

Scripture Standard

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**Pleading for a
total return to
New Testament
principles.**

**contend earnestly
for the faith**
Jude 1:3

Scripture Standard
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RACHEL WEEPS BITTERLY

Matthew 2:1-18

Learning that the prophesied king of Israel had been born in Bethlehem of Judea (Micah 5:2), Herod decided, by drastic measures, to eliminate Him. After visiting Mary and "the young child" the wise men returned a different way. Enraged, Herod slaughtered all the babies two years and under in the vicinity of Bethlehem. But unknown to him "the young child" was elsewhere. Forewarned by an angel the family had fled into Egypt. Herod had failed to slay Jesus because He was elsewhere.

Then was fulfilled¹ that which was spoken by Jeremiah² the prophet,³ saying: "A voice was heard in a Ramah⁴ lamenting, bitter weeping and mourning. Rachel weeping for her children and would not be comforted because they are not."⁵
(emphasis mine)

Matthew 2:17-18
(compare Jeremiah 31:15-20)

Why does Matthew refer to Rachel's weeping for events taking place six centuries later? Critics say that Matthew took Jeremiah chapter 31 verse 15 totally out of context. Their argument goes something like this:

1. Thinking "they are not" meant Rachel's children had been slain, they claim Matthew misapplied it to the infants being slain by Herod.

2. Bethlehem was in Judaeen territory, not Benjamite. So the infants were descendants of Leah not Rachel.
3. Rachel's weeping had to do with the captives being held at Ramah which was north of Jerusalem. (Jeremiah 52:1-11).

Is that what the text tells us?

Remember the valuable lesson in last issue's editorial? Quoting a verse to Hebrews immersed in Old Testament scriptures would bring the whole context to the mind of those learned in the scriptures. It is vital that we always consider the context.

The Historical Setting

7th century BC. ² **spoken by Jeremiah.** Jeremiah was a priest's son who lived in the priests' city of Anathoth in the land of Benjamin: He prophesied from 626 to 587 BC.

The tribes of Israel are already in exile and the tribes of Judah and Benjamin, with vassal kings, are under Babylonian control. Rebellion festered in Jerusalem. Peril was imminent.

612 BC. The tribe of Benjamin (son of Jacob's right hand) was the only one allied to Judah. Its southern boundary went diagonally east-west through the middle of Jerusalem. The children of Rachel's sorrow (Benoni) were in direct line of attack on Jerusalem from the north. The LORD tells the Benjamites to flee from Jerusalem.

O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Bethhaccerem: for evil appears out of the north, and great destruction.

Jeremiah 6:1

607- 606 BC. Nebuchadnezzar's first siege of Jerusalem.

Nebuchadnezzar crushes the rebellion and deports several distinguished Judaeen and Benjamite subjects to Babylon (Jeremiah 14:1; 2 Kings 24:1 ff.; Daniel 1:1-7). This is what

prompts the LORD's depiction of Rachel, sobbing inconsolably for her children from the grave where Jacob buried her, in **a height** (Ramah⁴) in the vicinity of Bethlehem Ephrata.

Thus says the LORD; A voice is heard in Ramah⁴, lamentation, and bitter weeping; Rachel weeping for her children, refuses to be comforted for her children, because they are not.

Jeremiah 31:15

In the very next two verses the LORD assures her that her posterity will return to their own territory.

The LORD says this; Refrain your voice from weeping, and your eyes from tears: for **your work will be rewarded**, says the LORD, and **they will come again** from the land of the enemy and there is hope in your posterity,* says the LORD, that **your children will come again to their own territory**.

Jeremiah 31:16-17

*(Hebrew: 'ACHARIYTH)

So then, "**they are not**" does not mean Rachel's offspring had been slain but rather "they are not" in their own territory.

599 BC. Jeremiah writes a letter to all who are deported from Jerusalem, encouraging them to settle down and live contentedly in Babylon. (Jeremiah 29:1&4 ff.).

597- 596 BC. Nebuchadnezzar's second siege of Jerusalem.

More captives are taken captive (2 Kings 24:8-16). Included were the Benjamite Mordecai, his niece Esther (Esther 2:5-7) and Jeremiah from the priests' city of Anathoth in the land of Benjamin. These captives were held, before deportation to Babylon, in "the Ramah" (Hebrew: HA RAMAH).

⁴ **Ramah** means **a height**. In that mountainous range several high places were called Ramah. This Ramah, specifically called **the Ramah**, is a height north of Jerusalem, from where Jeremiah was released (Jeremiah 40:1, 52:1-11; 2 Kings 24:18 - 25:21; 2 Chronicles 36:11-21). This incident has nothing to do with Rachel's weeping. It is ten years later than that event.

Rachel's weeping is heard from another Ramah, a height south of

Jerusalem, near to Bethlehem Ephrata, where she was buried, (18th century BC.) having died giving birth to her second son whom she called Benoni (son of my sorrow) but named by Jacob: Benjamin (son of my right hand). See Genesis 35:16-20.

The immediate context

By quoting Jeremiah chapter 31 verse 15, Matthew leads the reader into a topic that rises to a climax in verses 31 to 34.

Behold, the days come, says the LORD, that I will make a **new covenant with** the house of **Israel, and with** the house of **Judah**: Not according to the covenant which I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; my covenant which they broke, although I was a husband to them, says the LORD. But this will be the covenant that I will make with the house of Israel: After those days, says the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they will be my people, and they will no more teach every man his neighbour, and every man his brother, saying, Know the LORD: for they will all know me, from the least of them to the greatest of them, says the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jeremiah 31:31-34

The phrase "**they are not**" means Rachel's offspring had been removed from the land of the LORD's promised new covenant.

The wider context (see Jeremiah chapters 1 to 34)

Because of Solomon's misdemeanours God had split the nation, Israel, away from the royal tribe of Judah. Only Benjamin remained with Judah. (1 Kings 11:9-13, 29-36). The nation, Israel, had to be reunited with the royal tribe Judah from whence Shiloh was to come (Genesis 49:10). All the tribes were taken into captivity to cleanse them from idolatry and a faithful "remnant" (Jeremiah 30:3, 31:7) of all tribes would return and become one under Judah.

And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse

them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.

Jeremiah 33:7-8

Then the nation would be back on track in preparation for the Messiah's arrival to set up His kingdom with a new, better and everlasting covenant.

I will make an everlasting covenant with them...

Jeremiah 32:40

But now has he [Jesus] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he says, Behold, the days come, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah

Hebrews 8:6-8

The overall Old Testament context

The prophecy is not directed at the slaughter of the children, vile though it was. It is about the assured return from captivity of Rachel's children and her ultimate reward in her posterity participating in the blessings of the virgin's child, who would save His people from their sins, which was finally assured by the survival of the virgin's child (Matthew 1:21-23). The work of the Gospel was now on course.

From the woman's seed bruising Satan's head (Genesis 3:15) to the coming of Jesus' messenger Elijah (Malachi 3:1, 4:5,6) the Old Testament is to do with the promised Messiah's arrival.

Search the scriptures; because in them you think you have eternal life, and they are they which testify about me.

John 5:39

And beginning at Moses and all the prophets, He explained to them in all the scriptures the things concerning Himself.

Luke 24:27

A mother's fulfilment is in her posterity. Until the restoration was completed there would be no reward for Rachel in her posterity. They would not benefit from knowing the Messiah.

¹ Then was fulfilled (circa. 5 BC.)

A process of filling might have been going on down the years; however, if Herod's massacre had succeeded in slaying the child, the prophecy would not have been fulfilled. Matthew tells us that it was only "**then**" (Greek: tote), that is, when Herod's massacre of the infants failed to slay Jesus, that the context of the Rachel weeping prophecy was fully filled up. (Greek: plerow).

You are come to ... Jesus the mediator of the new covenant.

Hebrews 12:22-24

Their hope was in the Messiah. Our hope is also in Christ.

Summary:

- Benjamites were warned to flee Jerusalem.
- Nebuchadnezzar besieged Jerusalem taking Judaeans and Benjamite hostages.
- Rachel is portrayed weeping over her deported children.
- She is assured that they would return and her labour would be rewarded.
- The ultimate outcome would be Israel and Judah having The New Covenant.
- However, if Herod had succeeded in destroying "the dayspring"* then the assurance of their return from captivity would have been futile and pointless.
- That is why the aspirations of the prophecy were only fully filled when Herod failed in his attempt to slay the Messiah.

*** Zechariah's song of praise:**

Through the tender mercy of our God; in which **the dayspring from on high visits us**

Luke 1:78

ATTENDING CHURCH

Rose M. Payne, Kentish Town

Can we live good lives without belonging to a church? Many people do their best to live a good, honest, moral life and love their neighbours, trusting that this is all that God requires of them. But none of us is perfect; we are all sinners (James 2:10), and all deserve punishment (Romans 6:23). Our own efforts are not enough to save us (Titus 3:5).

There is a way by which we can escape from the consequences of our sins. We need to make a fresh start by hearing the Gospel (that Jesus died to save us), believing, confessing this belief openly (Romans 10:9), repenting of sins (Luke 24:47), being baptised for forgiveness of sins (Matthew 28:19) and remaining faithful Christians all our lives (Matthew 24:13). Can we do all this without the help of a body of people known as a church?

Just sitting in a church building will not save anyone. But Jesus said, **“If ye love me, keep my commandments”** (John 14:15). Not the Ten Commandments, for these came from God by Moses not by Jesus: but Jesus’ own commandments. These include the Lord’s Supper (Luke 22:17-20), giving as we have been prospered (1 Corinthians 16:2) and preaching the Gospel (Mark 16:15).

Christians are told not to forsake the assembling of themselves together (Heb. 10:25) and shown by example that they should **“continue steadfastly in the apostles’ doctrine and fellowship, and in breaking of bread and in prayers”** (Acts 2:42). All this makes it necessary to meet together with other Christians. “Living a good life” is an excellent idea, but it is not all that God requires of us.

As for those of us who have already started on the Christian life, we should always be present on the Lord’s Day to break bread with our fellow saints, unless it is absolutely impossible (Hebrews 10:25-39). Many more have started on this lifetime journey than have ever completed it. One of the first signs of losing our love for the Lord is often that we disappoint our brothers and sisters by

our absence. Remember how Paul was encouraged by seeing that a group of Christians had taken the trouble to walk out from Rome and meet him on the way (Acts 28:15) even though he was being brought to Rome as a prisoner. Simply by being present we encourage others.

We live in times when it is becoming more than ever necessary to show the world which side we are on.

“Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

1 Corinthians 15:58

**“THE STEADFAST LOVE OF THE LORD NEVER CEASES;
HIS MERCIES NEVER COME TO AN END”
(Part 2)**

James Lim, Lavender, Singapore.

Some highlights from Lamentations for not obeying God’s early warning. God removed His firewall (Zechariah 2:5) and evil came in.

How lonely sits the city that was full of people! How like a widow has she become, she who was great among the nations! She who was **a princess** among the provinces **has become a slave**. She weeps bitterly in the night, with tears on her cheeks; among all her lovers she has none to comfort her; all her friends have dealt treacherously with her; they have **become her enemies**. Judah has gone into exile because of affliction and hard servitude; she dwells now among the nations, but **finds no resting place**; her pursuers have all overtaken her in the midst of her **distress**. The roads to Zion mourn, for none come to the festival; all her gates are desolate; her priests groan; her virgins have been afflicted, and she herself **suffers bitterly**. Her foes have become the head; her enemies prosper, because the LORD has afflicted her for the multitude

of her transgressions; **her children have gone away, captives before the foe.**

Lamentations 1:1-5

The Lord has become like an enemy; he has swallowed up Israel; he has swallowed up all its palaces; he has laid in ruins its strongholds, and he has multiplied in the daughter of Judah mourning and lamentation.

Lamentations 2:5

In the dust of the streets lie the young and the old; my young women and my young men have fallen by the sword; **you have killed them in the day of your anger, slaughtering without pity.**

Lamentations 2:21

Jeremiah's own experience:

I am the man who has seen affliction under the rod of his wrath; he has driven and brought me into darkness without any light; surely against me he turns his hand again and again the whole day long. He has made my flesh and my skin waste away; he has broken my bones; he has besieged and enveloped me with bitterness and tribulation; he has made me dwell in darkness like the dead of long ago. He has walled me about so that I cannot escape; he has made my chains heavy; though I call and cry for help, he shuts out my prayer

Lamentations 3:1-8

The tongue of the nursing infant sticks to the roof of its mouth for thirst; the children beg for food, but no one gives to them.

Lamentations 4:4

Now **their face is blacker than soot**; they are not recognized in the streets; their skin has shrivelled on their bones; it has become as dry as wood.

Lamentations 4:8

The hands of **compassionate women have boiled their own children**; they became their food during the destruction of the daughter of my people.

Lamentations 4:10

Our skin is hot as an oven with the burning heat of **famine**. **Women are raped in Zion, young women in the towns of Judah. Princes are hung up by their hands; no respect is shown to the elders. Young men are compelled to grind at the mill, and boys stagger under loads of wood.**

Lamentations 5:10-13

Do some of these descriptions remind you of the modern-day siege of Aleppo, Syria?

How do we get God's attention when we have sinned terribly against Him?

After Jeremiah's lament, he came to a realisation after his catharsis of pouring out his sorrows.

My soul is bereft of peace; I have forgotten what happiness is; so I say, "My endurance has perished; so has my hope **from** the LORD."

Lamentations 3:17-18

His hope from the Lord perished as there was no evidence of hope around him. But had his hope in the Lord perished as well?

My soul **continually remembers it and is bowed down within me**. But this I **call to mind**, and therefore I have hope: The steadfast love of the LORD never ceases; his mercies never come to an end; they are **new every morning**; great is your faithfulness. "The LORD is my portion," says my soul, "therefore I will hope in him."

Lamentations 3:20-24

The realisation sank in. The fact that he was still alive regardless of his sufferings and hopelessness was sufficient grace and mercy.

The LORD is good to those who **wait for him**, to the soul **who**

seeks him. It is good that one should **wait quietly** for the salvation of the LORD. It is good for a man that he **bear the yoke** in his youth. Let him **sit alone in silence** when it is laid on him; let him **put his mouth in the dust** - there may yet be hope; let him **give his cheek to the one who strikes**, and let him be filled with insults

Lamentations 3:25-30

Repentance

Let us test and examine our ways, and return to the LORD! Let us lift up our hearts and hands to God in heaven: “We have transgressed and rebelled, and you have not forgiven.”

Lamentations 3:40

So how do we get God’s attention when we have sinned terribly?

1. The fact that you wake up every morning regardless of your personal problems is sufficient evidence of His loving-kindness.
2. Wait for and seek Him.
3. Wait quietly and bear your yoke.
4. Submit and humble yourself to the level of eating dust.
5. Whatever He gives you in punishment, just accept.
6. The focus is not on what He could do for you but that you examine your own ways, acknowledge your sins, and cry to Him with all your heart.

Then you will call upon me and come and pray to me, and I will hear you. You will seek me and find me, when you seek me with all your heart.

Jeremiah 29:12-13

REUBEN

Jonathan Ashurst, Byron, GA.

Reuben was the first-born of Jacob's twelve sons (Genesis 35:23). He grew up in a dysfunctional family, but his involvement in the intrigue further complicated the situation.

Jacob had worked seven years for the privilege of marrying his cousin Rachel, but had been surreptitiously married to her older sister, Leah, instead. Jacob was allowed to marry Rachel as well, after promising to serve for another seven years. From the start, there was competition between Jacob's two wives. When the Lord blessed Leah with a son, she was overjoyed. She felt sure that Reuben's birth would win her husband's love. (Genesis 29:15-32)

Nevertheless, the competition continued. Leah had three more sons. When Rachel failed to have children, she told Jacob to have children with her handmaiden, Bilhah. Leah then gave Jacob her handmaiden, Zilpah. One day, Reuben brought his mother Leah some mandrakes, which helped her gain Jacob's attention. She had two more sons and a daughter. Rachel finally had a son, Joseph. (Genesis 29:33-30:24)

Eventually, the family left Laban to return to Canaan. Near Bethlehem, Rachel died while giving birth to Benjamin, the twelfth son. Soon afterwards, Reuben committed a presumptuous sin. He lay with Bilhah, who had been Rachel's maid and his father's concubine. His father found out and never forgot the offence. (Genesis 35:16-22)

After settling back in Canaan, Jacob (whom God had renamed Israel) treated Rachel's sons with favouritism. Joseph's brothers became jealous. However, Reuben prevented a plot to kill Joseph, instead persuading his brothers to leave him in a pit. Reuben intended to rescue him later, but the other brothers sold Joseph to passing traders. When Reuben found out, he was deeply grieved. By dipping Joseph's coat in blood, the brothers tricked their father into thinking his son was dead. (Genesis 37:1-4,18-35)

Many years later, a famine struck. Israel sent Reuben and his brothers (except Benjamin) to Egypt to buy food, but they were imprisoned there for three days. They sensed they were being judged for how they had treated Joseph. Reuben reminded them that he had warned them against hurting Joseph, but they had ignored him. They must have thought it strange when they were all allowed to go except for Simeon, the brother responsible for selling Joseph into slavery. They were ordered to bring their youngest brother (Benjamin) with them the next time they returned. (Genesis 41:56-42:34)

When he heard about this demand, Israel refused to cooperate, afraid to lose yet another son. Rashly, Reuben promised that if he did not bring Benjamin back, Israel had permission to kill Reuben's two sons. He seemed desperate for his father's understanding, cooperation, and trust. Eventually, Judah was able to persuade Israel to send Benjamin with them. When the brothers returned to Egypt, they discovered that the ruler was their brother, Joseph! He forgave them and told them to bring the whole family down to Egypt, where he would provide for them. (Genesis 42:35 - 45:11)

Just before his death, Israel prophesied to his sons about the destiny of their descendants (Genesis 48-49). Because of Reuben's sin with Bilhah, he had forfeited the birthright. Perhaps because of their treatment of Joseph, the blessing bypassed the first ten sons, and was given to Joseph's sons.

... Reuben... was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's

1 Chronicles 5:1-2, AKJV

Reuben's sin had consequences, but his people were still blessed to be part of the nation of Israel. Though the tribe of Reuben did not become prominent, they had an interesting history. (Genesis 49:3-4; 1 Chronicles 5:1-2)

In Egypt, Israel's family multiplied into a great nation. Many years later, when Moses was leading the nation of Israel, some of the people murmured against Moses' position. Dathan and Abiram were Reubenites that were swallowed by the earth for their rebellion. Near the end of his life, Moses mentioned the Reubenites while blessing the tribes. (Numbers 1:20-21; Numbers 16; Deuteronomy 33:6)

After the Israelites defeated the Amorites east of the Jordan River, the Reubenites were among those who decided to stay on that land east of the Jordan. The men of war helped conquer the enemies west of the river, then returned to their families. They built a memorial to remind future generations that even though they lived east of the Jordan, they were still part of the Israelite nation. (Numbers 32; Joshua 1:12-18; Joshua 4:12; Joshua 13:8; Joshua 22)

By the time of Israel's fourth judge, Deborah, the descendants of Reuben were not as faithful to follow up on promises to their brethren across the river. (Judges 5:15-16)

In the days of King Saul, Reuben and the nearby tribes cried to God for deliverance against an army led by the Hagarites. God granted them deliverance because of their trust in Him. (1 Chronicles 5:10-22)

After Solomon died, Reuben decided to join the other northern tribes in rebellion against the southern kingdom. For their idolatry and wickedness, the northern tribes were eventually taken captive by the Assyrians. Only a small remnant of the Israelites would later return from captivity. (1 Kings 12:1-20; 1 Chronicles 5:25-26; Isaiah 10:20-23)

The tribe of Reuben is mentioned again in Ezekiel 48 and Revelation 7. These visions remind us that even though his was not the most prominent tribe, Reuben and his family were still part of God's special plan for the redemption of the world.

WORDS, WORDS, WORDS

Sam Appiah-Anane, Stretford, Manchester

A good man out of the good treasure of his heart brings forth good things, and an evil man out of the evil treasure brings forth evil things. But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. For by your words you will be justified, and by your words you will be condemned.

Matthew 12:35-37 (NKJV)

Upon reading through Matthew, I was struck by these words of Jesus above. When I reflected on what Jesus was saying it made me sit up and take more care of what words come out of my mouth. Wherever the saying, 'Sticks and stones may break my bones but words will never break me' came from, I would want to challenge it. The impact of the words we use at home and amongst Jesus' church can be very weighty, either in building up (edifying) or damaging. Particularly to those young in the faith and/or young in years, the words we say to them can have long-lasting impacts and may not be immediately visible nor recognisable. If you and I have the mentality that we will have to give account of our words (even the careless ones and one spoken on impulse) we may find ourselves speaking fewer words, speaking more slowly and being much more considerate in our choice of words.

Words have weight. Words also can never be taken back. Whilst they can be corrected, qualified or explained, they certainly can never be taken back. This equally applies to words we speak, words we publish on social media and on the Internet, or just words we write.

Taking note of the words (and sometimes lack of words) Jesus used when he was mocked and insulted (Matthew 27), tired and hungry (Luke 4), should be a model for us. We can read how people tried to trip him up in his speech by posing and how he responded.

Then the Pharisees went and plotted how they might entangle Him in His talk. And they sent to Him their disciples with the Herodians, saying, "Teacher, we know that You are true, and teach the way of God in truth; nor do You care about anyone, for You do not regard the person of men. Tell us, therefore, what do You think? Is it lawful to pay taxes to Caesar, or not?"

Matthew 22:15-17 (NKJV)

Finally, let us watch our words so we don't entangle ourselves with them or condemn ourselves with them; instead let us use them in love, **in all situations**, as Jesus did.

FEARFULLY AND WONDERFULLY MADE

Izu Egege, Sheffield

This little article is NOT about creation versus evolution, as God already provided the answer a very long time ago. For the Holy Book says:

For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse.

Romans 1:20 (NKJV)

Also, David speaking by God's inspiration explains thus:

The fool has said in his heart, "There is no God." They are corrupt, and have done abominable iniquity; There is none who does good.

Psalms 53:1

Back to our original text for this discussion:

I will praise You, for I am **fearfully and wonderfully made**;
Marvellous are Your works, and that my soul knows very well.

Psalms 139:14

Awesomeness is another brief description of who we really are. God took His time and made us. How? Wait a minute. We shall start from the beginning. In the book of Genesis.

Then God said, "Let Us make man in Our image, according to Our likeness.

Genesis 1:26

We are God's image and Likeness. Whoever is looking at us is simply looking at how God is like, God's replica if I could use that word. To fully understand what we are trying to say here, look at Adam. Listen to this:

And Adam lived one hundred and thirty years, and begot a **son in his own likeness, after his image**, and named him Seth.

Genesis 5:3

Seth was different in many ways. Seth took after Adam, after God who created them both. For us parents, we are always quick to identify with our children who took good resemblance of us. But not when the child's character does not reflect what we think we really are. Some may go to the extreme of disowning the child.

Our awesomeness remains as far as we retain the likeness of God in character and all our actions. That's what Godliness really means.

In being God's image and Likeness, God gave us enormous powers over all other things He created. We are completely in charge! On creation day, God gave us dominion over all things under heaven (Genesis 1:26).

What is man that You are mindful of him, And the son of man that You visit him? "For You have made him a little lower than the angels, And You have crowned him with glory and honour. You have made him to have dominion over the works of Your hands; **You have put all things under his feet.**

Psalms 8:5-6

God gave us enormous powers.

Could this be what enraged the serpent of old? Could it be the reason why he wants us to think small of ourselves all the time? It is an effective tool of control and submission for people to make others think themselves as inferior, it makes control and subjugation very easy.

As God's children, we must be aware of who we really are and our parentage, to fully tap into the enormous powers inherent in us. We are powerful, beyond our own imagination. Let no one deceive you, we are "Fearfully and Wonderfully made...".

Editor's Note:

Maybe the "serpent" does not want to worship but wants to be the one who is worshipped (Matthew 4:8-10; Luke 4:5), and also certainly does not want to serve (Hebrews 1:14) but rather to be served.

JESUS' WAY

Paul Ashurst, Byron USA

The World puts its unwanted young out into the elements
The Church cherishes its young - Matthew 19:14

The World shuts away its old
The Church honours its old - Leviticus 19:32

The World hides its sick
The Church heals its sick - Luke 5:30-32

The World takes God's blessings for granted
The Church channels God's blessings - 2 Corinthians 8:3

The World enslaves its workers
The Church values its workers - Colossians 3:23-24

The World kills its enemies
The Church loves its enemies - Matthew 5:44

The World divides and wars

The Church unites and lives in peace - Romans 12:18

The World cheats the system and steals

The Church gives to the poor - Acts 2:45

The World kills police officers

The Church respects all authority - Romans 13:5

The World lies and does not even acknowledge that truth exists

The Church tells the truth - Ephesians 4:15

The World worries

The Church trusts God - Luke 12:25-26

The World protects its own interest

The Church risks all to share the good news - 2 Corinthians 11:23

The World rejoices in its own success

The Church rejoices in success of others and sorrows with those who sorrow - Romans 12:15

The World seeks satisfaction in entertainment and pleasure

The Church gets satisfaction in serving others - 1 John 2:15

The World serves its own

The Church practices hospitality - Luke 14:13-14

The World judges harshly

The Church judges rightly and forgives wrongs - Matthew 18:21-22

The World's allegiance is to family clan and country

The Church's allegiance is to the King of Heaven - Matthew 6:33

The World persecutes

The Church suffers persecution joyfully - Acts 5:41

The World or the Church. Which community is better?

NOTICES

STRETFORD, Manchester.

The Green Hut, 538 Kings Rd. **M32 8JT**

Saturday Meetings, 2017

1:00 pm Lunch

2:00 pm Message

October 7th

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Map: [www.eusebos.eu/eusebos/
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E-mail: ctkwood@hotmail.com

SCRIPTURE READINGS 2017

Reading Cards are available from

John Kneller, 2/2 High Waterfield,
Fairmilehead, Edinburgh, EH10 6TQ

Tel. 0131-445 1832

E-mail: johnkneller4gpr@btinternet.com

EASTWOOD, Nottinghamshire.

Seymour Road, **NG16 3ND**

Saturday Meetings, 2017

6:00 pm Refreshments

7:00 pm Message

August 12th

November 11th

Contact:

Adrian Limb: Tel. 01773-761 670

cofceastwood@aol.com

BIBLE QUESTIONS

Frank Worgan, 11 Stanier Road,

CORBY, NN17 1XP

Tel. 01536-206 848

E-mail: frankworgan@outlook.com

Brother Frank Worgan is happy to receive Bible questions requiring urgent answers by letter or e-mail.

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