

BIBLE SEARCH



L.R.J. BROOME

BIBLE SEARCH

Being

Questions based on Editorials
in the
Friendly Companion Magazine

by

L.R.J. Broome, Editor 1965-1984

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1. Blossom – Flowers

How quickly the lovely blossom falls off the trees and bushes, especially when the weather is rough. The flowers no sooner appear than, sometimes within a week, they are gone, and the ground and lawns are covered with petals! How we wish they would last longer— they are so cheering, and give such great pleasure! There is that tall spike of bloom on the horse chestnut, sitting bolt upright, there is the graceful laburnum hanging all its heads downwards—no two alike.

But we have to think further than this, haven't we? especially when we come to the delightful sight of an orchard in full bloom. We know that those petals *must* fall off. The great question is, what will they leave behind them? If we are thinking only of the ornamental trees, pretty as they are, it will not matter much whether the frost does nip them or the high winds damage them. We do not look for fruit on them—at least, not fruit we can eat.

What insignificant little blooms some fruits have, the gooseberry, for instance, and the raspberry. But we notice the bees find them as soon as it is warm enough for them to come out of their hives. And there is another very tiny little flower spoken of in the Bible. Maybe you have never looked for it! It is called “the flower of the grass.” God uses it several times to bring some very solemn thoughts to our minds. The apostle James has it in chapter 1.10–11, “The flower thereof falleth, and the grace of the fashion of it perisheth”; Peter also in 1 Peter 1.24, “For all flesh is as grass, and all the glory of man as the flower of grass”. Much farther back in the Bible, David in Psalm 103.15 is inspired to point us to the same flower: “As for man, his days are as grass: as a flower of the field, so he flourisheth”; and Isaiah the same, in chapter 40.6, “All flesh is grass”.

So all refer us to a very frail little flower, even though it may be so correctly described by James in the words, “the grace of the fashion of it” (chapter 1.11)—it does not last long, it fades. How important, then, for us to notice what things in creation God makes use of to set the plain facts of life and death before us! And, as we

have said, perhaps you have not thought about this “flower of the field”, which really is you.

This is not the end of the matter, however. Amidst all these fading and frail things, these inspired writers tell us of something which will not fail. Look at Isaiah 40 again, this time verse 8: “But the word of our God shall stand for ever.” And then look at Psalm 103 again, verse 17, “But the mercy of the Lord is from everlasting to everlasting”; then at 1 Peter chapter 1 again, verse 25, “But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.” We cannot even hope for the flower to last long. It will serve its purpose and then fade away. “But thou remainest” (Hebrews 1.11).

There is another very ancient reference to falling blossoms in Job 15.33. In the early days of his trouble, one of Job’s friends mentioned two things to him: the unripe grape, which soon fell off the vine when it was shaken, and the flowers of the olive tree, inferring that Job was like these, and would fade away in his trouble. In fact, Eliphaz goes as far as to talk of hypocrites. In his book entitled “The Land and the Book” (page 54), Dr. Thomson says that the olive tree literally bends under the weight of its flowers, but that they fall off by millions, like flakes of snow, which they closely resemble. Just think how it must have hurt Job to hear a friend tell him that he was all outside show.

Our own lawn is covered with petals at the moment, giving the appearance of snow, and only last week we saw a heap of fallen camellia petals lying at the foot of the tree, all now waiting to return to the earth from where they came. So you can tell where some of our thoughts are.

By autumn we shall know more about the fruit crop, or to put it another way, how our flowers and blossoms have fared. Likewise with our hopes or our fears—what hopes have come to pass, whether the Lord has granted our request like he did Jabez, or tested with failure like he did Jonah. In turning these things over in our minds let us not forget that when the fruit sets, or to put it in Bible words, where “the sour grape is ripening in the flower” (Isaiah 18.5), *there* is the work of creation going on in God’s way. So it is in grace. “He which hath begun a good work in you” will finish it in his own way (Philippians 1.6).

You must expect some of the blossom to fall.

QUESTIONS

1. What happens to the blossom in Isaiah 5.24? (8 words)
2. Why? “Because ...” (22 words)
3. In the first verse of one of the chapters in this same book, what will happen to the desert? (9 words)
4. Five chapters further on, “The voice said, Cry. And he said, What shall I cry?” Finish the verse. (16 words)
5. What will happen in Isaiah. 34.4? The whole verse.
6. In Jude, “Carried about of winds.” What else? (6 words)
7. In Numbers 17, whose rod became alive?
8. What did it bring forth? (7 words)
9. It was “to be kept.” What for? (6 words)
10. Write out the verse which mentions it in Hebrews 9.

2. Doing the Right Thing

We once heard of a little girl who was sitting in chapel with her grandma. When she came out she said, “Grandma, the minister kept asking a lot of questions, but you never answered one of them, did you?”

Poor Grandma! We expect she did answer some of them, only in her heart, not out loud. Little do any of us know the silent replies that go up to the Lord during the course of a sermon, nor do we know the silent questions which go up either. This is all part of that worship which is in spirit, and which makes up the very life of a service.

But doesn't it show how intently that little girl was listening, and how surprised everyone would have been, and how touched, if she herself, thinking it was like school, had answered. We wonder what the preacher would have done. Yet what good things questions are.

We say this because Jesus asked such a lot of questions. His disciple, Peter, who usually tried to answer most of them which were meant for the twelve, writes in his second Epistle, “I stir up your pure minds by way of remembrance” (2 Peter 3.1). We should not be

at all surprised if he was thinking of the way Jesus had stirred up his mind.

Think of the question in John 6.67: “Then said Jesus unto the twelve, Will ye also go away?” Peter gave a good answer, but he did not know as much as Jesus did, for Jesus replied, “Have not I chosen you twelve, and one of you is a devil?” How this solemn answer must have stirred Peter’s mind! On looking back he could clearly see that Judas never wanted “the words of eternal life.” Then, how the question which Peter asked the Lord in John 13.37 must have stirred him up later, as Jesus replied, “The cock shall not crow, till thou hast denied me thrice” (verse 38).

Then there is that question which Jesus asked the blind man in Luke 18.41, “What wilt thou that I shall do unto thee?” Not a very difficult one for him to answer, was it? Neither is it for a good many other beggars when “Jesus of Nazareth passeth by” (verse 37). But the question when the sea was so stormy was one of a different kind, yet it came from the same Person. It reads like this, “Why are ye so fearful? how is it that ye have no faith?” (Mark 4.40). There does not appear to have been a very ready answer to this question, as no doubt some of you will understand more as you get older.

But we must not leave the subject without looking at one or two of the questions which Jesus put to those who tried to “catch him in his words” (Mark 12.13). You remember the story of the tribute money and the penny. “Whose name is on it?” said Jesus (in other words). “Then give it to that person,” was His answer (again not in these exact words). People who come near to God purposely to trifle with Him and His Word are not allowed to go away without that same Word replying to them. Therefore Jesus added, “*And to God the things that are God’s.*”

Neither was the man who asked the question (as if there were no answer to it), “Who is my neighbour?” (Luke 10.29). There *was* an answer, and he was compelled to give it himself, after he heard about the good Samaritan. But it did not finish there. “*Go, and do thou likewise*”, Jesus said to the lawyer who called Him “Master” (verse 37). He must have come away feeling that Jesus *was* his Master in natural things and spiritual. If you would like to look for them, there are three more places, Matthew chapter 22, Mark chapter 12 and Luke chapter 20 where we read that they “durst not ask him” any more questions.

It was really a very unusual thing which the Queen of Sheba did when she set out on that long journey to Jerusalem to “prove” King Solomon “with hard questions” (1 Kings 10.1). But it seems to have turned out for their mutual good for we go on to read in verse 3 that King Solomon “told her all her questions: there was not anything hid from the king, which he told her not.” In the end the Queen had to admit that when she set out she did not believe the report which she had heard of his wisdom, but that now she was convinced.

Most of us fight shy of questions, because we are afraid they are going to show up our lack of knowledge. It is a fact worthy of our closest consideration that God laid a long series of questions before Job just before He brought his troubles to an end. We have thought it would do some of us good to keep in close touch with chapters 38 to 41 of the book of Job, for although nearly all the questions are to do with creation, the effect of them was to give Job a very low view of himself, and a very high one of his God. Is not that a good thing?

You children sometimes put a “hard question” to your father or mother. If it should be about your school lessons they may not feel so unhappy if they cannot answer, but if they are tender-hearted about the Bible, and your question comes out of there and they do not know the answer, you may depend upon it that they do not feel very easy in their minds. It may even bring them somewhere near the forty-second chapter of Job. So this would be all for the best as well.

QUESTIONS

1. Who writes about stirring up the mind?
2. Where are the two references? What are they? (9 words in one, 13 words in the other)
3. What did Jesus say about the cock crowing? (11 words)
4. What answer did the blind man give to Jesus? (7 words)
5. What answer did Jesus give to the blind man? (8 words)
6. Was there any answer to the question Jesus asked in Mark 4.40?
7. What did the disciples say “one to another”? (15 words)
8. What was the exact answer Jesus gave about the tribute money (16 words)
9. What were Jesus’ final words to the man who asked who his neighbour was? (5 words)

10. What did a certain queen say about “the half”? (7 words)

3. Out of the Mouth of Babes (1)

One day a little boy was playing in the garden when he saw his little sister tip the pram and the baby fell out onto the lawn. He ran indoors and called his mother, just as you would have done. Of course, his mother came out in great haste wondering whatever might have happened to her baby. She picked it up with trembling heart and hands, but to her great relief she found the baby was not in the least bit hurt. His little sister got a good talking to, and the little boy followed his mother indoors and said, “Well?” Looking at him in surprise his mother said, “Well what?” “Well, aren’t you going to thank God for keeping the baby safe?” was the reply.

We do not know the rest of the story but no doubt the mother did thank God, and remembered it a long time. In any case, how often children say something about God, or His Word, or perhaps His house which goes right to the heart of their parents. The memories of many retain some good lessons like this one.

There is, of course, a scripture which will come to mind at once, in Psalm 8 verse 2, “Out of the mouth of babes and sucklings hast thou ordained strength ...” On the authority of the Lord Jesus this is a verse where old and young meet, and although it is something which the older ones can understand more than the younger, yet, as all children know, Jesus sometimes took children and their simple ways to instruct the older ones. This is what He does with this text from Psalm 8.

He calls it to mind when He hears the “children crying in the temple, and saying, Hosanna to the Son of David” (Matthew 21.15). The older ones, who should have known better, were “sore displeased” when they heard the children, but Jesus holds the chief priests and scribes to His word in Psalm 8, and says to them, “Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?”

Now nothing could have been more to the point (like the boy’s question to his mother), but there is one thing we must notice very carefully, and that is that Jesus did not go on with this, but “*he left them, and went out of the city*”. These older ones were left to

think it over (as no doubt the boy's mother was). It is something we must think over, too.

Jesus, instead of saying, "ordained strength", as in the Psalm, said instead, "perfected praise". There was "strength" in the little boy's words, wasn't there? To say thank you to God for keeping the baby safe was to praise God. What "strength" there must have been in the presence of that little child which Jesus took and set in the midst of His disciples when they were talking about who was the greatest in the kingdom of God (Matthew 18.2)! Can we not think how they would run over in their minds the fact that this little child never once thought about being great? As time went on these disciples would understand what a good lesson Jesus had taught them, especially in view of what He said about entering that kingdom. He went on to say, "Whosoever therefore shall humble himself as this little child," (and the child did not know how humble he was in the sight of his elders) "the same is greatest in the kingdom of heaven" (verse 4).

You will have noticed, however, that the children in the temple were not saying "Hosanna to the Lord Jesus Christ", but "Hosanna to the son of David." Now where had they learnt this? This was the very thing that the chief priests denied; that is why they were so angry. But Jesus was the Son of David—the children were right. But we must not forget that it was God who "perfected praise" on their young lips. It was because they were young that their "Hosannas" had a simple ring which reached not only the ears, but also the heart of the Son of David.

God has many titles, or names, and so has Jesus and also the Holy Spirit, and if we turn back to Psalm 8, from where we started, we shall see there in the first verse that all of them are excellent, "excellent ... in all the earth". How excellent a name it was to the woman who cried, "Lord, help me" (Matthew 15.22–25). In Luke 18.37–38, the blind man near Jericho found two excellent names for the Lord Jesus. He heard that it was "Jesus of Nazareth" who was passing by, and cried out twice, "Thou son of David, have mercy on me."

The children did perfect God's praise, but how humble they were!

QUESTIONS

1. “Yea; have ye never read ...”? Finish the verse (12 words)
2. What is the full verse in Matthew 11, where Jesus also refers to “babes”?
3. Who, in Luke 2, was once one Himself? (1 word)
4. From 1 Peter 2, what do the “newborn” ones desire? (6 words)
5. Who did Jesus “set in the midst of them”? (3 words)
6. What were “the children crying in the temple”? (6 words)
7. Were they right?
8. Jesus said they had “perfected” what? (1 word)
9. Psalm 8 had said “ordained” what? (1 word)
10. What did the blind man call Jesus, and for what did he ask twice? (8 words)

4. The Times

We who are older see that the hand of God has gone out against our country, and as a result the times are dark. Knowing how ill our nation has returned God’s many favours to us and what His judgments have done and can still do, we fear for you younger ones in a twofold way: first morally and then spiritually.

God’s invaluable Moral Law to mankind, given for their general good and for so many years taught in our schools, has been put into a corner. We seem to look in vain for the Ten Commandments on public view in our National Church, as we believe they should be.

Also correction is mostly put into a corner and discipline now takes a mild form. One of the results is the need now to frequently use the word “vandalism”, that is, wilful destruction, both in and out of school. Much deeper evils than this have sunk us even lower, and some of you have already come into close contact with them. Nor is blasphemy the only one.

We deeply feel for you, yet at the same time remember with comfort that the Lord’s hand is not shortened that it cannot preserve you. Only the passing years can show us what His will is in this

respect, for how easily and quietly some have slipped into the ways of the world, in spite of their knowledge of the Word of God. Freedom from all restraint now seems to have been attained, unless it be for a certain voice within, which will *not* be silenced. How objectionable a place the house of God has become, and what angry feelings rise up against teachers and parents alike should they press home any point that touches a tender spot!

Long ago the Lord caused a very apt description of this freedom-loving nature of ours to be written in the book of Job, chapter 11 verse 12, “Vain man would be wise, though man be born like a wild ass’s colt.” God Himself enlarges on this same creature when He asks Job who has set the wild ass free, so that he pays no attention to the cry of the driver (Job 39.5–8). Our desire for freedom from God’s restraint is sinful; that of the wild ass is perfectly natural to him.

Yet there comes a time when many who say, “Who is Lord over us?” (Psalm 12.4) are taught to regard “the crying of the driver,” even as the ass could be so tamed and bred in captivity that it became a valuable domestic animal. Jesus, you will remember, rode into Jerusalem on one (John 12.14), which notable event was foretold many years previously in Zechariah chapter 9. The false prophet, Balaam, rode on one too, as you will see in Numbers chapter 22. In fact, God opened the mouth of this ass so that it spoke, and Peter refers to this remarkable instance: “The dumb ass speaking with man’s voice forbad the madness of the prophet” (2 Peter 2.16).

Even so, God has given every evidence that He is able to subdue (or tame) our freedom-loving natures and make us willing to listen to His voice. If this should meet the eye of one of you who does not think so, and you feel inclined to put this book down in anger, you only prove the truth of these scriptures, and the day may yet come when you turn to this Book, the Bible, in the spirit of Psalm 32. There, two more domestic animals are named, and they are said to need something in their mouths to keep them in check.

There was a prophet once who sailed away in a ship in order to get out of God’s sight. A storm came on, but he determined to outride it. The storm, however, outrode him, and in the midst of it he was carried where he had wanted to go, out of God’s sight, but how dreadful that place was when he got there. Yet he had to confess to it, and say, “I am cast out of thy sight.” His love for freedom did him no

good, for he had to regard “the crying of the driver,” and go on the errand on which God had first sent him. The people of Nineveh did repent, and God spared them. Repentance is the important word, national for Nineveh and personal for Jonah.

So we return to our opening thoughts for you, and our deep concern for these present temptations you are faced with. National repentance involves both young and old. Keep this in mind lest you should think that it does not concern you. Personal repentance is another matter entirely, yet deeply bound up with the first where the Psalm we have mentioned is known. Read it again and see what God says in verse 8, and the result of this “instruction” as set out in verse one. And then look at Paul’s use of this Psalm in Romans 4.6–8.

If only such a blessing were given to our guilty land as was given to Nineveh, it would indeed be a *great* blessing.

QUESTIONS

1. How many Commandments are there, and in what chapter of the Bible are they found?
2. What is the third one? All the verse.
3. And the fourth one? (8 words)
4. What does God say about a certain animal and “the driver”?
5. One of them once spoke. What were her first words? (14 words)
6. What is said in Zechariah about this animal? “Thy King ...”(26 words)
7. What other two animals are mentioned by God in Psalm 32?
8. What do they need?
9. Where do they need it?
10. Who said, “I am cast out of thy sight”?

5. Tears (1)

It was with very real pleasure that we heard a little boy crying in a chapel not long ago, and the tears were running down his little cheeks as well. He came and sat right behind us so we had to turn round and see what was the matter.

You will wonder why we say this, because cries and tears do not usually sound very nice. But they were not tears of temper or crossness, but tears which seemed to speak to us of a deep desire. Do you know what it was? He wanted to sit next to his grandmother! Evidently it was his brother's turn to do this as he had sat with her in the previous service, but his little heart was full, and his brother gave way, and his grandma soon wiped away the tears.

But he gave us something to think about. The very cry showed up his little heart. He may have been selfish, we don't know; all we know is that as soon as he got to her side he was quiet. There was no question of his grandmother not wanting him.

It made us wish we could feel as earnest after a blessing as to show it in the same way—with real tears of desire! All you children have shed tears at different times and for very different reasons. And really, you know, tears can speak. They are almost like a thermometer—they can tell what your temperature is, high or low, real or unreal. Suppose either one of the little boy's parents had picked him up and taken him back to their seat, what sort of tears should we have had then?

But surely the house of God is a right place for tears. We recently heard some friends talking about a man who, after the Lord had opened his eyes, would sit during the sermon with tears running down his face, saying under his breath, as he thought, "Ah, that's true, I bin there!" and like words, quite taken up with the service as if he were the only one in the place.

This little boy would not always act like this, neither would the good old man. These were special occasions, but they were real occasions. There is always a place for the right kind of tears. What is more, if we are thinking of the dear old man and his assent to the truth, there are a good many who wish that they too could shed a tear or two in God's house. It was clear the little boy loved his grandmother, and she loved him.

Has not the Lord said to His twos and threes that He will be in the midst where they are gathered together in His name (Matthew. 18.20)? Those who were selling sheep, oxen and doves in the temple in the days of Jesus, together with the money-changers, did not want Him in the midst to overturn their tables (John 2.14). They did not shed tears. They were very angry when He made a scourge of small cords and drove them out.

It is quite the reverse where there are heartfelt desires for Him to fulfil His promise. He is *asked to come*, and *to turn out the wrong things* that may be in His house. Should this asking be with tears, what a real time it will be with those who are of a like mind. They will be taken up and carried along with the prayer. Who is it they will be asking to sit with them? Why, the Lord Jesus of course, and His good Spirit, to give them that real worship which the Father has said they must have in order to worship Him in spirit and in truth (John 4.24). When this is given there will be tears seen and unseen.

When Hezekiah was told that he had not long to live because God had laid a serious illness on him, we are told that he shed tears, for it says in 2 Kings 20.3 that he “wept sore”, as well as prayed. A few verses lower down God says to him, “I have heard thy prayer, I have seen thy tears”. Can the great God of heaven see tears running down a person’s face? What do you children say? King David went so far as to ask that God would put all “my tears into thy bottle” (Psalm 56.8). Then in Isaiah 25.8 we read, “The Lord GOD will wipe away tears from off all faces”.

Chapel is not the only place where tears are shed. They can be shed at home, like Hezekiah’s were, but then what of the Great Day of which this last text in Isaiah also speaks, when, “He will swallow up death in victory”?

Putting these few thoughts about tears together will help us to think about another word, this time in Psalm 126 verse 5. Most children like sowing seeds, and we know some who have a little garden patch of their own. But they seldom do what this text says, that is, “sow in tears”, because they are full of hope that within a few days their seeds will come up. If they do not, then perhaps they will shed a tear. But the text refers to sowing under difficulties, when the ground is hard and there is no rain, so that the poor sower wonders whether he will ever see a crop. And in that country they could not go to the tap and take a little watering can of water to their seeds or plants as you can.

But the Lord sent what was called the “latter rain” (Deuteronomy 11.14), and it was this much looked-for blessing that turned the sower’s tears into joy. For this reason the next verse in the Psalm goes on to say, “He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves [about which he was once shedding so many tears] with

him.” It is not possible for us to explain the full meaning of this figure which the Bible uses. Let us say that we must expect (even desire) real tears if we would be found in the narrow road, for God has said that, “They shall come with weeping, and with supplications will I lead them” (Jeremiah 31.9).

Perhaps it may not have been in vain that we had to hear those very real cries and see (just for a moment) those very real tears in that chapel. So do not put the thoughts right out of your mind because you think it such a strange subject to write about. Even if you do, maybe one day the Lord will bring them back to you. We hope He will.

QUESTIONS

1. What two things beginning with “C” and “T” are we writing about?
2. What do we read that Jesus “made” in the temple? (5 words)
3. What did He do with it? (the rest of the verse)
4. Then what did He say? (13 words)
5. What did His disciples “remember”? (13 words)
6. Then, two chapters further on, what did Jesus say about “true worshippers”? (the whole verse)
7. What did the Lord tell Hezekiah He had “heard” and “seen”? (10 words)
8. What did David ask the Lord to put in His “bottle”? (7 words)
9. What is the verse about sowing “in tears”?
10. And the next verse about “sheaves”?

6. Slips

What do we mean by a slip of the tongue? It means a word or two which fall from our lips and we immediately wish we had never said them. Not everyone is troubled with a hasty tongue, but those who are often wonder where their tongue will one day land them. If it is in the home and there are listening ears round the table,

you may sometimes hear a little voice ask, “Why did Daddy say that, Mummy?” or, maybe, the other way round.

It is not only in the home, but also in the house of God. You will find in the Bible a warning not to “be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few” (Ecclesiastes 5.2). It might be well, however, for us to consider whether any words *do* slip off our lips “before God”, which we do not really mean, and would gladly call back.

Of all the apostles, James is the one who has more to say on this subject than any other. In the third chapter of his epistle there are seven or eight verses to do with “a little member,” the tongue, and rather hurtful verses they are, too, if we are not prepared to face what they say. He well knew the verse mentioned above, and others like it. Also, because of his position in the first church at Jerusalem, he was not a stranger to disagreements, as well as other difficulties which arose from those that troubled them. We read, “Then all the multitude kept silence”(Acts 15.12). We can be sure there must have been much talking and many hasty words. Reading his reply, however, we can see that no hasty words slipped off his tongue, and that his advice was gladly followed.

We need not wonder, therefore, that he leaves a very small gap for us to squeeze through when chapter three of his “General Epistle” begins by saying, “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” Nor need we wonder that he refers to a very common thing in the next verse, “bits in the horses’ mouths”, or the rudder of a ship controlled by the helm, which is turned about “whithersoever the governor” (the helmsman) wants the ship to go. Each who has had to learn what a strong power the tongue exerted in their lives (especially those who feared God), has had occasion to regret, if not mourn, those light and hasty words they wish had never slipped off their tongues.

But the apostle’s experience taught him something more, and that was something he could only liken to a fire, not a small one upon which you could put your foot and stamp it out, but, “Behold, how *great* a matter a *little* fire kindleth!” (James 3.5). When we strike a match that is a little fire, but see what can follow either indoors or out if that fire gets out of hand! A slip of the tongue can well correspond with a lighted match. James, however, has very important matters in mind as well, and traces some of these fires of

which he is speaking to one place, the tongue, “set on fire of hell” (verse 6).

Still he has not finished, and his mind goes to another thing, namely poison. Only a little poison is needed to destroy a person’s life, and if, as James tells us, the tongue is “full of deadly poison” (verse 8), what shall we say to this when our tongues are already in our mouths?

It is not easy to find examples of these slips of the tongue in the Bible, because we cannot be *sure* they are slips, and it is not for us to say. We can scarcely call Abraham’s denial, or Peter’s, slips of the tongue, because they followed through with their sad words, though brought to sorrow for them afterwards. Others could be thought of, but perhaps after all it will be better to look at home, and think over in our own hearts why it was that God inspired His servant James to take up so great a subject, and also, why it was that David prayed, “Set a watch, O LORD, before my mouth; keep the door of my lips” (Psalm 141.3).

QUESTIONS

1. Finish the text, “For God is in heaven, and thou upon earth: ...” (6 words)
2. What is called a “little member”? (2 words)
3. What does it do? (3 words)
4. Finish the text, “Behold how great ...” (6 words)
5. What can be “tamed”? (all the verse)
6. What cannot be tamed?
7. What is it “full of”?
8. What kind of lips do you read of in Psalm 12? (2 words)
9. And what does the tongue say later in that Psalm? (16 words)
10. “Hear the right, O LORD, attend unto my cry ...” Complete the verse from Psalm 17. (12 words)