



Between

Friends

J U L Y 2 0 2 2

It's wonderful to see above the river of time that man who can see the end from the beginning. My brothers and sisters, however little or much tribulation you see, I can tell you this. There is one who stands above your river: he sees you not merely as you are now, but as you shall be at the resurrection. He sees you in your glorified state in your eternal inheritance. Are you not glad that, as a Christian, your name is written in the book?

DAVID GOODING

**VISIONS OF JUDGMENT AND VICTORY:
NINE STUDIES ON MAJOR THEMES IN REVELATION**

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Dear friends,

We credit the ancient Greek philosopher Heraclitus with saying, ‘The only constant is change.’ And perhaps even more than usual, circumstances and events over the last couple of years have reminded all of us that there is a lot of truth in that statement. Not all of the change has been bad, certainly; but the sometimes bewildering rate of change since the onset of the pandemic and all that has occurred since has unsteadied the confidence and hope of many, and in some cases even their faith.



We have all watched with great sadness as the tragedies in Ukraine have unfolded. And for us at the Myrtlefield Trust there is a particular poignancy to the news emanating from such cities as Kiev, Kharkiv, Donetsk and Luhansk. Over the course of several years until 2006 our Trustees travelled to these and other cities in Ukraine, where David Gooding and John Lennox discussed with teachers how best to use the material in the book series now known in English as *The Quest for Reality and Significance*, which had become their official school curriculum. Longtime friends of Myrtlefield will recall the work done with these books in both

Russia and Ukraine in the late 90s and early 2000s. And who knows what the Lord has done with it in the hearts and minds of a generation now at the forefront of world events.

But the opportunities change as well. For instance, we were recently approached to translate *the Quest* series into Arabic. The potential for this work is enormous, and we are asking the Lord to use it to its maximum fruitfulness in the coming years. Likewise, we see an open door for the new editions of our books in Spanish, several of which are now published. We are preparing for other opportunities that have not yet arrived by continuing with translations into Mandarin and new editions in Russian, so that we will be ready when the right doors do open.

New books in English are also in the works. A second volume of daily devotional readings from David Gooding’s teaching is being compiled; and a larger volume of his teaching on John’s Gospel is also underway. We will update you more on both of those projects in the next edition of *Between Friends*.

Change has also come for us at a very practical level. Since David Gooding was called home to glory in 2019, his house at 73 Myrtlefield Park, which he left to the Trust, and which gave the Trust its name, has continued to be used as offices for the ongoing work. We anticipate selling the house over the summer, which will mean the team working from home, at least in the short term, while we consider possible options for premises.



If the house sells, the proceeds will be used for the ongoing work. Our goal is eventually for the investment of this legacy, along with book sales, to cover all our overheads so that we can use 100% of gifts for specific projects. As with all aspects of this work, we will appreciate your prayers as we take these steps and seek to do so with the wisdom that comes from above. This is a change that seemed big enough to warrant informing the friends of the Trust, if only for the sake of transparency. As many of you will know, we are willing to discuss the costs related to specific needs and opportunities, but not to address these matters publicly. And that is one thing that isn't changing.

As we look back and look ahead, the changes are obvious enough, but so too are the things that are unchanging. With all due respect to Heraclitus, there are things that don't bow to his dictum. Perhaps if he had read the Psalms, he might have come to know that 'the earth is full of the steadfast love of the Lord' (33:5), and that 'His steadfast love endures forever' (118:1). The ultimate hope we have in this changing



world is in the one who walks with us through all of life's highs and lows. To have God working all things together towards the goal of making those who love him like his Son (Rom 8:28–29) is the very best of both change and constancy. So we say with an apostle who knew a thing or two about the twists life can take: 'May the Lord direct your hearts to the love of God and to the steadfastness of Christ' (2 Thess 3:5).

THE MYRTLEFIELD TRUST
JULY 2022

David Gooding Answers

At the end of last year, we began to publish an online archive of David Gooding's answers to Bible-related questions that he was asked during Q&A sessions and through correspondence over many years. The archive deals with a wide range of topics, including his reaction to books and articles that were brought to his attention, as well as doctrinal matters and issues of a more pastoral nature.

To date, 200+ of 500+ have been published on our website, with a further 10 being published every fortnight. Four examples of these are provided below. If you have any letters to/from David Gooding that you'd like to share with us, please email info@myrtlefieldhouse.com. Correspondents' names/details will be removed to preserve anonymity.

David Gooding Answers


This is an online archive of David Gooding's answers to Bible-related questions that he received over many years of correspondence and in Q&A sessions. They are available to read online, or download as PDFs. This project is ongoing, so new resources will be added periodically.

CATEGORY

- Biblical Interpretation - (88)
- Charity - (38)
- Doctrine - (54)
- Liberal Scholarship - (0)
- Miscellaneous - (8)
- Pastoral - (16)
- Prophecy - (0)
- Reviews - (3)
- Textual matters - (45)
- Textual Matters - (45)


TAGS

- 1&2 Chronicles - (2)
- 1&2 Kings - (0)
- 1&2 Samuel - (1)
- 1 Corinthians - (22)
- 1 John - (0)
- 1 Peter - (3)
- 1 Samuel - (2)
- 1 Thessalonians - (0)
- 1 Timothy - (1)
- 2 Corinthians - (0)
- 2 Peter - (1)




Why does 1 Peter 3 use the flood as an analogy of baptism, and in what sense does baptism save us now?

[Read More](#)




In 1 Timothy 2 we're encouraged to pray for and on behalf of kings and those in authority over us. Can we expect peace, tranquility and quietness as a result?

[Read More](#)




Why could God not have used his power to sidetrack the cross, rescue his Son and transport his followers to glory without suffering?

[Read More](#)




How has Greek philosophy influenced Christian thinking about God?

[Read More](#)



Should we allow our praise and worship to be limited to the hymnbook that is supplied?

[Read More](#)



Why does Paul in Romans 4:11 describe circumcision as a 'seal of the righteousness which he had by faith', and what corresponds to it in the New Testament?

[Read More](#)

DOES PERSISTENT PRAYER CHANGE GOD'S MIND, OR HOW SHOULD WE VIEW IT?

That's a very serious question that troubles many people. In one way, it seems almost an impertinence of us to suppose that what we say is going to change God's mind; and what's the sense of praying if God was going to do it anyway? It seems to me that we must allow for the fact that by his own decision God himself has left a lot of things open so that we may ask. He has given us a genuine choice. He is prepared to listen to our prayers and he's not changing his mind in that basic sense, because it was part of his decision to leave it open so that we may ask.

Secondly, I commend to you the story of Moses and his intercession when Israel sinned so grievously over the matter of the golden calf (see Exodus 32). God said, 'Now therefore let me alone, that my wrath may burn hot against them and I may consume them, in order that I may make a great nation of you' (Exodus 32:10). Moses pleaded

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on their behalf, and God ‘relented from the disaster that he had spoken of bringing on his people’ (Exodus 32:14).

On the surface at that level it looks as if God had changed his mind. Having said that, I am aware that when we talk of God we’re not just talking of God on our level. When God comes down to meet us at our level, there’s an infinity of levels and there is a sense in which God never changes. Sometimes, in order to explain his ways with us, he has to put it in such terms as it appears that he has changed his mind. We would be wise people therefore, to take encouragement from the way God speaks. Here was God threatening discipline upon Israel, and he would have proceeded but Moses interceded and the people were spared.

The same thing is said in 1 Corinthians 11 about us. When we have sinned and deserve God’s discipline, if we confess our sin he won’t have to discipline us and he’s prepared to listen to our entreaties.

Our Lord encouraged us in the same sense with the parable in Matthew 18, where the man was in debt and would have been put into prison, but he implored the king to forgive him, which he did.

For our practical purposes, I think we should not worry too much about the mechanisms. We should come and pray, and who knows what apparent changes may take place in God’s mind. Though of course, from another point of view we’re well aware that he knows everything from beginning to end, and it was in his gracious plan that we should come and ask.

David Gooding

HOW DO YOU DETERMINE THOUGHT FLOW AND STRUCTURE IN SCRIPTURE?

Advice on determining thought flow

My first answer is that thought flow in narrative portions of Scripture is not inherently different from thought flow in the Epistles; and everybody seems automatically to understand why it is necessary to trace the flow of thought through, say, one of Paul’s chapters, and indeed throughout the whole of any of his Epistles. Determining thought flow in an Epistle is not without its difficulties, as you will see by reading the various commentaries. It is basically a question of asking ‘what goes with what?’ Does the second sentence in a paragraph have anything at all to do with the first sentence? Or, are the two sentences isolated statements with nothing in common?

The same is true when it comes to paragraphs. We have to ask, is a second paragraph continuing the theme of the paragraph that precedes it? Or, is the writer now beginning a new theme? In the early manuscripts of the Epistles there is little or no paragraphing, and therefore deciding how to paragraph a translation in English inevitably involves— as it does in writing English itself—considering what the importance of paragraphing is. It could be, to take just one example, that a succession of six paragraphs are all related as being a succession of arguments to prove a common thesis; but each particular argument will be expressed in its own paragraph. Or it could be that a second paragraph starts an altogether different theme; and in a modern work, that would be the beginning of a new chapter.

These same considerations apply to narrative books, like the Gospels and many of the Old Testament books. Thought flow is more basic than structures. Take as an example chapters 7 and 8 of Luke.

We have first of all to ask: Of the various stories in these two chapters, have they anything in common? Or: Are they self-contained units with very little to do with each other? If the latter turns out to be true, we have no ground for complaint. Theoretically it could be that a Gospel writer has assembled a number of incidents that happened in the life and ministry of Christ, which have nothing much to do with each other particularly. They simply share the common fact that Christ is the one who said and did the things which these separate incidents record.

Our first task, therefore, is to expound each story in its own right, taking note of all the details and the pace at which the story is told. Where it begins and how it ends; how it gets from the beginning to the end; how to account for every word and every sentence; and how every word and every sentence contributes to the meaning of the whole incident.

But in Luke 7 and 8, we may notice that the first story is about our Lord's healing—but the Greek word means saving—of a centurion's servant. We notice that the last story in chapter 7 is a story which only Luke has, and comes to its climax in the word of Christ to the woman, 'Your faith has saved you; go in peace' (Luke 7:50).

Chapter 8 contains the parable of the Sower, and verse 12 interprets 'Those by the wayside. . .' and what they represent: 'then comes the devil and takes away the word from their hearts, lest they should believe and be saved'.

Then at Luke 6:27ff there comes the story of the demoniac. Mark tells the story as well; but according to Luke the bystanders told the crowds that came out of the city how he that was possessed with demons was saved (see Luke 8:36). And since Mark does not use the word saved in this connection, and Luke does, we may conclude that Luke sees this story as a salvation story. In saying so, we are not indulging in any fanciful thought: it is Luke himself who says so. He says the same in the next story: 'Daughter, thy faith has saved thee; go in peace' (Luke 8:48). And the very same in the next: 'But Jesus hearing it, answered the person who came from Jairus's house, Fear not only believe, and she shall be saved' (Luke 8:50).

When Mark tells this same story, he says simply, 'Fear not, only believe' (Mark 5:36). Mark does not add, like Luke does, 'and she shall be saved'. And the addition of these words in Luke shows beyond any doubt that, for Luke, this is a salvation story.

This, then, is what I mean by thought flow. In chapters 7 and 8, in many of its separate stories, Luke himself says that they are salvation stories.

What, then, about structure?

First, if we have a string of stories that are said to be salvation stories, we have to ask: Are these stories simply repetitive, in the sense that they all preach the same simple message, salvation, without differentiating the kinds of salvation? Or: Are they chosen by Luke to represent different aspects of salvation? In other words, is there a progression of thought on the topic of salvation running through these incidents?

Secondly, one notices that only Luke has the story of the woman in Simon's house. It is the story of a woman who came behind our Lord and touched him; and it records the

conclusion that Simon reached, ‘This man is no prophet, for had he been a prophet he would have known what kind of woman it is that touches him’ (see Luke 7:39). Only Luke has this story. But, reading it, how can anybody not see its similarities with the subsequent story of the woman with the haemorrhage, who came behind him and touched the border of his garments, whereupon Christ said, ‘Who is it that touched me?’ (Luke 8:45).

Now, it could be objected that we are elevating this question of touching to an importance that Luke did not see in it; but the answer to that objection is that Luke himself records the discussion that went on when this woman touched him. Christ said, ‘Who was it that touched me?’, and Peter observed that this was a silly question, because so many crowds were milling around him. But Jesus answered the protest by affirming, ‘Someone did touch me, for I perceive that power has gone forth from me’. Whereupon the woman came and confessed why she had touched him. It is not, then, a question of isolating one detail and giving it an importance that Luke did not intend. One would have to be both blind and deaf not to see the fact—that the woman touched the Lord Jesus, and he knew it—as a central part of Luke’s own story.

If, then, we look back to the story of the woman in Simon’s house and notice that the conclusion Simon arrived at—that Christ was no prophet because, if he had been, he would have known what kind of woman she was—is answered in the story of the woman with the haemorrhage. Christ knew that someone had touched him; and touching him had been the means of the woman’s cure.

Certainly, it is possible to read the story of the woman in Simon’s house, and then the story of the woman with the haemorrhage, and fail to see that they have anything at all in common. But one has not understood the point of the two stories completely, without seeing the similarity and contrasts between them.

And then there is a further thing. The stories are not merely about people touching Christ; they are both stories of salvation. On that same principle, therefore, we have to enquire whether the aspect of salvation was the same in both cases. Immediately it is evident that it was not so. Salvation with the woman in Simon’s house meant forgiveness; but nothing is said about forgiveness in the case of the woman with the haemorrhage.

Then we have to ask yet another thing: Are these two stories about salvation simply matters of history, recorded so that we shall know that Christ performed these two acts of salvation long ago when he was here on earth, with a result that our faith in the historicity of Christ’s actions is strengthened? Or: Are these two stories instances, examples, illustrations, of the salvation that is available to us nowadays? Obviously, in the case of the first woman, the fact that she got forgiveness is immediately relevant to us. Forgiveness is a fundamental part of our salvation too. Well then: Has the story of the other woman’s salvation nothing to do with us at all? Or: Is that also illustrative of some aspect of our salvation?

Now, forgive this long diatribe. What I have been seeking to do is to give an answer to your question on how to determine thought flow. I find it easier to answer the question by using a particular example.

Yours sincerely,

David Gooding

IS IT CORRECT TO SAY THAT, AFTER THEY DIE, A BELIEVER'S SOUL IS WITH CHRIST?

This is a very interesting question. When it comes to death, I find it easier to think in the terms that Scripture uses.

For instance, our Lord said to the dying thief 'Today thou shalt be with me in Paradise' (see Luke 23:43). He did not say 'Today thy soul shall be in Paradise', but 'thou'.

Similarly, Paul says in Philippians 1:23 'I have a desire to depart and be with Christ'; not 'My soul longs to go to be with Christ', but 'I long to go to be with Christ'.

Peter says that soon he is to 'put off his tabernacle', that is, his physical body (see 2 Pet 1:13-14). But as long as he is in this tabernacle—as long as he is in his physical body—he wants to stir up his fellow believers by way of remembrance. So, for Peter, the physical body is the tent in which he dwells. At death, he will no longer be in the tabernacle. He, Peter, will be with the Lord.

And again, 2 Corinthians 5:6 points out that while we are at home in the body we are absent from the Lord. Then, in verse 8, we are willing rather to be absent from the body and to be at home with the Lord. That is to say, when a believer dies, they leave their physical body and go to be with the Lord. The believer—the person, the real person—is with the Lord.

So it is not the whole story to say that the soul is with Christ, or the spirit is with Christ. It is the person who is with Christ.

Yours sincerely in Christ,

David Gooding

FACING THE DEATH OF A LOVED ONE WHO HAD NOT CONFESSED FAITH IN CHRIST

I was very sorry indeed to hear your sad news. I think I can understand your grief at the passing of your dear mother, without her confessing, as far as you know, her faith in the Lord for salvation. That is not an experience I have personally had with any of the members of my immediate family, but it must be an enormous burden of grief and sorrow to bear.

I remember a Spanish lady whom I met some years ago. Her son had come to faith through the witness of students in his university, and he gained assurance of salvation at some study sessions that I conducted. His enthusiasm in taking the gospel to his mother, brothers and other relatives was unbounded. They all came from a very strict Catholic tradition, and he himself had had a Jesuit for his own spiritual advisor; and indeed had been intending to join the Opus Dei before he got converted. I saw him recently, and he has continued in the faith and grown in the Lord throughout nearly thirty years.

But, as I say, on one occasion when I met his mother, and her husband had been dead for some years, she asked me point blank, ‘where do you think my husband now is? For, if what you preach is true, he was not saved.’ I perceived how difficult it was for a woman like that to accept the gospel, for, as she perceived it, to accept the gospel herself meant that in her mind she was, so to speak, agreeing to the proposition that her husband was lost forever.

How, then, can any one of us reconcile ourselves to the possibility that any of our loved ones should be lost? For myself, I take refuge in the fact that the God who loves us, loves all his creatures indiscriminately. He expressly declares throughout Scripture that there is no respect of persons with him, meaning there is no favouritism or prejudice. God loves his creatures more than we do, of course, and having made his creatures and brought them into this world without their consent, he would be morally defective if he were not loyal to the creatures he himself has made. That means that God will save all he possibly can; and certain it is that the God who so loved the world that he gave his only begotten Son for whoever will trust him will save as many as he possibly can. That very loyalty to his creatures, however, and his genuine respect for them, means that he must allow them their free will and choice, so that, if any finally choose not to accept him, his very love will respect their choice.

On the other hand, it is not for us to judge in the final sense the reality of a person’s faith, or even its existence. When I read the list of the great men and women of faith given us in Hebrews 11 and 12, I notice that included in the list of men of faith is Samson. I confess that, if I had been summing up Samson’s life, I would not have easily come to the conclusion that he was a great man of faith—for look at his disgraceful behaviour. God is kinder than I am, obviously; or shall I say that God reads a person’s heart better than I possibly can.

And, therefore, I commend you to God’s love and grace and the soothing balm of his presence, that in these circumstances you may come to know and rely ever more on the tenderness and the faithfulness of the heart and character of God; and may you be given clearly to know his will as to your future movements.

Meanwhile, do get some rest from what I am sure has been a very busy few years, and may the Lord renew you and restore your strength, so that you can say, ‘He restoreth my soul’.

With much love and affection in Christ,

Ever truly yours,

David Gooding

Update: Project 2.2 Billion



This expansive new project will see the translation, publication and promotion of all of our books in four strategic languages: Arabic, Chinese, Russian and Spanish. These four languages have been chosen due to the number of speakers of each, and the need to have additional Christian resources freely available in their representative countries. In total, these resources will have the potential to reach 2.2 billion speakers in their native or second language.

ARABIC

We have made significant progress in organizing the publication of our catalogue in Arabic. We have signed a contract with a publishing group in Cairo who can distribute in various parts of the Middle East. They will edit *Key Bible Concepts*, and translate two further books from the *Encounters* series, as well as *Windows on Paradise*. In addition, we have contracted with a ministry working in Jordan to translate and publish the six books in *the Quest* series, which we aim to complete this year. This ministry works particularly with millennials across the Arabic-speaking world.

RUSSIAN

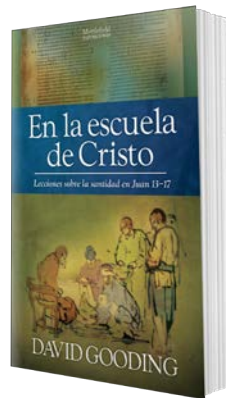
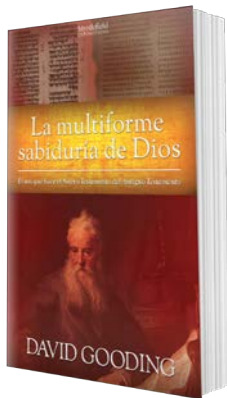
Since the last update, we have successfully identified editors and proofreaders to help with republishing our catalogue in Russian. The updated version of *Christianity: Opium or Truth?* will be published soon, and the editing of *According to Luke* and *An Unshakable Kingdom* has commenced. Given the situation between Russia and Ukraine, we have faced some complications with this work. One of our editors was based in Ukraine but had to flee when her city came under attack. She is now living in the UK, and we are grateful that she continues to work with us. We hope to work with a group in Moldova to share *Christianity: Opium or Truth?* with soldiers in Ukraine when it is published.

CHINESE

At present we have two books available in Chinese on mh316.com: *Key Bible Concepts* and *An Unshakable Kingdom*. Translation work has been completed on *True to the Faith, According to Luke* and *The Bible and Ethics*. We have contracts in place for several further books, including our newest publication, *Journeys with Jesus*. Due to restrictions in China we are unable to print books there at present, but we are preparing these translations for a time when this will be possible again.

SPANISH

Editing work has been steadily progressing on updated editions of the Spanish versions of our books. We have now published *The Riches of Divine Wisdom*, *In the School of Christ* and *Key Bible Concepts* under our new *Myrtlefield Español* imprint. A number of other books are in the final stages of preparation, and we predict this phase of the project will be complete by the end of 2022. When this goal is reached, we then plan to translate and publish our more recent publications such as *Drawing Near to God* and *Journeys with Jesus*.

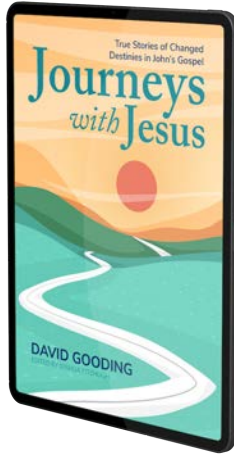


HOW YOU CAN SUPPORT US

- If you know anyone who would be interested in reviewing and promoting books in Arabic, Russian, Simplified Chinese or Spanish, please let us know by emailing ben@myrtlefieldhouse.com.
- If you know anyone who would benefit from having the resources in these languages, please put them in contact with us or share our website details with them.
- Please pray:
 1. that God would provide the right people to carry out the work in Russian.
 2. that all these resources would reach a wide audience, specifically among speakers of Arabic and Chinese.
 3. that God would open a door in China to allow the publication of Christian resources again.

New Resources

JOURNEYS WITH JESUS



In December 2021 we released *Journeys with Jesus*. This publication was edited by Josh Fitzhugh. It is part of a project to compile all David Gooding’s teaching on the Gospel of John into three books:

1. A short *overview* of the Gospel (especially for Bible teachers, due 2023)
2. A long *exposition* of the whole Gospel (for all Bible students, due 2023)
3. *Stories* about individuals in the Gospel (for believers and non-believers)—*Journeys with Jesus* is the fulfilment of this.

ABOUT THE BOOK

The pen-sketches in John’s Gospel introduce us to men and women whose experiences resonate with us today, as they fix our eyes on the person who changed their stories forever.

Each of these people had their problems, whether the great teacher with national prominence but no new life, or the broken-hearted woman who was known for all the wrong reasons. And all of them had to decide—from the confident disciple who buckled under pressure, to the woman who worshipped in spite of what others might think—how they would respond to Jesus Christ. Would they continue on their own path without him, or would they believe?

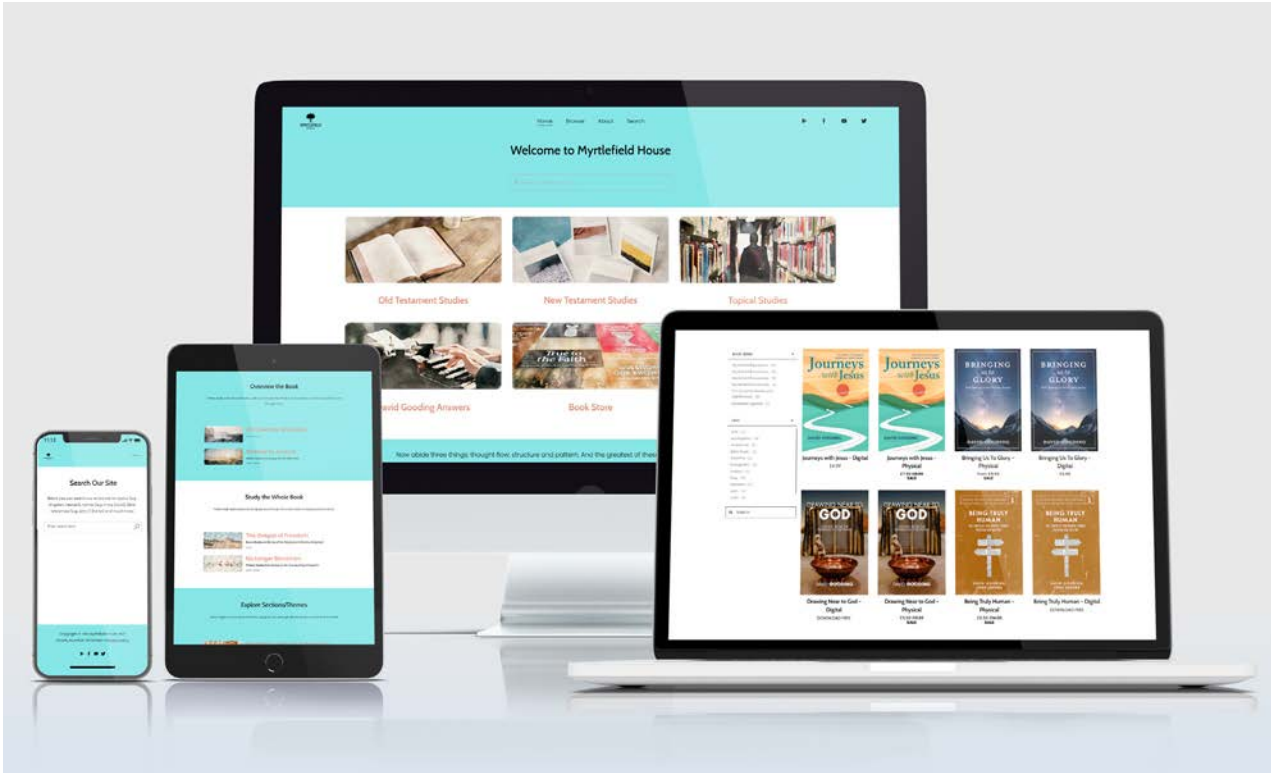
With his combined skills as an expositor and storyteller, David Gooding traces for us some of these individual journeys of faith in which the Lord Jesus himself was leading the way. By considering their backgrounds and listening as Christ diagnoses their problems, we not only begin to feel that we know these people but also to realize that the one who spoke to them is still speaking through their stories to us today.

NEW SERMONS

1. Visions of Judgment and Victory: Nine Studies on Major Themes in Revelation
2. The Second Coming of Christ: Four Studies on Interpreting Prophecy
3. God’s Anointed King: Five Studies on Major Themes in 1–2 Samuel

Updated Website

WWW.MYRTLEFIELDHOUSE.COM



Towards the end of last year we launched a fully-redesigned version of our main website: myrtlefieldhouse.com. This update includes a number of features which allow users to access our resources more easily, such as:

1. A universal search function. You can now search the entire catalogue of David Gooding's teaching and Myrtlefield publications for topics (e.g. kingdom, heaven), names (e.g. Anna, David), Bible references (e.g. John 7, Daniel), and much more.
2. The full text of our sermons and books available to read without leaving your browser. These versions of our resources also include full Bible references, so you can view the text being commented on alongside the commentary.
3. A bookstore where you can purchase physical editions of our books.
4. All our resources sorted by Bible book or topic and curated into three categories:
 - *Overview the Book*: These single-part resources will guide you through the whole book focussing on structure, pattern and thought-flow;
 - *Study the Whole Book*: These multi-part resources will guide you through the whole book in varying levels of detail; and
 - *Explore Sections/Themes*: These single or multi-part resources will guide you through specific parts or themes of the book.

Now notice that this is Messiah speaking, and he is calling to the Gentiles. Yes, he was raised up to restore Israel but, as God admits, that is not a big enough task for the Messiah.

You see, if you are going to find satisfaction in your work, the work must be big enough. Some people go through life miserably disappointed because their work isn't big enough. It's not that there is too much of it, but the work isn't big enough for them. The work must be commensurate with your abilities if you are going to be satisfied. And now here is Messiah talking. 'Raise up Israel? Well, that's scarcely enough.'

Consider who he is. What work would satisfy him? And we come to think about the inner feelings of our blessed Lord, and the work he is asked to do. He wants a big enough task to satisfy him. So God says, 'Yes, it's too small a thing for you to be my servant, to raise up the tribes of Jacob and to restore the preserved of Israel. I will also give you as a light to the Gentiles, that you may be my salvation unto the end of the earth.'

You worship a Christ like that, don't you? It wasn't enough just to raise up Israel. He wanted to raise up you as well, and all the Americans and the Europeans and all the rest, and the world.

DAVID GOODING

THE SALVATION OF THE LORD:

TWENTY-FIVE STUDIES ON MAJOR THEMES IN ISAIAH 1-39