

Saying of: Thomas Watson

**Godliness is glory in the seed,  
and glory is godliness in the flower "**

### Take and Read

#### From Our Library

#### The Lord of Glory... Crucified Meditations on the Passion of Christ

By Tim Shenton

**'You don't know what you are asking,' Jesus said to them. 'Can you drink the cup I am going to drink?'** (Matthew 20:22)

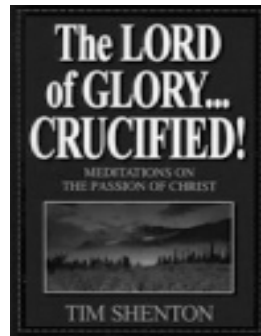
At His Crucifixion Jesus was 'left by all to drink the cup brimful of woe. Who can measure His agony? And all for the salvation of others! There were not nails enough in Jerusalem to fasten Him to the cross, nor ropes enough to tie Him there, were it not that He went there freely out of pure love for His people.'

The Lord of Glory ...Crucified! is the dramatic and devotional retelling of that momentous event when the cup of woe was poured out for the Son of God to drink.

The author, with simplicity and feeling, traces the final hours of Christ's life, from His encounter with Simon of Cyrene to His silent journey to the grace. All the major events of those world-transforming hours are dealt with applied sensitively to our lives. This is a book, if read in the right spirit, that will live long in the memory.

#### Reviews

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*"...in all these things we are more than conquerors through him who loved us" Romans 8:37.*

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### Reading from A.W.Tozer

**God would impart Himself with his gifts.**

*And God is able to make all grace abound toward you, that you, always having all sufficiency in all things, may abound to every good work. 2 Corinthians 9:8.*

Have you had any part in the modern cheapening of the Christian gospel by making God your servant? Have you allowed leanness to come to your soul because you have been expecting that God would come around with a basket, giving away presents?

I feel that we must repudiate this great modern wave of seeking God for His benefits. Anyone can write a best-selling book now - just give it a title like "Seventeen Ways to Get Things from God!"

I would say there are millions who do not seem to know or understand that God wants to give Himself! He wants to impart Himself with His gifts. Any gift that He would give us would be incomplete if it were separated from the knowledge of God Himself.

If I should pray for all of the spiritual gifts listed in Paul's epistles and the Spirit of God should see fit to give them, it would be extremely dangerous for me if, in the giving, God did not give Himself as well

It is a fact that God has created an environment for all of His creatures. Because God made man in His image and redeemed him, the heart of God Himself is the true environment for the Christian. If there is grief in heaven, I think it must come because we want God's gifts but we do not want God Himself as our environment!

## Heidelberg Catechism

4. Q. What does God's law require of us? A. Christ teaches us this in a summary in Matthew 22:

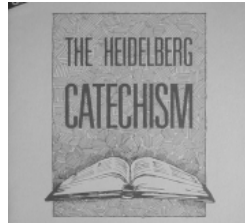
You shall love the LORD your God with all your heart, and with all your soul, and with all your mind.[1] This is the great and first commandment. And a second is like it, You shall love your neighbour as yourself. On these two commandments depend all the law and the prophets.[2]

[1] Deut. 6:5. [2] Lev. 19:18.

5. Q. Can you keep all this perfectly?

A. No,[1] I am inclined by nature to hate God and my neighbour.[2]

[1] Rom. 3:10, 23; 1 John 1:8, 10. [2] Gen. 6:5; 8:21; Jer. 17:9; Rom. 7:23; 8:7; Eph. 2:3; Tit. 3:3.



## Devotion from the Puritans

### The Believer's Work Ethic

*For we hear that there are some who walk among you disorderly.* 2 Thessalonians 3:11.

When you have begun the day in prayer by yourself, seeking peace with God through Jesus Christ, and craving his gracious presence to be with you, and for you, that day, you must then conscientiously, according to the nature of the day, apply yourself to the business of that day, whether it be in acts of religion, or that of your personal calling.

It is a working day, attend to the work of your particular calling with cheerfulness and diligence. For whosoever has no calling by which he may be profitable to society, to family, church and country; or having a lawful calling does not follow it, that man lives disorderly (2 Thess.3:10,11). God never made any man just to play or to do nothing. And whatever a man does, he must do it by virtue of his Christian calling, receiving warrant for it, else he cannot do it in faith, without which no man can please God (Heb.11:6). He has no way to heaven but by walking with God in his personal and particular calling as well as in his general calling (1 Cor.7:17-24).

Let there be truth, plainness, and equity in all your dealings with men (Prov.10:4). Consider your neighbour's good as well as your own.

Be watchful that you do not miss your opportunities of lawful advantage (Prov.6:6-8).

Whereas in every calling there is a mystery, and often each calling has its special sin or sins, which the devil, and custom, have made to seem lawful, look diligently at these by the light of God's Word, and by experience, to find out those sins, and then be careful to avoid them.

Henry Scudder, *The Christian's Daily Walk*, pp.43-45 (S.P.)

## The Fruit of the Spirit: Kindness

Kindness is the spirit of favourable treatment, or a constant and habitual practice of friendly offices and benevolent actions. There are two master-principles in the human constitution, which carry on an incessant struggle for predominance: selfishness and benevolence, or kindness. Selfishness concentrates the whole feelings, and desires, and actions, upon promotion of our own individual good, while kindness seeks to promote the good of our neighbour.

Man is at one a selfish, and his is a social being. In one sense, he stands isolated and apart from his fellow-men; in another sense, he is intimately associated with the whole human family. The fact that a connection so intimate subsists throughout the vast community of mankind, is sufficient to bear us out in our demand, that a principle of kindness ought to operate in every heart, controlling our conduct in reference to others, and impelling us forward in our endeavours to promote, to the utmost extent of our ability, the best interests of the whole human race.

This law of kindness, imposed upon us by the position in which God has placed us, is not affected in its obligatory force by the character of him towards whom our kindness is exercised. It derives its binding power from the will of our Creator, as manifested both in his providence and in his Word. The law of kindness is clear, as drawn from the providential arrangements amidst which we have seen men to be placed as a member of one great family, and the same law is equally clear as deduced from the Sacred Scriptures.

To cite one example: "If you love those who love you, what benefit is taht to you? For even sinners love those who love them. And if you do good to those who do good to you, what benefit is that to you? For even sinners do the same. And if you lend to those from whom you expect to receive, what credit is that to you? Even sinners lend to sinners, to get back the same amount. But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil. Be merciful, even as your Father is merciful" (Luke 6:32-36).

Such is the plain statement of the Inspired Writings, and in the gradual development of the mighty plan, which forms the sum and substance of all written revelation, we are presented with innumerable exhibitions of the divine kindness, which, when brought to bear with efficacy on the mind of man, are calculated, under the blessing of the Spirit, to effect the renovation of his whole nature; and no sooner has the mind been enlightened to a cordial belief of the truth, and the heart awakened to the experience of its power, than a principle of kindness is called into exercise.

The Spirit of Christ not only commands us, but inwardly constrains us, to do good unto all men as we have opportunity.