



Editor's Introduction

As I write this editorial, it is extremely hot, but I imagine by the time you are reading it we will have left the warmth of summer behind and be heading for colder days. Life has its cycles both in the seasons and in our individual circumstances. I trust that you will find this issue of YPS helpful whatever stage of life you are in at the moment. I know that 'my God shall supply all your need according to his riches in glory by Christ Jesus', Phil. 4. 19.

Yours through grace,

Stephen Baker

The Importance of Doctrine Part 4 - Gospel Truth

BY STEPHEN GRANT, BRIDGE OF WEIR, SCOTLAND

To bring this short series of articles on some of the doctrines of Christ to a conclusion, I thought I would end with one of the most fundamental truths of the gospel, 'Jesus is God'.

There are several compelling reasons to believe that Jesus is God. I will list some and then focus on one.

1. The plain Greek word for 'God' is used of the Lord Jesus in the Bible.
2. Christ has the unique attributes of God.
3. The Old Testament names of God belong to Christ.
4. Old Testament prophecies confirm that Christ is God.
5. The Lord Jesus taught that He was God.
6. The apostles taught that He was God.



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YOUNG PRECIOUS SEED
is a supplement of *Precious Seed*, designed for those young in the faith. Its purpose is to restate timeless truths from the word of God for a new generation of Christians and to kindle a biblical approach to current issues in the world in which we live. YPS is published by *Precious Seed*, 34 Metcalfe Avenue, Killamarsh, Sheffield, S21 1HW, UK, and is available separately from the main magazine.

7. The Lord Jesus was worshipped as God by Christians in the New Testament.

Different words for God are used in the Old Testament. A few examples are noted below.

Elohim

This word is the plural form of *El*, meaning 'strong one'. It is especially used of God's sovereignty, creativity, and mighty work for Israel. There are also quite a few compound titles of *El*, such as: *El Shaddai*, 'God Almighty'; *El Elyon*, 'The Most High God'; *El Olam*, 'The Everlasting God'.

ELOHIM

Genesis 1. 1; Psalm 19. 1

EL-ELYON

Genesis 14. 17-20; Isaiah 14. 13, 14

EL-ROI

Genesis 16. 13 meaning *The strong one who sees*.

EL-SHADDAI

Genesis 17. 1; Psalm 91. 1 meaning *The God of the mountains or God Almighty*.

EL-OLAM

Isaiah 40. 28-31 meaning *The everlasting God*.

Yahweh

This name comes from a verb which means 'to exist, or to be'. It emphasizes that God is the independent and the self-existent God of revelation, redemption, and covenant. Just like *El*, there are compounds of *Yahweh* such as *Yahweh Jireh* (*Yireh*), 'The Lord will provide'.

JEHOVAH-MACCADESHEM

Exodus 31. 13 meaning *The Lord thy sanctifier*.

JEHOVAH-ROHI

Psalm 23. 1 meaning *The Lord my shepherd*.

EHOVAH-SHAMMAH

Ezekiel 48. 35 meaning *The Lord who is present*.

JEHOVAH-RAPHA

Exodus 15. 26 meaning *The Lord our healer*.

JEHOVAH-TSIDKENU

Jeremiah 23. 6 meaning *The Lord our righteousness*.

JEHOVAH-JIREH

Genesis 22. 13, 14 meaning *The Lord will provide*.

JEHOVAH-NISSI

Exodus 17. 15 meaning *The Lord our banner*.

JEHOVAH-SHALOM

Judges 6. 24 meaning *The Lord is peace*.

JEHOVAH-SABBAOTH

Isaiah 6. 1-3 meaning *The Lord of hosts*.

Adonai

In the same way that *Elohim* is a plural word, so too is *Adonai*, speaking of majesty. The singular form of the word means 'master, owner'. The title stresses man's relationship to God as his master, authority, and provider.

ADONAI

Malachi 1. 6 meaning *Lord*, a reference to the Lordship of God.

When you come into the New Testament it is no surprise that there is more than one word used in reference to God, again some examples are noted below.

Theos

This is the plain Greek word which is most frequently translated as 'God' and functions as the primary name for God used in the New Testament.

Kurios

When you read 'Lord' in the New Testament, it is most likely to be a translation of this Greek word. It stresses authority and supremacy and is used mostly as the equivalent of *Yahweh* of the Old Testament.

Despite the statements of some to the contrary, Jesus is called God in the Bible. As we have noted earlier, there are several other reasons why you can confidently conclude that the Bible teaches that Jesus is God, but this is one of the clearest. In the New Testament, the Greek word *theos* is used of the Lord Jesus.

'In the beginning was the Word, and the Word was with God, and the Word was God', John 1. 1.

'Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen', Rom. 9. 5.

'But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom', Heb. 1. 8.

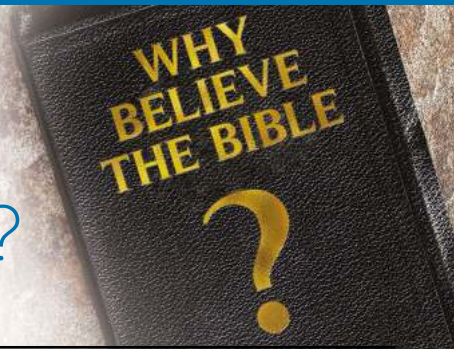
There are some aspects of the character and work of the Lord Jesus which do not lie on the surface of scripture and need to be dug out with careful study. However, this is not one of them. Understanding that Jesus is God is essential to the salvation of any person. His deity is attacked and denied today as it was when He walked on the earth.

He is not one of many gods; He is not just a man and only a man; He is not an angel; He is not a created being – He is God. The starting point of demonstrating that simple yet essential truth is that the Bible uses the plain Greek word for God when referring to the Lord Jesus.

The truth stated in this article is just a starting point. I would encourage readers to take this further and go down the above list building a comprehensive picture of the witness of scripture to the deity of the Lord Jesus.

Equipped to Evangelize Part 4 – Why should people believe the Bible?

BY PAUL MCCAULEY, BELFAST, NORTHERN IRELAND



In our previous article, we looked at experience and agreement as two lines of evidence for the authority of the Bible. Our third proof is Revelation.

Revelation

One of the things that sets the Bible apart from all the so-called holy books of world religions is that the Bible is a book of prophecy – it reveals the future. In our evangelism, we have found this to be the simplest and best way to establish that the Bible is God's word. There are many examples of fulfilled prophecy, but the two that we use over and over again are Psalm 22 and Isaiah chapter 53.

The approach we take is typically to ask, 'Do you ever think about what happens after death?' This is an inoffensive question that almost everyone at some point has considered. Whatever their response is, it will usually give opportunity to ask, 'Do you think it's possible to know for sure?' People rarely would claim to be certain on this issue, so you can say something like, 'I agree that, left to ourselves, we could never be sure, but I think the Bible has proven itself to get it right when it talks about the future'. If they are open to hearing more, you can say, 'Let me take a minute and show you what I mean'.

Then show them Psalm 22 (perhaps verses 14 to 18) or Isaiah chapter 53 (perhaps verses 3 to 7), and ask the person, 'Do you know what this is talking about?' Usually, they are able to tell you it's about the crucifixion of Jesus. Then you point out that the passage was written hundreds of years before the birth of Christ. You want to impress upon them that this is humanly impossible, and it confirms that the writers of the Bible were getting their information from God.

There are two things you need to be able to defend. The first is that this is prophecy, and the second is that it is fulfilled.

It is prophecy

There is no doubt these passages predate the birth of Christ. They are in the Hebrew Scriptures, and there's no way the Christians could have gathered up all the scrolls and somehow inserted a whole chapter or psalm into them without anyone noticing. And why would they do that anyway? Why tamper with God's word to promote a lie and then be prepared to die for it? And if anyone has any lingering doubts, you can let them know there are copies of these passages that predate the birth of Christ by over a hundred years in the Dead Sea Scrolls.

It is fulfilled

There is no doubt that the Lord Jesus fulfilled these prophecies. As one radically sceptical New Testament scholar puts it, 'That [Jesus] was crucified is as sure as anything historical can ever be'.¹ It is recorded by multiple independent sources not only in the New Testament but outside it too, and not only by Christians, but by Jewish and Roman non-Christian sources such as Josephus and Tacitus. There's no doubt that the prophecy is fulfilled in no one other than Jesus – what other victim of execution has been the means of Gentiles turning to the God of Israel. Ps. 22. 27? What other victim of crucifixion is esteemed as being equal with God. Isa. 52. 13?

You can underline the relevance of this by saying, 'The Bible has proven itself to speak with accuracy and authority about the future, and this same book speaks about our future – it tells us death is not the end, there is a heaven and a hell, and, because of the wrong we've done, it's not heaven we're going to. That's why God sent His Son to the cross.'

¹JOHN DOMINIC CROSSAN, *Jesus: A Revolutionary Biography*, Harper One, 1995, pg. 145.

Conclusion

These three lines of evidence provide powerful proof of the inspiration of scripture. That means if someone brings up a supposed contradiction that you can't answer, you can tell them that, although you can't answer that at the moment, it doesn't get rid of the proof that the Bible is God's word. Or, if they bring up the perceived immorality of the Bible, you can answer that the Bible has proven itself to be God's word, and you should therefore approach it humbly instead of standing in judgement on it.

Or, if they present a different worldview, you can answer that you go by what the Bible says because it has given evidence that it can be trusted.

By using the guidance of the first two articles, and the evidence for the Bible in this and the previous article, we have had countless wonderful gospel opportunities. But remember, tactics and evidence are useful but God is essential – bathe all your efforts in prayer and trust God to work.

Career Choices – Hospital Pharmacist

BY ANDREW DAWSON, MOIRA, NORTHERN IRELAND

Defining what a hospital pharmacist does is probably beyond the scope of this article and will vary significantly depending on the area of work and grade of the position. In essence, every hospital pharmacist will be involved in some aspects of governance to promote and ensure the safe, efficacious, and cost-effective use of medications within a secondary care (hospital) setting. I have been a hospital pharmacist now for more than thirty years and have no regrets about this choice of career. Being a retail or community pharmacist is an almost entirely different job, which I did not enjoy. I often say that I spent three-and-a-half long months in the community pharmacy sector because it felt like that. My experience in the following article relates almost exclusively to my career as a hospital pharmacist.

Having some aptitude for chemistry at school, I was drawn to a career in which I thought the subject of chemistry would be integral. However, living in Northern Ireland in the 1980s, there were few industries that majored in chemical processes, and, from a practical standpoint, I decided that a job in pure chemistry (apart from teaching) would almost certainly require relocation, and therefore I chose pharmacy as a career. I applied for five university courses, only one of which was pharmacy at Queen's University Belfast, the others being various courses of chemistry and metallurgy at a variety of academic centres. Interestingly, the postbox was set on fire where I had posted my 'UCCA' (now 'UCAS') form, and the only part of my application that survived the fire was a postage stamp-sized area of my name and address. This was returned

to me by the postman, and obviously alerted me to resubmit my application form. I have often wondered about the way in which God works and overrules.

Why hospital pharmacy?

The potential to make big money in retail pharmacy, which could potentially be exploited, does not exist in the hospital sector, which is one reason why hospital pharmacy was so attractive to me. During my time in retail pharmacy, I had been good at sales, but I had felt uneasy selling the products that were stocked on pharmacy shelves when I wasn't always convinced about their efficacy or value for money. I was employed, and as a good employee, I felt that I should make as much money as possible for my employer. Yet I was not convinced about the value of some of the products that I was expected to sell, especially to those who were vulnerable through illness. Hospital pharmacy was a more natural and happier place for me to be.

Hospital pharmacy used to be much more attractive to the believer in relation to time commitments than it has become lately. When I started as a young hospital pharmacist in 1991, it was largely a 9-to-5 job, with few, if any, weekends, and an emergency duty/on call system where the calls were fewer, and much less complex than they have become currently. Nowadays, in hospital, a junior pharmacist will be expected to work evenings and weekends on a rotational basis, with emergency duty commitment as a required duty to be undertaken. This reflects the changing 24/7 nature of healthcare in the 21st century and is not exclusive to hospital pharmacy.

Hospital pharmacy may not be suitable for everyone, but the roles have broadened so that it is possible for pharmacists to find a niche role that suits them. The other side of this coin is that it is impossible for one person to know the intricacies of each job within hospital pharmacy. It is joked – but commonly recognized – that pharmacists are sticklers for detail, and have some obsessive character traits, where every 't' must be crossed and every 'i' dotted. I have known colleagues who have not been able to cope well with the vast amount of knowledge that is thought to be required, and some have had to leave their jobs simply because of excessive worry about the fear of missing something that they should have noticed on medicine charts/notes etc. I would not recommend hospital pharmacy as a job for those who are easily stressed, and are conscientious beyond that which is reasonable, right, and healthy.

Among the issues that I feel should be raised – just to make young people aware – may be the expectation by

employers of pharmacists to dispense oral contraception, 'the morning after pill' and abortifacient drugs. Even within the cohort of Christians working as pharmacists, there is a variance of opinion on what should be done when faced with these issues, which muddies things a little. However, the guidance of scripture and the principle of 'them that honour me, I will honour' ought to be our governing framework, 1 Sam. 2: 30. Some time ago, a Muslim pharmacist was successfully supported by his union when he refused to dispense a medication that would have been used for a purpose that violated his conscience. How much more should a Christian take the word of God seriously, and, like Luther, state, 'Here I stand, I cannot do otherwise. God help me. Amen'. However, I am aware that things are moving in a more secular direction, and one of the principles that is being promoted now is that the wishes of the patient should override the beliefs of any individual registrant member (pharmacist). Openings to speak for God do arise, even in the context of the above-mentioned classes of drugs, and I have had the opportunity to state both to management and to other staff why I believe what I do. I believe a measure of respect from others has been earned by a resolute but respectfully informed discussion, Dan. 1: 8-21; 3: 16-18.

I do not believe I could enjoy any other job more than I enjoy my current one. Recently, in the role of chair of a recruitment panel for junior hospital pharmacists, at the conclusion of one of the interviews, I was asked a question by one of the young applicants. 'Do you like your job?' she ventured. I replied, 'I love every second of it!' to which one of my fellow panellists added, 'And he's not even joking!'

When I started in the hospital over thirty years ago, I recall being one of eleven pharmacists working there. Today, the service has expanded to the point where there are about one hundred pharmacists in our hospital. This has given me ample opportunities for teaching and mentoring those more junior, for showing kindness and giving encouragement. In turn, those helped will more readily receive a word in season.

From the point of view of keeping a home and family, I have found the pay in the NHS to be adequate to enable me, by the help of God, to provide sufficiently for my wife and four children. The holidays and conditions of employment are also most favourable, for which I am very thankful.

If the Lord guides you into a career in hospital pharmacy I trust that you will find it as enjoyable a career as I have done.

A to Z of Priests – Eliashib

BY JEREMY SINGER, BRIDGE OF WEIR, SCOTLAND

The last significant Old Testament priest in chronological terms, Eliashib, served in the time of Nehemiah during the 5th century BC. Eliashib's name has a wonderfully optimistic meaning in Hebrew – '**God restores**'. Appropriate to his name, this high priest lived in a restoration period; there was a civic rebuilding programme in Jerusalem, while at the same time a spiritual revival was taking place.

We discover two key lessons from the life of Eliashib. First, he teaches us the value of **cooperation**, Neh. 3. 1, and, secondly, the danger of **compromise**, 13. 4-9, 28-31. Both lessons involve our hearts and who we allow to get close to us. In the first case, Eliashib sets a good example to follow, but, in the second case, his bad behaviour is to be avoided.

The value of cooperation

As Nehemiah's rapid reconstruction programme rolled into action, the high priest was at the forefront, 3. 1. Some influential individuals, v. 5, refused to get involved but Eliashib was highly enthusiastic, setting to work with energy and Phinehas-like zeal, Num. 25. 11.

Eliashib's labour was performed as part of a team – he collaborated with 'his brethren the priests', Neh. 3. 1. Unity marked their service. One person could not build a city wall on his own. Indeed, for the most part, effective Levitical service involved working with others.

The 'sheep gate' was used for transporting animal sacrifices to the temple, so the priests' project was promoting sacrificial giving for others. These builders consecrated what they constructed – only

the priests consecrated their part of the wall – dedicating it to the Lord and to His glory.

In practical terms, we must work 'heartily' in our service for God, Col. 3. 23. Working together with fellow believers is essential. As we serve with mutual affection and respect, 'God . . . giveth the increase', 1 Cor. 3. 7.

The danger of compromise

As part of his high priestly duties, Eliashib oversaw the various rooms in the temple precincts, Neh. 13. 4. A large room that had been used previously as a warehouse for sacrifices was repurposed as a guest room for Tobiah the Ammonite. Nehemiah was out of town at this time, unaware that Eliashib was fraternizing with the enemy. Tobiah had a hostile history of opposition to Nehemiah and the rebuilding work in Jerusalem. How could God's enemy find a shelter in God's house?

When Nehemiah returned, he exposed the 'evil' of Eliashib, v. 7. Nehemiah had no qualms in identifying sin and dealing with it. To harbour anti-God sentiment, cultivating worldly associations, is evil – displacing devotion to God, damaging things that belong to God, and potentially causing harm to God's people. Nehemiah decisively removed Tobiah and his property from the temple. The rooms were cleaned and restored to their rightful use. Once again, provision was made available for the Levites and the regular sacrifices could be resumed properly, vv. 9-12.

This episode presents serious warnings to us. F. B. MEYER frequently refers to the 'secret chamber' in our lives, a hidden place where we keep our treasures.¹ Is the enemy residing there, like a fifth column seeking to sabotage our spirituality? We



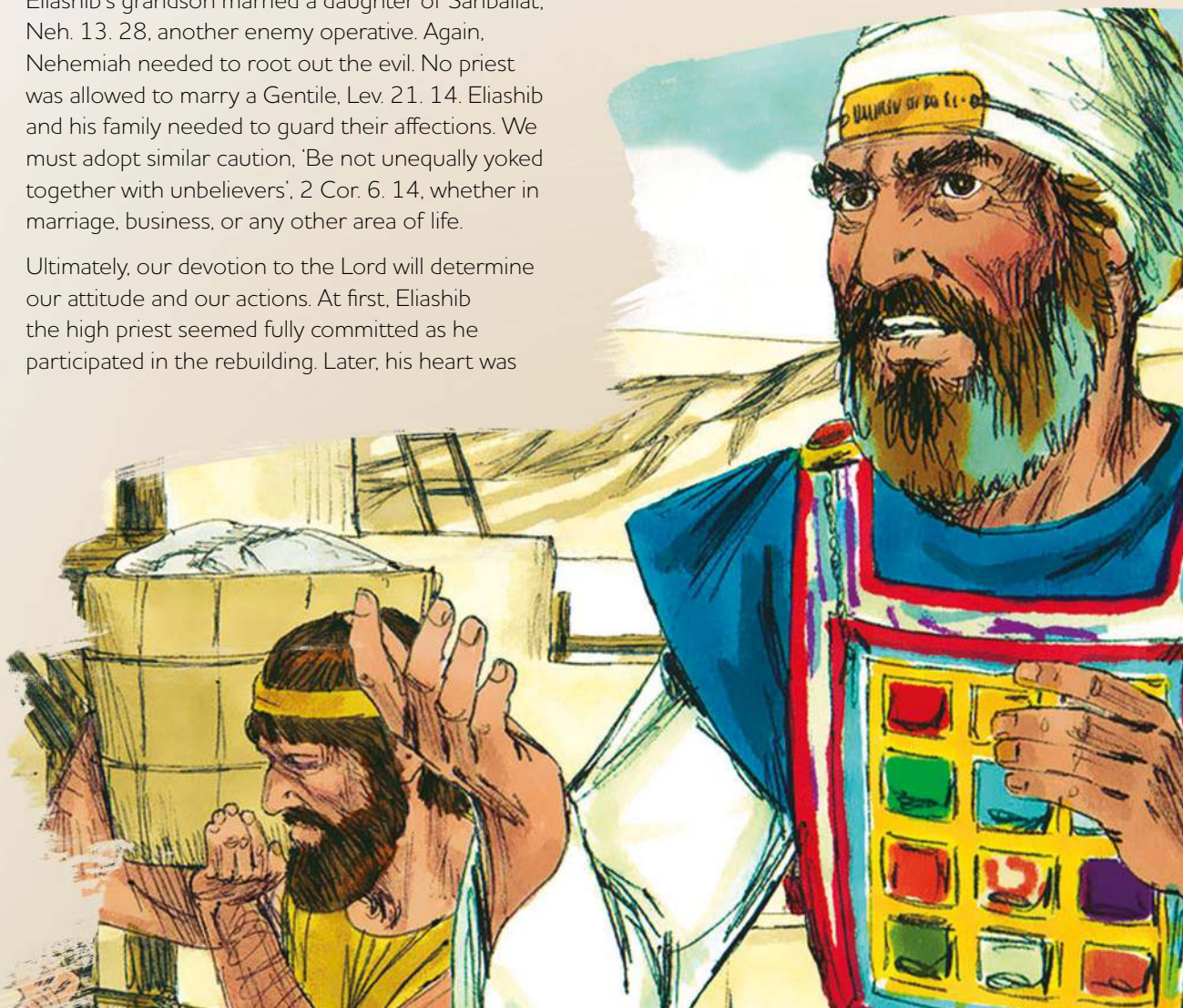
must remember that our bodies are 'a temple of the Holy Spirit'. 1 Cor. 6. 19, and we should be devoted entirely to the Lord.

The root cause of Eliashib's compromise is an unholy alliance with the enemy. We learn more about this at the end of Nehemiah's narrative. Eliashib's grandson married a daughter of Sanballat, Neh. 13. 28, another enemy operative. Again, Nehemiah needed to root out the evil. No priest was allowed to marry a Gentile, Lev. 21. 14. Eliashib and his family needed to guard their affections. We must adopt similar caution, 'Be not unequally yoked together with unbelievers', 2 Cor. 6. 14, whether in marriage, business, or any other area of life.

Ultimately, our devotion to the Lord will determine our attitude and our actions. At first, Eliashib the high priest seemed fully committed as he participated in the rebuilding. Later, his heart was

exposed as he compromised with the enemy. But God can always recover His people from failure. As Eliashib's name delightfully testifies, God restores.

¹The 'secret chamber' crops up frequently in F. B. MEYER's *Through the Bible Commentary*.



Things you should know – How to live as a Christian – Part 2

BY PHILIP RAGGETT, PRESTWICH, MANCHESTER, ENGLAND

One of the biggest challenges that every believer faces is their daily walk as a Christian. Our walk, or manner of living, should be consistent and Christlike. When God saved us, He changed us and made us 'new creatures', 2 Cor. 5: 17, and this should be reflected in how we live our lives. There should be a difference that is clearly seen in us, as day by day we live out what God has made us.

Let us consider the eight characteristics of a good Christian lifestyle that are described in verses 25 to 32 of Ephesians chapter 4.

In verse 25, we should be marked by **truthfulness**. Deceit marks the world around us, v. 14, but it should never characterize the believer. Christians do not tell lies, either to protect themselves or to injure others. The word used here is 'falsehood' and covers even the very hint of things that are not true. No exaggerated language or stretching of the truth. We should be marked by honesty and integrity in our speech.

The next two verses deal with our **temper**, v. 26, and the **temptation** to sin, v. 27, that can so easily come when our anger is kindled. It is possible to be angry without sinning, but we should never allow anger to fester. If we allow our emotions to get the better of us, we become vulnerable to the attack of the enemy. Anger can quickly become hatred and cause us to act with malice. We must be on our guard and make sure that anger does not disturb our communion with God.

In verse 28, the believer is to be **trustworthy** in all things but especially in the matter of employment, working diligently and honestly. The phrase 'steal no more' applies to more than just stealing money. We can steal time – taking longer lunch breaks than permitted or turning up late to work. We can steal resources – raiding the stationery cupboard at work to stock up our supply at home! The believer should be a model employee in matters of integrity. In contrast to stealing or taking things, believers should be marked by giving, and should

work so that we may 'give to him that needeth'.

Not only should our hands do things that are good, v. 28, but our **tongues** should speak only things that are good and edifying, v. 29. Words can be so damaging and can be used to destroy and demean others, even unintentionally. We must be careful what we say to, and about, others. Colossians chapter 4 verse 6 reminds us that our speech should 'be always with grace'.

Our actions can so easily bring grief to the indwelling Spirit of God, but I want to apply verse 30 to our **thoughts**. The Holy Spirit knows the motives that lie behind our actions. Let us never grieve Him with unholy thoughts, desires, or motives.

Verse 31 speaks about the **temperament** of the believer. Notice the emphasis on the word 'all' in the verse. Christians should not harbour grudges in a bitter spirit. We should not be quick to lose our temper. We should not 'clamour' to assert our rights or opinion. We should not slander or defame others or act with any malice or ill-will towards others. In contrast, we should be marked by **tenderness** of heart, v. 32, and a kind spirit that always seeks the best for others.

Example

As we take up the challenge and try to put these verses into practice, let us remember the perfect example. Verse 20 reminds us that we have 'learned Christ'. This is not just learning about Him but rather it has the idea of seeing in Him the perfect pattern for us to emulate. One who perfectly displayed the characteristics of verses 25 to 32, He is the truth. He was angry without sinning. He never gave place to the devil. He was marked by integrity. His speech was always gracious. He never grieved the Holy Spirit. He never acted with malice, but was always kind, tender-hearted and forgiving. Let us seek to be more like Him so that we might 'walk worthy of the Lord', Col. 1: 10.

