'. It was remarkable, to see the transformation even in that man's face. When he and I walked into the ward together there was complete silence. Every eye was upon us. I said, 'Good night, Mickey'. And he says, 'Good night, Jock, see you in the morning'.

As I walked down that ward the men were saying, 'What has happened? What has happened, Jocko? What have you done to him? We thought he was going to murder you. What have you done to him?'

I said, 'I have done nothing to him. It is what the light of the gospel has done. He has come to know the Lord Jesus Christ as his Saviour. He is a transformed man, I can tell you that'.

The morning was usually a time for Mickey to show his tantrums and show he was bully of the ward but the morning after his conversion he got out of bed — he was one of the walking wounded, he had been shot in the neck — and he got a trolley and collected all the water jugs from the side of each bed, took them to the kitchen, washed them and refilled them and placed a clean jug of water beside each man's bed.

Here was a man who had been changed overnight by the glad tidings. You may believe the story of the conversion of Saul of Tarsus in the Bible, but it is wonderful to see a man transformed before your very eyes. Night after night he still wanted to pray in that little room. Together we knelt in the darkness. It was remarkable to hear him pray. That went on for five months and then eventually he got his discharge out of the Army.

I never saw him again but his last words to me were: 'Jocko, I will never forget you; I will always remember you as being the means used to bring me to the Lord Jesus'.

Tom Barclay

400TH ANNIVERSARY OF THE PUBLICATION OF THE KING JAMES BIBLE:

The spread of the Bible in the languages of Europe during the Reformation

Prior to the Reformation the Bible was mainly only available in Latin in a version known as the Vulgate — a translation made by Jerome in the 4th Century. One of the great features of the reformation was the production of the Bible in the common languages that people used. This contributed enormously to the spread of God’s word and the study of the Bible by many people, who for the first time could read it in their own language. Some people even learned to read so that they could read the Scriptures.

A further feature was that the translations were made from the original Hebrew and Greek texts in which the Bible had been written, rather than being translations from Jerome’s Vulgate. For this reason such versions as Wycliffe’s in 1382 are omitted. In the table below the dates shown are those when the complete Bible was first printed in the language given in the second column. The table places the Authorised (King James) Version in the context of what was happening elsewhere in Europe.

Date	Language	Translator	Notes
1526	Dutch	A group of scholars	This translation was based on Luther’s New Testament (available from 1522) and another German Bible. The Dutch Bible was printed in Antwerp.
1529	Swiss German	Zwingli	This was a combination of what was available from Luther plus some independent work. The Bible was printed in Zurich.
1534	German	Martin Luther	Luther translated from the original Hebrew and Greek. The New Testament was printed in 1522.
1535	French	Pierre Olivetan	This was the first French Protestant Bible. After a series of revisions a new edition was made in 1588 which became the standard Bible in French for many years.

Date	Language	Translator	Notes
1537	English (Matthew's Bible)	John Rogers	This drew on the work of Tyndale, Luther and Olivetan as well as taking some parts from the Latin of the Vulgate. Various further translations and revision were made leading to the Geneva Bible in 1560 and culminating in the King James version in 1611.
1540	Swedish	Olaus & Laurentius Petri	This Bible is sometimes known as Gustavus Vasa's Bible since it was printed on his orders. The translation was based on Luther's German Bible.
1550	Danish	A team from the University of Copenhagen	Translation made on the order of King Christian III. He had been present at Luther's courageous stand at the Diet of Worms and the translation was largely based on Luther's work.
1553	Polish	Johannes Seclutianus	Printed in Konigsberg. Seclutianus was a friend of Luther and drew heavily on his work.
1569	Spanish	Cassiodoro de Reina	De Reina escaped from the Spanish Inquisition in 1557 and fled to London, later moving to Frankfurt where his Bible was published.
1584	Norse	Bishop Gudbrandur	The translation was based on Luther's work and some earlier translations of the Vulgate into Norse.
1588	Welsh	William Morgan	This was a translation from the original Hebrew and Greek directly into Welsh.
1590	Hungarian	Gaspar Karoli	This was a translation from the original Hebrew and Greek.
1607	Italian	Giovanni Diodati	Although there had been Italian versions of the Scriptures, based on translations from the Vulgate, available since at least 1471, this was the first to be made from the original Hebrew and Greek.
1611	English (King James / Authorised)	Translation was the work of small teams focussing on particular sections of the Bible	This Bible is still used by many today

A Voice from the Past

DAILY WALK — PART 1

We do not glorify God so much by what we do as by what we are. It is the spirit of our mind that glorifies Him. *"I dwell"*, says the Lord, *"in the high and holy place; with him also that is of a contrite and humble spirit"* (Isaiah 57:15).

The self-exalted person as much degrades himself in God's sight, as he exalts himself in his own. We sink into nothingness as we grow up into Christ.

Sometimes things appear to us so difficult that we are daunted; at other times so easy that we think we are equal to them; and thus in either case we fail.

If we walk much with God and with Christ, it will give us a certain rightness of character, so that we shall have the ready grace for every circumstance.

How great a victory was that which Jonathan must have gained over himself, when he rejoiced to see David raised above him! He discerned the mind of God in relation to David and did not see David as one who was to outshine him, but another faithful man raised up of God for Israel. Not so Joab, who in hellish jealousy slew his kinsman Amasa (See 1 Samuel 23:17 and 2 Samuel 20:9 — 10).

In the least matters what need there is of looking upwards! I ought not to write a note without looking up to God, seeking His help; for I can write folly enough in one sentence to cause myself and others disquietude for months.

The mind of Christ in us is chiefly to be seen in little things. To walk before God in the everyday matters of life, and to have our words and actions savoured daily with the name of Jesus, this is true holiness.

If we would so love all saints as to please God, we must bear in mind that their names are written in heaven and on Christ's heart. Otherwise we will love some because they are lovely and dislike others because of their blemishes.

"Take no thought for the morrow" (Matthew 6:34) — that is no

anxious thought — for this comes of distrust of God. But there is a thought for the morrow which is a holy carefulness: *“A prudent man foreseeth the evil and hideth himself (Proverbs 22:3).* Gathering clouds bespeak a coming storm. Watch and be ready for every storm: be it in your own heart, in the Christian company, or in the world, provide against it by abiding in Christ. He is our hiding-place, our high tower into which the righteous runs and is safe.

How many snares, how much harm and loss and shame would the people of God avoid and escape, if they had a little more patience in waiting for the Lord! Had Saul waited a few minutes longer for Samuel then *“would the Lord have established his kingdom upon Israel for ever” (1 Samuel 13:13).*

Robert C. Chapman (1803 - 1902)

Extracts from “Choice Thoughts”

God willing, a further selection of extracts should appear in issue No 109

THE MORAL GREATNESS OF CHRIST SEEN IN HIS BIRTH

“Lord, now thou lettest thy bondman go, according to thy word, in peace, for mine eyes have seen thy salvation” (Luke 2:29 — 30)

The Lord Jesus was born into this world. We are all clear, I trust, that though He came in this way, He was God — God the Son. Scripture speaks of Him as being in eternity in the form of God, i.e., in conditions suited to His Godhead, power and glory (Philippians 2:6), but now something new and wonderful is seen, something full of meaning for us — a divine Person has come into manhood and has taken a place of subjection and dependence: and the manner of His coming is that He is born of a woman. What a subject for contemplation — a Babe lying in a manger. In Person, God the Son; in condition, in dependent manhood!

He came, as it were, into territory in enemy occupation, and into a condition that speaks of helplessness and dependence. What trust in God His coming indicates! Had He come in full manhood and experience, it would still have been a source of the most profound wonder, but that He should come as a Babe, to be carried, cared

for, dependent on others, how profoundly wonderful! He came at the point where other men had come into the world, born of a woman, yet in Person He was God.

We are not told much about this part of the life of Jesus, but we are told enough to give us a wonderful impression of the moral greatness of the One who could support that position. Scripture does not suggest that He ever went outside of what was appropriate to a Babe, yet He was God. The One who made the world, the One who called all things into being, the One who held all things in His hand, had taken a place in manhood and lay in a manger — a Babe.

Simeon took Him in his arms and blessed God. He did not bless the Babe, he blessed God, but there was in his soul a sense of who that blessed Person was who lay there in conditions of helplessness, So he says: *“Lord, now lettest thou thy servant depart in peace...for mine eyes have seen thy salvation”*. May I ask a question? Have you seen Jesus? I do not mean with the natural eye, for the natural eye saw Him and failed to discern any form or comeliness to be desired; but the eye of faith discerns beauty that is great enough to fill the vision of the soul, for He stands above all others as gloriously fair.

In Simeon we see one whose vision had been altogether filled. In that blessed Babe whom he was privileged to take up in his arms Simeon saw that which he had waited for, and he was satisfied to see his life here brought to an end. He had seen Jesus, the Lord’s Christ, and his language, as it were, would be, ‘I do not wish to look upon anything else’. Dear fellow-believer, once you have seen Jesus, once your eye is focussed to discern the grace and beauty of that blessed Person, you never want to look upon another. You will not find thereafter a bit of moral glory or beauty in the most attractive features of this world. In the light and joy of this the eyes of your heart will not wander seeking satisfaction amongst the things of this poor world, but be fixed and focussed upon that blessed Person whose glory is such that He and He alone can fill your eye with delight both now and in eternity.

A. E. Myles

God willing, in the next issue: The Moral Greatness of Christ seen in the Temptations

A word for Today

FEATURES THAT MARKED DANIEL AS A MAN OF GOD

There are five features that marked out Daniel as a man of God — purity, purpose, prayer, wisdom, and persecution.

Purity

No one can be set to stand for God unless purity of heart and life characterise them. Daniel *“purposed in his heart that he would not defile himself”* (Daniel 1:8). The set and steady purpose for God was the result of inward purity.

“Keep thyself pure” (1 Timothy 5:22), was said to a man of God of another day; and also, *“holding the mystery of the faith in a pure conscience”* (1 Timothy 3:9). Purity of heart will keep the conscience pure. It is manifested in singleness of eye and guilelessness. There are no sinister or unworthy motives, and therefore no double mindedness

The apostle Paul could say that he had *“renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God”* (2 Corinthians 4:2). The honour of God alone is in view before those who are pure in heart: and it is the glory of God that purifies the heart and keeps it pure.

Let us be concerned in an evil day to be marked by purity.

Purpose

To stand for God is the result of knowing what is suitable to Him. Unless we are near to Him and learn His mind we cannot purpose to stand and witness for Him. Also we must have the deep and abiding consciousness that He is for us, if we are to be maintained in the stand we make. Scripture gives us several instances where persons were not so maintained:—

- In 1 Kings 13 we read of a young prophet who was bold in denouncing the altar that Jeroboam had built, yet he was led astray afterwards by an older prophet who was marked by unfaithfulness to the Lord .
- In 1 Kings 19 we read of Elijah who made a bold stand against the prophets of Baal. His testimony was both bright and powerful, yet he fled from the anger of Queen Jezebel, which was evidence of his lack of confidence in God. The possibility is that he got occupied with himself as seems to be shown by his comment: I, only I, am left (see 1 Kings 19:10). He thought he was the only person left who was faithful to God. This self occupation would undermine his confidence in God. Yet God's reply to him was that there were seven thousand who had not bowed the knee to Baal (see 1Kings 19:18).

We all get tested — sometimes severely tested — in the stand we take. However, if we humble ourselves under the mighty hand of God the trial will be good for us. We shall thus be saved from discouragement and having a chafed spirit. We shall be able to say like Paul: *“The Lord stood with me and strengthened me”*(2 Timothy 4:17)

Prayer

Daniel was a man of prayer. *“Three times a day”* he *“prayed and gave thanks before his God”* (Daniel 6:10). Even when King Darius signed a decree that no one was to *“ask a petition of any God or man for thirty days”* (Daniel 6:7), Daniel continued to open his window towards Jerusalem — then the centre of God's interest on earth — and to pray as he did before. In this way he was strengthened in his faith and testimony and possibly affected King Darius for eternal good.

Prayer is the expression of weakness. True prayer brings God in and must necessarily shut man out. If we have to suffer, God will be with us in the suffering. It may, and sometimes

We can have no definite guidance unless we have light from God

does please Him to deliver us from suffering. Whether He does or not, if He is with us, His presence is our support. Without it we are as weak as, and often weaker, than are unbelievers. With the sweet and blessed consciousness of God's support we can be bold even in suffering.

When the devil raises up a storm against us our only safety lies in what is contained in these words: "*Draw nigh unto God and he will draw nigh unto you*" (James 4:8). Drawing near to God, seeking His help in prayer, springs from real dependence in our souls. If a trial or storm drives us to God, how good it will prove to be to us. We shall not call it an enemy but a friend:

*And should the surges rise,
Should sore afflictions come,
Blest is the sorrow, kind the storm,
That drives us nearer home.*

*God's grace will to the end
Clearer and brighter shine;
Nor present things, nor things to come,
Can change His love divine.*

Wisdom from God

Daniel was the wisest man in Babylon. He had wisdom from God. Had he not maintained purity and set himself to stand for God, do you think that God would have given him wisdom beyond others?

Light is the knowledge of God and what suits Him. We can have no definite guidance unless we have light from God, and without it we cannot be a help to others.

Daniel's God-given wisdom enabled him to interpret Nebuchadnezzar's dream and as a result the king rescinded his decree to slay all the wise men of Babylon (see Daniel 2:12 – 16). The man of God does not only save himself by continuing in the light that he receives, but also those that hear him (see 1 Timothy 4:16).

Persecution

Persecution or reproach has always marked those who have stood for God and had distinct light from Him. It was so with Daniel when the presidents and satraps sought to set a trap for Daniel concerning *"the law of his God"* (Daniel 6:5). The darkness hates the light and will not be controlled by it.

Stephen truly said, *"Which of the prophets have not your fathers persecuted?"* (Acts 7:52). Why were they such a suffering class? Was it not because they brought light from God upon the state of departure that was present in Israel? Had the light been welcomed, the prophets would not have been stoned.

Who have been the greatest sufferers since the church declined from first love? Has it not been those, however few, who have had light from God and hence borne testimony for God against the evil of the church's departure from first principles?

Satan hates the light of the knowledge of God and of what will suit the Lord at the present moment. If he can get us to adopt worldly means and approaches he has nullified the gospel which should be, and is intended of God to be, the separating power from the world. Light and darkness will not mingle naturally, nor in the things of God.

Phil. Willis

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