Unsearchable Riches

A Bimonthly Magazine
For God and His
Word

VOLUME LXVII

E. O. Knoch, *Editor Emeritus*
Editors:
Herman H. Rocke, Dean H. Hough

CONCORDANT PUBLISHING CONCERN
15570 West Knochaven Road
Canyon Country, CA 91351, U.S.A.

GRACE

Great is that primal gift of grace,
And great that sacred pledge of life,
Both made in Christ ere any trace
Of sin appeared, or jarring strife.

Before rebellion rose to test
Creation's loyalty to God,
His chosen ones in Christ were blessed
In Him Who is their Head and Lord.

But not just for themselves alone
Have they received this glorious grace,
But that through them it may be shown
Till all rejoice in its embrace.

Almighty God, how kind Thou art!
Transcendently Thy goodness shines!
Thy boundless love wins every heart,
For grace enriches Thy designs.

John H. Essex

UNSEARCHABLE RICHES FOR JANUARY, 1976
BEING THE FIRST NUMBER OF VOLUME SIXTY-SEVEN

EDITORIAL

FIFTY YEARS AGO, A. E. Knoch, the compiler of the "Complete Edition" of the New Testament Scriptures, announced its publication with the following sentences:

"By the good hand of God upon us, we have been enabled to witness the completion of the work which the Lord laid upon us over a quarter of a century ago, and we bow our hearts in humility and thankfulness. There is still more to be done, but the volume* now ready may, under God, lead to untold blessing to His saints, through a closer and more intimate acquaintance with His Word. This little magazine is, in itself, a witness to our desire to make known God's truth, as it is revealed to us by His spirit through the Word, but we feel that it is of much greater moment to give the saints access to the facts on which all truth must be based.

"We are well aware that much has been done in this direction, such as the various Greek texts, lexicons, interlinears, and especially concordances. But the great majority of those whose spirits hunger for God's Word cannot grapple with Greek, and find even concordances too intricate to be of any great practical service. Individual opinion is injected at almost every turn. Concordances alone succeed in avoiding personal bias. Were we perfectly familiar with the Greek and could use a Greek concordance with comfort, we would have the ideal instrument for acquiring the mind of God."

*This Complete Edition is now available in five separate volumes.

Now, half a century has passed since these editorial lines were written in 1926. Ignorance among believers is as widespread as it was then. Many are the hungry hearts who are unsatisfied with the creeds of Christendom. Some will appreciate the concordant approach to the Word of God, once they have been informed about its methods* and have become acquainted with the Concordant Literal New Testament which still seems to be the most uniform and consistent English translation available today. It presents, in readable English, as much evidence from the Greek Original as possible. Every English term used can be checked against its Greek equivalent in our Keyword Concordance and other supplementary volumes.

The consistency of our Version has always attracted logical minds among the believers who came to appreciate its original purity, preciousness and power which comes so close to the superhuman perfection of the New Testament Greek text itself. But logical minds have always been in the minority in Christian churches as in other fields. The majority is still used to the emotional approach where the individual believer is not asked to use his rejuvenated mind, but rather to accept what has become venerated by tradition. However, discordant renderings and over-simplified translations give words a nebulous or false meaning and lead into error.

Hence let us take up our scriptural studies with new vigor and let us pray for spiritual wisdom and revelation to grasp the dimensions of God's purpose with His creation as well as the love of Christ which transcends all knowledge. H.H.R.

*The concordant method of translation has been explained in detail in our free booklet, "What about the Concordant Literal New Testament?"

PRELIMINARY THOUGHTS

IT is God's desire, as expressed through His apostle Paul, that we should grow into a full realization of Himself. It would, however, be impossible for us to do this unless we are given the means by which we can understand and appreciate that which is divine. To this end, He first provides us with those faculties of heart and mind that enable us to enter into this appreciation, and then gives us illustrations within the compass of our intelligence. The greatest illustration of all is, of course, His own Son, Who, as the Image of the invisible God, reveals His Father to us: "He who has seen Me has seen the Father" (John 14:9). Into the same category, but to a lesser extent, come all the types and shadows of the Hebrew Scriptures. These, in the main, direct us to Christ: "Search the Scriptures for . . . those are they which are testifying concerning Me" (John 5:39). But they also portray other aspects of God's character and purpose, and not least among them are the illustrations of the tabernacle and the temple, which direct our minds to a consideration of God's dwelling place.

One of the greatest desires of nearly every man is to have a home — a place that he can call his own — a place in which he can dwell permanently and securely, loved and respected by those around him. Need we then be surprised that God desires to have a perma-

nent dwelling place? This is made clear by the aim of His purpose, as expressed in 1 Corinthians 15:28, "That God may be All *in* all." God desires to dwell in the hearts of all His creatures, and His permanent dwelling place is therefore universal. It is not limited to a place "made with hands," but is something infinitely larger.

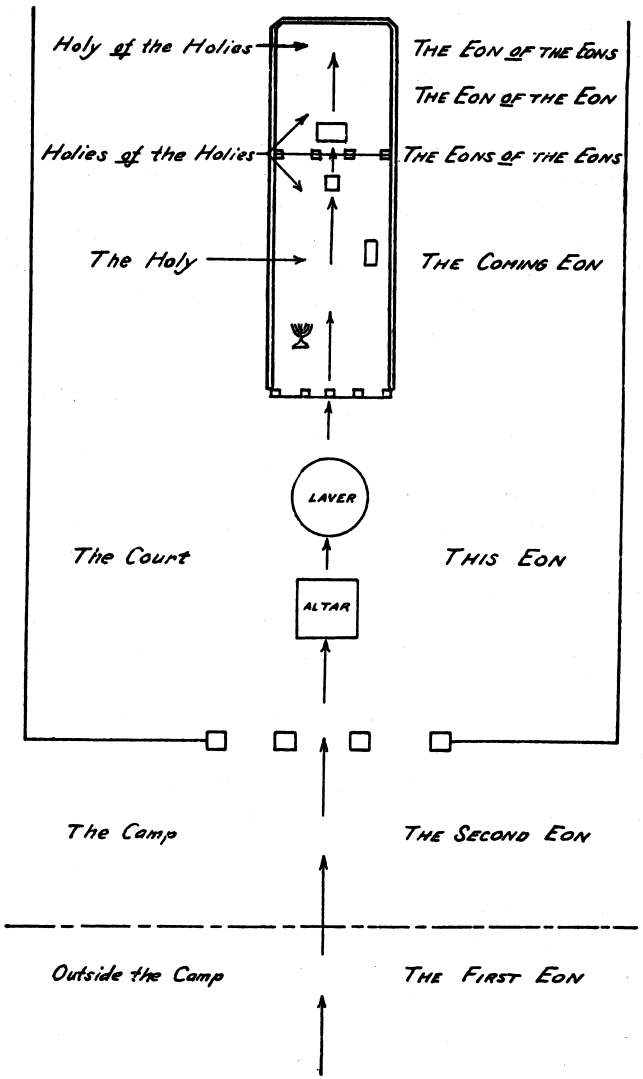
"That God may be All in all" is the scriptural definition of the goal of God's purpose, the end to which all intermediate steps are pointing, the consummation to which all is undeviatingly progressing. Thus we see that the theme of God's dwelling place is securely and immutably tied to that of His purpose. This being so, we can see that the theme of our study is a very important one indeed. And it has an aspect of special importance to us, since we are of the ecclesia of God, seeing that we are declared to be His temple (1 Cor.3:16; 2 Cor.6:16).

OUR THEME DEVELOPED IN FIVE STAGES

As we come to examine the subject of God's dwelling place, we shall find that it advances in five stages, and that these cover the whole of the Scriptures and the whole of the eons.

This is not the only theme to be developed in five stages. As the accompanying chart of The Holy Places and the Eons shows, there are five stages in the tabernacle structure, and five eons which are similar in arrangement.

In each case, the first stage is a "without" stage — "without," or outside of, the camp of Israel in the case of the tabernacle, and "without," or outside of, humanity in the case of the eons (humanity was not created until the beginning of the second eon). Similarly, the first stage in the theme of God's dwell-



THE HOLY PLACES AND THE EONS

ing place is a "without" stage — "without," or outside of, a dwelling place.

Again we note that the last two stages of the tabernacle structure are separated from the rest by being declared holy: the Holy and the Holy of the Holies. Similarly, the last two eons are distinguished from the rest by being associated with righteousness: the day of the Lord in which righteousness reigns, and the day of God in which righteousness dwells. These are the eons of the eons, corresponding to the holies of the holies in the tabernacle arrangement.

Such developments in five stages are not unusual in Scripture. Another parallel that readily comes to mind is the progress of the saint to resurrection glory. The first stage is "under the earth": without life; "the dead in Christ shall be rising first." The second stage is on earth: "we shall all be changed." The third stage is in the atmosphere: "to meet the Lord in the air." The fourth and fifth stages take us into the heavens, first to be with Christ: "in front of our Lord Jesus, at His presence" (1 Thess.2:19; this is where we appear before the dais of Christ) and then finally "in front of our God and Father, in the presence of our Lord Jesus with all His saints" (1 Thess.3:13).

And again, with regard to the development of Abraham's seed, we find the five stages, i.e. *1.* no seed (Gen.15:3), *2.* Ishmael, *3.* Isaac, *4.* Christ, the true seed of Abraham (Gal.3:16), and *5.* those of Christ Jesus, the seed by faith (Gal.3:7,29).

So, after considering the above, we shall not be surprised if we find that the first stage in the theme of God's Dwelling Place is a "without" stage, and that the last two stages have a special significance not shared by the earlier ones. And, indeed, as we shall see presently, this proves to be the case.

Briefly, then, the five stages in the development of God's dwelling place are:

1. God without a visible dwelling place
2. The tabernacle: a temporary dwelling place
3. Temples made with hands, more permanent than the tabernacle, and covering the temples of Solomon, Zerubbabel and the millennial temple as described by Ezekiel, all of which were according to God's design. (Two pseudo temples lie in between — one erected by Herod prior to Messiah's first coming, and another to be erected prior to His second coming which is desecrated by the man of lawlessness — 2 Thess.2:4.)
4. The ecclesia of God: a spiritual temple, holy and flawless in God's sight
5. God's dwelling place in spirit, leading up to His ultimate aim to be All in all

Let us now look at these stages in a little more detail, and see how they relate to each other.

GOD WITHOUT A DWELLING PLACE

Scripturally, this covers the period from Genesis 1:1 to 16:16. During this time, God walked with Adam and Eve in the garden of Eden, but Eden provided Him with no dwelling place. He found a companion in Enoch, for it is twice recorded that Enoch walked with God (Gen.5:22,24). Noah also walked with God (Gen.6:9), but the rest of humanity became so evil that God destroyed them in the deluge. God had no dwelling place with humanity during that second eon between the disruption of Genesis 1:2 and the deluge of Genesis 7: the rebellion among the celestials which led to the disruption had ensured that He had no dwelling place among them during the first eon. And

the third eon had not been long in progress before humanity again demonstrated its utter inability to provide a dwelling place for God. Instead, it sought to build a lofty dwelling place for itself, a city and a tower *to make itself a name,* but not to provide a focal point for praising God's name. Those tongues, which in the unity of a single language, should have been offering worship to God, were now confused by God in such a way as to make it even difficult for them to converse among themselves. Thus did God scatter humanity over the surface of the whole earth (Gen.11:1-9).

This "confounding," or disintegrating, of the language took away its purity for the calling on the name of Ieue, and is the exact opposite of Zephaniah 3:9. Eventually, God will reverse the process of Babel, so that all peoples may worship Him in accord, but in the meantime He brings other facets of His purpose into operation, and lays the foundation for the return of all nations to Himself by choosing a special people for Himself, to be a nation of royal priests in the service of Himself and for the blessing of humanity. With this in view, He appoints a center of worship, in which the glory of His presence may reside — a tabernacle or temporary dwelling place. But before doing this, there has to be a very special revelation of Himself, and He makes this to Abram, a man whom He calls out of a land and a city of idolatry to give to him the distinguished title of "father of all those who are believing."

THE TABERNACLE: GOD'S TEMPORARY DWELLING PLACE

The scripture in Genesis 17:1 is a most important one, for it indicates a point of demarcation, both in the method of God's operations and in the understanding

and appreciation of Himself by those who would offer Him acceptable divine service. Here, for the first time, God declared Himself to be the All-Sufficient One (Heb. *El Shaddai* — the "Al-Who-Suffices"), and from here He began to operate in line with this declaration. All future worship of Himself must take this into account, or it would be a form of devoutness but denying its power. The evangel of the all-sufficiency of God, with its resultant blessings to all mankind, was preached in advance to Abraham, but found its full expression in the writings of Paul, which were based on the principle that "All is of God."

God's command to Abram (before his name was changed to Abraham) was that he should walk before Him, and be flawless. Note particularly, not walk *with* God, as Enoch and Noah had done, but *before* God. It was not a question of Abram being asked to assist God in what He was going to do; indeed, the last thing that Abraham was commanded to do before the birth of Isaac was to cut off part of his own flesh as a sign of his impotence to assist God in any way. Circumcision is not a badge of distinction, as many of Abraham's descendents imagined, but a sign of impotence. Now *God* was going to act — to set *His own power* into operation. *He* would make of Abram a great nation: *He* would make his name great. *He* would invigorate Abram to produce the seed of His choice. *He* would turn him into Abraham, a father of many nations.

Further, God Himself would name the promised seed. "You shall call his name Isaac" (Gen.17:19). No Ishmael (the son of Sarai's initiative and of Abram's own action) could stand against the claims of God's own provision. Though Ishmael might be blessed on Abraham's account (Gen.17:20), he could not inherit

the blessing reserved for Isaac. Sarai's name was also changed to Sarah, by the use of the same letter as was inserted in Abram's name — the fifth letter of the Hebrew alphabet. How the number five dominates Abraham's life! Called at 75 years of age (3x5x5), his son Isaac born at 100 years (4x5x5), dying at 175 years (7x5x5). And the number five was later to dominate the construction of the tabernacle. Truly, God's hand is in it all: He is operating all in accord with the counsel of His own will, allowing no interference from outside.

Having then provided Abraham with a seed of His own choice, God further demonstrated His omnipotence and His all-sufficiency by electing a nation of His own choice. Jacob was preferred to Esau, even before they were born, and Jacob's name was also changed from Jacob (a heel) to Israel (upright with God; literally, upright with Subjector). Even in the name of the favored nation, God emphasized His own direction as well as the status of the people. If only the nation of Israel today would recognize the significance of its name, and be subject to Him Who is its All-Sufficient-One!

As soon as the chosen people, delivered from their bondage in Egypt, began their journey to their promised land, God drew them to Sinai and made them into a nation. In so doing, He gave them His law and made His covenant with them. He also gave Moses specific directions regarding the building of a tabernacle — a sanctuary where He might meet with His people, and dwell among them (Ex.25:8). But, consistent with His being the All-Sufficient-One, nothing in the construction of the building was left to human design or human caprice. God's instructions regarding the building itself, and the form of worship

to be maintained within it, were precise to the last detail.

Before proceeding further, let us ask ourselves,

WHY A TABERNACLE AND NOT A TEMPLE?

When we ask a question on a matter concerning the Scriptures, there is often more than one answer, because there are so many aspects of the outworking of God's purpose, and these are all interdependent upon one another. The question we have just posed is subject to more than one answer.

One reason is that God's dwelling place among His people might be mobile, so that it could accompany them throughout their wilderness wanderings, and indeed it is often referred to as "The Tabernacle in the Wilderness," in line with the scripture in Acts 7:44. But when the pattern for its design was given to Moses, the spies had not brought back their unfavorable reports of the land and its inhabitants which were the cause of the nation's lack of dependence upon God that led to the forty years' wanderings; and though we might truly maintain that God had foreknowledge of this, and made provision accordingly, this does not explain why the tabernacle was allowed to continue through all the 450 years that the judges held office in Israel (Acts 13:20). Also, if God could wait a generation when He gave the notice of the eventual temple to David, causing it to be built by Solomon, could He not have waited a generation now, and given Moses the plans for Joshua to build upon?

It also seems to be a principle running through God's purpose that the temporary comes before the permanent, and the building of the tabernacle before the temple may have been an illustration of this. But none of these considerations really gets to the root of

our question, Why a tabernacle and not a temple?

Surely the answer lies in the fact that, at the time of Moses, Israel had a prophet in himself and a priest in Aaron, *but no king*. A king is the evidence of a kingdom and a sign of nationhood (1 Sam.8:5). A king has a settled capital, and in that capital a more permanent structure could be built. But why could not Israel have a king straight away? Why did they have to wait so long?

The answer to this is to be found in the conduct of Judah and his family back in Genesis 38, and in particular, in the twins that Tamar, his daughter-in-law, bore to him out of wedlock.

We might have wondered why this incident is recorded in so much detail in this chapter, and why it is referred to obliquely in the genealogical table of Jesus Christ (Matt.1:3). The reason is that, trivial though it may have seemed, it delayed the establishment of a kingdom in Israel, and also delayed the construction of the temple. For though Jacob might prophesy that the scepter should not be withdrawn from Judah, it was to be forbidden for a bastard to enter the congregation of the Lord, even *to his tenth generation* (Deut.23:2). David was the first one of Judah's line to whom this prohibition did not apply; ten generations had passed, and he might now enter the house of the Lord. Hence his delight expressed in Psalm 122:1, "I rejoice among those saying to me, To the house of Ieue will we go." In fact, the whole of David's expression in the Psalms (Praises) is immeasurably enhanced by the knowledge that the obstacle to his family entering the house of God has now been removed; hence his frequent reference to the house of God (house of Ieue) in the Psalms (e.g., Psa. 23:6; 26:8; 27:4 and many others). David is the

first one of the house of Judah who could have written the Psalms, and his delight in being able to "dwell in the house of the Lord" is expressed throughout, and is only matched by his desire to build the Lord a permanent house in which *He* could dwell. As we well know, this desire was not fulfilled by David himself, though he made extensive preparations towards the project. The actual construction was begun and completed by Solomon.

SOLOMON

Reference to the genealogical table of Jesus brings to mind two other incidents which have a direct bearing on our subject, and perhaps it would be most convenient to deal with them now.

The first is the reference in the table to "the wife of Uriah" (Matt.1:6). This, of course, reminds us of David's great sin, recorded in 2 Samuel 11. It might be considered strange that David, having perceived and enjoyed the lifting of the prohibition on his family, should so quickly run the risk of having it reimposed for a further ten generations through his illicit union with Bathsheba, but it only shows the pressures to which David was subjected by the Adversary, for we have no doubt that Satan engineered the incident, even as we feel sure that he was behind the threat to destroy David physically through Goliath. If David could be destroyed, then all the promises centered in him would be brought to nought; the newly formed kingdom would be brought into disrepute, and God's purpose would be thwarted. Now Satan attacked David on a moral issue, and David failed, but God saw to it that the child born out of wedlock did not survive. Solomon was afterwards born in wedlock, for David took Bathsheba as his wife after the death of Uriah,

and it is specifically stated that the Lord loved Solomon when he was born (2 Sam.12:24), just as, centuries earlier, He had loved Jacob in preference to Esau (Rom.9:13), and had loved Israel above the surrounding nations (Deut.7:6-8). This preferential love of God is, in each case, alligned to His purpose at the time.

Though God showed His great displeasure at the conduct of David concerning Bathsheba and Uriah, there was nothing to stand in the way of Solomon building God's temple.

ZERUBBABEL

The other incident in the genealogical table is the begettal of Zerubbabel by Shalthiel (Matt.1:12). This is significant because both Shalthiel and Zerubbabel are also mentioned in Luke's genealogical table (Luke 3:27), though Luke gives all the names in reverse order to that of Matthew.

Both of these tables show the lineage of Jesus Christ, and from David onwards, the lines separate. Matthew gives the regal descent through Solomon; Luke gives a line of legal descent through Nathan, the second surviving son of David and Bathsheba. Twice this second line breaks; once when Neri has no son, and his daughter marries Shalthiel, and then when Heli (Eli) has no son, and his daughter Mary (Miriam) marries Joseph. In each case, the law of Numbers 27:8 goes into operation, and the father's inheritance passes to the daughter.

The need for the second line through Nathan was because the legality of the first line through Solomon was broken by God in his judgment against Coniah (Jeconiah), when he declared that none of his seed should ever sit on the throne of David (Jer.22:29,30).

From the moment that this judgment was given, any descendant of David through Solomon, to have any regal rights, must be able to trace a legal descent through another channel from David. This Jesus was able to do because of the two lines of descent coming together in Joseph and Miriam. But, as we have just seen, they had previously been brought together in Shalthiel and the daughter of Neri, which meant that Zerubbabel had similar rights, though he was never actually made king because of the prophecy of Ezekiel 21:26,27. The question remains, why did the lines of descent come together at this point? We suggest that the answer is, so that there should be a regal representative of David present when the new temple was constructed. (Incidently, it gave an almost immediate indication how God would overcome the effects of the curse on Coniah, and fulfil His declaration of Jeremiah 23:5).

Zerubbabel was made "Governor" of Judah by Cyrus, but there is no doubt that, in God's sight, he was the regal successor of David. The temple was to be rebuilt; Israel had a prophet in Haggai and a priest in Joshua, but where was the regal representative? Zerubbabel (whose name occurs 25 times, 5x5, in scripture) was God's answer to this question.

If we have still any doubts as to the status of Zerubbabel in the eyes of God, let us read what is said about him in the prophecies of Haggai and Zechariah (Hag.2; Zech.4). These clearly associate him with the building of the temple, and show him as a picture of Messiah.

Can we now dispute that God is the All-Sufficient-One, operating all according to the counsel of His will, even to the most minute detail, as is evidenced in His control over the lives of those mentioned in these

genealogical tables? The more we read, the more we marvel at His greatness, until we sing with David, "Great is the Lord, and greatly to be praised" (Great is Ieue, and being praised exceedingly).

In this spirit, we hope to continue in further articles, the subject of His dwelling place.

A further example of development in five stages concerns those who are called according to God's purpose (Rom.8:28,29), who are:

1. Foreknown: when without existence, except in the mind of God.
2. Predesignated: while chosen in Christ, before the disruption of the world (Eph.1).
3. Called: while in the flesh, like Saul of Tarsus.
4. Justified: made righteous — holy and flawless in God's sight.
5. Glorified: conformed to the body of Christ's glory (Phil.3:21).

John H. Essex

(To be continued

FROM THE OFFICE

For the second time since this magazine commenced in 1909 we are introducing a new cover design. We are retaining the convenient listing of articles on the front cover but give them in the order in which they appear. Three additional features are stressed in the new design: our efforts are dedicated to the glory of God and advancement of His truth, as echoed in our motto, "For God and His Word;" we seek to emphasize those glorious truths God has designated for us today in Paul's epistles, which are so sadly neglected or ignored by the majority of expositors, and this is witnessed to by the name, *Unsearchable Riches*, and our continued reference to 2 Corinthians 3:18 and Ephesians 3:8,9; and finally we seek to center everything around the person and glories of our Lord Jesus Christ, Who is the Alpha (Α) and the Omega (Ω), or to use the Hebrew alphabet He is the Aleph (א) and the Tau (ת), the First and the Last, the Origin and the Consummation, and this is indicated by our colophon (emblem), as given in the lower left margin of the front cover.

DAVIDIC

36 [7]**Pleasant**[7] **is transgressing to the wicked one**
within [7]**his**[0] **heart.**
There **is no awe of Alueim** [>]**in front of his eyes.**
2 **For** too **slick is he to**ward **him**self **in his** own **eyes**
To find his depravity [7]**and**[0] **to hate** it;
3 The **words of his mouth** are **lawlessness and deceit.**
He shuns intelligence to do good;
4 **Lawlessness is he devising on his bed;**
Stationing himself **is he on** [7]**every**[0] **way not good;**
Evil is he not rejecting.
5 **Ieue, in the heavens** is **Thy kindness,**
[7]**And**[0] **Thy faithfulness** is **unto** the **skies.**
6 **Thy justice** is **as** the **mountain ranges of Al,**
Thy judgments as a **vast submerged chaos.**
Human and beast art Thou saving, Ieue!
7 **How precious** is **Thy kindness, Alueim!**
And the **sons of humanity**
in the **shadow of Thy wings will** take **refuge,**
8 **Satiated shall they be**
[f]**with** the **sleekness of Thy house.**
And the **watercourse of Thy luxuries wilt Thou** [c]**give**
them to drink.
9 **For with Thee** is the **fountain of** [=]**life;**
In Thy light shall we see light.
10 **Protract Thy kindness to** those **knowing Thee,**
And Thy righteousness to the **upright of heart.**
11 There **must not come** to **me** the **foot of pride,**
And the **hand of** the **wicked**
must not cause me to **wander!**

[12] **There fall** the **contrivers of lawlessness,**
Expelled are they and cannot rise.

There is no awe of Alueim in front of his eyes.

Awe of Ieue should be a natural and instinctive sentiment in the hearts of all who love Him. Even in joy this holy awe of His majesty and glory should be present. Solomon is inspired to write in Proverbs 28:14 "Happy is the human, in awe continually."

Awe is dread mingled with veneration. It is a solemn and reverential wonder, inspired by what is sublime and majestic. It is a strong sentiment of respect mingled with some emotions of fear.

When we approach our God, awe should be an ever present sentiment inspired by the greatness and perfection of the One Who is infinitely removed in His majesty from our frail selves. Awe has almost been banished from the minds and conduct of humanity in these depraved days. Even the saints cannot avoid being tinged with this bitter virus. We realize too little the awesome majesty of God and His Son. We do well to examine our hearts to see if such be the case with us, for without doubt, when we are assembled to Him in the air, the awe of Him will be one of the emotions that will stir us in that day.

Thy justice is as the mountain ranges of Al.

The word translated "mountain ranges" is a different one from that for mountain. The former is *err*, the latter *er*. Twice we read of the mountain ranges of the east (Num.23:7 and Deut.33:15). These

may be the range of mountains running from north to south beyond the river Euphrates. Balaam, who used the word, came from Pethor which is said to be by that river. The significance of this line in the Psalm is that Ieue's justice is vast and impressive in the spiritual sphere as the great mountain ranges standing lofty above the earth are in the physical realm. His judgments, the Psalm continues, are deep and unfathomable as the vast submerged chaos of the ocean depths. From this we learn that His justice should be apparent to all whereas His judgments are hidden, inscrutable and untraceable.

Satiated shall they be with the sleekness of Thy house.

That which is sleek is luxuriously fine and splendid. It is sumptuous as in Revelation 18:14. The Hebrew *dshn*, to which is given the standard SLEEK in the CV has a similar meaning in its contexts in the Old Testament. In Numbers 4:13 the altar was made sleek when overspread with the splendid purple cloth. In Psalm 22 the word occurs twice, in verse 12 of young bulls, "Sturdy ones that are sleek," and in verse 29, "Eat and worship shall all the sleek of the earth." These are the splendid, sumptuously endowed ones of the earth. The sense in Psalm 36:8 in the phrase "the sleekness of Thy house" is that of the luxurious and sumptuous spiritual fare that the house of Ieue provides. The next line matches this thought in the phrase, "watercourse of Thy luxuries." The Psalm continues with a related thought that with Ieue is the fountain of life. All that is truly of value and rich is with Him, as He is the fount of all that makes for real life.

The watercourse of Thy luxuries

What a beautiful and expressive figure of speech is this, telling of the satisfying delicacies that abound in

the Word of God. His word is a luxury indeed to the thirsty one, who is parched and longing for the life-giving waters of the Word. Truth is the most delicious delicacy, and our spirits can luxuriate in it, as in an oasis in an arid land.

With Thee is the fountain of life.

Deep in the heart of every man is a desire to taste life in the richest and fullest sense, and to really live. The secret does not lie in health or wealth or in any of the many expedients available today, but in our God and in His Son. He is the fountain of living waters for cleansing and for life, both now and in the eons to come. He who would truly live must find all his springs in God and in His Christ. Not until we are convinced that He is our All do we really know what life is. This is the ultimate goal for every creature. It will be the consummation of our salvation in His presence. O that we might be led toward such a conviction now, and put it into effect in our conduct!

It is one thing to say that "Christ is my All," and quite another to put it into effect in our day-to-day living. The practical carrying into effect of such an ambition (and ambition it will be till we are with Him) starts surely with the conviction that His Word is important above all else around us, as a source of knowledge, of light for our way and of sustenance for our spirits. Added to this must be the certainty that every aspect of life is out of Him, and is part of His purpose for us, and includes both the material elements of life as well as every circumstance that we meet — all is from and of God. A realization of these facts is a start along the way to anticipating the consummation and making God our All.

Donald G. Hayter

DAVIDIC

37 **You must not be heating** yourself
[i]**against** [c]**doers of evil!**
You must not be jealous [i]**of** the **doers of iniquity!**
2 **For as grass, hastily shall they be snipped off,**
And as green verdure, [7]**hastily**[0] **shall they decay.**
3 **Trust in Ieue and do good,**
Tabernacle in the **land and graze** on **faithfulness.**
4 Enjoy **also** the **deliciousness** [on]**of Ieue,**
And He will give to you your heart's requests.
5 **Roll on Ieue your way,**
And trust on Him and He´ will do it.
6 **And He** [c]**brings forth as light your righteousness,**
And your judgment as the [=]**noon.**
7 **Be still** [>]**before Ieue and wait for Him.**
You must not be heating yourself [i]**against** one
prospering his way, [i]**at** a **man doing mischief.**
8 **Relax from anger and forsake fury,**
You must not be heating yourself, **yea, to** [c]**do evil.**
9 **For** the **doers of evil shall be cut** off,
[+]**Yet those expecting Ieue,**
they´ shall tenant the **land.**
10 **And still** a **little and** there **is no wicked** one,
And you consider [on] **his place and he is not.**
11 [+]**Yet** the **humble shall tenant** the **land,**
And they enjoy the **deliciousness** [on] **of much peace.**

12 **Scheming** is the **wicked** one
against the **righteous** one,
And gnashing *on* **at him** with **his teeth.**
13 *s* **Ieue***ph* **is ridiculing** > **him,**
For He sees that his day is coming.
14 The **wicked unloose** a **sword,**
And they bend their bow,
To cast down the **humble and needy,**
To slaughter the **upright of** the **way.**
15 **Their sword shall enter** *i* **their** own **heart,**
And their bows shall be broken.
16 **Better** are a **few** >**of** the **righteous**
f **Than** a **throng of many wicked;**
17 **For** the **arms of** the **wicked shall be broken,**
+**Yet supporting** the **righteous is Ieue.**
18 **Knowing** is **Ieue** the **days of** the **flawless,**
And their allotment shall come to **be for** the **eon.**
19 **Not ashamed shall they be in** the **season of evil,**
And in the **days of famine shall they be satisfied.**
20 **For** the **wicked shall perish,**
And the **enemies of Ieue;**
As precious butting lambs **they finish;**
In smoke they finish.
21 **Borrowing** is the **wicked** one **and is not repaying,**
+**Yet** the **righteous** one is **gracious and giving.**
22 **For** those **being blessed** by **Him shall tenant** the **land,**
+**Yet those slighted** by **Him shall be cut** off.
23 *f* **By Ieue are** the **steps of** a **master prepared,**
And in **His way will he delight.**
24 In **case he is falling, he shall not be cast forth,**
For Ieue is **supporting his hand.**
25 A **youth** *b* **was I, moreover I am old,**
+**Yet I have not seen** the **righteous forsaken,**
+**Or his seed seeking bread.**

[26] **The entire day** he is **gracious and obliging**
And his seed is a > **blessing.**
[27] **Withdraw from evil and do good,**
And tabernacle for the **eon.**
[28] **For Ieue** is **loving judgment,**
And He will not forsake `His kindly ones.
For the **eon will they be kept,**
+Yet the seed of the **wicked is cut** off.
[29] The **righteous shall tenant** the **land**
And shall tabernacle for the **future on it.**
[30] The **mouth of** the **righteous is soliloquizing wisdom,**
And his tongue is speaking judgment.
[31] The **law of his Alueim** is **in his heart,**
Not totter shall he in **his progress.**
[32] **Watching** is the **wicked** one **for** the **righteous** one,
And seeking to ᶜ**put him** to **death.**
[33] **Ieue will not forsake him in his hand**
And will not condemn him ⁽**when he** is **judged.**
[34] **Be expectant** toward **Ieue and keep His way,**
And He will exalt you to tenant the **land.**
⁽**When cut** off **are** the **wicked you shall see** it.
[35] **I see** the **wicked** one **causing terror**
And ⁷**elevating**⁷ **himself as a flourishing** ⁷**cedar**⁰.
[36] **And** ⁷**I**ᶜ **am passing, and behold, he is not;**
And I am seeking him, and he is not found.
[37] **Observe** the **flawless and see** the **upright,**
For the **hereafter** is **for** the **man of peace.**
[38] **+Yet transgressors are exterminated together;**
The **hereafter of** the **wicked is cut** off.
[39] The **salvation of** the **righteous** is **from Ieue,**
Their Stronghold in a **season of distress.**
[40] **+ Help them will Ieue and deliver them;**
Deliver them will He from the **wicked and save them,**
For they take **refuge in Him.**

THE LAST DAYS

This is a Psalm for the final days of this eon when evil doers will multiply and prosper and scheme against the righteous, seeking to put them to death. That wickedness will prosper in the last days is a recurrent theme in Scripture, such as in Daniel's prophecy. Then this Psalm also will fully come into its place. Daniel writes of truth flung to the earth by the man of lawlessness and that he does this and prospers (8:12). He ruins and prospers in his way (8:24); he causes deceit to prosper in his hand (8:25); he prospers till the menace of his day is concluded (11:36).

But the Psalmist reiterates again and again that the day of evil is a brief one. Evil doers will be snipped off as grass that is dried and dead; they will decay as green verdure and be cut off. In a little while, he writes, there will be no wicked one, for he is not. They shall perish, they shall finish, sacrificed in the fire of Ieue's just judgments. The hereafter of the wicked will be cut off.

But the wicked play a necessary part in the purpose of God. They are as essential to His revelation as those who are saved. The odor of the knowledge of Him is manifested through those that perish as well as through those who have the gift of life (2 Cor.2:16). His indignation and fury need to be displayed through the vessels of indignation as His glory through the vessels of mercy (Rom.9:23). David was aware of this truth though he did not express it with the clarity of later revelation.

The wickedness of the last days is a necessary prelude to the eon that follows. Then wickedness will be banished and welfare and peace will flourish,

Christ will rule through David and Israel, and the favored nations with them will enjoy the deliciousness of much welfare.

This Psalm will encourage the faithful of Israel during the time of severe trial which precedes the Lord's return to the earth to set up His Kingdom. Despite the sufferings of those days they should trust in Ieue and do good. Then they must roll their way on Ieue and He will respond and work on their behalf. Supporting the righteous will be Ieue. He will not forsake them, but will be their Stronghold in that season of distress. Distress will be great then for the faithful who refuse to bow to the dictates of the dictator of the last days and do not worship him or accept his mark. Then the Psalm will reach its fulfillment. Those whose trust and whose expectation is in Ieue shall tenant the land. This is repeated seven times in the Psalm. Jerusalem will be rebuilt during the early years of the millennium and the temple also to the pattern given in Ezekiel, and worship and rule will be centered in the city whose authority will be absolute throughout the world.

Enjoy the deliciousness of much peace.

Although much that is written in the Psalms relates to Israel and their terrestrial expectation, it is not violating any principle of scriptural interpretation to relate it also to our salvation and expectation. Such a phrase is this. The first interpretation is for God's terrestrial people who will be allotted the earth and who will enjoy the deliciousness of much welfare and peace when they enter into their allotment. But we too are allotted a territory, a better allotment, not on earth but in the heavens. Much welfare will be ours when we take over our allotment. Also though peace will be ours then in great and permanent measure, we may be

enjoying it now, for it is one of the spiritual blessings with which we are blessed in Christ Jesus.

In the Scripture peace is related to quietness and trust, to lack of fear and also to lying down on a bed and to tranquil resting places. It is the product of righteousness. This is why we who have been justified may be having peace toward God through our Lord Jesus Christ. In Psalm 85:10 we read of righteousness and peace kissing, for they are the closest of associates and inseparable. True peace is impossible apart from righteousness and justification, for until sin, which disrupts the handiwork of God, is put right, peace and welfare are not possible. As Isaiah put it (32:17), "The yield of righteousness shall be peace." A sense of sin takes away peace, for how can we have a peaceable heart in His holy presence if sin burdens our conscience. This is why an appreciation of our justification is an essential prelude to our peace. Let us enjoy the deliciousness of this truth.

Deliciousness (or "delicacy") is a pleasant word indeed, sweet to the spiritual senses, conjuring up what is agreeable and enjoyable, and affording great pleasure. Among the deliciousnesses mentioned in the Scriptures are peace (Psa.37:11), the sabbath (Isa.58:13), love (S.of S.7:6), rule (Prov.19:10), music (Ecc.2:8). But in Ieue, He Who Suffices, is the greatest deliciousness. It is associated with the lifting up to Him of our face (Job 22:26), calling to Him (Job 27:10) and making requests to Him (Psa.37:4).

Be still before Ieue, and wait for Him.

The proper place of a human in the presence of the majesty and glory of God is stillness. Thus was Isaiah when his eyes beheld the King, Ieue of hosts (6:5). He was stilled in His presence. The poet Milton expressed

truth when he wrote, "Who best bear His mild yoke serve Him best . . . They also serve who only stand and wait."

The meaning of the word is clear in such a context as Exodus 15:16 where we read "Still as a stone." It is associated with standing in place (1 Sam.14:9). To be still is not to move; it is to make no effort. If we trust in the Lord this is the place where He is best able to help, for our contribution is more likely to hinder than help. Psalm 62 sounds this note, "Yea, my soul is stilled to Alueim, for from Him is my salvation;" and again, "Yea, to Alueim be still my soul, for from Him is my expectation." Such is the proper attitude of one in need: a trusting inactivity, a confident cessation from our own efforts. Such a one relies on Ieue, for He will help and save.

The mouth of the righteous is soliloquizing wisdom.

Soliloquy should be a normal daily exercise. If we treasure a matter in our hearts we turn it over, continually seeking to understand it better and learn more of its perfections. This is especially so of the truth. Thus we make it part of ourselves, incorporating it into our being. Soliloquy is to understanding as the chewing of food is to digestion. We need to repeatedly chew our food to make it best suited to assimilation by our digestive organs; so we need to go over the truth time and time again in our minds to make it part of ourselves. The Hebrews related soliloquy with the cooing of a dove, its call a monotonous repetition of sounds. It repeats time and again its repertoire. So we in soliloquy go over and over familiar words of Scripture till they become a part of our spirits and we are in them and they in us.

The first instruction Ieue gave to Joshua after the

death of Moses was that the scroll of the law was not to remove from his mouth and he was to soliloquize in it by day and night that he might be intelligent (1:8). We should treasure the Word of God as our most precious possession, going over it in our minds seeking to grasp its message. It should be in our heart at all times as we wake in the morning and as we retire at night, for nothing in all the world equals it in vitality and power. Happy is the man, David wrote, who in the law of Ieue is soliloquizing day and night (1:2). We have more than the law; we have the whole of divine revelation. What a wealth is ours in which to meditate!

Donald G. Hayter

HUGH CAMERON

October 4th, 1975, at 2 P.M., marked the passing of one of the Lord's staunchest advocates, Bro. Hugh Cameron of Dunedin, New Zealand, at the age of 80.

Originally from Scotland via Australia, Bro. Cameron was at one time connected with the Plymouth Brethren. Later he preached and taught God's Word in various churches and organizations, always preferring what God's Word clearly stated, and never going along with any creed or dogma.

Towards the end of the 1940's he became pastor of a growing group of interested folk who had learned of such precious truths as universal reconciliation. His advice was to prayerfully acquaint oneself with the complete written Word.

Bro. Cameron had suffered much in recent years, due to blindness and inability to walk without assistance, and failure of his voice. Yet we rejoice to know that all these defects will very soon be corrected, when our dear brother will be roused to meet the One he loved so much — his precious Lord and Saviour — in the air at the sound of trumpet call. So we say not "good-bye," but "good night, dear brother, until that day."

E.O.K.

THE SUPREMACY OF SPIRIT

PART ONE

THE FUTURE of humanity lies in its *spirit*. Our bodies indeed will be glorified, and our souls satisfied, yet even this exultant bliss will depend upon the fact that our very frames will be spiritual, and we will be vivified by the fullness of the spirit. The present mode of operation of the human spirit is not final, nor the ideal of the consummation. The spirit is now with us in humiliation and weakness, unable to dominate the body which it vitalizes. It is but the feeble flicker of a candle, as compared with the splendor of the sun in the future glory. Difficult as it is to define the function of the spirit in humanity today, we at least have our experience as a check. For the future we have nothing but the bare Word of God. Nevertheless, to really gain a clear conception of the human spirit in its essence, we must know it in the might of its manifestation, as well as in the hour of its humiliation.

The Word of God can penetrate up to the parting of soul and spirit. I doubt whether any other literature, unless it is based solely upon the Scriptures, is competent to do this. Even for well instructed saints, the boundary between soul and spirit is but faintly defined. Hence no one need be unduly concerned if our present attempt is not easy to understand at first sight. It is a field of thought where men, because they

are living *souls,* find delving difficult. We are constrained, by our very constitution, to consider things by means of our senses. Hence we learn about the body with comparative ease. The soul also makes a strong impression upon us. But the spirit, which cannot be apprehended by our senses, especially if we seek its acquaintance through its effects, tends to sink to the level of the soul whenever we seek to seize upon its essence.

The language used of the spirit is, therefore, largely figurative, and may easily lead to false conclusions. The very word *ruch* (WIND, spirit) is not literal. A recent Jewish translation, not seeing the figure, has tried to get an intermediate or composite meaning by rendering it "spirit-roaring" or "roaring," when it plainly denotes *wind.* He tries to force the figure into the meaning. Such a course has often caused confusion of thought, and is one of the chief pitfalls which beset the concordant student. We cannot deduce from the phrase "a *broken* spirit" (Psa.51:17) that the spirit must be solid substance because only such can be *broken.* Nor can we say that a *sore* (wounded) spirit (Prov.18:14) identifies the spirit with the body, for only living tissue can be *sore.* Deductions of this kind from figurative expressions are deceptive.

We speak of some of the manifestations of spirit as "feelings," whereas these are literally sensations, hence belong to the body and are the soul. But we must remember that no feeling is possible without the power of the spirit acting on the body. Hence the word "feeling" is largely used in a figurative sense, even when there is no direct bodily sensation. It is doubtful, however, if these are ever entirely absent, as the spirit affects the body, and through it the soul, very powerfully. Thus sorrow and contrition, joy and exultation,

may arise purely from the spirit, but they never fail to affect the functioning of the body and thus are "felt" by the soul. Because we must speak of the manifestations of the spirit in terms of substance and sensation, we have almost lost the power of identifying the spirit, and confuse it with its effects.

In previous studies on this theme we have considered spirit in its manifestations, life and sensation. We tried to show that, in man as at present constituted, this was dependent on breathing the oxygen of the air, just as the body is dependent on food, or oxygenated soil. Apart from breath, the spirit of man has no *conscious* existence. We said, "In the Genesis report, spirit was not a special endowment in itself, imparted by God, besides the soil and the breath. Their combination is necessary as a vehicle for the spirit which is the seat of life. When breathing ceases, the spirit of life departs. Such is the *human* spirit now; it has no *conscious* existence apart from the body *and the breath.* In the resurrection, however, only the body is needed for its permanent conscious existence, but no longer breath."

Withdraw the breath now, and life and consciousness leave the body and the spirit no longer functions. This is because we now have a soulish body. But, in vivification, especially of those who are not only made alive but *changed,* this can no longer be the case. There will be no blood, even as our Lord had none. We will be able to live consciously among the celestials and traverse regions of space where there is no air. As at present constituted, we cannot do this. Our bodies need to be replenished from the soil. They are soilish. Our spirits need to be sustained by the atmosphere. They function now by means of a soulish body.

The fact that a *spiritual* body does not depend on breathing seems to show that, while this is its mode of functioning in a soulish body, it is not *essential* to the human spirit, even as it is not needed by spirit beings. We might make this clear by means of a parallel. The food we eat *seems* essential to the human body. Certainly it cannot live long, as at present constituted, without food, or apart from the soil from which our sustenance is derived. But the fact that the human body can also be a *celestial* one shows that the soil is necessary to the body only in its present state. If this is so as regards the body, how much more may it be true of the spirit! The further fact that there are spirits, without flesh and bones, makes it practically self-evident. Spirit in general, as well as the human spirit, cannot be confined to the conditions under which humanity exists during the process which involves humiliation and death and the withholding of the fullness of the spirit.

To simplify the subject, we will ignore the bodies and spirits of the circumcision saints who remain upon the earth. Their state reveals less of the spirit's power than ours, whose bodies will be changed for a celestial environment. What is revealed concerning our future frames seems to be the highest manifestation of the human spirit. Hence here we will receive the most help in understanding the spirit. And here we will be best guarded from allowing our present experience in a soulish body to obscure our apprehension of the glorious possibilities of the human spirit when fittingly equipped and at its best.

The secret of the resurrection reveals that, in our case, this terrestrial body will be *changed* to a celestial one. It will no longer be a *soulish* or a *soilish* body, but a *spiritual* and a *celestial* house. Nothing is said as to

any change in our spirits. Then as now we will have bodies and spirits. But this body is *not* that which shall be. Would we not be informed if our spirits were different? Are we not justified in assuming that our spirit is the same and of the same kind? God's silence on this point seems conclusive. This being so, it is evident that our previous studies of the spirit must be limited to its association with a soulish body. In humanity as at present constituted the spirit leaves with the breath, but in the resurrection body it does not. It is evident, therefore, that the present manifestation of the spirit in humanity does not reveal its essence, but is a temporary manifestation. We will need to add to our knowledge of its present operations what we know of it in vivification before we can form an idea of its essential nature.

As the resurrection bodies of the saints neither disintegrate nor die, there is no need of the blood stream to carry new supplies of substance to renew the waste which the dying process produces at present. Nor will it be called upon to convey oxygen from the air to sustain sensation and life. Hence the blood disappears in the body that shall be. It was not restored to our Lord in resurrection. Hence the spirit will not function through the breath and the blood, as is now the case. Life will no longer involve a process of combustion. Energy will come by other channels. This opens up to us a view of the spirit which transcends our present experience. Yet we must confess that, since this manifestation multiplies the power of the spirit, it must be a much better revelation of its essence.

For matters beyond our experience our language is quite inadequate, and it is difficult to make oneself understood. So we will only indicate the probable direction of truth by using an illustration. Our present

state may be compared with a lamp. The wick represents the body, the oil the food it consumes, the light and warmth the soul, and the energy present the spirit. The lamp must be lighted to begin with. A certain amount of energy, in the form of heat, must be applied to it before it begins to develop heat itself. Then it burns by combining its fuel with oxygen, until some factor fails. So is man, cut off from the life of God.

But it will be different in the vivification. In the future we will be more like a permanent electric bulb, which does not (or cannot) be used up, from which oxygen is excluded, but to which a continuous stream of energy is conveyed from without. So will we be when we are connected with the life of God.

In the case of the lamp it is difficult for us to think of the power apart from its effects. It has been stored in the fuel used. But we know that oil and oxygen (food and breath) would never unite unless first a certain amount of power is imparted. This corresponds with the impartation of the spirit to Adam.

What we may say about the lamp and its energy may be quite true and helpful, yet it must not be made universal, or applied to all energy at all times. So it is with the spirit and the human body. At present it is not a spiritual body, but a soulish one. In a spiritual body the spirit will have a different mode of manifestation, hence the body itself must be modified.

Let us preserve the same distance between our parallels. Energy is not spirit. One produces *motion*, or *light*, the other *life*. Energy cannot be personal, spirit can. If the spirit in man is simply the latent energy stored up in him or produced by his body, then he is a robot, a mechanical marvel, a combination of substance and power, but lacking life. As life is unspeak-

ably more than motion, so is spirit more than energy. Everywhere there is latent energy, which, when released, will produce motion, heat, light. The sun sheds it upon us in abundance. But spirit makes itself evident in a higher manifestation, and operates only in organized matter. Its realm is clearly defined in chemistry where organic and inorganic each has a field of its own.

THE SPIRIT IN PLANTS

Moreover, there is vast variety in the organisms which are vitalized by spirit. Plants live and breathe and have a limited motion not only downwards but also upwards against the force of gravity. They sometimes exert a tremendous amount of energy. The giant trees of California, the oldest and largest form of life on earth, pump up vast quantities of moisture from the ground to a height of two or three hundred feet. But plants have no sensation, no soul. The hair in man is somewhat like this. It may be cut off or otherwise mutilated without appreciable pain. It seems to have no blood hence no sensation. In the hair, plant life seems to find its place in the human frame.

THE SPIRIT IN ANIMALS

In animals the spirit uses a higher organism, much more separate from the ground and independent of the earth. There is no need of constant contact with the soil. Substance, usually organized plant life, is absorbed from within, to sustain the flow of power. Breathing is also an inward process, in contrast to the leaves of the plant. Movement is extended to locomotion. So we see that the spirit operates in quite a different way, through different organs, but it is spirit nevertheless. Mankind has very much in common with

animals. Both have locomotion and sensation, with such functions as feeling, smelling, hearing, and seeing. The point is that the instrument through which the spirit functions, rather than the spirit itself, determines the effect in each of the many forms of life.

Mankind occupies an intermediate place between animals and spirits. But the tendency of God's dealings with him is toward the spiritual realm. The change wrought at his vivification does not make him a spirit, but it brings him into a condition where he can associate with the spirit beings and is able to judge them (1 Cor.6:3). Thus mankind, in accord with the high counsels of God concerning it, may be said to combine in itself all the grades of living creatures, from the plants to the spirits, from the most elementary cell to the very highest form, as in the Deity. Man partakes of plant life, of animal life, and of the life of spirits. But the latter is largely future, when all are vivified, and it is exemplified to the fullest extent only in the celestial selection, those who form Christ's body.

BODY, SOUL, AND SPIRIT

It may be helpful to clarify the distinctions between soul and spirit before going further. The great gulf between *body* and spirit makes them antithetical in many ways, even if we consider matter as a manifestation of energy, as scientists do in these days. Material substance is tangible, and affects our senses. Spirit may not directly affect our bodily sensations. Paul speaks of his being in Corinth in the spirit and in the flesh. When he was there in flesh he could be seen and heard. When with them in spirit they had no organs to perceive him. Only indirectly, as they read his words with their eyes, or heard them read with their ears, or

recalled his bodily presence with their memories, would his spiritual presence affect their thoughts and actions.

The distinction between soul and spirit is one of the most elusive there is. Let us see if we cannot simplify it by a process of elimination. All that is ours which is not matter or sensation is spirit. The problem is to apprehend that which cannot be perceived. The body is perceptible, the soul is perception itself, the spirit is imperceptible. That is why this term is also used to include the spirit world. Thinking is essentially unconscious, though it may be accompanied with sensations, either as cause or effect. A terrifying noise goes through the spirit and produces a sensation of fear. That such thinking is essentially unconscious is evident when we "act before we think." The consciousness of danger sometimes comes after we have sought to evade it.

That the mind or spirit really operates without our knowledge or direction is evident from the many vital functions which operate independently of our will. In many the spirit is ceaselessly working to keep us alive. The lungs, the heart, the digestion, the brain — all these go on when we sleep, when our souls are not functioning, hence are due to vital energy, which is spirit.

Life, and spirit, its source, lie far beneath our consciousness, so we may recognize it only by its operation, where there is no sensation or will, in our own bodies. If the spirit were conscious we would be aware of all the vital organs and their movements. But life, as well as spirit, is not consciousness. That is only an effect, limited to certain combinations. Not only in sleep do the vital processes go on, but while we are awake our consciousness is limited, like our sight and

our hearing, to a certain segment of the actual realm of life and motion. We do not see all there is, but only as through a narrow slit. Neither do we hear all sounds. Some are too low, others too high, for our ears. So it is with our spirit. We are aware of only a fragment of it. The rest is hidden from us, or known only from its effects. We can always be sure that where there is life there must be spirit, even though there is nothing which makes any impression on our senses.

In the resurrection we do not sow the body that shall be. God will give us a different body. In contrast to this the spirit comes back when we awake from death. Hence we are roused not merely sentient beings without any connection with the past, but the same individuals as before, capable of profiting from our experiences before death. Otherwise these would have no value in God's great purpose.

A.E.K.

(To be continued)

GEORGE FREDERICK SHERLOCK

Born in Hurstpierpoint, Sussex, England December 17, 1892 Brother Sherlock passed to his repose at his home in St. Catharines, Ontario, October 30, 1975. A serious and devoted student of the Word of God he lived his life on the boundless measure of faith he obtained from ceaseless study. Indeed he was an inspiration to both family and friends and will be sadly missed by both until that day when the trump shall sound.

Many have asked about the fires which plagued the Los Angeles area in late November. The largest of these was only a few miles from us, but we are thankful to report that it did not spread in our direction.

GRACE IN OPERATION

(2 Corinthians 8:1-9:15)

BOTH the foundation and the fruit of Paul's message can be summed up by the word "grace." All that we have received is based wholly on the work and faith of our Lord Jesus Christ, and any response we show to that gratuity is also the favor of God. As it is grace which delivers God's love and peace to us so it is grace which causes us to act in love and peace toward others. Hence in speaking of the joy and generosity of the Macedonians Paul describes it as "the grace of God which has been bestowed in the ecclesias of Macedonia" (2 Cor.8:1,2).

In these studies of 2 Corinthians we have centered on the theme of the conciliation as it is presented in 5:16-6:2. This message is a special enlargement of grace which is very basic for us in our lives. The more we grasp of the peace which God has established, the more we will respond by the grace of God in a way similar to the response shown in these latter chapters of this epistle. In this present article we wish to consider several examples of this operation of grace in the lives of God's people.

THE MACEDONIANS

"Macedonia, and especially its chief cities, Philippi and Thessalonica, were models in many ways. The epistles addressed to them have much praise and

hardly any censure. If Paul could boast to others about Corinth, he surely had a right to boast about Macedonia. They seem to have been very poor and in the midst of trying circumstances, so that Paul did not expect them to take any part in the collection for the poor saints in Jerusalem. But they beg to have a share in it, and give beyond their ability, first, indeed, giving themselves to the Lord" (*Concordant Commentary,* p. 272).

Recognizing that this disposition of the Macedonians was the result of God's grace operating in them, we, in turn, would desire a similar favor. We are aware of many today, too, who are like the Macedonians, the quiet and gleeful givers. They gladly give of their time or strength or earnings for the good of others. In addition (and perhaps this is most important) they do not seek for opportunities to boast of their sacrifices. Like the Macedonians they speak only to entreat and beseech "the grace and the fellowship of the service" (8:4). That is truly the effect of God's grace in them.

But perhaps most of us are like the Corinthians, not ever really happy in our giving because it is done out of a sense of obligation or with a desire for praise from men and not because we are infected with the grace of God and the disposition of Christ. This should tell us that we dare not neglect the grace of God as revealed in the evangel for today. It alone is that which trains us to live sanely and justly and devoutly in the current eon (Titus 2:12).

THE CORINTHIANS

"Is it not remarkable that Macedonia, poverty-stricken in the midst of extreme affliction, deterred from contributing by Paul, entreats for the privilege as

a favor, while Corinth, undoubtedly far richer and more able to contribute, needs their example and all the urging and spurring which the apostle can bring to bear in order that they should not disgrace him by a meager contribution?" (*Concordant Commentary,* p. 273).

It is not that the grace of God failed to operate in any sense in the Corinthians. Indeed they expressed an eagerness to help the poor in Jerusalem (8:10-12; 9:1-7), but they needed to bring their desire into effect. So far God's grace had produced a promise, but now it needed to be multiplied into a *product of righteous action* (9:10,11).

"It is noteworthy that the apostle never commands them to give. He never forces them to be generous. It is no injunction. He gives no opinion. The tithe, which was regularly taken in Israel for the support of the Levites, is never applied to the nations, for it is a part of the law, and its spirit is entirely foreign to the spontaneous, hearty response which alone gives value to all donations" (*Concordant Commentary,* p. 273).

However, before we become altogether critical of the Corinthians we ought to ask ourselves how well we have displayed this spirit of selfless generosity. Few of us have escaped the Corinthian failure, and in fact none of us can be genuinely charitable apart from the operation of God's grace. The correction for the Corinthians is given in 9:8-10. "Now God is able to lavish all *grace* on you." As God gives grace, or to put it from our own human standpoint, as we receive God's grace, then we will superabound in cheerful giving and in all contentment. God gives to the drudges. God supplies seed to the sower. Therefore, God is able to give to the selfish and the parsimonious that which they need the most: the grace of generosity.

We see, then, that the Corinthians lacked this particular grace which would lead them to assist others generously, and in so doing to become perfectly content and thankful to God for the opportunity (9:11). How often have we felt impatient toward immature believers who never seem able to match their deeds with their words? We are distressed when they stumble others who sicken of their hypocrisy; they seem also to turn unbelievers away from the evangel. Yet may it be that God would lavish sufficient grace on us to remain tolerant where others have not yet received sufficient grace! God's grace is vast enough for this need, for He gave Titus grace to undertake and complete his ministry of love with the Corinthians (8:6,16,17). And God gave Paul the grace to write this letter of conciliation and even to boast about the Corinthians.

TITUS AND TWO BROTHERS

God graciously imparted a diligence into the heart of Titus (8:16), a desire to rescue the Corinthians from their disease of selfishness. He was a servant among them, providing an ideal example of what they needed to become.

Two other brothers accompanied Titus to Corinth to collect their promised "bounty" (9:5). A. E. Knoch suggested that the one described in 2 Corinthians 8:18,19, "whose applause in the evangel is through all the ecclesias," was Trophimus. "It would be especially fitting that he should be among the bearers of this offering to the saints at Jerusalem and that they should thus requite him for his kindness, for Paul's long imprisonment began as a result of Trophimus' presence in Jerusalem. The Jews thought that Paul had taken

him into the sacred precincts of the temple" (*Concordant Commentary,* p. 273). Could God indeed supply the grace needed for Trophimus both to urge the Corinthians to give a gift they did not feel able to give and then to deliver that gift where he himself was despised as a Gentile? There cannot be the slightest doubt about the power and extent of God's grace.

These brethren (A.E.K. suggests the other brother referred to in 8:22 was Tychicus) are aptly described by Paul as "the glory of Christ" (8:23). Their task could not have been to their tastes, but because the grace of God was operating in them they could carry it out not merely with willingness but with *eagerness* and even with *exuberance* (8:20).

PAUL

It took grace for Paul to write this letter. It took the word of conciliation for him to be so conciliatory. It took the gracious sacrifice of Christ in becoming poor for his sake for Paul to give so much of himself to these fleshly Corinthians and to give up his companions, even Titus, his mate and fellow worker (8:23). It took the overwhelming grace of God in calling his enemy and severing him from his behavior in Judaism (Gal. 1:13-16) for the apostle now to boast over the Corinthians (2 Cor.8:24; 9:3). Yet all of this and more had been given to Paul, and now it was operating in him as he wrote this letter.

We, too, would look to God for such grace, that He might be multiplying and be making the product of our righteousness grow (9:10). It is not a matter of what we lack, for God's grace will not demand that we give what we do not have (8:12). But it will lead us to desire to share that which we do have with those who have need, so that, in Paul's words, "There may be

coming to be an equality" (8:14). This is always what will happen when we *subject our avowal to the evangel of Christ* (9:13). In fact, like Paul, let us subject our every thought and plan and action to this good news of grace.

OUR LORD JESUS CHRIST

Certainly the central and prime example of the operation of God's grace is provided in our Lord Jesus Christ. The Corinthians could be corrected only by considering Christ. Instead of lecturing them on their failures Paul pointed to others who were responding to God's grace, but most of all he was pointing to our Lord. In commending the Macedonians and Titus and others he traces their good to the operation of God in making Christ to become the sin offering for our sakes. No words of our own need to be added to those of 2 Corinthians 8:9, yet we would underline them in our hearts over and over again: "For you know the grace of our Lord Jesus Christ, that, being rich, because of you He became poor, that you, by His poverty, should be rich."

Here is the key to the spirit of generosity and selflessness. Our Lord's grace is the key to every noble spirit and every righteous attitude and act. He gives so abundantly and at such cost to Himself that we must be invigorated to imitate Him.

Hence Paul tests the Corinthians (9:13) by pointing them to the transcendent grace of God on them (9:14). The One Who was rich beyond our dreams, Who knew no sin, no failure, no weakness or fear, this One "empties Himself, taking the form of a slave, coming to be in the likeness of humanity, and being found in fashion as a human, He humbles Himself, becoming obedient unto death, even the death of the cross" (Phil.2:7,8).

In the light of this awesome truth what matters our valued time if it is needed by a sick friend, or our hoarded possessions if needed by a brother? This is not to suggest that we throw our savings away or burn our insurance policies, for that is not "replenishing the wants of the saints" (9:12), nor would it glorify God. Christ gives us exactly and fully that which we need (the word "wants" does not refer to our "desires" necessarily, but to those vital needs which we lack). Paul and his friends had the opportunity to give to the poor in Jerusalem, who evidently were in the midst of a famine, and so they gave. There is to be a matching of the giving with the need, and we also will become acquainted with those needs which will perfectly accord with our ability to give.

But if we are the sick who need others' time and attention, or should we be the poor who need provisions from others, are we to be denied the grace of generosity? No, indeed. The grace of our Lord Jesus Christ reaches beyond the enriching of our brethren to the glory of God. Here we all may participate in the grace of giving. All of us can become gleeful givers of thanksgiving to God (9:12), bringing glory to His Name. And in this we all may have contentment in everything always (9:8).

We have known fellow believers dying of cancer who still could cheer their visitors, pray for others, meditate on God's Word, share it with their friends, and all the time both by word and by disposition bring praise to the God and Father of our Lord Jesus Christ. We have seen those who are poor still giving of their time and strength in tasks of drudgery and doing it out of joy in service for their Lord. The transcendent grace of God was on them (9:14).

Is it not on us as well? Indeed we have all been made rich because of God's vast love (Eph.2:4) and the poverty of our Lord Jesus Christ (2 Cor.8:9). But the transcendent grace of God will not stop operating as soon as it is received. It must go on and become operative in generosity and thanksgiving to God, so that we end by saying and by displaying, "thanks be to God for His indescribable gratuity!"

D.H.

(To be continued)

1975 Mission Reports

It is over nineteen hundred years ago that the apostle Paul reported to the Philippians that his affairs had "come to be for the progress of the evangel" (Phil.1:12). To an outsider it may not have seemed so, for Paul was in prison, and the opposition to him was increasing.

We rejoice to see that the evangel is still being heard despite the forces against it. Our missionaries echo Paul's words: "We praise our Lord on this month that until now we have accepted letters from far and near thanking us for these translated tracts we have given. Often I directly bring to them the topic of universal reconciliation because I have observed that many are teaching everlasting punishment," writes Bro. Oguimas (who works with Bro. Oblenda in the southern Philippines). "Now let us look forward to the year 1976 with a greater determination to be alive to God and be awake and also doing things to encourage each other, to have a real fellowship of the spirit, also to spend more time spreading the gospel of Christ" is the word from Bro. Donal in the northern part of the Philippines.

We have received a report from Bro. Raju in India which gives evidence of much progress during the last year. The major accomplishment perhaps was the completion of a mission headquarters and meeting building which was dedicated for the laud of God's glory on December 19. Bro. Iype also is continuing his visitations and personal contacts to spread the truth.

UNSEARCHABLE RICHES FOR MARCH, 1976
BEING THE SECOND NUMBER OF VOLUME SIXTY-SEVEN

EDITORIAL

WHEN the human mind seeks to grasp the idea of a definite, absolute beginning of the universe, before which nothing existed, it lands in a misty nebula. No matter how far back it may go, or how much it may antedate, it cannot go back of the existence of God, Who had no beginning. The more thought there is given to the question, the more apparent it will become that Scripture does not speak of any definite absolute beginning, which marked the transition of the universe from non-existence into existence.

Christ is the great Mediator between God and His creatures, through Whom He reveals Himself. As the Word or Expression He speaks for the silent God. As the Image He unveils the invisible God. In both of these relations He is connected with creation. As the Word, all was made *through* Him. As the Image, all was created *in* Him.

It is evident that our Lord, at some time, became a part of creation. His holy body, which He received at His birth was a visible, tangible frame of flesh and blood like our own, apart from sin. No one would deny that He was born. But, as the Image and Word of God, He existed long before His birth, since all was made through Him and created in Him. Nor is it possible to conceive of Him as a tangible and visible Representation of God—One Whom men could see and with

Whom they could converse—without acknowledging that He sustained a close relation to the visible creation. Creation is not necessarily visible, but that which is visible, is of necessity, a part of creation.

The question then remains, what relation did He sustain to creation before His birth? As in all else, here also, He has the place of preeminence. Creation was not a thing apart from Christ. It had its origin *in* Christ. He *is* the beginning of Creation.

How marvelously this illuminates His glory as the Image of God! Creation is full of tangible evidences of God's power and divinity. It, too, is His reflection, however dimmed it may be by sin. Whence has it these intimations of the Creator? Is it not because it has come through Christ, and originally was created in Him? He is God's Effulgence and it has caught some feeble rays from His glory.

Every endeavor to exalt Christ in our own way and according to human creeds robs Him of His rightful diginities. The Scriptures give Him the foremost place in creation. He is its Firstborn. All its privilege and dignity center in Him.

The beginning, then, of all God's self-revelation is found in Christ. He is the Alpha as well as the Omega. He is the Origin as well as the Consummation. But just as the consummation is not an utter end and cessation of all existence, so the beginning is not the commencement of all existence, but the crisis which marked the inauguration of a new departure in God's unveiling of Himself.

A.E.K.

A new printing of *The Restitution of All Things* by Andrew Jukes is now available as described on the inside back cover.

THE TABERNACLE IN THE WILDERNESS

THE TABERNACLE, or tent of meeting, which God caused to be erected after He had formed Israel into a nation at Sinai and had entered into covenant relationship with them, was the first sanctuary which He authorized and as such is worthy of study as being a pattern for subsequent divine dwelling places.

We have already noted its temporary nature and referred to the fact that the temporary often precedes the more permanent. For just as Abraham, Isaac and Jacob, the fathers of Israel, had dwelt in tabernacles because, by faith, they waited for "the city having foundations, whose Artificer and Architect is God" (Heb.11:9,10), so God provided His people with a temporary meeting place while they waited until He authorized the building of a temple with foundations. In passing, and jumping forward many centuries, it is perhaps not without significance that Paul was by trade a "tentmaker," for he regarded any earthly dwelling as temporary while he awaited a more permanent residence, "a building of God, a house not made by hands, eonian, in the heavens" (2 Cor.5:1).

But before we come to the actual construction of the tabernacle, let us briefly look at some of the events which occurred immediately prior to, and during, its authorization.

A SONG OF PRAISE

God had successfully led His people out of Egypt and delivered them from the power of their tyranical masters. He had destroyed the authority of Pharaoh; the horse (symbol of conquest) and its rider (the defiant warrior) He had thrown into the sea. Moses and the children of Israel had sung the song of deliverance as described for us in Exodus 15, "I will sing unto the Lord [Ieue] . . . . He is my God, and *I will prepare Him a habitation*; my father's God, and I will exalt Him."

This is an individual song (as shown by the use of the pronoun "I") sung by the people unto the Lord, and each one undertook to prepare for God a habitation. But where is this habitation to be? There is only one place where God desires to dwell, and that is *in the hearts* of His own. He desires that all should sing:

Dwell in my heart, O God;
Let it Thy temple be,
That songs of praise may ever rise
Out of its depths to Thee.

This may indeed have been the thought in the minds of the singers, though, as we shall soon see, they were a long way from putting it into practice. But it is evident that they also had in mind a literal dwelling place, for verse 13 speaks of the people being guided in God's strength into His "holy habitation," while in verse 17 we have a reference to "the place, O Lord, which Thou hast made for Thee to dwell in, in the Sanctuary, O Lord, which Thy hands have established," and this is immediately followed by the Lord [Ieue] reigning "for ever and ever" (Heb. *l-oulm u-od*, for [the] eon and further). This is the first reference to God reigning, and also the first usage in

the Scriptures of the phrase "for the eon and further," which does not appear again until the Psalms, where it occurs at least a dozen times. How significant that these terms are used in connection with the Sanctuary!

ISRAEL'S MURMURINGS

The children of Israel soon showed themselves to be very fickle and inconstant in their loyalty to God. In one verse they are singing a song of triumph and praise; in almost the next they are murmuring against Moses, who had led them out of Egypt (Ex.15:24; 16:2). We should not be too surprised that they murmured, though we may deplore the fact. The conditions which they found in their journeyings were very different from those from which they had just come. Many of us would sooner endure hardships amidst a civilization to which we had grown accustomed than endure the privations of a comparative desert. Though God had revealed Himself to Abram as the One Who suffices, his descendants had to learn that truth by experience. The waters of Marah were most unlike the sweet waters of the Nile, being bitter and undrinkable, but God answered the complaint by making them sweet. Yet this did not stifle the murmurings for long. Having complained of thirst, they next complained of hunger, and again God was able to satisfy them, and in a way that should have demonstrated beyond any doubt that He was in full control. He gave them quails (flesh) in the evening and manna (bread) in the morning, and this manna was to continue to fall every day (excepting for the sabbaths) for forty years, until, in fact, they came to the borders of the land of Canaan (Ex.16:35).

Now it can easily be seen that this was a miracle of God's provision, but if the manna had fallen *every*

day, it would soon have come to be accepted as a natural thing — as natural, for example, as the sunrise — but the fact that it fell *every day except the sabbath*, and that *a double portion* fell on the day before the sabbath, maintained the truth that God Himself was personally supervising the provision. This was further demonstrated by the fact that he who gathered much had nothing over, and that he who gathered little had no lack; and still further was it demonstrated by the fact that, if anything was left over till the next day, it bred worms and stank, while that which was put in a pot, to be laid up before the Lord, kept for generations (Ex.16:14-36).

The fact that the people had to gather the manna every day was in itself a constant reminder of God's provision, yet the murmurings continued. They often took the form of a challenge against their very deliverance from Egypt (Ex.16:3; 17:3). In this, they became more reprehensible, for Moses pointed out that the complainers were not really murmuring against him and against Aaron, but against Ieue (Ex. 16:8). They even complained against the manna which He provided (Num.11:4-6). Eventually their complainings on ten separate occasions were to result in their being denied an entrance into the land of promise (Num.14:22,23). Yet even this was not the end of their murmurings (see Numbers 20 and 21). Their complaining attitudes were to earn them the description of "a stubborn and contradicting people" (Isa.65:2; Rom.10:21) and were to be the subject of an entreaty by Paul, addressed to the saints of this present era (1 Cor.10:9-11). The conduct of Israel was basically no different from the conduct of humanity as a whole, and what happened to them was written for our admonition. Let us then take heed of what the

apostle says, and be doing all without murmurings and reasonings, that we may become blameless and artless, children of God, flawless, in the midst of a generation crooked and perverse (Phil.2:14,15). Then shall we appear as luminaries in the world.

Yet it was among this people, stubborn, contentious and contradictory, that God proposed to dwell, and it was this same people whom God purposed to establish as a peculiar treasure to Himself — a kingdom of priests and a holy nation, to minister to the world as a whole, and to pass on His blessings to all mankind. It was for this reason that He made a covenant with them before Sinai and gave them His law. They promised to obey God's voice and keep His covenant. But God did not speak with them direct — only through His servant Moses, who was called to the top of the mount while the rest of the people were not allowed to touch even the edge of its lower slopes (Ex.19).

SIN, THE BARRIER

It is clear from this that in spite of their covenant relationship there was a barrier between God and His people — a barrier which prevented the people from having free access to Him, and which precluded Him from having an unrestricted dwelling place among them. That barrier was sin — the sin of the people, which (as we have seen) manifested itself from time to time in murmurings, and which showed itself in all its hideousness and enormity when Moses was up the mount, receiving the ordinances which they had promised to obey. Alarmed by his long absence, they persuaded Aaron to fashion a golden calf, which they claimed to be the representation of the gods which brought them up out of the land of Egypt.

In this worship of a golden calf, the Israelites were reverting to the adoration of an Egyptian idol, Apis, who was always portrayed in this form and was supposed to represent the powers of nature. Such a form of worship was in complete disregard of the second commandment, which expressly forbade the construction of graven images. By their action the people were denying God the glory that was His as the great Deliverer of the Israelites from the power of Pharaoh — a deliverance which was to be cited over and over again in the Hebrew Scriptures as a criterion of God's might. Worse still, they were (to use the words of Paul) changing the glory of the incorruptible God into the likeness of an image of a corruptible quadruped (*cf* Rom.1:23). In all this, they demonstrated the need for cleansing procedures and atoning sacrifices before they could offer acceptable divine service.

Further, by these acts of disobedience and idolatry (including all their murmurings) the nation, designated to be a kingdom of priests to serve humanity, clearly showed *themselves* to be in need of a priesthood to stand between them and God, offering their sacrifices to Him, and receiving His blessings in return. Thus the stage was set for all the elaborate ritual of the tabernacle services, with the people being kept outside of the main structure, and the priests alone being permitted to enter the Holy Place, and only the chief priest being allowed inside the Holiest of all, and that only on special occasions and after proper preparation. And as Aaron had connived with the people in the construction of the golden calf, the priesthood itself needed to be cleansed before it could serve at the altar or enter the tabernacle, hence the need for the laver as well as the altar in the outer court.

THE TABERNACLE OUTSIDE THE CAMP

One result of Israel's great sin in worshipping the golden calf was Moses' sudden descent from the mountain and his breaking of the tables of stone on which God had written His law. But before this we have his impassioned plea to God that Israel might be spared from the results of His anger, for God had actually suggested that He might consume them all and make of Moses a great nation (Ex.32:9,10). The advocacy of Moses put forward three great principles, which (as Moses perceived) governed God's dealings with Israel. In fact, they apply equally to all God's operations. They are:

1. Israel was God's *possession*. He is the *Owner of all* in heaven and earth, but of Israel in a special sense, for He had brought them out of Egypt (Ex.32:11).

2. *God's own glory* was involved in the preservation of His people. He cannot cast them off (Ex.32:11,12; Rom.11:1). Similarly, for His own glory's sake, God cannot abondon any part of His purpose, but must pursue it to its ultimate. If for no other reason than His own glory, God must eventually be All in all.

3. *God must fulfill His promises* (Ex.32:13). He cannot lie; He cannot be unfaithful, He cannot disown Himself (*cf* 2 Tim.2:13).

A further consequence of Israel's sin was that God declared that He would not go personally with them, but would send a messenger before them (Ex.33:2,3). As a result of this, Moses took a tent and pitched it well outside of the camp, and called it the Tabernacle of the Congregation (literally, the Tent of Meeting), after the name that God had given to the real Tabernacle yet to be built. Thus it came about that those who sought the Lord had to seek Him outside of the

camp. How far removed was this from the concept of God's dwelling place within the hearts of His people!

God had withdrawn Himself. In the face of corporate failure to give Him the glory that is His due, this is what inevitably happens. It is equally true in our own day. Because of the general conduct of humanity in that "knowing God, not as God do they glorify or thank Him," God withdraws Himself from them and gives them over (three times) to uncleanness, to dishonorable passions, and to a disqualified mind (*cf* Rom.1:21,24,26,28). Yet, outside of the camp of fleshly humanity, God's Spirit dwells in the hearts of those who are His (Rom.8:9; 1 Cor.3:16).

In this tent of meeting, outside of the camp of Israel, God continued to talk with Moses, that servant who was faithful in all His house (Heb.3:2), and it was there that God, in response to Moses' pleadings, reversed His decision, and said, "My presence shall go with thee, and I will give thee rest" (Ex.33:14). As a result of Moses' intercession, God was to show Himself to Israel as "Ieue, Ieue Alueim, merciful and gracious, longsuffering and abundant in goodness and truth" (Ex.34:6). He would replace the broken tables of stone and would accept offerings towards the construction of the tabernacle to be placed in the midst of the people.

THE DESIGN OF THE TABERNACLE

Let us now remind ourselves of the design and layout of the tabernacle structure, approaching it as from the outside, and not in the way in which God presented the details to Moses. We stress again that nothing in these arrangements was left to human choice or planning, but God stipulated every detail both in regard to the structure itself and to its con-

tents. In so doing, was not God setting the pattern for the whole of His purpose, culminating in that grand and glorious dwelling place that shall embrace all His creatures? Is He not "operating *all* in accord with the counsel of His will" (Eph.1:11)? And when He is ultimately All in all, will not all creation be, like His temple of today, the ecclesia, "*His* achievement" (Eph.2:10)?

First of all, then, in the tabernacle structure, there was the outer court, rectangular in shape, its length being 100 cubits and its breadth 50 cubits. Its height was five cubits (Ex.27:18). (Various suggestions as to the length of the cubit have been given, ranging from 17 to 25 inches, or up to 63 centimeters. This, however, is not material in this context; what is important is that we should note the Hebrew measurements, and in particular the repetition of the number five and its multiples in almost all the measurements of the tabernacle). The only entrance to the court was at the eastern end and was 20 cubits wide (Ex.27:16). Between the entrance to the court and the tabernacle itself were placed the altar and the laver, in that order. The altar was a square of 5 cubits and was three cubits high (Ex.27:1). The measurements of the laver are not given (Ex.30:17-21).

The tabernacle itself stood towards the western end of the court and was also rectangular in shape, its sides being 30 cubits and its ends 10 cubits. It was also 10 cubits high; that is twice the height of the perimeter of the court, so that it could be seen from outside. The first, or eastern, part of the structure was an oblong, 20 cubits by 10 cubits; this was the Holy Place. The western part — the Most Holy Place, or the Holy of the Holies — was a perfect cube, 10 cubits long by 10 cubits wide by 10 cubits high.

The tabernacle was entered, again at the eastern end, through a curtain into the holy place; this was separated from the Holy of the Holies by another curtain, or veil.

The Holy Place contained three items; a table of showbread on the north side, a sevenfold candlestick on the south side, and an altar of incense just before the veil. The Holy of the Holies had only one composite item of furniture — the Ark of the Testimony (Ex.25:22). This was a chest of shittim wood, overlaid with pure gold; its golden lid formed the mercy seat, or propitiatory — this had a cherub at each end (Ex.37:1-9). The place of God's meeting with His people was thus defined exactly: "I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel" (Ex.25:22).

It must be appreciated that the order in which we have described the parts of the Tabernacle is the order in which they are approached by the chief priest in his progress from the camp of Israel to the presence of God in the Holy of the Holies. It is not the order in which God described their construction. On the contrary, God began by giving Moses directions concerning the Ark, and then followed with the description of the table of showbread and the golden candlestick before giving instructions regarding the tent itself. In other words, God went straight to the heart of the matter — He began by fixing the place where He Himself was to be found, and then put the coverings and barriers around. This was to be no open dwelling place, but one concealed behind curtains, only to be reached by special permission and after obeying specific instructions.

GOD'S LONGING

The provision of the tabernacle demonstrated God's desire to dwell among the people of His choice. This yearning of His heart was vividly expressed in the phrase, "That I may dwell among them" (Ex.25:8; 29:43-46). He wanted to be among them because He loved them (Deut.7:6-8; Jer.31:3,4). The intensity of God's love will always keep alive His longing to dwell among those whom He loves, and this will manifest itself more and more until ultimately it triumphs over every obstacle and He becomes All in all.

Yet though in the tabernacle God may be said to have dwelt in the midst of His people, His actual contact with them was, as we have seen, far removed. For an ordinary person to enter into His presence meant instant death; for an unauthorized person to offer incense on the altar before the veil also meant death. Prescribed procedures had to be followed meticulously. Even the chief priest could die if he failed to observe the requisite formalities (Ex.30:19-21). How remote is this initial stage of God's dwelling among His people from His ultimate, when He will be All in all! Indeed, how far removed it is from the present position, when we, being justified by faith, may be having peace toward God, through our Lord Jesus Christ, through Whom we have the access also, by faith, into this grace in which we stand. For through Christ we have the access, in one spirit, to the Father (*cf* Rom.5:1,2; Eph.2:18). What a privilege is ours!

John H. Essex

(To be continued)

The article on pages 95 and 96 takes up one of the themes in our new publication, due late this month, *The Problem of Evil and the Judgments of God*, by A. E. Knoch ($2.00).

EZEKIEL

1 **And it is** [b]**coming in** the **thirtieth year, in** the **fourth** [7]**month**[0], [i]**on** the **fifth** [>]**of** the **month,** [+]**while I** am **in** the **midst of the deportation,** [on]**by** the **stream Chebar,** that **opened are the heavens, and I am seeing appearances of Alueim.** [2] [i]**On** the **fifth** [>]**of** the **month** is **it, the fifth** [i]**year** [>]**of** the **deportation of** [i]**king Jehoiachin.** [3] **Verily** [b]**comes** the **word of Ieue to Ezekiel, son of Buzi, the priest, in** the **land of** the **Chaldeans,** [on]**by** the **stream Chebar. And** [b]**coming on** [7]**me**[0] **there is** the **hand of Ieue.**

[4] **And I am seeing, and behold!** a **tempestuous wind, coming from the north,** [7]**and**[0] a **great cloud, and fire taking** back **itself. And** there is a **brightness to it round about,** [7]**and fire scintillating**[0]**. And from its midst** there is **as** the **sparkle of** [i]**amber from** the **midst of the fire** [7]**and** a **brightness in it**[0]**.**

[5] **And** [7]**in**[i] **its midst** is a **likeness of four animals. And this** is **their appearance:** the **likeness of** a **human** is **theirs.** [6] [+]**Yet** each **one** [>]**has four faces, and four wings to** each **one** [>]**of them.** [7] **And their feet are upright** [foot]**, and** the **pastern joint of their feet** is **as** the **pastern joint of** a **calf's foot, and** they are **coruscating as** the **sparkle of scintillating copper.**

[8] **And** the [its] [m]**hands**[s] **of** a **human** are **beneath their wings, on their four quarters. And** the **four of them** [>]**have their faces and their wings.** [9] **Their wings** are **joining one to** [its]**the other. They are not** turning **around** [i]**when they go. Each** one, [>] [p]**straight** [its] **forward are they going.**

[10] **And** the **likeness of their faces:** the **face of** a **human, and** the **face of** a **lion to the right for** the **four of them, and** the **face of** a **bull from the left for** the **four of them, and** the **face of** a **vulture for** the **four of them.**
[11] **And their wings** are **parted upward** [7]**for the four**[0]**.** There are **two for each, joining each** other, **and two** are **covering** [7]**over**[0] `**their bodies.**
[12] **And each** one, [>] [p]**straight** [its] **forward are they going.** [>] **Where the spirit is** [b]**coming to go, they are going. They are not** turning **around** [i]**when they go.**
[13] **And** [7]**in** the **midst**[/] **of the animals** is an **appearance as consuming embers of fire, as** the **appearance of** `**torches. It** is **walking between the animals. And** there is a **brightness to** the **fire. And from the fire** is faring **forth lightning.** [14] **And the animals run and return as** the **appearance of** a `**streak of lightning.**
[15] **And I am seeing the animals, and behold! one wheel** is [i]**on** the **earth beside the animals,** in respect **to** the **four faces of** [its]**each.** [16] [7]**And**[cs] the **appearance of the wheels and their work** is **as** the **sparkle of topaz.** [+]**Yet** there is **one likeness for** the **four of them. And their appearance and their work comes** to **be just as** `a **wheel in** the **midst of** `a **wheel.** [17] [i]**When they go,** [7]**to**ward[/] one of **their four quarters are they going. They are not** turning **about** [i]**when they go.** [18]**And their rims, they also** [>]**are lofty.** [+]**Thus** [7]**I am seeing**[/] [>] **them, and their rims** are **full of eyes round about, for** the **four of them.** [19] **And** [i]**when the animals go, the wheels are going beside them. And** [i]**when the animals** are **lifted off the earth, the wheels are lifted.** [20] **Over where the spirit is** [b]**coming to go, they are going. Where the spirit** is **to go,** [7]**the animals are going**[0]**, and the wheels are being lifted** [>] **with them, for** the **spirit of the animal** is **in** the **wheels.** [21] [i]**When they go,** [they]**these are going, and** [i]**when they stand,** [they]**these are standing, and** [i]**when they**

are **lifted off the earth, the wheels are lifted** > **with them, for** the **spirit of the animal** is **in** the **wheels.**

[22] **And** the **likeness over** the **heads of the** [7]**animals**[cs] is an **atmosphere, as sparkling** `ice [7]**in appearance**', **stretched out over their heads upward.**

[23] **And beneath the atmosphere, their wings are straight, one to** [its]**the other. For each, two** [7]**are joining**[0]**, covering** > **them, and to each, two** are **coverings for them,** `for **their bodies.**

[24] **And** [i]**when they go, I am hearing** `the **sound of their wings, as** the **sound of many waters, as** the **voice of** Him **Who-Suffices,** the **voice of** a **declaration, as** the **sound of** a **camp.** [i]**When they stand, they are relaxing their wings.**

[25] **And** [7]**behold**[0]**!** [b]**coming is** a **voice above** > the **atmosphere which** is **over their head.** [i]**When they stand, they are relaxing their wings.** [26] **And above** > the **atmosphere, which** is **over their head as** the **appearance of** a **sapphire stone,** is the **likeness of** a **throne. And on** the **likeness of the throne** is a **likeness as** the **appearance of** a **human on it, upward.** [27] **And from** the **appearance of His waist and upward I am seeing as** the **sparkle of amber, as** the **appearance of fire inside** >**of it round about. And from** the **appearance of His waist and below, I see as** the **appearance of fire, and** a **brightness to Him round about.** [28] **As** the **appearance of the bow which** [b]**comes in** a **cloud in** the **day of** `**downpour, so** is the **appearance of the brightness round about.**

It is the **appearance of** the **likeness of** the **glory of Ieue. And I am seeing and falling on my face.** +**Then I am hearing** the **voice of** One **speaking.**

The publication of the *Concordant Version of Ezekiel* will not be ready for several months yet, but we offer this selection to accompany the following article from the pen of our late Brother William Mealand.

WINGS AND WHEELS

THE symbolism of the opening chapter of Ezekiel's prophecy is not without significance to present-day believers. The prophet gazed upon a wonderful panorama, he beheld visions of God, portrayals of might and majesty that assured him of God's supreme and efficient government. They set forth the manifold agencies by which God governs the earth. And so, to readers of the record in a later day, the visions are charged with spiritual tuition and refreshment.

A tempestuous wind came out of the north, and a great cloud with infolded fire. From the brightness thereof emerged four animals, careering along with wondrous wings and wheels, alacrity in their every movement, for they ran and returned as the appearance of a streak of lightning (1:14). Higher than the atmosphere above them was a throne, and One seated upon it whose likeness was as the appearance of a human, at the same time that it was "the likeness of the glory of Ieue" (1:28).

Thus we see that above any whirlwind, above any cloud, and even above those ministering spirits who guide in their circling courses the wheels of divine operations, is a throne, an eye, a mind, a ruling and presiding God. The visions lead us from seen to un-

seen agency, from the storm, to Him Who rides upon it, from the wheels, to Him Who supplies their motive power, from cloud, fire, and cherubim, to the awesome glory of Him Who makes the fury of man to acclaim Him, and the wickedness of man to word for Him. Even so are pride and cruelty, men and demons, a nation's rise, or a nation's fall, alike subservient to His resistless will.

These visions constitute as it were an inauguration service, which should empower the prophet for a faithful and fearless ministry. And such a display of omnipotence must have encouraged Ezekiel, for it was truly a demonstration of divine direction. There were three outstanding features of this unfolding — the four animals, the chariot with complicated wheels, and the appearance in some human similitude of an administering and ruling God.

The winged creatures evidently picture the service of the cherubim, whose ministry was always connected with the judicial and governmental authority of God.

Their guardianship of the tree of life (Gen.3:24) is an instance of their mission as divinely constituted delegates in this lower world, to forward essential good, or to frustrate evil. There may be the larger thought of heavenly service, so frequently illustrated in Scripture, but the chief point to notice is their absolute subserviency to the decree of God, which is so finely intimated by their waiting for the voice which was above the atmosphere. Though they had wings to bear them with lightning speed through fields of space, yet no sooner was the voice heard than they stood reverently waiting the divine behest. "When they stand, they are relaxing their wings" (1:25).

Moreover, "they run and return as the appearance of a streak of lightning," thus signifying resoluteness

and perseverance in the accomplishment of their mission, and the obedient speed with which they return to give account. Equipped with the loftiest powers, they do nothing of their own wisdom. By divine command and impulse they set out, proceed, finish, and return. With them service is delight, obedience repose, holiness an instinct, and righteousness the element in which they "live and move and have their being."

It is made quite plain that no creature wisdom can guide itself, and no creature excellency uphold itself. So, when we think of the myriad and unseen strength of heavenly ministry, that "chariots of the Alueim are myriads — repeated myriads" (Psa.68:17) we may well marvel at the lesson conveyed by their utter dependence on God.

The wheels denote another stage of divine government, which seems to bring the chain of its operations another link nearer to earth. They connect, as it were, God's firsthand ministries with those secondary agencies which are brought out by the instrumentality of man. One inspiring energy actuates them all. And so we read that "the spirit of the animals is in the wheels." We note, too, that they were beautiful in appearance, the color of topaz — the bright gold of the sun when the last cloud has melted away, uniform, brilliant, and unbroken. Such one day will God's government seem.

The rims of these wheels "are lofty" (1:18). And they were full of eyes round about, denoting perfect vision of cause and effect, of that inscrutable adjustment of means to an end, which can only be so in the sphere of divine control. As to the motion of these wheels, it was always onward. Their movement was marked by progression. "They are not turning about when they go" (1:17).

"And their work comes to be just as a wheel in the midst of a wheel" (1:16). Here we have the intimation of intricacy, complication, inexplicable happenings, as if wheel moving contrary to wheel would make the whole work stand still. Many a complex piece of material mechanism would, when seen for the first time, convey an idea of crossing and conflicting motion. How much more should we expect to find involved and intricate working in the divine mechanism by which God rules the world. Yet the machine never turned, never became disordered, but always kept straight forward.

What lessons for faith are enshrined in the subtle workings of the inner wheel. "All these things are against me," we exclaim. "The door of usefulness is closed, I am hedged in on all sides, the gourd withers and the olive fails!" But the rolling wheels of God's chariot move on, vast, awful, intricate, and capped with mist and cloud. Yet a voice is borne to the ear of faith, "I will conduct the blind in a way they do not know, and in tracks they do not know will I cause them to tread" (Isa.42:16). Thus are we led, with ever-increasing incentive to prayer and praise.

Finally, in our brief study of this absorbing vision, we observe that, above the wheels, the animals and atmosphere, was the likeness of a throne, and "on the likeness of the throne is a likeness as the appearance of a human on it, upward" (1:26). Moreover, "as the appearance of the bow which comes in a cloud in the day of downpour, so is the appearance of the brightness round about. It is the appearance of the likeness of the glory of Ieue" (1:28).

Now we ascend to a higher region. Leaving the finite, the instrumental and subordinate, we come to an enthroned presence. We are carried beyond the

cross currents of this lower world. There is nothing turbid, agitated, perplexing, now. We have no careening clouds, no tempestuous winds, no anger-flashing fires, but a glorious similitude which mortal eyes might look upon. He that sat upon the throne "is a likeness as the appearance of a human." A Man under God is the administrator of a subject universe.

The perpetual power of the Deity is a truth we may learn from nature's open book. But the beneficent headship of a righteous Mediator we must receive by divine revelation. Even now He presides over a heedless world. Yet that world, which was the mighty platform for the enactment of Calvary, shall eventually exult in the dominion of its crucified and resurrected Redeemer.

Though to mortal eyes clouds and darkness are about His throne, to faith there is always an "appearance of the bow which comes in a cloud in the day of downpour." Faith sees the rainbow across the cloud, the brightness above the gloom, even the glory that shall be revealed. For the consummation of all the activities displayed in the vision is the glory of the Lord. And where shall this glory be seen if not in a kingdom wherein the Son of God shall reign so perfectly, as to entirely eclipse the weak exhibitions of man's rule? Indeed, the vast range of creation will acknowledge His will, and acclaim His power. The grandeur of real sovereignty will thrill the universe to vibrations of praise and worship. Then it will be truly seen that God has cared for the creatures of His hand, and that, however inscrutable the pathway, it has led to ineffable peace.

Until that desired haven is reached there must necessarily be the mystic interplay of good and evil, the divine employment of heavenly agencies as

depicted in Ezekiel's vision. We have noticed how the symbolism portrays the potency of God's government, so that it only requires the spiritual intelligence which faith acquires, to observe the daily illustration of divine headship. In what subtle and calming ways this can be realized, only the believer knows. With the Psalmist we can often say, "In Thy hands are my seasons" (Psa.31:15).

Still, there is always a deeper knowledge to be gained, a richer and fuller experience of the majesty of His ways. How many times have we proved that it is half the battle, in the conflict of life, to accept our cares and trials as from God direct. Looking beyond secondary causes our vision is clarified, and we rest in the thought that He Who ordains can rightly apportion and adjust to assure our good and His glory.

There is always a blur in the vision of things from a human standpoint. To see from God's viewpoint is to be in touch with Him, and so form truer estimates of men and things. Then it is we see that so-called chance and circumstance are but the attendants of His will, the cogs in His great wheel. Above the ministry of wings and wheels is the enthroned Presence, the perfect Ruler.

Here we rest, and our repose is intensified by the celestial note of Paul, with which he enjoins us to be disposed to that which is above, *where Christ is.* Where Christ is! The power of God at the right hand of God. Here is tumult, there serenity. Here, much-vaunted manpower, there, the peerless power of the Majesty on High. Thus environed, we are encouraged with Ezekiel of old, and with Paul we revel in the intake of an alpine air, as by faith we have our being and our blessing in the altitude of the celestials.

William Mealand

THE SUPREMACY OF SPIRIT

PART TWO

The combination of flesh and blood seems to indicate our present soulish body, that of flesh and bones the spiritual body. The difference lies in the blood. This in turn involves much else, especially the soul, for, at present, the soul is in the blood. It also involves the whole method of sustaining and vitalizing the body, for both the air and the food are carried to the members of the body by the blood. Not only did our Saviour pour out His blood at His death for our sins, but He also inaugurated a new mode of human life apart from blood at His vivification. When Lazarus and others were raised, the blood was still present and resumed its usual functions. Not so when our Lord took back the life He had laid down. The spirit vivified the identical body but not the blood that had been shed. It was not needed. And the body normally seemed to have powers which flesh and blood do not possess.

In contrast to the blood is the return of the spirit. The word *return* has proven to be the key to the death state. So also the expression *turn back* may be of the resurrection. Jairus' daughter had died. In recalling her to life, we read that *her* spirit *turned back* (Luke 8:55). It seems to be more than mere consciousness or life, but a personal essence of which these are the tokens. It had left her body to return to God, but was

brought back by our Lord. This expression is well worth pondering on a point where revelation is very reticent. Where evidence is scarce we must make full use of it, and one intimation in the sacred text is worth more than volumes from other sources. Figuratively the girl was only drowsing, and soon awoke. Literally she was dead.

THE SPIRIT IN LIFE

There are many notable contrasts between the spirit and the flesh in this life, as is evident from the strong moral tinge of their respective adjectives, *fleshly* and *spiritual*. This is greatly emphasized in redemption, for God, especially in this administration, appeals almost exclusively to our spirits. The results, also, are mostly confined to our spirits, even though our bodies (rather than our *flesh*) are vitalized with its life in a slight degree. But in vivification spirit is still more prominent, and flesh and blood is absent, even the body becoming spirit*ual*, though not spirit. If the place of spirit in life is so different from that of the flesh, so that it often stands in contrast to it, we should not expect it to share the fate of the flesh in death. Nothing is said of its dissolution. There is no hint of corruption. It does not go to the unseen, like the soul. The fact that it returns to the Creator Himself is suggestive of its high honor even in the dishonor of death.

Though spirit is, perhaps, the most difficult subject for us humans to comprehend, seeing that we are not spirits, yet even more perplexing is spirit in a state of non-manifestation. We may be able to grasp somewhat of spirit as it operates in us today, although we are so apt to confuse it with soul. We may even have a measure of apprehension for the operation of the spirit in vivification. But the interval between death and

vivification, while the body returns to the soil and the soul to the unseen, from whence they came, seems to be an extraordinary tax upon our mentality. Here it is better to distrust our own thoughts altogether and allow a microscopical examination of the few divine allusions to the spirit at this crisis to make their impression on our minds.

The spirit of our Lord is especially emphasized at His death. When He had *committed* it to His Father (Luke 23:46), He *lets* it *out* (Matt.27:50) and *gives* it *up* (John 19:30). Let us consider each of these expressions carefully to see what we can glean from their meaning and usage.

The word commit is literally BESIDE-PLACE (*paratithêmi*) in Greek. In this sense it is used by our Lord when He instructs His disciples to place the fish and the cakes He had blessed before the throng (Mark 6:41; 8:6,7). As a faded figure, however, it is used by Paul when he gave a *charge* to Timothy (1 Tim.1:18). When speaking to the Ephesian elders at Miletus he committed *them* to God and to the word of His grace (Acts 20:32). Peter exhorts those who are suffering according to the will of God, to commit their *souls* to a faithful Creator, in the doing of good (1 Pet.4:19). Besides this, a slightly different form is used literally of the *cakes* and *fishes* (Mark 8:6), of *food* (Luke 10:8, 11:6; Acts 16:34; 1 Cor.10:27), and figuratively of a *parable* (Matt.13:24,31), of *possessions* (Luke 12:48), *teaching* (Acts 17:3), and of the *disciples* to the Lord (Acts 14:23).

We would not commend our bodies to His care, for we know that they are doomed to dissolution. No intelligent saint would commit his soul to God in death, for he knows that it will return to the unseen. But the Scriptures speak of the spirit in death as a matter

which still persists (although it does not *live*), and as a deposit to be left in the personal care of God or of His Christ. Not knowing that consciousness is connected with the *soul,* not with the spirit, it has been usual to use these facts to prove a conscious intermediate state. The reaction from this has left the spirit little more than the breath, which is lost and vanished in the air. The truth lies in between. The spirit is that part of humanity which returns to God's special keeping, for in it lies the future of mankind and of the individual, when he finally fulfills his destiny in the image of God, for which he was created.

It will be seen from this that, in the faded, figurative usage of the word, matters of special value, which are exposed to danger, are committed to those who are to protect and preserve them. The elders at Ephesus had among their number men who would draw disciples after themselves. What could Paul do about it? The only powers which could guard the rest against this course are God Himself and the word of His grace. In Peter, the souls of the saints are in danger. They are liable to persecution. Their Creator alone can guard their souls, and they can do their part by doing good. So, like the Lord's spirit in death, the Ephesian saints, and the souls of Peter's readers, are committed to *God,* for His safekeeping.

It would be well for us to meditate much on the fact that Christ committed His *spirit* to God. He did not commit *Himself,* or His *body,* or His *soul* (as most of His followers would do today). His body was committed to the tomb, where men could see it and guard it. His soul entered hades, the imperceptible, hence all sensation and consciousness vanished in oblivion. But we cannot help having the impression that the spirit was a treasure which was guarded by God. The Scrip-

tures leave with us the impression that the spirit still *exists* (not *lives* or is *conscious*), a treasure to be kept by God Himself until resurrection or vivification.

The other expressions used point in the same direction. It would be unintelligent to *commit* the *soul* to God, for there is no sensation. It is only in a very effective and self-evident figure that it is said to be in the imperceptible, or the unseen, for these are terms which denote oblivion. So also nothing is said of *giving up* the soul or *letting out* the soul, but this is predicated of the spirit. Our Lord Himself had been *given up,* a short time before, by Pilate (John 19:16). Always there must be some object to be given up or let out. It denotes the parting with some possession, the emergence of something which has been within.

The case of our Lord *may* have been exceptional, so it is well that we have the corroboration of Stephen, when he died. As they were pelting him with stones, he said, "Lord Jesus, receive my spirit!" (Acts 7:59). That the Lord would receive *him* in resurrection was clear enough to Stephen. That He did not receive his body is also evident. And so with his soul. There is evidently a sense in which the spirit is "received" by the Lord while the soul sleeps and the body decays.

THE TWO WITNESSES

A very notable instance of the return of life is given us in the account of the two witnesses. We read that "spirit of life out of God entered into them and they stand on their feet" (Rev.11:11). In the phrase "spirit of life," the word *life* is a metonymy, which shows the source of the life, that is, the spirit which imparts life. It is remarkable also that it is not *the* spirit *of* God, but [*a*] spirit *out of* God, evidently their own spirits which had returned to God in death, entering their bodies

once more. This fully confirms the fact that, in death, the human spirit is in God's keeping in such a way that it returns in resurrection.

In death the three human factors return whence they came. But there is a great difference between their sources, as also that to which they return. Two are impersonal. One is personal. The body comes from the soil and goes back to it. It is soil like any other soil. The same substance may, at different times, be a part of the tissue of two or more persons. The soul is even more vague. Out of oblivion it comes and into the imperceptible it returns. As we have seen, the breath seems to sustain the spirit, as food from the soil does the body. But the spirit is not breath by any means, and does not return to the air. It comes from *God*, and returns to *Him*. It is not merely a portion of power taken from the great universal reservoir of energy, and poured back into it again. In man it comes from the Deity. Here the creature contacts the Creator. It returns to the great Father of Spirits. Lacking life and consciousness, yet it has existence, and *returned* to a lifeless body and brought it back to life. Hence we may commend it to His keeping at the approach of death.

In vivification God will give us a far more glorious body than we now possess. Nothing like this is said of our spirit. It is not in the same class with the flesh. The disposition of the spirit is life and peace (Rom.8:6). The change in vivification (Rom. 8:11) is not due to our spirit, but to the homing of God's Spirit in us. Even in our mortal bodies, we have an earnest of His Spirit, and it brings us a foretaste of future vivification, when we use our members to please God. And it is by the power of His Spirit that our bodies will be transformed and glorified, not our own. In this way

will God be All in us. Hence there is no need to change our spirits, or give them power or glory. The Spirit of God in us will be the source of continuous and unceasing strength, splendor, and delight. Our own spirits will be welded with His, no longer dragged in the dust by the death-dealing flesh, but raised to the highest heights by association with the life-giving Spirit of God.

When the spirit is supreme our humiliation will be past. Our vitality will be so vast, we will be so vibrant with life, that incorruption, deathlessness, power, and glory will be as marked as corruption, mortality, weakness, and shame are now. And all will be brought about by simply imparting the spirit without measure. There is a close analogy between life and salvation. Physical life, like Israel's salvation, is a combination of works and grace. The spirit was *given*, yet it must be exercised. But the *grace* we now have is all of God, without any works of ours, so is like the fullness of the spirit and the life that is to be. It is simply God, by His Spirit, becoming our *All.* No longer will we derive power, life, spirit from Him in driblets, through hindering channels, but we will bask directly in the beneficent beams of His irradiating Spirit.

Mankind, to be human, must have a body. It cannot be changed into a formless spirit and remain humanity, or fulfill its functions in God's purpose. But hitherto the body has been a means of its humiliation and degradation. In the future the spirit will be the cause of its rise and exaltation. Now the spirit is suppressed and defeated. In the future it will be untrammeled and victorious. May this glimpse of its future permanence and power and supremacy help us in our present life to give it the place supreme!

A.E.K.

A NEW PRINTING

Our supply of the *Concordant Literal New Testament* is getting so low that it is necessary for us to prepare a new printing in 1976. This edition will be bound together with our *Keyword Concordance* and will be nearly 1000 pages in length. The price will be $10.00, but we are making a prepublication offer of $5.00 if the order is placed before July 1.

We hope to have these volumes ready by late June, which interestingly enough will be almost exactly fifty years to the month from the time the first complete edition of *the Sacred Scriptures, Concordant Version* (New Testament) was received from the printer in 1926.

FELLOWSHIP DIRECTORY

We are preparing a list containing names and addresses of those who conduct Bible classes or are willing to answer questions or arrange for times of fellowship with others in their area. This will replace the Fellowship Listing which formerly appeared on the back cover of this magazine. Anyone wishing to be listed in this Fellowship Directory should send the necessary information to us, including phone number if possible.

OBITUARIES

We have recently lost two friends of our work whose support and encouragement will be greatly missed by many besides ourselves.

Sadie Wright, of Evansville, Indiana, was put to repose on December 22, at the age of 84. She had been an outspoken defender of the truth for many years and labored diligently to support its proclamation in many places. Now she rests waiting for her Lord's shout of command in that happy day ahead.

Marjorie E. Brown of Edmonton, Alberta, widow of Richard Brown, passed away on January 4, also at the age of 84. She loved the "untraceable riches of Christ" and was an enthusiastic supporter of our work here as well as of our mission efforts in foreign fields.

AUTHORITY IN THE CONCILIATION

(2 Corinthians 10:1-18)

EVEN WHEN it has been recognized at all, the comforting truth for today concerning the conciliation has often been misjudged. It has been mistaken for weakness, a sign of a lack of guardedness on God's part. And the believer who adopts the disposition of peace and meekness which this message inspires is often dismissed as powerless.

Paul, who in his flesh was anything but meek and submissive, had been transformed by this message into a faithful slave of Christ Jesus, laboring in love and enduring in expectation. He even was able to find good reasons for boasting in the Corinthians, whose fleshly failures seemed so prominent. Yet these very Corinthians interpreted this to mean that Paul lacked authority and was not worthy of much attention and respect.

There was never a more striking display of meekness and leniency than Christ's obedience even to the death of the cross. This was necessary for the conciliation to be established, for "being enemies, we were conciliated to God through the death of His Son" (Rom. 5:10). Even the Corinthians would not reason that there was any weakness in such a work as this. It was courageous and fully effective. And so, "through the meekness and leniency of Christ," Paul wrote, "the weapons of our warfare," and that certainly in-

cluded the word of the conciliation as well as the spirit of conciliation which the apostle displayed, "are not fleshly, but powerful to God" (2 Cor.10:1,4).

THE SECRET OF LAWLESSNESS

It is to be expected that the unbelievers will misinterpret God's operation of peace. They may know nothing of the conciliation, but they are aware of its effects. The indignation of God on the irreverence and injustice of men is not displayed in supernatural ways today, but rather it consists in God giving man over to the lusts of their hearts, dishonorable passions and a disqualified mind (*cf* Rom.1:18-32). This is a serious consequence to the unrighteousness of man, but it is difficult for him to trace the hand of God in this situation. Hence because God's indignation is displayed in man reaping the results of his own depraved behavior, people conclude that God has turned His back on the world and does not care what we do. Some are even so illogical as to deny the existence of God simply because things seem to happen because of "natural laws."

The unfortunate result of this reasoning of man is lawlessness. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Ecc.8:11). When God conciliated the world to Himself by offering up His Son, He was aware that the lawlessness of men would increase. The apostle of the conciliation reported in one of his earliest epistles that "the secret of lawlessness" had already begun to operate (2 Thess.2:7). This was an operation of lawlessness that had not been prophesied. It came in with the conciliation.

It needs to be emphasized, however, that the pres-

ent lawlessness is *not the result of the conciliation* but rather is the result of man's *misinterpretation* of the conciliation. When God established the conciliation the conclusion was that He had withdrawn or did not exist. Therefore, man increases in his offensiveness (while none of his offenses are reckoned to him!), and perhaps the only reason man has not destroyed himself by his wickedness is because of the restraining and detaining influence of the ecclesia which is the body of Christ (*cf* 2 Thess.2:6,7).

THE WEAPONS OF OUR WARFARE

Believers, however, are not always that much more positive in their reaction to the conciliation. It has never been a popular message in our assemblies and has seldom been proclaimed in "evangelistic work." Some despise it as lax, while others fear that it will encourage unrighteousness. This is foolish reasoning as anyone who has ever truly believed the evangel well knows. The sacrifice of Christ on our behalf involves such great love and is so effective for our good that it cannot but strengthen the believer, and that all the more when the gift of the conciliation is added to justification.

The Corinthians entirely misunderstood the significance of conciliation. They scorned the apostle who spoke so much of grace and peace and so little of wrath and fear. Now in 2 Corinthians 10 the apostle further develops the picture of the conciliation by showing its power and authority and the strength it imparts to the believer.

BULWARKS

Perhaps one reason why the authority in the word of conciliation is not appreciated is that we fail to

recognize the enemy. An army fighting an unknown foe is certain to be confused and ineffective. Many believers think of the enemy in terms of this "modernistic school of thought" or that "deceptive church system" — that is, we think of the people who oppose us. But in Ephesians 6:12 we read "it is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials." These enemies operate *within.*

The bulwarks which the enemy erects are those "reckonings" and elevated heights which are "against the knowledge of God." They are the ideas which develop in our own minds, independent of, and contrary to the Word of God. They are attitudes and thoughts which arise from our own reasonings, and they keep us from growing in realization of God as He truly is.

With the Corinthians these bulwarks were ideas like "the best leader is one who is strong and noble in appearance," and "the best way to discipline the immature is to point to divine threats of indignation." These bulwarks retarded the spiritual growth of the Corinthians and kept them from knowing God as they should.

Hence Paul pointed to the word of conciliation as a powerful weapon. It shatters these thoughts of pride. It leads our fears and apprehensions captive, binding them up, and transforming them into such peace and assurance that obedience becomes both natural and welcome. The truth is that a slave who is forced to obey does not obey in heart. It is a false obedience. But one who receives the conciliation finds that he is led to obey out of love; he longs to obey. That is the "obedience of Christ" (2 Cor.10:5).

AUTHORITY FOR BUILDING UP

Even in our own governments and social systems real power is often hidden below the surface. Today, most "monarchs" are figureheads with only the trappings of authority. Elected officials, too, seem to lack the ability to carry out their own programs because of the powerful "bureaucracy" already established.

The authority of the conciliation is not apparent at the surface level. By this we mean that it seems to make the human *appear* at a disadvantage. To our way of thinking a conciliatory attitude is akin to appeasement.

In his actions Paul reflected the conciliation so faithfully that he *entreated* others to do the right thing rather than *commanded* it. His authority did not lay in his oratorical abilities or "charisma" nor in anything of the self, but rather it was in the very message he proclaimed. He knew that lives were changed not by one man submitting himself to another but by a recognition of the love and grace of Christ. Paul proclaimed Christ crucified, the sin offering. Rather than warning men to make their peace with God he spoke of peace "as of God entreating through us — we are beseeching for Christ's sake, Be conciliated to God" (5:20). This attitude is what truly shows that one belongs to Christ. "If anyone is presuming to have confidence in himself to be Christ's, let him be reckoning this again with himself, that, according as he is Christ's, thus also are we" (2 Cor.10:7).

This message had real power. It alone could replace dread with peace and make love-slaves out of enemies. It *built up* the believer (10:8) though it tore down his fears and apprehensions (10:4,5).

"The unspiritual, fleshly minded man looks only on the surface. But nowhere are appearances so deceiving

as in things spiritual. Our Lord Himself had none of the superficial marks of greatness. Paul seems to have been specially deficient in those qualities which were demanded from those who aspired to leadership in the world. His public speaking seems to have been the special point on which his enemies attacked him. Greek orators were probably the most accomplished the world has ever seen. By comparison Paul's presence was weak and his delivery contemptible. But what has become of all those masters of forensic art? They are dead and their efforts have died with them. The few that remain are models of beauty but are devoid of all spiritual power. Paul's words transformed his hearers, not by his mode of delivery, but by their truth and potency" (*Concordant Commentary*, p.274).

AUTHORITY IN WORD AND IN ACT

Conciliation is not the same as submissiveness. Forbearance is not the same as appeasement. The question is where do we draw the line? Paul himself spoke of coming to the Corinthians and matching his acts with his words, which they claimed were "weighty and strong" (2Cor.10:10,11). But the weight and the strength in Paul's words were not in threats but in the fact that he spoke the truth. That is the ultimate authority behind both our words and our deeds.

The truth is that God conciliated the world to Himself and that we are His ambassadors. The nature of this message is that it seeks good for others and glory for God. If Paul had to be severe in his words and acts toward the Corinthians it was still a matter of selflessness, a genuine concern for the believers that they might be more conformed to Christ and bring greater honor to their Father.

Meekness and leniency are not a show. The motive is the important thing. If a person is conciliatory only because he wants to avoid troubles or in order to gain some selfish end, then he is not speaking or acting in "the meekness and leniency of Christ." True gentleness is of the heart and may sometimes be shown in ways which appear harsh until the purpose is appreciated. This is what Paul was striving toward in 2 Corinthians 10:9-12. It was not an easy matter for him, but he was genuinely solicitous for the good of the Corinthians.

BOASTING IN THE LORD

The root of man's objections to the word of the conciliation is the same root behind most of our errors; it is pride. We want to boast in what we have done, and the conciliation is what God has done. It is also the strongest of testimonies that we are completely impotent to establish peace.

There is a reflection of this tendency to refuse to admit our own failures, in the circumstances described in 2 Corinthians 10:13-18. It is seen also in our own day in "church statistics" and the disconcerting question, "How many souls have you saved?" Even Paul would not boast in his extensive struggles to bring the evangel to the nations. He recognized that God parted to him this "range" of labor, and if there was to be any boasting let it be "in the Lord." Our authority does not rise from the size of following we have but from the truth we proclaim. It is from God not from men.

Some in Corinth had evidently set up their own standards for leadership. Tests were established in conformity with their concepts as to what made an ideal leader. They were "measuring themselves by

themselves" (10:12), or rather by their own yardsticks, and Paul was found lacking. He was not strict enough, not commanding enough in appearance, not masterful enough in speech. But behold! all of those in Corinth who sought a place of authority passed the tests they themselves had set up, and they passed with flying colors.

This immeasurable boasting in one's self is true weakness and impotency. It lacks the authority of the conciliation. It will fail completely in advancing the evangel and bringing glory to God. It is a bulwark which will keep others from knowing God, and it weakens faith and quenches effectual service.

Paul was taking the right path of leadership. He was toiling for the good of others and remaining faithful to the message the Lord had given him. Even toward the Corinthians his whole desire and disposition was that their faith might be growing (10:15). And he would have them boast, but not in themselves. He longed for them to see that all they had achieved was because God worked in them, and the boasting was to be in the Lord. Finally there would be no need for anyone to boast about what he had done, for the Lord Himself commends those who speak and act in accord with the conciliation. "For not he who is commending himself is qualified, but whom the Lord is commending" (10:18).

The word of the conciliation is both compassionate and manly; both gentle and potent. It can change a Saul of Tarsus into an ambassador of Christ. It can change a proud Corinthian into a humble servant of the Lord. It can help change you and me from what we are in ourselves into what we ought to be in Christ. That is its authority.

D.H.H.

A DAVIDIC PSALM
For Remembrance

38 **Ieue, Thou must not, in Thy wrath, correct me,**
+Nor in Thy fury discipline me.
2 **For Thine arrows settled in me,**
And settling on me is Thy hand.
3 There **is no flawlessness in my flesh**
/in view of Thy menace;
No peace is there **in my bones /in view of my sin.**
4 **For my depravities pass** over **my head**
As a **heavy load,** too **heavy are they /for me.**
5 **Stinking, putrified are my welts, /in view of my folly;**
6 **Depraved am I, prostrate unto excess;**
Somber go I the entire day
7 **For my hips are full** of **dishonor,**
And there **is no flawlessness in my flesh.**
8 **Torpid am I and crushed unto excess;**
More **/than** the **growling of /**a **parent lion/ I roar;**
9 **sIeue**^{ph}, in **front of Thee** is **all my yearning,**
And my sighing is not concealed from Thee.
10 **My heart throbs,**
My vigor forsakes me,
And ^{mr}**even** the **light of my eyes is not `with me.**
11 Those **loving me, and my associates,**
are standing aloof from my contagion,
And those **near me stand far** off.
12 + Those **seeking my soul are making** a **trap,**
And inquirers after **my evil speak woes;**
+ The entire day are they soliloquizing deceits.

13 +**Yet I', as** though **deaf, am not hearing**
And am **as** a **mute** who **is not opening his mouth.**
14 + **I am becoming as** a **man who** is **not hearing,**
And in his mouth there **are no corrections.**
15 **For, for Thee, Ieue,** do **I wait;**
Thou, Thou wilt answer, m**Ieue**s**, my Alueim.**
16 **For I say, Lest** 7**my enemies**0 **should rejoice** >**over me**
l**When my feet slip,**
Over me they magnify themselves,
17 **For I** am **ready to limp.**
+ **My pain** is in **front of me continually,**
18 **For I am telling** of **my depravity,**
Anxious am I l**because** of **my sin.**
19 +**My enemies, living, are staunch,**
And those **hating me falsely are multitudinous.**
20 Those **also who repay evil for good**
Are my adversaries u**in my pursuit of good.**
21 **Thou must not forsake me, Ieue!**
My Alueim! Thou must not be far from me!
22 **Hurry to my help,** m**Ieue**s**, my Salvation!**

> *Permanent*

FOR REMEMBRANCE

This Psalm is one of two inscribed *For Remembrance*. The other is Psalm 70. In Psalm 38 David recounts his thoughts and feelings during an episode in his life which caused him much suffering at the time and of which the dire results were with him all his life. It was his sin in taking Bath-sheba, the wife of Uriah, for himself and having the husband put to death. The record is in 2 Samuel 11 and 12, but the Psalm goes deeper and reveals David's thoughts and

feelings at the time. He bares his soul and makes known (in greater detail than the account in Samuel) his personal reactions to the events there recorded. The Psalm is a reminder of his depravity, a form of memorial approach present such as, under the law, the husband of the woman suspected of adultery brought to the priest in the days of the tabernacle and temple (Num.5:15). This was an offering of barley meal, not anointed with oil or frankincense, just as in this Psalm there is no acclamation or exultation or joy. There is faith, though expressed in words of feeling, "For, for Thee, Ieue, I wait; Thou, Thou wilt answer, Ieue, my Alueim". But the Psalm as a whole is an unrelieved memorial of a most painful and sad period of David's life.

David's sin was great. After he had heard the word of God through Nathan, the prophet, he realized the extreme gravity and blackness of his actions, and saw the depravity and folly of his conduct. Each of us is capable of a similar sin, for the works of the flesh are intrinsic in all humanity, passed on by Adam. Circumstance and providence have kept most of us from the most serious works of the flesh; but none of us should be in doubt that the flesh is a corrupting and deadly element of our constitution, and the only place for it is the shameful death of the cross.

It must be recognized that the Psalms are the language of the soul, as well as of the mind and spirit. They are an expression of all the emotions through which the soul of humanity passes in the many circumstances of life. Thus the final three lines of this Psalm must be interpreted as an utterance of a soul torn by affliction. In his sighing and yearning he feels that Ieue has forsaken him and is far from him. This he says in the depth of his sorrow, while knowing that

Ieue would never abandon him, who was the anointed of Ieue. In an earlier Psalm he had declared, "Thou dost not forsake Thine inquirers, Ieue"(9:10). And in Psalm 37 twice he expresses his faith that Ieue would not forsake His kindly ones and that he had not seen the righteous forsaken. All of us must have had similar feelings in the midst of some severe trial and felt like uttering the words of the Psalm:

Thou must not forsake me, Ieue!
My Alueim! Thou must not be far from me!
Hurry to my help, Ieue, my Salvation!

This is not an expression of unbelief but the utterance of a soul torn by sorrow. In it there is love and faith and a clinging to the only One Who can help and preserve him in spite of his depravity and sin.

For Thine arrows settled in me.

The arrows of Ieue are the evils He has at His disposal to use in His disciplining and correcting. Job spoke of the arrows of Him Who Suffices which were in his body, having in mind the pains and afflictions that had come upon him (Job 6:4). Jeremiah also wrote of being a target for the arrows of Ieue and that He caused the contents of His quiver to come into his kidneys (Lam.3:12,13). The arrows of Ieue picture any extremely painful and penetrating affliction. Such was David's experience in the discipline and correction of the Lord because of his sin. Donald G. Hayter

---

CONCORDANT SCRIPTURE MISSION IN INDIA

Bro. Raju, our missionary in southeastern India, has sent us his schedule for spring conventions, including two in February and one in March. He requests our prayers for these efforts to foster the faith in his area. A General Convention will be held at the headquarters in Rajavaram, April 26-29.

TO THE ACCLAIMER
A DAVIDIC PSALM

39 **I said, I will keep my ways from sin**ning
[i]with my tongue;
I will keep a muzzle [t]on my mouth
[i]while still a **wicked** one **is [>]in front of me.**
2 **Mute am I** and **silent;**
I hushed from what is **good.**
[+]Yet my pain is [7]roused[/];
Warm is my heart within me;
In my soliloquy, consuming is a **fire.**
I speak [i]with my tongue,
4 **Acquaint me, Ieue,** with **my end**
And the **measure of my days — what it** is.
[m]Then[s] I will know what I am to **leave off.**
5 **Behold! handbreadths givest Thou** for **my days,**
And my transience is as nothing in **front of Thee.**
Yea, all is **vanity — every human station.**
Interlude
6 **Yea! in** an **image is man walking;**
Yea! vanity are they clamoring;
He is piling up, [+]yet not knowing
who will be **gathering them.**
7 **And now, what [7]is my expectation[/]?** It is **[m]Ieue[s].**
[7]And[0] my waiting — it is **for Thee.**
8 **From all my transgressions rescue me;**
Thou must not be constituting me a **reproach**
of the **decadent.**

[9] **Mute am I;**
Not opening am I my mouth, for Thou´ didst it.
[10] **Withdraw from** [on] **me Thy touch,**
[f]**By** the **stirring up of Thy hand I´ am finished.**
[11] [i]**By corrections** [on]**for depravity**
Thou dost **discipline** a **man,**
And Thou art melting what **he covets, as** [j]**smoke**[j]**.**
Yea! vanity is **every human.**
Interlude
[12] **Hear my prayer, Ieue,**
And to **my imploring** [c]**give ear;**
To my tears Thou must not be deaf.
For a **sojourner** am **I with Thee,**
[7]**And**[0] a **settler, as all my** fore**fathers.**
[13] [c]**Take Thy** probing **heed from me,**
And I will smile [i] **ere I go and am no** more.
[>] *Permanent*

This Psalm is inscribed to the Acclaimer, that is one who praises and lauds his God. In the temple service some from the priests were chosen and named for this particular service. They were clothed in fine linen and sang their acclamation, accompanying their praise with cymbals, zithers and harps (2 Chr.5:12). Jeduthun and his sons were among them. His name is in the Hebrew *iduthun*, which means *acclaimer*. This Psalm is especially for acclamation. Other Psalms so inscribed are 61, 76 and 100.

Handbreadths givest Thou for my days.

The dominant theme of this Psalm is the brevity, vanity and transient character of life. Now it is an image of real life and but a semblance of what lies

ahead in the oncoming eons, when we shall have life in its truest sense. We are only sojourners and settlers here, with no fixed or permanent abode. Our expectation is the Lord, and we are waiting for Him. Our country, city, riches, ambition and motivation — all that is summed up in life is above where Christ is.

The Psalm was evidently written in a period of acute trial. Ieue had touched David and he felt as though he was finished. His end seemed near, and he even asked of Ieue that he should be made acquainted with when it would be and what would be the span of his life. Knowing this he would be aware what he should leave off in his ways and concentrate his remaining days on that which was really of value. In the light of death and life's transience every human situation and condition was vain and unsatisfying. It is of interest that one of the few men who knew precisely the number of years he had to live was king Hezekiah who when he was sick unto death prayed with tears to his God and was granted a lengthening of life of fifteen years (Isa.38:5).

It is worthy of note that David in speaking of the span of his life writes in terms of days, of the measure of his days and that his days are but handbreadths. And this is the ideal way of considering our life. It is made up of individual days. Each day is as it were a resurrection, for during the hours of sleep we have been oblivious of all. Each night of sleep is a parable of death. Every day begins a new phase, a fresh installment of what has been allotted us. We may forget (indeed, we should forget) what is behind us and start every morning with the lifting of our hearts to God in thanksgiving for another day to learn and to serve and to wait, for today may be the day that the Lord comes. I remember being impressed vividly by the following

words that our late brother and teacher, A. E. Knoch, voiced in his 90th year: Every hour, every day and every year granted to us by our gracious and gift-giving God increases and multiplies the reasons for our thankfulness to Him Who truly provides all our needs.

Yea, in an image is man walking.

This is not an easy statement to understand, but repays examination, for it has valuable teaching in it. An image is a likeness of an original. The Lord drew attention to the image of Caesar on a coin. It was a likeness but was limited in its similarity, sufficient to bring to the mind of those who saw it the person whom it represented. The lesson here in Psalm 39 is that our walk, that is our activities and life, is but an image, a representation of the real thing, but not life in its full and truest sense. Man is walking in a manner that is an image of real life. He moves and works and thinks. But all his activity lacks reality. It all adds up to nothing. It is all vanity. His life is a form of death and ends in corruption and a return to the soil. His work produces things that do not satisfy. He amasses wealth, only to leave it to another to enjoy. His thoughts lead him in circles, that is if they are not anchored on the Word of God. Real life begins when we are vivified in the presence of Christ. Then we shall live and move and work and think. But with what a difference! Our bodies will be pulsing with vibrant energy; we shall move at will about the heavens; our works will be productive of eternal values and completely satisfying, and our thoughts and words will be full of divine harmonies, for we will continually be filled with the spirit. Our life now is as much like the real thing as the image on a coin is like the person it represents.

Donald G. Hayter

"THE FALL OF ADAM"

THAT THEOLOGICAL standby, "the *fall* of man," is an expression never used in the Scriptures, hence I have been suspicious of it, knowing that such words often cover a mass of ignorance, and hinder an approach to the truth. Besides, it is one of those traps which are baited with enough Scripture to snare the seeker after truth. If I had come right out and said that I did not believe in the "fall," the statement would have created a false impression, as if I did not accept what the *Scriptures* say with reference to the offense of Adam, which opened up the way for sin and death to all his descendents.

The idea which the "fall" is supposed to convey is something like this: God made all things perfect and never intended that Adam should transgress. He wanted Adam to enjoy a sinless, happy existence in paradise for all eternity. But, somehow, without God having anything to do with it, and without His fault, Adam spoiled His whole plan by eating an apple which He did not want him to eat. Apples are generally a healthful fruit. I usually eat one early in the morning, with no ill effects, but, somehow, it turned Adam and Eve into sinners beyond reclaim, except for those rescued through the death of Christ by faith. We dare not speak of this as due to a mistake on God's part, so we shove it off His shoulders to those of Adam, who passed on the blame to Eve, who, in turn, passed it on to the serpent. To show that we think it was really due to something like an accident on the part of our first parents, we call it the "fall."

Few think deeply enough to ask, *Why* did Adam sin? *Why* did not God make him so that he could not disobey? *Why* did He plant a tree right in the middle of Eden which could cause his fall, and then forbid him to eat of it? Would it not have been much wiser and safer to root it out altogether, and not allow a single tree of this kind anywhere within his reach, not even outside of the garden? And why allow the serpent access to Eve? *Why* create a serpent at all if that was the kind of an animal it was? But, deeper still, *what was there in Adam and Eve* which responded to the suggestion of the serpent, and was tempted by the fruit of the tree? Is it not clear that, *before they sinned*, there was something within them which yielded to the words of the serpent and caused them to eat of the forbidden fruit? What was this ? Scripture calls it *the flesh.*

In Eden, man's whole environment was calculated to meet his physical desires. Nothing afflicted Adam's soul, and he knew no evil. The suggestion of the serpent was needed to stir up the flesh in opposition to God. Evidently the *disposition* of the flesh even then, as now, was enmity to God, or Eve would have resented the insinuations of the serpent. The flesh did not have the ability to please God. It was not subject to God's law (Rom.8:7,8). These traits are not the result of mortality and sin. They were inherent in human flesh, put there by the Creator, for the same reason that He planted the tree of the knowledge of good and evil and sent the serpent into the garden. If Adam had been created immortal and sin-repellant, why plant the tree or send the serpent? It was all a part of the same plan, and was rooted deep in the heart of God, which craved the love and adoration of sinners saved by grace. A.E.K.

UNSEARCHABLE RICHES FOR MAY, 1976
BEING THE THIRD NUMBER OF VOLUME SIXTY-SEVEN

EDITORIAL

CHRIST CRUCIFIED as heralded by Paul was "to Jews indeed a snare, yet to the nations stupidity," for the word of the cross has always been beyond the wisdom of the wise and the understanding of the intelligent of the world. Actually this "stupid" [thing] of God (the "stupidity" of the heralding) is wiser than men, and this "weak" [thing] of God (Christ crucified) is stronger than men (*cf* 1Cor.1:18-25).

In verses 18, 21, 23 Paul uses the noun *mœoria* (stupidity) in a general way, and in verse 25 the neuter singular adjectives *mœoron* and *asthenes* (stupid and weak) in order to emphasize just *one specific aspect* of the near context: the "stupid[ity]" of God and the "weak[ness]" of God.

In the following verses (26-28) we find more neuter adjectives, but all of them in the plural and preceded by the neuter article in the plural: *ta mœora*, the stupid [things]; *ta asthenê*, the weak [things]; *ta ischura*, the strong [things]; *ta agenê*, the ignoble [things]; *ta exouthenêmena*, the contemptible [things]. Here the plurals are used in order to indicate that *several aspects* are in view in each case.

In verses 26-28 the main theme is our calling by God: not many wise, powerful or noble men, though a few were prominent, such as the centurion in charge of the crucifixion who was the first Gentile to confess: "Truly, this was God's Son." Then there was the devout and God-fearing centurion Cornelius, the first proselyte to receive holy spirit. And the proconsul

Sergius Paul, "an intelligent man," may have been the very first Gentile who heard Paul's evangel without first becoming a proselyte of Judaism.

If most members of the ecclesia (OUT-CALLED) were of high rank in this world, we would rationalize that they are better fitted to reign with Christ. However, since we are saved in grace and for grace, God delights in designating those who have nothing in which the flesh can boast. He is calling those who have fully recognized their former stupid ways, their weak traits, their ignoble behavior, their contemptible acts. Even to the world some had been known as paramours, adulterers, thieves, drunkards etc.

Paul says (in 1Cor.6:11), "Some of you were these...but you are hallowed." When we are completing this holiness in the fear of God, the world will regard our God-fearing ways as stupid, our saintly traits as weak, our nonconformist attitude as ignoble and our preoccupation with the cross as contemptible. Thus Paul became as the offscourings of the world, the scum of the universe (*cf* 1Cor.4:13).

While cleansing ourselves from every pollution of flesh and spirit (2Cor.7:1), we may discover that God is disgracing the strong things. We may recognize that we are stupid in our errors, weak in our decisions, ignoble toward others, and possibly contemptible to ourselves. Then we may remember Paul's words, "...glorying in my infirmities that the power of Christ should be tabernacling over me...whenever I may be weak, then I am powerful" (2Cor.12:9,10).

In 1 Corinthians 1:26-28 we read what God chooses, what we once were, what the world calls us. But the world does not know us, it did not know our Lord, it does not know what we shall be...like Him (*cf* 1John 3:1,2). H.H.R.

THE TESTIMONY OF TRUTH

(2 Corinthians 11:1-12:10)

A TEACHER of truth must live the truth. If the message for today is one of grace and peace then the herald of this message should be gracious and understanding. The evangel is not to be brought with threats; the evangelist ought not to be harsh in demeanor. The truth of God's grace, and especially, in our present context, the grace of the conciliation, should be reflected in our behavior.

In our study of 2 Corinthians we have noted how the Corinthians had failed to translate God's atti tude of peace into their own lives. Furthermore, they preferred to listen to teachers who were like themselves, legalistic and severe in their approach. Paul charged that if someone came to them "heralding another Jesus whom we do not herald, or you are obtaining a different spirit, which you did not obtain, or a different evangel, which you do not receive, you are bearing with him ideally" (2Cor.11:4). They were willing to put up with a teacher who presented a different Jesus, perhaps one who did not die for the sake of all (2Cor.5:14), but who was interested only in a favored few or only in those who were willing to make a decision for him or follow him in perfect righteousness. The Corinthians not only tolerated but actually preferred a teacher with a

different spirit from Paul's. They did not care for "the meekness and leniency of Christ" (10:1) which is the spirit infusing the message of the conciliation. Instead, "you are bearing with it if anyone is enslaving you, if anyone is devouring, if anyone is obtaining, if anyone is elevating himself, if anyone is lashing you in the face" (11:20). Furthermore, the Corinthians substituted a message of apprehensiveness and fear (where they must expiate for their own sins) for the good news that God was not recknoning their offenses against them. They were being corrupted "from the singleness and pureness which is in Christ" (11:3).

A JEALOUSY OF GOD

Displaying Christ's disposition, the apostle Paul had labored among the Corinthians for at least eighteen months (Acts 18:11) "getting rations" from others to dispense to the Corinthians and scrupulously keeping himself from becoming a burden to them (2Cor.11:8, 9). His desire was "to present a chaste virgin to Christ" (11:2). By this he means that the believer should not try to add to what he receives in Christ. There is no other source of blessing than the finished work of Calvary. God is jealous should we devote our time and strength toward gaining what He has already achieved in the sacrifice of His Son. Hence Paul was jealous over the Corinthians with a jealousy of God (11:2).

"Paul did not wish the Corinthians to divide their allegiance among a number of men, nor indeed, to yield it to anyone but Christ. When a virgin is engaged, she is no longer free to follow other men, but should keep herself for her affianced. So with us. Let us not follow men, but be single toward Christ" (*Concordant Commentary*, page 275). The believer

should show by his confidence and assurance in Christ's finished work that he is satisfied.

Satisfied with Thee, Lord Jesus, I am blest;
Peace which passeth understanding,
on Thy breast;
All possessing, Oh, what blessing!
Oh, what rest; Oh, what rest!

It is a pity that this point of a satisfied rest in God's grace has been covered up by the claim that these verses teach that "the church is the bride." A. E. Knoch continues his comment above with these words: "The point in this figure is confined to the singleness and purity of the espoused virgin. It must not be overstretched into an allusion to the marriage state. The faithful in Israel are the bride of the Lambkin."

Justification and conciliation are gained for us by Christ, singly and purely. Our testimony to this fact can only be shown by a singleness of peace in mind and a pureness of behavior based solely on what He has done. We find our joy in God's grace and our peace in God's conciliation.

The serpent deluded Eve by suggesting that all her needs were not met by God's provisions. "Yet I fear," writes Paul, "lest somehow, as the serpent deludes Eve by its craftiness, your apprehensions should be corrupted from the singleness and pureness which is in Christ" (11:3). "False apostles" and "fraudulent workers" (11:13) had misled the Corinthians into supposing the work of Christ was not complete. This corrupted their apprehensions from an assurance of their secure position in Christ into the turmoil of uncertainty concerning their standing before God. Because they were drawn away from the truth their testimony was harmed.

DEFICIENT IN NOTHING

Does Paul's own testimony accord with the truth he taught? Does his behavior reflect the evangel? In particular, does he respond to the departures among the brethren in Corinth in a way which harmonizes with the conciliation? The eleventh and twelfth chapters give Paul's testimony and it will be helpful for us to note its details very carefully.

First of all we should observe the apostle's reluctance to speak of his own experiences. He writes, "What I speak, I am not speaking in accord with the Lord, but as in imprudence, in this assumption of boasting" (11:17). Again in verse 23 he avows, "Being insane, I am speaking," and in 12:6, "I am reticent." Clearly he fears that his words might be taken as self-serving. He is very sensitive to the necessity of matching his attitude with the truth he is heralding. He would rather have his words ignored or dismissed than to have them misunderstood as hypocritical and egotistical.

Yet a careful reading will show that Paul's testimony does, in truth, represent the evangel in an appropriate and worthy manner. The word of the cross (pertaining to the scene of weakness and shame in Christ's death) is reflected in Paul's patient and forbearing behavior in 11:7-33, while the word of the conciliation (pertaining to God's attitude of peace with the world) is reflected in Paul's delight under any circumstances as in 12:1-10. Paul is deficient neither in knowledge (11:5, 6) nor in diligence as a servant representing the truth of Christ (11:10, 23).

Elsewhere Paul had written that "knowledge puffs up" (1Cor.8:1), yet here he insists that he is not deficient in knowledge. The point is that knowledge is nothing without love, but a teacher is unworthy of his

position if he is ignorant of his subject. Paul knew what he was speaking of when he taught the word of the cross and the message of conciliation, and this is proved by his behavior which exactly accorded with his words.

Anyone who attempts to bully believers into righteous behavior by threats and compulsion shows that he lacks the knowledge of God which Paul had. The evangel reveals to us that God is a God of love and grace. The word of the conciliation gives us a knowledge of God's heart which cannot be known otherwise, and once it is known it will lead to an unforced righteousness and love for others.

Paul also had a knowledge of the gratuity in justification (Rom.4:24); therefore, he brought the evangel to Corinth gratuitously (2Cor.11:7). Again, he knew the consolation and faithfulness of God (2Cor.1:3, 18) which helped keep him from becoming an encumbrance and burden to the Corinthians (11:9). The knowledge he had was the message he taught, and this was translated into Paul's attitudes and deeds.

If "the truth of Christ" (11:10) is in anyone it will show. We hear those who claim to have the truth or to teach the truth, but if they do not live the truth we may have doubts about their claim. The truth of Christ is that He died for the sake of all mankind. This love with which He loves constrains us to love others in a similar way (*cf* 5:14 and 11:11). Paul loved with a sacrificial love, a patient and lenient love, and not with the dictatorial and rigid approach shown by the false apostles in Corinth.

Let us remember this test of the truth. If the disposition of Christ is not being displayed there is a good possibility that error is present. It is not enought to teach righteousness; it should be taught in the right

manner with the right motivation. Many teach that we must do something that is right or stop doing something that is wrong if we want to be righteous. Paul taught that we should accept God's gracious gift of righteousness and rejoice in its completeness if we want to grow into true righteousness. And in doing this Paul entreated "through the meekness and leniency of Christ" (10:1).

Satan himself is presented as a messenger of light, but he is still Satan and can offer no true light. "It is no great thing, then, if his servants also are being transfigured as dispensers of righteousness" (11:15). If those who speak of righeousness fail to display the grace and peace of the evangel in their attitude and approach, then we may be certain that their ministry will not lead to genuine righteousness. It will only lead to hypocrisy and vain glory.

THE TRUE TESTIMONY

The first portion of Paul's testimony (11:7-33) is concerned with his struggles and deprivations. Unlike the usual testimonies we hear today Paul speaks of weariness and weakness from the first day he acknowledged his Saviour till his dissolution in a Roman prison. When he points to joy and victory it is not something he received as a reward for his own actions but as a gift from God which he had all along in Christ and has now come to acknowledge (*cf* 2Cor.12:9).

The true testimony is concerned with Christ's finished work. Paul was not a conquering hero surmounting every difficulty and overcoming every foe. No one could match his humiliating experiences. "If I must boast, I will be boasting in that which is of my weakness" (11:30). The mortifying escape from

Damascus which he refers to in verses 32 and 33 still preys on his mind as he writes this letter. There is only one experience in which Paul will boast, and that is the deliverance which Christ gained for him on Golgotha.

Even as the word of the cross is stupidity to those who are perishing (1Cor.1:18) so every word of Paul's testimony in 11:23-33 seems eminently foolish. Imagine a politician today telling us how many times he has been in jail or how weak he is! Yet even believers are often scorned by their brethren if they acknowledge weariness or humiliation.

We would be mistaken to suppose that the believer's life at present will remain continually on a high and exalted plane of triumph. That is true concerning the inner man and the enjoyment of peace which we have in faith. But physically and emotionally we may expect much discouragement and many defeats. We should come to be like Paul and put no confidence in our flesh and hold no illusions of temporal glory.

What happens with the kind of testimony given here by Paul is that the human is dishonored and Christ is glorified. By listing one personal humiliation after another we come to the conclusion that our pride can only be in what Christ has done. It is probably true that the human needs to boast in something. If our testimony will eliminate all possibility of boasting in ourselves then it will lead us, like Paul, to boast in Christ alone.

"SUFFICIENT FOR YOU IS MY GRACE"

No testimony has any worth unless it points us to the grace which is in Christ Jesus. God will give us many experiences today which lift us up, even as Paul recounts his transcendent experience in 2 Corinthians

12:1-6. Yet we must not exalt ourselves concerning these personal experiences lest we lose sight of the one experience of victory which is of all-encompassing value: our deliverance in Christ Jesus.

Therefore Paul completes his testimony by referring to an experience which was so transcendent and supernatural that no one, not even the prophets of old, nor even John afterwards, could match it. And then the apostle concludes that even that tremendous experience could only serve to point to God's grace and had no real value except to underscore the power provided through the sacrifice and resurrection of Christ.

We are not interested now in the details of what Paul saw nor in the particular nature of his splinter of the flesh. It is perhaps significant, in fact, that these are left unclear, for the purpose of Paul's testimony is to direct our attention to what God has given every single one of us: grace and peace. We might otherwise envy Paul for what he saw or give too much attention to comparing his physical afflictions to our own, and thus we would be distracted from the point. It is likely that Paul deliberately speaks of his experience in the third person and dwells on the *purpose* of his affliction rather than on its *nature*, in order to focus our attention on the Lord's answer to Paul's thrice-made prayer: "Sufficient for you is My grace, for My power in infirmity is being perfected" (11:9).

Here is the test of the testimony of truth. It must first reflect Christ, and it must finally exalt Him. All the way through, Paul has been speaking of his own weaknesses in order to testify to the "power of Christ" (11:9). The significance of his splinter for the flesh was that it was an infirmity which contrasts with the strength Paul received in Christ. The triumph in

Paul's testimony is not the experience of being snatched away into paradise but the tabernacling of the power of Christ over him. "Wherefore I delight in infirmities, in outrages, in necessities, in persecutions, in distresses, for Christ's sake, for, whenever I may be weak, then I am powerful" (11:10). We all have this same power at our disposal. Hence it is possible that we all could have the same testimony as Paul makes in these verses.

We should not leave this section without noting its important connection with the word of conciliation. This testimony has been a witness to the truth. It provides valuable evidence to the effectiveness of the evangel in the life of the believer. The *manner* of Paul's testimony is gentle and meek, thus reflecting the message of 2 Corinthians 5:20, where we read "For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching for Christ's sake, Be conciliated to God!" The *purpose* of Paul's testimony is to lead us to the perfect peace and satisfaction of resting in God's provisions, thus reflecting the truth of 2 Corinthians 5:19, where we read, "God was in Christ, conciliating the world to Himself, not reckoning their offenses to them." The word of the conciliation is translated into Paul's testimony, and in this way we are able to see it in a practical way. How marvelous is God's Word and perfect His ways!

(To be continued) D.H.H.

1976 VERSION AND CONCORDANCE

The preparatory work on the new printing of the *Concordant Literal New Testament with Keyword Concordance* is underway, and we expect the finished book sometime in the early part of July.

The prepublication price is $5.00. This will be a hardback book in sturdy imitation leather cloth and will have thin Bible paper.

IN HIM

In Him the far-flung ages dawned, aglow
With all the splendor of God's purpose deep,
In Him the orbs of space their stations keep,
And all creation, longing, waits to show
The beauty of His perfect reign. And lo!
Earth's weary toilers o'er life's mountains steep,
Unite with nature's myriad hosts to leap
Their bars, His liberty and grace to know.

In hope, thus throbbing, ages pass along,
Attendant on His will, august, sublime.
Each interlude a vivid drama, strong
In mystery, unfolding to the prime
Rare day of God. 'Tis then in Him the song
Exults, Who triumphs o'er the ills of time.

William Mealand

THE TABERNACLE IN THE WILDERNESS
PART TWO

THE TABERNACLE in the wilderness was eventually completed in accord with the specifications which had been given by God to Moses, and the day came for its setting up, as described in the last chapter of Exodus. There we read that "So Moses finished the work. Then a cloud covered the tent of the congregation, and *the glory of the Lord filled the tabernacle*" (Ex.40:33,34).

A wonderful point is to be noted here. The tabernacle was constructed by human hands, but the glory of the Lord could fill the accomplished work because it had been done in accord with His directions. It is fair to suppose that had one iota been changed to satisfy human caprice God would not have blessed the whole with His presence. No, the tabernacle was from start to finish the work of God; humans were only His instruments, operating according to His will. Hence the God of their fathers was able to dwell in the sanctuary which they had prepared for Him.

To anticipate, for the moment, later studies, and to carry the analogy into the present day, our hearts can only be the dwelling places of God if we recognize that the temples we think we have prepared for Him are, in fact, *His* achievement, created in Christ Jesus for good works, which God has prepared beforehand that we should be walking in them (Eph.2:10).

GOD ENDOWS HIS SERVANTS

It is further of great interest to note that, not only had God given full directions as to how the tabernacle and its contents were to be constructed, but He had also endowed certain ones with special gifts to enable them to undertake the work. In particular, Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, had been "filled with the spirit of God, in wisdom and in understanding, and in knowledge and in all manner of workmanship, to devise cunning works, to work in gold and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship" (Ex.31:2-4). Others, described as "wise hearted", had likewise been filled with the spirit of wisdom to accomplish whatever God desired (Ex.28:3; 31:6; 36:1-5).

Again, looking to the present era, can we not see the significance of Paul's prayers for us in Ephesians? "That the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the knowledge of Him, the eyes of your heart having been enlightened, for you to *perceive* what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints, and what the transcendent greatness of His power for us who are believing, in accord with the operation of the might of His strength..." and "that you, having been rooted and grounded in love, should be *strong to grasp*, together with all the saints, what is the breadth and length and depth and height—to know the love of Christ as well which transcends knowledge—that you may be completed for the entire complement of God." That same spirit, which had operated in those early chosen servants to accomplish that which God had desired, the building

of His dwelling place, assuredly operates in us to the same end, for we read in another place, "it is God Who is operating in you to will as well as to work *for the sake of His delight*" (Eph.1:17-19; Eph.3:17-19; Phil.2:13).

Another feature that was prominent in the construction of the tabernacle was the *voluntary* nature of the work. Whatever had been required had to come in the form of a willing gift—an offering to the Lord from whoever was of a willing heart (Ex.25:2; 35:5). When Moses had appealed for gifts, the people had brought over and above what was required, so that they eventually had to be restrained, and it had all been done so willingly (Ex.35:29; 36:1-7). It is clear from Exodus 36:2 that it was God Who had operated in them, even as He now does in us, to *will* as well as to work for the sake of His delight.

GOD'S LEADINGS

Wherever the children of Israel went, the tabernacle went too, and whenever they camped, the tabernacle was set up in their midst. Or rather, let us put it another way: whenever God desired the people to move, the cloud — the outward, visible manifestation of His presence — was lifted from the tabernacle, ready to move away. Then the camp was quickly broken up and the people followed the cloud until it stopped in a new resting place, where they again pitched their tents. Thus throughout their wilderness experience, the people had a Divine Leader, and the cloud by day and the appearance of fire by night assured them of His presence with them.

God is just as much with us today—indeed, even more so—though we do not need *visible* signs of His presence such as were granted to the Twelve at

Pentecost. No, visible signs are appropriate for those still in flesh, looking with physical eyes; we are not in flesh, but in spirit, if so be that the *spirit of God* is dwelling in us (Rom.8:9). This evidence of God's presence corresponds to His glory *inside* the tabernacle, not visible to those outside, for He Who shone with such brilliance inside the Sanctuary is He Who shines in our hearts with a view to the illumination of the knowledge of His own glory in the face of Jesus Christ (2 Cor.4:6).

With regard to the taking down, and the transporting, and the setting up of the tabernacle each time a move was made, God's directions were again most specific. Certain ones had certain duties to be performed in a certain order; these are outlined for us in the early chapters of the book of Numbers (especially Num.1:50-2:34; chapter 4 and 10:11-28). Whenever the tabernacle was set up, three tribes encamped on each of its four sides; thus the structure was always pitched in the midst of the people, signifying that God's dwelling place must always be at the center, or heart, of matters. Here it was situated at the center of a multitude of His chosen people; later it would be centered in the individual hearts of His chosen ones; in the ultimate it would be fixed for ever in the hearts of all His subjects.

In respect to the tabernacle, a great point to be noted is, that from the moment of its first erection, the life of the people and the order of their movements were always required to be related to the presence of God and the position of His Sanctuary among them. This principle could only be violated at the nation's peril.

Although we are considering the tabernacle as God's dwelling place, let us for a few moments diverge

from our main theme in order to glance at the offerings which needed to be made by the people before they could receive of the blessings that emanated from the sanctuary.

These are described in the early chapters of the book of Leviticus, and were of two kinds: those which, when burnt upon the altar, arose as a sweet savor to God, and those which gave off a savor which was not sweet to God. In the first category were the burnt, meal and peace offerings; in the second were the sin and trespass offerings. (Note: "Meal" offering is a better translation than "meat" offering, used in some versions.) These two categories are clearly differentiated in such scriptures as Psalm 40:6 and Hebrews 10:5,6, the latter a quotation from the former.

All these offerings undoubtedly picture Christ in His crucifixion experience; indeed, the two scriptures just referred to clearly connect them to Him, when they quote Him as saying, "Lo! I am arriving — in the summary of the scroll it is written concerning Me — to do Thy will, O God."

Offerings in the first category have as their characteristic, *willing service* — notice the phrase in Leviticus 1:3, "He shall offer it of his *own voluntary will.*" Such offerings give off an odor that is pleasing in the extreme to God, and they found their fullest expression in the voluntary acceptance by Christ of the will of God, so poignantly declared in Gethsemane, which made Him "obedient unto death, even the death of the cross" (Phil.2:8). That same disposition that was in Christ Jesus may also be in the saints today, causing them to "present their bodies a sacrifice, living, holy, well pleasing to God" (Rom.12:1).

Offerings in the second category, seeing that they are dealing with sins and offences, have as their

characteristics, deliverance and conciliation. To effect these results (partial in the case of the typical sacrifices, complete and permanent in the case of Christ) the unblemished must be sacrificed for that which is blemished, the One without sin for the sinner, the righteous One for the offender. These offerings point to Christ alone; His sacrifice was all-sufficient to deal *with sin itself*, thus allowing God to become the Justifier of the one who is of the faith of Jesus, and it was sufficient to deal *with trespasses (offenses)*, thus allowing Him to be at once conciliated to His creation.

These two categories of offerings are clearly portrayed in the crucifixion of Christ, which lasted for six hours and took place in two stages. During the first three hours, Christ was the burnt offering (and the meal offering and the peace offering); during this stage, He could talk to His Father, and in fact did so. But in the second three hours, He was the sin offering (and the trespass offering), and during this time His Father turned away from Him. Only when the light returned at the end of this time could He cry out in anguish, "Eloi, Eloi, why didst Thou forsake Me?"

THE MEANING OF THE DARKNESS

The darkness which surrounded the cross is highly significant; and if we have moved away from the tabernacle for a moment, it is because the Levitical offerings, though foreshadowing what was to occur, could never quite measure up to it. In other words, just as the shedding of the blood of bulls and of goats could never actually take away sin, neither could the offerings taken into the tabernacle quite match up to what they were intended to portray. For when, throughout all the years that the tabernacle (and later the temple) sacrifices were in operation, did God *turn*

away from an offering? When did it become dark in the midst of the sacrificing? On the cross it became dark at *noonday*, just when by natural laws it should have been brightest.

Why did it become dark at the cross? It is not sufficient to say, "Because Christ was a sin-offering," although He undoubtedly was just that, as Hebrews 10 makes abundantly clear. No, there was more to it than that. The statement in 2 Corinthians 5:21 defines the position more exactly when it says, "For the One not knowing sin, He [God] makes to be sin for our sakes, that we may be becoming God's righteousness in Him."

In some versions, the word "offering" occurs after the word "sin" in this passage, though in the CV it is put in lightface type in order to show that it may be left out if desired.

The true contrasts of the passage are as tabulated here:

(a) The One not knowing sin
  (b) He makes to be
    (c) sin
      (d) for our sakes
(a) that we (sinners)
  (b) may be becoming
    (c) God's righteousness
      (d) in Him.

Set out like this, we perceive a connection in every section, and the contrast in (c) is between sin, in the absolute, on the one hand, and God's righteousness, in the absolute, on the other.

Paul is not only telling us here that Christ became a sin-offering for our sakes, but is also expressing something much more basic; that He, the *One* not knowing sin, was made to be the personification of

Sin itself, so that Sin, in its entirety, could be crucified — destroyed for all time. When we see that sin means "missing the mark," we can see how this completely brings down the one barrier that exists between God and His people, and makes both justification and conciliation possible.

It was because Christ became Sin that God turned away from Him (not merely because He was a sin-offering). This is the meaning of the darkness which surrounded the cross at noonday. This was what Jesus perceived in Gethsemane, that He, the sinless Son of God, was to be made to be Sin, and thus become abhorrent to God. And His own Father was to do this to Him! This explains the intensity of His agony in the garden, and the depth of feeling behind His cry, "My Father, if it is possible, let this cup pass from Me." It also shows the completeness of His acquiescence in His Father's will when He immediately added, without any hesitation, "However, not as I will, but as Thou" (Matt.26:39; Mark 14:36; Luke 22:42). Thus did He show His obedience unto death, even the death of the cross. Luke's account, in particular, gives a graphic description of the agony through which He went at this time, when it speaks of His sweat falling to the ground as if clots of blood.

THE EFFECT OF THE CROSS

We have dealt with this matter in some detail because we see the death of Christ, in which He was temporarily, yet completely, alienated from God, as the event in God's operations which enables Him to dwell in the hearts of His individual subjects, whom He now admits to a relationship of sonship. Israel, *as a nation*, was His son, His firstborn (Ex.4:22), and, as a composite nation of twelve tribes, He could dwell

among them, even in their midst. But *personally* they could only obtain access to His sanctuary through His, and their, representative, the high priest, and that only once a year, on the day of atonement, after the offerings had been made. Then the high priest was able to act as an intermediary, presenting the peoples' offerings to God, and afterwards emerging from the sanctuary to bring God's blessings to them.

But even this arrangement, though lasting for many years, was not to go on without interruption. Because of the *national* idolatry, which erupted from time to time, God would withdraw His presence, sometimes allowing His dwelling-place to be destroyed. In spite of their more durable materials of construction, the temples erected by Solomon and Zerubbabel both eventually suffered in this way. How different is this from the state of those whom God now recognizes as His temple! Those, in whom He now deigns to dwell, may count upon that indwelling as a state of permanence. This is because of the justification and conciliation which He has brought about through Christ's death on the cross, when the One not knowing sin was made to be sin for our sakes, that we may be becoming God's righteousness in Him.

Additional Note

The number "five," which we came across so often when we were looking at the structure of the tabernacle, comes again to the fore in the offerings and services connected with it.

As we have seen, the gracious work of Christ as our Saviour is typified by five different offerings in the book of Leviticus, three of which were sweet savor offerings and two non-sweet savor offerings. The choice of sacrifice for the burnt offering lay among

five different creatures, of which three were animals and two were birds (bullock, sheep, goat, turtledove, pigeon — Leviticus 1).

The holy anointing oil, used to sanctify the priests, the tabernacle itself and all its furniture, had five ingredients, of which four were spices and one, olive oil. The spices (myrrh, sweet cinnamon, sweet calamus and cassia) were all taken in quantities which were multiples of 25, or five times five (Ex.30:23-25).

John H. Essex

(To be continued)

STUART B. MACMILLAN

The writer of our little pamphlet entitled "Walking Together in Love," Bro. MacMillan died peacefully in his sleep on March 14, 1976, in Salt Lake City. He was 76 years old.

His love for his Lord was manifested in his enthusiastic interest in God's Word and his dedicated service to God's glory.

He recently wrote, "One thing that impresses me is that each one of us has his own individual faith toward God. I cannot judge you, and you cannot judge me. God alone is the only true Judge, so that when we have differences of opinion we can be humble, we can be meek and patient because we know that God is handling things, no matter how it seems to us." This was very typical of his disposition. We will miss his fellowship very much but rejoice that he died in the Lord with every expectation of His coming.

A. R. HILLMAN

We are saddened to hear of the passing of our brother in Christ, A. R. Hillman, of Dunedin, Florida, at the age of 82. He and his wife lived in New Zealand for 13 years prior to 1946, and while there a friend handed him one of our booklets on "correctly cutting the word of truth." This answered many questions which were troubling him, and he immediately began a subscription to *Unsearchable Riches* magazine.

He was put to repose on March 28, awaiting that call he so eagerly looked for.

A DAVIDIC PSALM

40 **Expectantly I stretch toward Ieue,**
And He is stretching out to me
and hearing my imploring.
2 **+He is bringing me up from** the **cistern of tumult,**
from the miry mud;
And He is raising on a **crag my feet;**
He prepares my progress.
3 **+He is [g]putting in my mouth** a **new song of praise**
to our Alueim.
Many shall see and fear and trust in Ieue.
4 **Happy** is **the master**
who constitutes [7]the name[c] of Ieue his trust
And does not countenance [>] the **audacious**
+Or those swerving to a **lie.**
5 **Thou´ doest much, Ieue, my Alueim!**
Thy marvels and Thy devices are **for us.**
(There **is no appraising [>] Thee;**
This **am I telling and speaking.)**
Serried are they [/]beyond recounting.
6 **Sacrifice and** approach **present Thou** dost **not desire,**
[7]Yet a body dost **Thou prepare[?] for me.**
Ascent and sin approaches **Thou** dost **not ask** for.
7 **Then I say, Behold! I come!**
In the **roll of** the **scroll** it is **written [on]concerning me,**
8 **I delight to do** what is **acceptable** to **Thee,**
my Alueim,
And Thy law is **in** the **midst of my bowels.**
9 **I** bear **tidings** of **righteousness in** the **vast assembly.**
Behold! my lips I am not shutting up.
Ieue, Thou´ knowest.

[10] **Thy righteousness I** do **not cover**
in the **midst of my heart.**
Thy faithfulness and Thy salvation I state.
Not suppress do **I Thy kindness**
and Thy truth *m***in***s* the **vast assembly.**
[11] **Thou, Ieue, wilt not shut up**
Thy compassions from me,
Thy kindness and Thy truth
are continually preserving me.
[12] **For evils envelope** *on* **me till** there **is no recounting,**
Overtaken am I by **my depravities and I cannot** > **see,**
More **serried are they** */***than** the **hairs of my head,**
And my heart forsakes me.
[13] **Accept** me **Ieue to rescue me.**
Ieue, hurry to my help!
[14] **Ashamed and abashed together will be** those
seeking my soul to sweep it up.
Turned away backward **and confounded will be** those
desiring my evil.
[15] *7***Repay shall they***?* *on***in consequence of their shame,**
those **saying to me, "Aha! Aha!"**
[16] **Elated and rejoicing in Thee**
shall be all those **seeking Thee,**
*7***And***cs** those **loving Thy salvation**
will say continually, "Let Ieue be magnified!"
[17] +**Yet I** am **humble and needy.**
*m***Ieue***s* **will devise for me.**
My Helper and my Deliverer art **Thou.**
My Alueim, Thou must not be delaying.

> *Permanent*

This is another Psalm of David written at a time of deep and urgent trouble. Evils pressed in on him. His circumstances were such that it was as if he were con-

fined in a dark enclosed cistern, sinking in the mud at its base, just as Jeremiah did quite literally when he was put in an empty cistern and sank in the miry mud at its bottom (38:6). The cisterns of David's day were normally storage containers for water. They were hewn out of rock and could be quite small or of considerable size, big enough to hold eighty corpses (Jer.41:7). Joseph was flung into a cistern (Gen.37:24).

David strikes a chord in the first line which expresses a sweet melody that should be the harmony of our lives — expectantly stretching toward our Lord. This should be our constant attitude in spirit. He is our All; the source of all that is good and ideal in our lives and of all we hope to be. Our palms, as David's, should be stretched upwards to Him confidently expectant of His favor and willingness to grant our requests. Doubt breeds unbelief, anxiety and misery. Trusting expectation bears the delicious fruit of peace and joy in the Lord.

He prepares my progress
He is putting in my mouth a new song of praise

Progress implies movement along a particular course or path. Jesus in His youth on earth progressed in wisdom, that is, His wisdom developed and increased (Lu.2:52). Timothy's progress in spiritual matters concerned Paul. It resulted from his meditating and being wholly involved in the truth (1Tim.4:15). This should be the ambition of each of us. There is no standing still. We either advance or go back. What consolation there is in knowing that the Lord prepares our progress! Our ways are His concern. He leads along a path prepared by Him.

Progress leads to new songs of praise to God, for true development lies in a growth in our knowledge of

Him and all His marvels. This must produce praise, for all He is and does is praiseworthy. There is no shadow or disappointment in Him.

There is no appraising Thee

To appraise is to estimate the worth. Much is written of appraisal in Leviticus for it was one of the duties of the priests. He appraised the value of a ram in shekels of silver (5:15), or even the worth of a human soul according to their age (27). But who can set a value on Ieue considering all His marvels and the doings of His hands! No one! He is beyond appraisal! His possessions, His works, His person and standing are beyond estimation. No one can recount all His marvels, let alone estimate their worth. Always our highest ambition should be to know Him. Thus we are seeking to appraise Him. Never shall we reach an end of such a search. Always will there be depths to His perfections which we have not reached.

A body dost Thou prepare for me

These words David wrote of himself but in their highest application they were true in every detail of Him of Whom David was a type. They are quoted in Hebrews 10:7 where they are quoted regarding the Lord. The Septuagint version of the Hebrew Scriptures is quoted and there is one vital difference between this text and the Hebrew which is full of interest. The conjectured Hebrew reads as above, "A body dost Thou *prepare* for me." The Greek reads, "A body dost Thou *adapt* to Me." Of David it could be said for him that a body was prepared for him, but not that it was adapted to him. To adapt is to modify or change in some way for a particular purpose. The Lord's body was adapted to Him alone.

Donald G. Hayter

A DAVIDIC PSALM

41 **Happy** he who acts **intelligently** toward the **poor**
[7]and needy[o]!
In the **day of evil Ieue will** effect **his escape.**
2 **Ieue will keep him and** preserve **him alive;**
Happy shall he be in the **land.**
And Thou must not be giving him [i]over
to the **soul of his enemies!**
3 **Ieue will brace him on** the **divan of languishing;**
All his bedding dost **Thou turn [i]when he** is **ailing.**
4 **I´ said, "Ieue, be gracious** to **me,**
Heal my soul, for I have sinned [>]against Thee."
5 **My enemies are saying evil [>]of me:**
"When will he die, and his name perish?"
6 **And if** one **comes to see, he is speaking futility,**
His heart will convene lawlessness to itself.
Forth will he fare; [>] outside will he speak.
7 **Together [on]against me will whisper**
all those **hating me;**
On my account **will they devise evil [>]against me;**
8 **"A word of worthlessness is poured [i]against him,**
And he who lies down **will not proceed to rise."**
9 **Even** the **man** bidding **me peace, in whom I trusted,**
Eating my bread, magnifies his **heel [on]against me.**
10 **[+]Yet Thou, Ieue, be gracious** to **me and raise me** up,
And I will repay [>] them.
11 **[i]By this I know that Thou delightest in me,**
That not shouting over me is my enemy.

12 +**Yet I—in my flawlessness Thou dost uphold** ⁱ **me**
And wilt station me before Thee for the **eon.**
13 **Blest** be **Ieue,** the **Alueim of Israel,**
from the eon and unto the eon!
Amen and Amen!
> *Permanent*

COMMENTS ON THE DIVINE VOCABULARY

"Happy" and "soul"

In reading and meditating the Scriptures it is essential to realize that we are working in a literature that is vastly different in many respects from all other writings. It is *like* all other literature in that words are the means of expression. It is similar also in that many of the words used have been in use over the centuries in conversation and writing. They have meanings such as may be found in a dictionary. For example the dictionary defines happiness as the state of being happy, that is one characterized by contentment, pleasure and delight. This would do in some measure as a definition of the word as used in the Scriptures.

But there is this great difference between the word of God and all other writings — the words are used in the Scriptures with the utmost precision and discrimination. No alternative word will do in any context. Thus the significance of every word is refined to a greater degree of accuracy of meaning by its contexts. A dictionary may sometimes be useful in helping us to understand certain words, but it is at times quite

useless. For example the word "soul". An understanding of what soul is can only be obtained by seeing how it is used in its many contexts in the Word of God.

But the greatest difference between the Scriptures and other literature is in the fact that words are put together to form thoughts and ideas that are so wide and deep and lofty in their spiritual implications that the mind of man is incapable of exhausting their meaning. No one has the breadth of mind and spirit to understand in an absolute sense all that is contained in any single phrase used in the Word of God. Even the apparently simplest statement has nuances which no one has grasped. We shall never exhaust the treasures lying hidden in any single word that God has used. A thousand years will be too short a time to garner all the treasures of wisdom and knowledge residing in the living Word of God.

Permanent

This word *Permanent* which the Concordant Version uses for *l-m-ntzch*, but which the AV and other versions render as "For the Chief Musician", invites inquiry and comment as to its meaning. Firstly, it needs explaining why, in the CV, it appears at the end of a Psalm, whereas in most other versions it is at the head of the next Psalm. This is based on the premise that in Habakkuk there is a Psalm standing by itself and thus serving as a model of composition.There it has a title or superscription as well as a subscription. There the word *Permanent* is at the end of the Psalm. The reason why there is any difficulty in deciding where it should be in the book of Psalms is that in the original manuscripts (or rather the copies that are extant) there was no division between individual Psalms, so that the text of one ran on into the text of the next,

without any indication where one Psalm ended and the next began. The CV follows the example in Habakkuk and places *Permanent* as a subscription in each of the Psalms in which it occurs.

The AV translates the word *ntzch* by perpetual, excel, set forward and overseer, as well as chief musician. It has also, for ever, always and the end. It will be seen that the translators had in mind the idea of permanence, but instead of this word used alternatives which better suit other Hebrew words. *Permanent* and its derivatives, *permanence* and *permanently*, suit all contexts.

As to the meaning and purpose of the word one can only be guided by its use elsewhere in the Scriptures. Its first context helps. This is in 1 Samuel 15:29 where Ieue is spoken of as *the Permanent One of Israel.* This does not have quite the same meaning as saying that He is the One Who is living for the eons, or the One Who has immortality. Permanent in its scriptural use seems to have the sense of continuing steadfast in a certain course despite changing circumstances. That which is permanent is dateless and does not relate to any particular generation or era. The Permanent One is there in every period of history and life and available in every varying circumstance and need. In 1Chronicles 29:11 we read, "Thine, Ieue, is the greatness and the mastery and the beauty and the permanence and the splendor..."

To arrive at an understanding of it purpose at the end of a Psalm we need to bear what we have already said in mind. That it is accompanied by a direction such as "With Accompaniments" helps. This latter is a directive to guide its use in public worship in Israel. It seems to be a guide to the use of the Psalm. It indicates that it is a Psalm appropriate for every season.

There is no set occassion when it is to be used. Whatever the circumstances, these Psalms subscribed *Permanent* have an aptness, as distinct from some Psalms which are clearly appropriate for a particular occasion.

Amen and Amen!

Four Psalms end with this response to the words that have gone before, 41, 72, 89 and 106. (This last has only one Amen in the Hebrew text, but the Septuagint supplies the second.) It is the mark of the end of a section of the Psalms and they are thus divided into five scrolls or books, each with a distinctive character. *Amen* in the Hebrew is *amn* and is pronounced very like our Amen though with less emphasis on the *e*, an involuntary vowel sound which is supplied between the *m* and *n*. It is cause-be-FAITHFUL in the literal sublinear of the CV and has the meaning of cause the declarations to be true and faithful.

The first four books each end with a line or more of blessing and praise to Ieue, the last book ends with five Psalms superabounding and overflowing with praise. Each of the Psalms is a praise, but these final five fittingly consummate the five books, swelling the praise to a peak of perfection in divine poetry.

Donald G. Hayter

BALDWIN FELLOWSHIP

Pastor Lloyd Hibberd of Baldwin, Michigan, has announced that the dates for the annual Baldwin Fellowship will be July 23 through August 1, this year. It is well worth the effort of making a trip for these meetings, whether you can stay for one day only or longer. The theme chapter for the conference will be Ephesians three.

FRAMEWORK OF PHILIPPIANS

Complex Reversion

INTRODUCTION 1[1]
Salutation 1[2]

The Philippians–Contribution–Doxology 1[3]
Paul—his bonds in Christ 1[12]
Paul—his indifference to death 1[19]
The Philippians—suffering with Paul 1[27]

PARTICIPATION IN THE EVANGEL
THE LIVING EXPRESSIONS OF THE EVANGEL

Exhortation to imitate Christ 2[1]

CHRIST 2[5]
[1] In God's form } Empties Himself
[2] Slave's form }
[3] Human shape }
[4] Death } Humbles Himself
[5] the Cross }

Exhortation to Obedience 2[12]

TIMOTHY—his character and service 2[19]

EPAPHRODITUS—his character and his sufferings 2[25]

Exhortation to Beware 3[1]

PAUL 3[4]
[7] Law justness—blameless
[6] Zeal—persecuting saints
[5] Law—Pharisee
[4] Hebrew of Hebrews
[3] Tribe of Benjamin
[2] Race of Israel
[1] Circumcision

Exhortation to imitate Paul 3[17]

The Philippians—their care of Paul 4[10]
Paul—his complacency in want 4[11]
Paul—his strength in Christ 4[13]
The Philippians–Contribution–Doxology 4[14]

CONCLUSION 4[21]
Salutation 4[23]

STUDIES IN PHILIPPIANS

Brother A. E. Knoch's series of articles on Paul's epistle to the Philippians was first published in this magazine nearly forty years ago. With this issue we are commencing a reprint of these studies from this very relevant and practical letter. We commend these devotional articles to our readers with the prayer that they may be as enriching to their hearts and spiritual lives as they have been to our own.

INTRODUCTION

PHILIPPIANS, almost more than any other epistle, must be considered as a unit. Its truth is so little known or practiced, and so distinctive in character, that a passage outside its context, or severed from the main theme, may suggest a thought quite contradictory to its message. "Work out your own salvation" (AV rendering) is only one of such statements which may be used to give the truth an entirely false twist. Unless the theme of the epistle is seen to be *service*, even those who are well aware of their transcendent blessings in Christ will be stumbled by passages which seem to call in question the precious truths already taught.

As Ephesians is the great exposition of the truth of this secret administration so Philippians opens up new vistas of service. The tendency observable in Paul's earlier epistles, in contrast with the book of Acts, is carried on to its consummation. Not only is Israel set aside, but all that pertains to the flesh and the earth is forfeited in order to gain Christ and conform to our celestial citizenship. The cross finds its full expression first in this epistle. This is sorely needed today, for without a due appreciation of its meaning we will be sure to fail in our walk and service.

I would especially urge those who seek to serve the saints to take Philippians to heart. The more I have

meditated upon it, the more I have been appalled at our great lack in living up to it.

Another thought has impressed me. In these perfection epistles there is no enigmatic teaching. We do *not* observe as in a mirror, but face to face (1Cor.13:12). This should make it clear and easy, but, not being mature, most of us find it difficult. For instance, the statement "it is God Who is operating in you to will as well as to work" goes right to the root of the matter, and leaves no haziness whatever, as was the case in almost all previous revelation, which leaves us with the impression that *we* are the operating force in willing as well as in working. Let us never seek to modify or annul such clear declarations, which give us the final analysis and take us back to first causes, by bringing in others which deal with apparent processes, as used by God in testing men

On the contrary, we should take Philippians as final, and God's previous unfoldings as more or less superficial and partial and obscure. It can be explained by the latest revelation, but not the latest by it. Of course Philippians is "extreme," for the cross is extreme and God is extreme in His desire to become *All* in His creatures. So let us not allow this word to frighten us and keep us from obeying the truth.

And let us not fail to note the joyous, yes, jubilant character of our service. True, it may be done in weakness and suffering, amid failure and envy and strife, yet beneath all is the promise and purpose of God, and in all we have the nearness of our Lord. Although this is the time of our humiliation, we anticipate the glory. While looking our afflictions in the face, we shout to all our fellow slaves (Phil.4:4): "Be rejoicing in the Lord always! Again I will declare, be rejoicing!"

THE SLAVES' EXHORTATION

(Philippians 1:1-2;4:21-23)

THE PHILIPPIAN EPISTLE comes to us from two *slaves*, not from an *apostle*. It is an *exhortation*, designed to affect our feet, rather than a revelation for the enlightening of our minds. Paul and Timothy do not present the truth as to our position in Christ, but the path to be pursued by the Philippians, after they know their place in Him. It consists principally of four "living expressions" of the evangel, which are set forth for us to follow. Christ, Timothy, Epaphroditus, Paul —these are the patterns who give us a clue to the conduct which becomes us today—Christ and Paul in particular.

Philippians follows Ephesians. Whatever we may hold as to the sequence of the books in the Bible, Paul's epistles come to us in an order undoubtedly divine, for it is the same in all the manuscripts. The Roman Group—Romans, Corinthians, and Galatians—form a unit by themselves, and do not depart far from the great truths of justification, conciliation, and glorification. Romans, like Ephesians, has a completeness all its own, yet it is supplemented by the two epistles to Corinth, as to conciliation and glorification, and Galatians is a most masterly commentary on its treatment of justification.

Philippians occupies the same relation to Ephesians that the Corinthian epistles do to Romans. This

similarity is even more strikingly seen in Galatians and Colossians. Galatians is practically confined to the first of the three great subjects of Romans—justification. It leaves conciliation and glorification to the Corinthian letters. So Colossians also deals principally with the first aspect of the mystery of Ephesians—our relationship to God. It leaves the other two to Philippians. In this epistle, then, we may expect to find set forth the *conduct* which flows from our relationship to *Christ* and to our *fellow saints*. The power of the appeals will depend largely on our apprehension and appreciation of the last two items of the secret—that we are a joint body, and are joint partakers of the promise in Christ Jesus, through the evangel of which Paul became the dispenser.

Just as Galatians is an excellent help in understanding justification, and the Corinthian epistles in developing conciliation, so Philippians may assist us in further founding and confirming our knowledge of Ephesians, although it is intended for those who already apprehend that great unfolding of present truth. It will especially help to correct such faulty ideas as we may have in regard to the last two items of the secret. This is especially true of the evangel, for the Philippians were active participants in it from the first (1:5). And this very same evangel remains with them. He unfolds no new one to them. Now, however, they are *joint* partakers in its grace, whereas, at first, they partook of it as guests of Israel (Eph.2:12).

Both Ephesians and Colossians are easily divisible into two parts, doctrine and deportment. No such division can be seen in Philippians, for it is all devoted to conduct*. It, indeed, divides into two complementary halves; for a glance at its structure will show that it is a

**cf* the Framework of Philippians, p. 128.

reversion, dealing principally with living expressions of the evangel. In the first half are the examples of Christ and Timothy. These are balanced in the second by those of Epaphroditus and Paul. In the first part we are exhorted to imitate Christ (2:1); in the second we are bidden to imitate Paul (3:17). These facts are of vital value in the interpretation of this epistle, for some passages in it, divorced from its controlling theme, may be made to appear to teach truth quite beyond and contrary to Ephesians, but when kept within the bounds set by the epistle itself, and applied to our experience, they are in fullest accord with the previous epistle and its transcendent revelations.

A casual reading of Philippians gives little idea of the symmetry and beauty of its structure. Yet, for a close consideration of the epistle, there is no key comparable to a clear exhibition of the literary framework. The mind is likely to be lost in a maze of detail and forget the theme under discussion. Indeed it is not always easy to seize the real subject without some such aid as the structure affords. Perhaps the common impression of this epistle is that, like our own letters, it is a jumble of this and that and the other, without any designed relation between its parts. A so-called "analysis" is apt to be arbitrary and is usually derived from the interpretation, instead of aiding it. But a real "framework" should be as self-evident as the skeleton of an animal, with all its parts symmetrical and complementary, making their relationships quite obvious to all.

THE FOUR EXAMPLES

The framework of Philippians shows that its subject is *participation in the evangel.* We must not limit this to the heralding of "the gospel" to unbelievers. It includes all of the glad message as it was revealed, not

only as imparted to faith, but as expressed in life. In the second half of Ephesians we are *told* how we should walk; here we are *shown*. There the basis of conduct is *truth*. Here it is illuminated by *example*. The greater part of this epistle is devoted to *living expressions* of the evangel. The service and suffering of its greatest exponents are presented for our consideration. Christ Himself, in His descent from the form of God to the shame of the cross, is presented for our imitation. Corresponding to this we have Paul's descent from a self-righteous Pharisee to conformation to the death of Christ. The center of the epistle depicts two ideal characters—Timothy for service, and Epaphroditus for suffering.

In accord with its character, the hortatory passages in Philippians are not grouped together at the close, as in Ephesians and Colossians, but are scattered symmetrically throughout the epistle. They appear before and after the two great examples. The apostle pleads for a humble and obedient disposition like our Lord's (2:1-5, 12-18). He exhorts us to imitate himself and beware of those who act otherwise (3:1-3, 17-21). The question may arise, Since Ephesians has already dealt with the conduct which comports with its new revelation, what room is left for exhortation in Philippians? The answer is that here also we see the special character of this epistle. The exhortations are general in Ephesians, here they apply particularly to *service*. Ephesians indeed dealt with the slaves of masters on earth. Philippians deals with the conduct of all saints in their character of slaves of a heavenly Master.

THE INTRODUCTORY VERSE

To correspond with their special character, both Philippians and Colossians, unlike Ephesians, are

written jointly by Paul and Timothy. In Colossians Paul speaks as an *apostle*, Timothy as a *brother*, but in Philippians both bow themselves under the yoke of servitude to Christ Jesus. They are *slaves*. Here there is no secret unveiled, as in Ephesians. Here we are concerned with deeds rather than with words, with walk on earth rather than with our position in the heavens.

As the conclusion shows (4:21-23), the saints in Rome, especially those of Caesar's household, join him in greeting the saints in Philippi. Both are eloquent witnesses to the service of these slaves.

THE SAINTS IN PHILIPPI

Philippi does not enter into his ministry until after Paul's separation by the spirit (Acts 13:2) and his further separation from Barnabas (Acts 15:39). It enters soon after Timothy becomes Paul's companion. Very definite leading by the holy Spirit, which forbade his speaking in the province of Asia and Bithynia, forced him to the seacoast at Troas, where he had the Macedonian vision. Thereupon Paul crossed over into Macedonia to help them (Acts 16:6-10). Philippi was the first stopping place, as it was the foremost city of that part of Macedonia, and a Roman colony. There it was that Paul met Lydia, the seller of purple in Thyatira, and drove out the python spirit from the maid. And there he was flogged and jailed and put in the stocks, and prayed and sang hymns to God. There it was that the jailer was saved, and exulted, believing in God, with all his house.

Such is the background in the book of Acts. All is still on kingdom ground. There is baptism, and the casting out of demons, and a miraculous earthquake, all of which belong to the kingdom which is the theme

of the "Acts" (Acts 1:6; 28:31). Since then vast changes had taken place. The record of Acts itself had practically closed. Israel had been thrust aside. God's salvation is dispatched directly to the nations, without their mediacy. The apostle has made known the great truths of justification, conciliation, and glorification in his epistles to the Romans, the Corinthians, and the Thessalonians. These he undoubtedly made known to them in his later visit (Acts 20:6). But of these truths the Acts knows nothing. Far less should we look there for the latest revelations, which Paul sent from his prison in Rome. So that we must leave the Philippi of Acts in the far distant background, with great spiritual changes between that and the writing of this epistle.

Not only is this epistle written by slaves, but it is written especially to supervisors and servants. It is very evident that, in respect to service, there were distinctions between the saints. This is necessary wherever a number of individuals unite in striving to accomplish a common end. The experienced should supervise. The capable should serve. This is fitting and proper.

ORDER IN THE ECCLESIA

It is evident to everyone that the order in the various churches of today is not that found in the Scriptures. No church has several "bishops," or supervisors, as in Philippi, except those few who are striving to conform to the divine model. In those days, besides the gifts, apostles, prophets, evangelists, pastors, and teachers (Eph.4:11), there were supervisors and servants for service, as well as elders for rule. The function of a "bishop" has usually been confused with that of an elder, so that today we have

"episcopalian" (ruled by bishops) and "presbyterian" churches (ruled by elders). Ephesians does not deal with the local ecclesia, hence there is no mention of local elders or supervisors or servants. So also, Philippians is concerned with *service*, not with rule, hence elders are not mentioned, although their work of supervision is brought before us.

SUPERVISORS OR "BISHOPS"

When we see how far modern ecclesiastical organizations have departed from the ideal set before us in the Scriptures, there is a tendency to recognize no order as divine in the ecclesia. But this will lead us from one error into another. This epistle reveals the root of the present apostasy in this regard in its opening exhortation. Supervisors and servants are especially exhorted to imitate the *humility* of Christ and to follow Paul in his repudiation of earthly honors. Contrariwise, they have been transformed into "bishops" and "deacons." Instead of visiting the saints in their own ecclesia, the bishop has a high place over the clergy of many churches. In order to recover the divine idea of the office of a bishop we will need to note carefully all that is said on the subject in the Scriptures. In order to get the exact significance of the word, we set forth a concordance of its occurrences. The word in parenthesis is the Authorized Version rendering.

supervision, visitation, *episkopê*

Lu.	19:44	you know not the era of your *visitation (visitation)*
Acts	1:20	His *supervision* let a different one take *(bishoprick)*
1 Ti.	3: 1	if anyone is craving the *supervision (office of a bishop)*
1 Pt.	2:12	glorifying God in the day of *visitation (visitation)*

supervise, *episkopeō*

Heb. 12:15	*supervising*, that no one be wanting *(looking diligently)*
1 Pt. 5: 2	*supervising* . . . nor yet as lording it *(taking the oversight)*

supervisor, *episkopos*

Acts 20:28	*supervisors*, to be shepherding *(overseers)*
Phil. 1: 1	with the *supervisors* and servants *(bishops)*
1 Ti. 3: 2	the *supervisor*, then, must be *(bishop)*
Titus 1: 7	a *supervisor* must be unimpeachable *(bishop)*
1 Pt. 2:25	Shepherd and *Supervisor* of your souls. *(Bishop)*

As is usual, the Authorized Version itself is witness to the true meaning of this word, for it renders it *overseer* (Acts 20:28) and *taking the oversight* (1Pet.5:2). It is characteristic that the Authorized Version should introduce one of the ecclesiastical titles used in the church at the time it was translated, for it was particularly desired not to disturb the church order then existing. Luther also made it plain that he was not of those who discard everything not found in the Scriptures. He wished to leave everything in the Catholic ritual as it was unless definitely contrary to the Word. Hence the ecclesiastical order of the Lutheran church still contains much which has been carried over from Romanism. But, even when translated "bishop," the spiritually intelligent will detect a vast gulf between the ecclesiastical dignitary of today and the humble supervisor of the early church. Who would class a bishop with a servant, or even with a "deacon" (Phil.1:1)? And who would expect to find several bishops in one church, as in Philippi? And who would exhort a bishop not to lord it over the flock? Is that not the very essence of his office? Today we have one bishop over many churches, then there were many in one ecclesia. Now bishops rule over ministers and deacons, then they were associated with them in serving the saints.

The Greek words we are considering are formed from *epi*, ON, and *skop*, NOTE, ON-NOTE, and are the usual terms for *visit, visitor, visitation.* It seems from this that the principal duty of the supervisor is to visit or "look after" the saints. It is the service done by a pastor. The word pastor is literally, *shepherd.* When Paul was passing Ephesus for the last time (Acts 20:28), he exhorted the *elders*, "Take heed to yourselves and to the entire flocklet among which the holy Spirit appointed you *supervisors, to be shepherding* [or *to be pastors of*] the ecclesia of God...." This was evidently a Presbyterian-Episcopal church, for the elders were also bishops! And they were the ones who did the pastoral work as well! Ecclesiasticism is difficult to avoid in these days, but those who give themselves to the Lord's work and are entitled to live of the evangel should strive their utmost not to lord it over the saints. Now that there are no apostles, church government is a local matter, in the hands of the elders in each ecclesia. The Word does not sanction any ruler outside the ecclesia except the Lord Himself.

The terms, elder, bishop, pastor, and teacher should not describe distinct ecclesiastical offices. Though the chief function of an elder is to *preside* (1Tim.5:17), yet when Titus was instructed to constitute elders in each city, Paul also calls them supervisors: "If anyone is unimpeachable, the husband of one wife, having believing children, not accused of profligacy or insubordinate—for the *supervisor* must be unimpeachable..." (Titus 1:6, 7). And the supervisors are to shepherd, or be *pastors* (Acts 20:28). Besides, some of the elders had the gift of *teaching*, and one who toils in the Word is to have special honor and to be supported in his work (1 Tim.5:17,18). Paul probably combined all these gifts and services in himself. Any layman in an

ecclesia may become a servant, and when he becomes older, a supervisor and an elder, besides exercising one of the gifts, evangelist, pastor, or teacher.

Apart from apostolic supervision, the Pauline ecclesias were given no human head to unite and rule over the ecclesia as a whole, or over any groups of them. All of the functionaries, servants, supervisors, and elders, were *local*, and had no service or jurisdiction outside their own ecclesia. The gifts, indeed, may have had a wider sphere, but it is likely that evangelists and teachers, when they went to other fields, cooperated with the local ecclesia, if there was one, and deferred to the elders in matters of church order. One might almost say that the early church had no head. The need for a human head was not felt until the church lost contact with its heavenly Head, and wandered away from His Word. If all were subject to Him there would be the fullest cooperation and unity. Israel did not recognize Jehovah as their King, so they asked for a man. After the same example of unbelief, the church has chosen bishops and popes, and has called councils, and conferences and assemblies. These have succeeded, not in uniting the saints into one body, but in dividing them into many hostile camps.

All "church government" in the Scriptures, apart from the apostolic office, is *local*. No bishop, no elder, has any jurisdiction beyond the assembly where he lives. There were no unions of several companies, or of all in a given city, or district, or country. There were no ecclesiastical authorities outside the local gathering. Every ecclesiastic who rules over more than one group of saints or over the local officers is usurping the place of Christ, for God has given the headship of the church to *Him*.

Since there was no corporate unity among the saints on earth, their relation to the government was an individual one. And this consisted simply in submission to the superior authorities (Rom.13:1) and in praying for them (1Tim.2:2). If each individual believer would do this the probability is that the saints would lead a mild and quiet life. Their ability to carry on the functions for which they are left on the earth would be much greater than under the present system, when by orgainized numbers, they seek to influence governments in their favor, to their own eventual loss.

SERVANTS OR "DEACONS"

Perhaps no better evidence can be offered for the defection of the church from the spirit of humility inculcated in Philippians than the change from supervisor to "bishop," and from plain servant to "deacon" or "minister." It is evident that the latter term once meant no more than servant, or our translators would not have rendered Matthew 20:26, "whosoever will be great among you, let him be your *minister.*" In Matthew 23:11 they translate the same word servant. Some of the functions of these "deacons" or "ministers" are: keeping house, like Martha (Luke 10:40), drawing water (John 2:9), and it is specially used of those who waited on the table at meals (Luke 22:27; Acts 6:2). Hence it also has the sense of serving out or *dispensing.* It refers to lowly duties, not dignified display. I well remember my first experience as a deacon. The office fell to my lot without appointment or election. My duties consisted in cleaning out the meeting place each week. I had others do such things for me in business and at home, but I considered it an honor to perform such a service as to the Lord. It gave me much joy and satisfaction, and to this

day I feel more confident of a reward for wielding a broom in those happy days than for the higher work of wielding a pen in the defense of the truth in the long years that have followed.

A concordance of *diakonos* shows that it is not the special title of a church official. Magistrates are also "deacons" or "ministers." It is a general term, applicable to all who serve others or serve out something. It also shows that the terms *minister* and *deacon* are equivalents in the Scriptures, though they are so far apart in modern ecclesiastical usage. Every deacon is really a minister and every minister a deacon. To escape such confusion the *Concordant Version* avoids ecclesiastical terms wherever possible. It has made servants out of the deacons and ministers.

THE FUNCTION OF A MINISTER

"Minister" is used by the Authorized Version at all times for another Greek word, *leitourgos*, for which it is more appropriate, and the *Concordant Version* follows its example. As it is also a form of service which the Philippians, as a whole, rendered to Paul (2:17, 30) through Epaphroditus (2:25), it will be well to include it in our study at this time, although such ministers have no permanent place in the church order. The term was applied only on special occasions, when some public service was performed, as can be seen when its occurrences are consulted in a concordance.

The public nature of the service rendered by a "minister" is evident from the occurrences, as well as the derivation of the word. It is literally PEOPLE-ACTer, one who acts for other people, who *officiates*. Thus it is used four times of the priesthood (Luke 1:23; Heb.8:2; 9:21; 10:11). A priest ministers or officiates. When Paul acted as a priest of the evangel of God, he

was a minister (Rom.15:16). Paul was not the minister of Philippi. On the contrary, the Philippians were ministers of Paul (Phil.2:17, 30). This consisted in the supply of his temporal needs. They had failed in this until Epaphroditus was sent to minister to Paul for them.

To give a modern example: One morning a brother, a baker by trade, called at the publication office and handed over a special collection taken by the ecclesia for the work. He was their "minister" on this occasion. When a special effort is to be made in which the whole ecclesia joins, they may choose one of their number to act for them in forwarding their bounty. By this act he becomes their "minister," in the true, biblical sense of the word. Too often our Lord's words (Matt.20:26) are literally, instead of figuratively, true. In these days the "minister" expects to be treated as the greatest in the ecclesia, instead of the least. True greatness does not consist in superior education, manners, or social position, but in lowly service.

Elders, as we have seen, are not in view as such, in Philippians. Age should teach wisdom, and experience should develop ability to direct. Therefore the older men were usually looked upon to *preside over* the affairs of an ecclesia. As elders, they were over those who served. But they usually did their share in serving also. It seems to be taken for granted that they would supervise (Titus 1:5-7). Such as did so appear in Philippians, classed as supervisors. Paul's epistles to Timothy and Titus deal with rule in the ecclesia. Hence elders are brought before us there. In Philippians we are interested in the service of all, including the elders.

The question as to the manner of choosing elders, now that there are no apostles to constitute them,

should seldom come up. Those who have the necessary qualifications should be evident to all, and they should be recognized without further ceremony. This has worked practically for many years even in these days. Other methods lead to much that is evil. Especially is this so when there are definite terms of office, with elections occurring frequently. The church of God is not a democracy, ruled by the majority. They should bow to the Word and to those who possess the qualifications which are therein prescribed. Elders may ask the opinion of anyone or of the whole ecclesia, but they should not base their action on this alone, but upon the experience and wisdom which their years should bring, in accord with the Scriptures.

THE SALUTATIONS

A striking phrase closes the epistle in the salutation at the end. "The grace of the Lord Jesus Christ be with your *spirit!*" The striking absence of *physical* blessing in the epistle is emphasized at its close by limiting God's grace to the spirit, in contrast to the body and the soul, which were prominent in the evangel of the kingdom. Contrast the salutation of the apostle John to Gaius. He emphasized the *soul* (3John 2). But Philippian service brings in a new note. There is suffering in present service. Christ descended to death. Paul is in bonds, and his afflictions are intensified even by his fellow slaves. Epaphroditus is infirm and risks his soul. All grace is in spirit. Hence, in closing, Paul calls down this grace upon the Philippians—and upon us—that we may find our highest bliss in serving Him in the midst of physical infirmity, not in flesh, but in spirit.

A. E. K.

(To be continued)

UNSEARCHABLE RICHES FOR JULY, 1976
BEING THE FOURTH NUMBER OF VOLUME SIXTY-SEVEN

EDITORIAL

GRACE AND PEACE are the two keywords in the opening salutation of the Ephesian letter (1:2); they are balanced by *peace* and *grace* in the concluding felicitation (6:23, 24). We are supposed to be familiar with grace and justification, peace and conciliation so that now our *celestial calling and status* can be revealed to us in order to be apprehended by our hearts and to be practiced in our lives.

There are, embedded in this message of Ephesians (1:3-6:22), seven occurrences of another keyword: *faith.* They may serve us as reminders of various aspects of precious truth. The first of these highlights is in 1:15; here the apostle does not speak of the act of faith which the believers in his ecclesias had been exercising ever so long, but rather of the substance of that faith which was especially theirs, namely the very message of this epistle which Paul alone had heard from his risen Lord and which he is now passing on to all his readers: "Therefore, *I* also, on hearing of *this faith of yours* . . . ."

The second highlight is in 2:8. "For in grace, *through faith,* are you saved: and this is not out of you; it is God's approach present, not of works, lest anyone should be boasting." This reminds us of one of the main topics of Romans, justification, which is "through faith" because this is the only principle of blessing that is consistent with grace. God's grace is the source of justification, Christ's blood is its basis, faith is the means by which it is received. By faith we have met God as Saviour at the cross of Christ.

The third occurrence of faith in Ephesians is in 3:12. " . . . in Whom we have boldness and access with confidence, *through His faith.*" We remember Paul's words that God is the "Justifier of the one who is out of the faith of Jesus . . . through Whom we have the access also, by faith, into this grace" (Rom.3:26; 5:2). In Christ Jesus is the whole substance of our salvation, and it is ours who are out of the faith of Jesus. His faith, which is the original spring of our faith, is that by which He achieved deliverance from the sin which He was made and the death which was its penalty. Faith bore Him through the terrible ordeal of His last day, and faith was a significant element in His sacrifice, a sacrifice voluntarily made in the obedience of faith. He triumphed in faith where all others failed in unbelief. Thus the manifestation of divine righteousness was made possible *by the faith of Christ*, and our faith in God is now rooted and grounded in His faith, a faith brought to its supreme and complete expression at the cross. His faith that God would save Him out of death, made Him the Inaugurator of salvation (Heb.2:10; 5:7) as well as the Inaugurator and Perfecter of faith (Heb.12:2). Our justifying faith was born when we saw God judging us on Christ's cross, and saving us in His deliverance. Thus God's righteousness is being revealed out of Christ's faith into our faith (*cf* Rom.1:17).

With this precious insight into the love of Christ we cannot but pray that He may dwell in our hearts *through faith* (*cf* Eph.3:17).

Ephesians Four has two occurrences of the term *faith*. Paul bids us to keep the unity of the spirit with the tie of peace: one body and one spirit . . . one Lord, *one faith* . . . unto the end that we should all attain to *the unity of the faith*.

The seventh highlight is in chapter six: "With all taking up *the large shield of faith* . . . ." Most of us are familiar with the contexts of 3:17;4:5,13 and 6:16 which were discussed in our recent series "Rooted and Grounded in Love." Thus we have, in the bulk of the Ephesian letter (1:3-6:22) a total of seven occurrences of the Greek term *pistis*, faith.

In Paul's salutation at the end of this epistle we had found the keynote *peace* and *grace*. It is preceded by the high praise accorded to Tychicus, the bearer of this letter, who is presented to its recipients as a *beloved* brother and *faithful* servant in the Lord; he is commissioned to report about Paul's affairs and to console their hearts. Tychicus is similarly praised in Colossians 4:7,8 (beloved brother, faithful servant and fellow slave in the Lord). But there he has an additional task to perform: "whom I send to you for this same thing, that you may know that which *concerns you*." This could be nothing else but the Ephesian message (*this faith of yours*, Eph.1:15), which the Colossians had not yet received.

If Ephesians was a circular letter, Tychicus may have gone among Paul's ecclesias in order to assure them of their celestial calling and status, for he was Paul's knowledgeable "fellow slave in the Lord;" he knew about God's latest and highest revelation, the supernal destiny of all the saints who are also believers in Christ Jesus.

In this *beloved* brother and *faithful* servant we find a rare combination of qualities. We will admit that most others are loving too, but they may be lacking in faithfulness. And there are many who seem to be faithful enough in their service, but are somehow lacking in love. Tychicus, however, was both loving and faithful, serving his Lord and walking among men in

conformity with his celestial status. Thus he has become a model to all who have apprehended the Ephesian message with their hearts and minds, and have practiced it in their daily lives.

Colossians dwells on the secret of Christ Who is the *Head* of the body; Ephesians is concerned with its *members*, their blessing, their calling and their celestial status, i.e. all *their* concerns. Hence Paul could commission Tychicus "for this same thing, that you may know *our* [Paul's] concerns, and he should be consoling your hearts" (Eph.6:22). We are used to reading the next verse as follows "Peace be to the brethren, and love with *faith*, from God the Father, and the Lord Jesus Christ."

Love and *faithfulness* are the accompaniments of *belief* or *faith*. In the Greek there is no difference between the three italicized words. The context must show (as in Rom.3:3; Gal.5:22; Tit.2:10) when *pistis* in the Original is best rendered by the term *faithfulness*.

The same applies to the adjective *pistos*, which means *faithful* when service is in view (e.g. a faithful servant), while the word *believing* is reserved for the literal sense of *pistos*.

What is faithful if not full of faith? Was not Tychicus a model of *love full of faith*? Would Paul not desire that the readers of his circular letter should show such *love with faithfulness*? All of them had been believers for some time, and Paul had admonished them, not only to be walking in love, but also to be serving in love (Eph.4:15; 5:2): "In love we should be making all grow into Him," he wrote. Paul would want all of us to become beloved brethren and faithful servants in the Lord and thus display love with faithfulness. Grace be with all who are loving our Lord Jesus Christ in incorruption! H.H.R.

THE ARK OF THE TESTIMONY

IN OUR considerations so far, we have seen how God dwelt in the midst of His people, in the Tabernacle which He had caused them to construct to His design. The actual location of His presence among them was clearly defined in Exodus 25:21,22 and Isaiah 37:16 as being "between the cherubim" which were upon the ark of the testimony in the Most Holy Place.

Because of its supreme importance as the focal point of God's presence in this original dwelling place, we should perhaps give some time to a consideration of the ark.

It was called "the ark of the testimony" (or covenant) because it was made to contain the tables of stone which Moses brought down from the mountain (Deut.10:1-5), and which were the evidence of the covenant which God had made with Israel at Horeb (or Sinai) — see Exodus 25:16, 21; 34:29; 40:20; Hebrews 9:4. God's presence with Israel was established upon the firm basis of the covenant which He had made with them, but the fact that this was a covenant of law, which required observance of the people, meant that God's presence could be withdrawn if the people did not keep their side of the commitment. This, in fact, was later to happen.

CONTENTS OF THE ARK

In addition to the tables of stone, upon which were

written the ten commandments of the law, two other items were kept inside the ark. These were the pot of manna, which God commanded to be preserved (Ex.16:33-35; Heb.9:4) and Aaron's staff which germinated (Num.17:10; Heb.9:4). These, too, are significant.

The pot of manna was a testimony to God's ability to provide, and also to His faithfulness in maintaining that provision. Although there was apparently little or nothing growing in the wilderness to sustain a large number of people over a long time, God was more than equal to the occasion, and they never lacked for food. Throughout the nation's forty years of wandering, the manna fell from heaven, day after day without fail, except for the sabbaths, which were covered by a double portion falling on the previous day.

Aaron's rod or staff, which germinated, and in one night brought forth buds and then blossoms and then almonds, was another witness to the power and faithfulness of God. It came about in answer to a rebellion against those whom God had appointed as His representatives (Numbers 16), and God commanded that it be kept "for a token against the rebels" and (God added), "thou shalt quite take their murmurings from Me, that they die not" (Num.17:10).

It is clear from later Scriptures that both the pot of manna and the staff that germinated were representative of Christ. He declared Himself to be "the true Bread out of heaven" (John 6:32), and He is also the One that turns away indignation and brings about conciliation from God. Aaron's rod had previously been turned into a serpent before Pharaoh (Ex.7:10), and had consumed the serpents of the wise men of Egypt. The serpent is a symbol of sin (missing the mark); Christ was made to be sin for our sakes, and, in

this way, destroyed sin and opened the way to deliverance and life. The almond tree, bursting earliest into flower and fruit, is called in Hebrew "the waker" — what a beautiful picture is this of Christ, the Firstfruit of them that repose! See also the lovely illustration of the almond rod in Jeremiah 1:11, 12, where, after the prophet had declared that he saw the rod (or stick) of an almond tree, God said, "Thou hast well seen, for I will hasten My word to perform it" (CV: "I will be alert over My word, to do it").

The rebellion of Korah and those with him is typical of the rebellion of humanity as a whole. Korah opposed the jurisdication of Moses and Aaron, and therefore rebelled against those whom God had set up. The earth opened to devour them. Humanity rebelled against God, and was returned to the soil from whence it came, equally surely, if not quite so dramatically. Nevertheless, it is recorded that the sons of Korah perished not, and their descendants were later appointed to services in connection with the temple. Some of the Psalms are associated with them.* And just as there were those of rebellious Korah who would be privileged to serve God in this way, so there will be those out of humanity who are saved from the general indignation falling upon mankind as a whole, to be given a standing even more closely associated with God's dwelling place, as were the sons of Korah. For of such it is declared that they "belong to God's family" and "are being built together for God's dwelling place, in spirit" (Eph.2:20, 22).

SIGNIFICANCE OF THE ARK

If the contents of the ark illustrate Christ, what are we to say about the ark itself? The more we examine it,

*Including Psalm 42 which is included in this issue.

the more we see how it points us to Him, and there are many beautiful lessons to be learned from a close inspection of it, both in its composition and its subsequent history.

Firstly, it was made of two materials, shittim wood overlaid with pure gold (Ex.37:1,2). This represents His humanity, overlaid with that which likens Him to God, so that even in His human form He could still say, "He who has seen Me has seen the Father" (John 14:9). The mercy-seat (propitiatory) on top of the ark was also of pure gold (Ex.37:6). Christ Himself is described as "a Propitiatory" in Romans 3:25 (see also Heb.2:17). It is clear that, whatever purpose was served by the propitiatory in the tabernacle is fulfilled in even greater measure by Christ. In the tabernacle, the sins of the people were covered for a year, but not eliminated (Heb.10:4), by the sprinkling of the blood of bulls and he-goats upon the propitiatory; but the death of Christ truly does eliminate sin, and thus ensures a deliverance which leads into nothing less than complete justification of the one who is of the faith of Jesus. The law, placed inside the ark, is indicative of Christ's ability to keep it — it was the whole law and not the broken one. In that prophetic utterance by David in Psalm 40:6-8, which clearly refers to Christ (for the passage is quoted, and related to Him, in Hebrews 10:5-7), it is declared that God's law is *within His heart.* He, in fact, was the only One able to keep it: the *One without sin.*

The ark was to be regarded as sacred and holy. No unauthorized person was allowed to look into it or to touch it (Num.4:15). We remember the divine judgment which befell the men of Bethshemesh "because they had looked into the ark of the Lord" (1 Sam.6:19), and also the judgment upon Uzzah, who

mistakenly put out his hand to steady it (2 Sam.6:6, 7). Regarding Himself, Jesus declared, "No one is recognizing the Son except the Father (Matt.11:27; Luke 10:22), and, again, "No one can be coming to Me if it should not be given him of the Father" (John 6:65). There was, too, a moment in Christ's experiences when no one was allowed to touch Him — that was before He had ascended to His Father to present the true Offering of which the typical offerings were only pictures (John 20:17). Afterwards, He allowed Himself to be handled freely (John 20:27; Luke 24:39).

Whenever Israel moved from one place to another in their wilderness journeys, the ark was carried in front of the people by the Levites, and when the time came for them to enter the land of promise, it led the way into the river of death (Jordan), and held up the waters on either side so that the people could pass through dry-shod (Joshua 3). "When ye see the ark...go after it," commanded Joshua's officers (v.3). Centuries later, Jesus was to present Himself to John at this very same stream, and be baptized into it, signifying His subsequent baptism into death. His followers are exhorted to be "looking off to the Inaugurator and Perfecter of faith, Who, for the joy lying before Him, endures a cross, despising the shame..." (Heb.12:2).

One further reference to the movements of the ark is of special interest. There was one occasion when it was deserted by the Israelites, and allowed to fall into the hands of their enemies. Indeed, it was even placed in a pagan temple. Nevertheless, it discomfited those who held it, and toppled and broke in pieces the pagan god (1 Sam.4 and 5). Likewise there was an occasion when Jesus was forsaken by all His followers

(Mark 14:50). This was when He had been betrayed into the hand of His enemies, and though He appeared to be completely in their power when He was nailed to the cross, nevertheless, by refusing to worship the one whose hour it was, He vanquished them all in His death, including him who has the might of death, even the Adversary (Heb.2:14). Indeed, far from being defeated, "He must be reigning until He should be placing all His enemies under His feet. The last enemy is being abolished: death" (1 Cor.15:25, 26; *cf* 2 Tim.1:10).

THE CHERUBIM

One feature of the ark that is particularly striking is its lid, made of gold, with a cherub at either end, all of one piece (Ex.25:17-22). The cherubs are looking inwards, so that they appear to be gazing upon the blood which is sprinkled annually on the lid (the propitiatory), from which, because they are part of the same block of metal, *they can never be separated.* The cherubs have wings, which overspread the propitiatory and meet above it.

Considerable speculation as to the meaning of these, and other, cherubs (usually called cherubim in the plural) has been offered from time to time, and the Scriptures themselves are not too explicit. The word means "living creature," and is so described in Ezekiel 1, where the prophet is given a vision of four of them (it is made clear in Ezekiel 10:20 that these were cherubim). We have them again in Revelation 4:6, where they are in the center of the throne and round the throne of God. There we read that "they have no rest day and night, saying, "Holy! holy! holy! Lord God Almighty, Who wast and Who art and Who art coming!"

When one desires to establish the scriptural meaning of a word or phrase, it is usually helpful to go back to its first usage, and examine it carefully. The first occurrence of *cherubim* is in Genesis 3:24, when at least two of them were placed at the gate of the garden of Eden "to keep the way of the tree of the living." On this occasion, they were accompanied by a flaming sword which was turning itself.

Here it is clear that they are associated with judgment. Adam had disobeyed God, and was forbidden the tree of life in consequence. The cherubim barred the way, for they were God's agents, representing His righteousness and justice and integrity.

In an article in *Unsearchable Riches* (Vol.36, page 32), Bro. E. H. Clayton wrote,"The presence of the cherubim indicates coming judgment. In Ezekiel they are beneath the throne, whilst in the Unveiling they are incorporated into the throne. The first mention of them in Genesis 3:24 employs them to guard the way to the tree of life, and in the holy of holies, overshadowing the lid of the ark containing the law, we see their zeal and concern for God's law. In the tabernacle and temple they are much in evidence, being almost a center of the service, possibly reminding of the divine presence therein, and the importance of the law and worship."

Judgment is not always condemnatory. There is no flaming sword above the propitiatory; rather, the protective wings of the cherubs would seem to prevent this. They are looking down at the blood, and are assured that the justice of God is being satisfied.

All this is pointing us again to the work of Christ. In Him the law was fulfilled, and, in accepting His offering as that of the One without sin Who was made to be sin for us, God provided a way of deliverance through

faith in His blood. In former times God spoke to His people from between the cherubim, and His forbearance allowed Him to pass over the penalties of sins. Now He speaks to us in a Son, and His absolute righteousness is not in any way offended by His justifying of the one who is of the faith of Jesus. God is completely propitiated in His Son; He is conciliated, and there is nothing on His side to prevent creation receiving from His hand the blessings that come with reconciliation.

THE CHERUBIM APPLAUD THE LAMBKIN

All of God's purpose is centered in Christ, and all His promises are Yes and Amen in Him. In the Book of the Unveiling of Jesus Christ, there is a beautiful picture of first despair and then rejoicing. The fifth chapter begins with a vision of the One sitting in heaven upon a throne, with a scroll in His right hand, and a cry goes up, "Who is worthy to open the scroll and to loose its seals?" And the record goes on, "And no one in heaven, nor yet on earth, nor yet underneath the earth, was able to open the scroll, neither to look at it."

It appeared that there was not one in the whole universe worthy to perform this function, and John lamented much. But then one of the elders said to him, "Do not lament! He conquers! The Lion out of the tribe of Judah, the Root of David, is to open the scroll and to loose its seven seals!" And then John continues, "And I perceived, in the center of the throne and of the four animals (the cherubim)...a *Lambkin* standing as though slain...." And when It took the scroll, the four animals (the cherubim) joined with the twenty-four elders in singing *a new song*, extolling the virtues of the *Lambkin*. This song progressively gains

strength as others join in the chorus, first thousands of messengers around the throne (Rev.5:11, 12) and finally "every creature which is in heaven and on the earth and underneath the earth and on the sea, and all in them" (v.13). And after this great paean of praise has resounded through the universe, the four animals (the cherubim) say, "Amen!" They are in complete accord with what is occurring, and testify to their satisfaction.

A RETROSPECT

But now let us go back for a moment to man's expulsion from Eden and note an interesting point. Genesis 2:8 tells us that the garden had been planted "in the east," and therefore it would seem that any immediate expansion of the garden would have been westward. But Adam and Eve were expelled in an eastward direction, since (as we have seen) the cherubim and flaming sword barring access to the tree of life were at the east end of the garden.

Now it is a fact that, in the Scriptures, progression from east to west is an indication of God's favor, while movement from west to east is often a sign of disfavor. In Ezekiel's prophecy, when the glory of the Lord departs from His house, it goes *towards* the east, and when it returns it comes *from* the east (Ezek.10:18, 19;43:2). The tabernacle, too, was always erected to face the east, so that the high priest, walking through from the court to the most holy place, proceeded from east to west.

The sun appears to cross the heavens from east to west, bringing with it the blessings associated with daylight. The second presence of Christ is likened to the lightning which is coming out from the east and is appearing as far as the west (Matt.24:27). The star,

which guided the magi at the time of His first coming, travelled from east to west.

Abraham's journey from Ur of the Chaldees to Canaan was (as the crow flies) from east to west; so, too, were Paul's missionary journeys, and with them the consequent spread of the evangel. It is not without significance that the most exalted of all Paul's writings, the prison epistles, were written in Rome, the most westerly point of his recorded travels. Nor is it without significance that the subsequent direction of the evangel has been generally westward — to countries like Germany, Switzerland, Britain and America.

Banishment from God's favor is, however, in an easterly direction. Adam and Eve went eastward out of Eden; Cain went eastward to the land of Nod (Gen.4:16); Lot journeyed east when he pitched his tent toward Sodom (Gen.13:11,12); both Israel and Judah were carried eastward when they went into captivity to Assyria and Babylon respectively.

At the time of their expulsion, Adam and Eve seemed to have little in which to rejoice. True, they could approach God at the entrance to the garden, but the cherubim and the flaming sword prevented any further advance. The way to life was closed, effectively and completely, and would not be reopened until He, for Whom humanity had been created, and Who was to come in the likeness of humanity, would open the way by His death on the cross. "I am the Way and the Truth and the Life" said Jesus. "No one is coming to the Father except through Me" (John 14:6).

The inspired record in Genesis 3:24 states that God "is driving out the human, and is causing him to *tabernacle* at the east of the garden of Eden" (CV). It

would appear that God regarded man's expulsion from Eden as temporary, and subsequent revelation confirms this, even though it would be several thousand years before Edenic conditions would be restored in the new earth. We must remember that time with God is not as we count time, for "one day is with the Lord as a thousand years and a thousand years as one day" (2 Pet.3:8). God is not tardy as to His promises nor as to His purpose, but works out His supreme will in His own time and way. Meanwhile, Adam's tabernacling literally to the east of the garden typifies humanity's tabernacling in a figurative sense to the east of God's favor. In the tabernacle in the wilderness, God gave evidence of His intention to provide a way by which humanity might be restored to favor, though permanent peace could not be established until after the scene on Golgotha. The annual walk of the chief priest from east to west into the holy of holies, bearing the blood of the atoning sacrifice, was a constant reminder of God's will, and a pointer to Christ, in Whom all God's purpose is accomplished.

The wanderings of the children of Israel prior to their entrance into the land of promise were in every direction — north, south, east and west — and apparently most haphazard, as a map will show. This is typical of the wanderings of humanity as a whole groping about in a spiritual wilderness, and not seeming to know where it is going. Yet God was leading Israel all the way, and eventually brought them to a point opposite Jericho, and just above the Dead Sea, where they could cross Jordan in an east-west direction to enter Canaan. In the same way, wandering humanity (though unaware of God's leadings) is being inexorably brought by the One Who is operating all according to the counsel of His will, to the point where

the only passage to salvation and peace is through the blood of Christ.

No matter what the children of Israel did, and however neglectful they were, God's purpose was not to be changed. Though they might allow the very focal point of God's dwelling place — the ark itself — to fall into alien hands, it would still be found in its rightful place when the temple was eventually built. Then the omer of manna and Aaron's germinating rod would be missing, for if the temple of Solomon is to prefigure the more permanent millennial house of the Lord (as Solomon's reign prefigures the millennial rule of Christ), then it must presuppose a time when the true Bread from Heaven (typified by the manna) would have been given for the life of the world (John 6:47-51), and the Firstfruit (typified by the almond rod) would have been roused from among the dead. But so long as rule and authority exist, the law must remain as the basis of Divine judgment, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And although humanity as a whole allows that which the ark portrays, Him in Whom God delights, to be given up to His enemies, and even concurs in the crucifying of the Lord of glory, nevertheless God, Whose mercy toward them that fear Him is so great that He would remove their transgressions from them, as far as the east is from the west, will still pursue His purpose to the uttermost, for He will make even the fury of humanity to acclaim Him (Psa.76:10, CV). He is the living God, Who wills that all mankind be saved and come into a realization of the truth (1 Tim.2:4).

John H. Essex

(To be continued)

ORDER AND DISCIPLINE

GRACE REIGNS. Therefore the saints of God are not allowed to go on unheeded in their sins and offenses now, but are *disciplined* in various ways and by different agencies, *for their benefit,* in order that they may not be condemned with the world (1 Cor.11:32). Hymeneus and Alexander were even given up to Satan, *that they might be trained not to calumniate* (1 Tim.1:20). This discipline is especially prominent in Paul's latest personal epistles, written during his last imprisonment in Rome. The reason for this seems clear. This administration like all others before it, will end in failure. The last days are perilous. Wicked men and swindlers have waxed worse and worse, deceiving and being deceived (2 Tim.3:1-13). Therefore there is much more need for discipline today than ever before. And there are many more who need it.

At the dais all will be determined by *Christ* and *God.* Man will not be the judge. So now, all discipline is in the hands of the *elders,* who, because of their years and experience of the ways of the Adversary are fitted by God to supervise and admonish and restore. A long experience has shown the wisdom of the scriptural arrangement. The Adversary (and many saints likewise) prefers the rule of novices, who innocently follow his lead, and think it is the leading of the Lord. If their course does not prosper or is opposed, which is

normal in pursuing a Pauline course, they imagine it is not the Lord's way. If it prospers and brings results in popularity and pelf, or otherwise, which is often the strategy of Satan, they are convinced it is of the Lord. Hence they are unfit to supervise until they also, by trial and testing, are able to discern and cope with the stratagems of the forces of evil.

Fellowship depends upon *conduct*, not doctrine. As we have shown elsewhere, the deniers of the resurrection were not excluded, but the immoral man was given up to Satan (1 Cor.5:5;15:12). So also we may have fellowship with those who differ with us in doctrine, but we are to put ourselves from every brother who is *walking disorderly*. We are *not to commingle* with one who will not work (2 Thess.3:6, 14). If some indulge in profane prattling, in teaching that the resurrection has already occurred, we are to *stand aloof;* and from vessels for dishonor we are to *purge ourselves* (2 Tim.2:16, 21). Those who have only the outward form of devoutness, yet deny its power, we are to *shun* (2 Tim.3:5-6). Fellowship is a practical thing, hence comes within the realm of the elder rather than in that of the teacher or pastor.

The love of God shed abroad in our hearts brings with it a strong desire to have fellowship with all who are His, and to overlook much that would offend us in a fellow believer. Love is kind and patient, and bears with things that might otherwise break the bonds that bind us. But, like a fond father with his only son who allows his love to degenerate into unprincipled partiality, and spoils his character and life by lack of discipline, we may unwittingly *harm our fellow believers by ignoring the discipline which God has prescribed in His Word.* In these degenerate days it is most difficult to deal faithfully according to the Scriptures, for it is

nearly always misunderstood by others, and laid down to lack of love or some mean and unworthy motive.

CHRIST IS THE HEAD

Now that there are no apostles, government is restricted soley to the local ecclesia. The great organizations, denominations, unions, synods, conferences, and whatever else the federations of local ecclesias may be called, *seem* to be expedient and essential, but there is no scriptural warrant for them. This should suffice us. We have often been urged to organize those who hold concordant truth, and so greatly increase our efficiency and resources. But we prefer not to usurp the place which belongs alone to Christ. We are already an organ*ism* in Him, *together with all living members of His body,* and our own organization of a few of these would only reflect unfavorably on His competence and power, and exalt our own. Let us refuse to make a unity outside the living one that unites us to all believers and to Himself. We are glad to forfeit all advantages in order to accord Him His place as our Head and Lord. A.E.K.

OBITUARIES

Several of our fellow believers who have supported this work for many years have recently been put to repose. We sorrow because of the present loss but rejoice in knowing of the future joys God has prepared for them and all of us who believe. Sister *Alice Misegades* of Arlington, Virginia, who with her late husband, Keith, toiled diligently for the truth, was laid to rest in April, after a long and painful illness. *David PoVey* of Martinsburg, Pennsylvania, died of a sudden heart attack on March 24 at the age of 82. Then, in full accord with her own petitions, his beloved wife *Mae* (blind and in her 80th year) died only a few days later. Brother *Melvin A. Messinger* of Largo, Florida, was put to repose on March 3 at 90 years of age, anticipating that happy expectation when we will be together with our Lord.

NOT NOTING WHAT IS BEING OBSERVED BUT WHAT IS NOT BEING OBSERVED

PAUL could have written in this same context (2 Cor.4:17, 18) of the momentary lightness of his affliction because he was not noting what was being observed but what was not being observed. He did not ignore his circumstances, or that around him, but related it all to the future which he summed up in the words "a transcendently transcendent eonian burden of glory."

To note is to pay special attention to, to mark carefully. All that occurs to us now, and all our possessions, pale into insignificance when viewed in the light of our future glory. To look forward and live in the aura of that day is living by faith, for faith is a conviction concerning matters which are not being observed. Our ambition should be to grasp the details of what lies ahead of us. This present existence is temporary. Our future life with Christ is eonian. We may live a hundred years down here. Compare this with the thousand years of the next eon and the much greater length of the final glorious eon, and this life assumes its proper proportions. As David puts it "Handbreadths givest Thou for my days" (Psa.39:5).

This word NOTE has some interesting associates in its small family of words. A spy is a DOWN-NOTER. He is

one who goes to observe carefully and note particularly details of a foreign land and people, so as to report back matters of importance. A supervisor is an ON-NOTER, that is one who presides over others noting their needs. Once Paul uses the word *skopos* (NOTE) which has special relevance to the words we are considering: in Philippians 3:13, 14 he writes of "forgetting indeed those things which are behind, yet stretching out to those in front — toward the goal (NOTE) am I pursuing for the prize of God's calling above in Christ Jesus." He continues that "whoever then are mature may be disposed to this." A goal is an object of effort or ambition. The goal of the runner is to cross the finishing tape first. Paul's goal on which he set his eyes was the prize of God's calling above. He mentions this prize once again in 1 Corinthians 9:24 in likening our lives to a race in a stadium where all are racing but one is obtaining the prize, "Thus be racing that you may be grasping it," he writes. The prize for the stadium runner is a wreath that quickly fades. Paul writes of an incorruptible wreath. It will last for the eons, but not every saint will receive it. There appears to be more than one wreath, for all who love His appearing will receive the wreath of righteousness (2 Tim.4:8). Then again every chosen son of mankind is wreathed with glory and honor and will display this wreath during the future eons. But there are special prizes, for God is lavish in His gifts.

The Lord gives a hint, perhaps, of the type of prize to be awarded for service in His parable of the talents in Matthew 25 and of the minas of Luke 19. Each of us has been graced with spiritual gifts according to our ability. Our use of these will be made apparent at the dais of Christ. Not that our salvation or eonian life is at risk; this is assured for we are sealed with the holy

spirit of promise. At the dais the quality of our work and teaching will be assessed, and we shall be requited for what we have put into practice in the body. Each one will receive praise. Wreaths and prizes will be awarded. Our teaching will be tested and that which survives the fire will remain (*cf* 1 Cor.3:5-15).

"Wherefore we are not despondent, but even if our outward man is decaying, nevertheless that within us is being renewed day by day. For the momentary lightness of our affliction is producing for us a transcendently transcendent eonian burden of glory, at our not noting what is being observed, but what is not being observed, for what is being observed is temporary, yet what is not being observed is eonian" (2 Cor.4:16-18). Donald G. Hayter

---

CECIL J. BLAY

Our brother of Reading, England, was put to repose on April 19 at the age of 69. He was a keen student of the Sacred Scriptures and contributed several articles to *Unsearchable Riches* besides being the author of our publication, *It is Written*. He was also joint editor of *Treasures of Truth* which provides a rich feast of spiritual food for its readers (published by Melvin E. Johnson, 729 Maryland Avenue West, St. Paul MN 55117).

The funeral service was conducted jointly by Rev. M. F. Caddick, the minister of Wycliffe Baptist Church, and Rev. A. H. Paling, a former minister who gave the address. Mr. Paling read from 1 Corinthians 15, speaking of the true nature of the soul and the certainty of vivification when our Saviour comes back for His own, prior to the day of indignation.

Brother Blay was a deep thinker and a faithful expositor of the Word. Those who knew him are one in expressing gratitude for the fellowship they were privileged to have with him.

He is asleep now, but awaits the call from our Saviour, Whom he loved and served so faithfully. We bid him Good Night until that day when we shall join him among the celestials during the oncoming eons.

THE PHILIPPIANS' CONTRIBUTION

Philippians 1:3-11 — 4:14-20

AMONG the most precious privileges which come to us with the reception of God's unspeakable gift, is that of giving, of participating in the service of heralding the evangel by supporting the efforts made to spread the knowledge of God. In this the Philippians as a whole are our example, for they seem to have excelled all others in their contributions to the evangel from the beginning to the very end of Paul's career. Therefore an entire section is set aside for this subject both at the commencement and at the conclusion of the epistle. Let us seek to enter the delightful atmosphere which pervades it and lifts it heaven-high above the plane on which this matter is usually found in the churches of today.

God loves a gleeful giver. Giving grudgingly or of compulsion is of no real advantage to anyone, and an abomination to God, as though He were in need, and wished to exploit His creatures instead of contrariwise to lavish His abundance upon them (2 Cor.9:7,8). It is the motive that counts. In some lands there is a regular church tax, and payment is compulsory. Let no one imagine that much of this will be reckoned as given to the evangel. In other lands all sorts of expedients are used to lure the cash out of the pockets of reluctant members. What a falling off there would be if only those whose hearts were stirred by God's grace

should be allowed to contribute to His work! But the real value would not be less.

Paul did solicit contributions from the saints, yet not for himself, but rather for the poor among his own people in Judea, according to his agreement with James, Cephas, and John, when their fields of service were separated (Gal.2:10). This was on a much lower plane, however, and fits only in that intermediate administration when the nations accepted the spiritual riches which belonged to Israel, and sought to pay for them by sending material aid (Rom.15:27). They were in the position of debtors at the time, and were under obligation to the nation of God's choice. So will the nations be in the next eon, and even in the last, when their kings bring their glory into the new Jerusalem (Rev.21:24). This is not the motive which moved the Philippians to make their contributions to Paul.

It is not at all likely that Paul received enough to keep body and spirit together for his service to the saints. He had a trade at which he worked when he could. At Corinth he was employed in tentmaking along with Aquila and Priscilla (Acts 18:3). Although, in answering the Macedonian call, he had found much response to the evangel in that province, not one of the ecclesias sent him help after he left them except the Philippians. More than that, there were times when he was in actual need (Phil.4:16). The last years of his life as a prisoner relieved him of the burden of self-support, yet here it is that the gift of the Philippians fits in. Taking his career as a whole, Paul, perhaps the most deserving of all God's slaves, did not receive even a slave's rations for his service to the saints.

But he did not complain. Rather he exulted that he had preached the evangel to the large Corinthian

ecclesia gratuitously. Note the words he uses. He *despoiled* other ecclesias, *getting rations* for dispensing to them. He was actually in want in Corinth, but he did not become an encumbrance to them, but received help from Macedonia. He always endeavored to keep from becoming a burden (2 Cor.11:7-9).

Not that he did not know his rights in the matter. Strangely enough, he has to defend himself to these very Corinthians, who did so little for him when he was among them. Listen to his expostulation: "Have we no right at all to eat and drink? Have we no right at all to be leading about a sister as a wife, even as the rest of the apostles and the brothers of the Lord and Cephas? Or have only *I* and Barnabas no right not to be working? Who is warring at any time supplying his own rations? Who is planting a vineyard and not eating of its fruit?" (1 Cor.9:4-7). Possibly no man ever deserved as high wages as Paul. He sowed a most marvelous crop of spiritual seed among the nations, and, in justice, he should have harvested a tremendous crop of worldly wealth. But how much nobler was his course, as he himself said: "We do not use this right, but we are forgoing all, lest we may be giving any hindrance to the evangel of Christ" (1 Cor.9:12).

With such an experience back of him, no wonder that Paul had a very soft spot in his heart for the Philippians, whose practical sympathy came from the depths of their heart and never needed any prompting on his part. The material donations were transformed into the fragrant incense which delights the heart of God as well as provides for the needs of His unselfish slave.

With this before us we can better appreciate the opening and closing strains of the Philippian epistle. Paul begins: "I am thanking my God at every remem-

brance of you, always, in every petition of mine for you all, making the petition with joy, for your contribution to the evangel from the first day until now..." (Phil.1:3-5). The very first time that he preached the evangel in Philippi, Lydia generously urged him to come to her house and remain (Acts 16:15). He seems to have stayed there until he left, as he returned there, after coming out of the jail, before leaving the city (Acts 16:40). Soon afterward he was in Thessalonica, and it seems that they sent several times during his sojourn there. No doubt they were responsible for the contributions sent from Macedonia to Corinth (2 Cor.11:9). And this is crowned by their latest donation, sent to his prison in Rome, by the hand of Epaphroditus (Phil.2:25).

It is this persistent continuance which gave the aged slave the confidence that they would not fail in the future, that "He Who undertakes a good work among you will be performing it until the day of Jesus Christ" (1:6). Let us not dilute this statement into a mere promise that God will save everyone whom He calls. That is true and precious, but it applies to all. This is a rarer grace, which is, alas, not found in every ecclesia. In fact we do not read of it in connection with any other, and we know that it was lacking in some. It may be that the Philippians could not send him much at a time, but they continued to send what they could, and this recurrent token of their affection for him and their desire to have a share in his service led to the conviction that they had become "incorrigible" givers. May we emulate their example.

No one can blame Paul for being partial to the Philippians, in view of their attitude toward him. When he was free and went about confirming and defending the evangel they had him in their heart, and were

given grace to do their part in supporting his hands. And, now that he is in bonds, they did not reason that his bread and water are sure, being supplied by the state, but they sent their "apostle and minister," that is, they commissioned Epaphroditus to go to Rome with supplies to use in ministering to Paul. Being now aged, his life could no doubt be made much easier. This seems to have especially touched his heart. In a sense he was laid aside and had not the same claim on their aid as when he was actively going about and heralding the evangel. But they remained true to him, so that he longed for them all in the compassions of Christ Jesus.

As a result of this interchange of loving service, Paul is led to pray for the Philippians (1:9-11), that the love which has led them to care so faithfully for him and his service may be superabounding still more and more in *realization* and all *sensibility*, for them to be testing what things are really of consequence, in order that they may be sincere and no stumbling block for the day of Christ, having been filled with the fruit of righteousness which is through Jesus Christ, for the glory and laud of God (1:9-11). Here we have a hint of what is on Paul's heart in writing the epistle. They have been giving to him, and now he desires that they, in turn, receive all that is theirs, in the latest and highest revelation, which he has just made public, and of which they have doubtless read in the so-called epistle to the Ephesians.

As in his marvelous opening prayer in Ephesians, he prays that they may be granted the *realization* of Him Who has given new treasures of grace (Eph.1:17) — the very same word which expresses his desire for the Philippians. In reality the word embraces even more than this, and might be rendered *appreciation*. This is

all that is needed to make a saint happy. This is more than enough to repay us for all that we may do to forward the evangel or contribute to the support of its heralds. Paul could not repay his friends in material goods, but in spiritual wealth he had unutterably more than was needed to recompense even the model Philippian ecclesia.

But how can he convey it to them? Merely to write it out for them is not enough. Ephesians has now been before the saints for centuries, with very little realization or appreciation of the grandeur of its grace. The Philippians had doubtless heard it only recently. To them it would be new. For them it would involve a spirit of wisdom and revelation quite beyond the average. Yet this alone is the field in which their love can unfold still further, and so the Lord's slave prays that this gift may be theirs as well.

Yet he does not develop the thought as in Ephesians, but, in harmony with the trend of the epistle, he adds the word *sensibility*. He would trace the truth further, in its operation through their *faculties*. He is concerned with the conduct which should characterize it. He would have them live it out in their lives. The new revelation brings with it a flood of apparent problems which will confuse their feet if they are not able to fully realize its import. Many practices which hitherto have seemed vital now fall away. To let go that which belongs to the past and grasp that which lies before, such is the crisis which confronted them at this time.

THINGS OF CONSEQUENCE

Christendom is chiefly occupied with the husks of divine truth and knows but little of the kernel. This is because it has failed to realize the latest revelation.

Hence it fails to function accordingly, and is occupied with things which are no longer of consequence. Indeed, there are hardly any, even among intelligent believers, who realize that there is any such thing as a crowning revelation in Ephesians which clears away all the enigmas of the fragmentary unfoldings which went before, and which brings the saint to maturity. As a consequence there is but little real sincerity. Almost everything is partly sham. And the path of both saint and sinner is strewn with stumbling blocks which will cause much loss in the day of Christ, when the conduct of the saints is tested by fire.

The word "consequence" is a difficult one to translate concordantly into English, and it may be that in this passage, it carries with it the ideas suggested by its elements, THRU-CARRY. In Hebrews 10:14 a word with the same elements is rendered "to a finality." That is, things of consequence are those which are not merely the scaffolding of truth, which will be removed at last, but the final forms, which are permanent. Israel had mostly shadows. We now have the substance. The process of divine revelation deals much with the flesh. The end is found in spirit.

As this epistle itself points out the things which are of no consequence, we need not linger over the thought. Paul especially deals with the prerogatives of the Jew in flesh, and is glad to forfeit them all, and deems them refuse in order to gain Christ, which is of the greatest consequence. Hitherto the saints were concerned with terrestrial things; now it is of the most vital importance that we recognize our celestial citizenship. Now it is necessary that Paul be taken as a model for our walk. Otherwise we will be sure to do the inconsequential things which, alas, are not lacking in dire results.

THE FRUIT OF RIGHTEOUSNESS

Righteousness should bear fruit. It may be that the particular righteousness here in view is the conduct of the Philippians in contributing to Paul's support and the evangel. That was just. Some may reason that the glad tidings are free, that grace demands no payment for the benefits it brings. That is true. But is it right to drink of a fountain and not even tell others about it? In the last analysis, the Philippians had done no more than their duty in contributing to the evangel. But the fact that it was not done as a duty, but was the spontaneous outgrowth of the new life they had received, gives it a precious character not possessed by righteousness alone. It produced satisfaction and pleasure such as we experience when tasting of luscious fruit. It is delicious.

And this brings us to the most excellent and final fruit of all. It will be for the glory and laud of God. Briefly summed up, the prayer of Paul expresses his desire that these saints, whose love for him and the evangel has been practically expressed by many a gracious gift, may lead to their appreciation of God's greatest and latest revelation of His grace in giving the nations an equal place in the celestial honors of Christ's body. But, beyond this, he especially wishes that they may walk in accord with this final unfolding, and thus bring to God the glory and the applause which is the object and end of all things.

THE PARALLEL PASSAGE

As this phase of the joint participation in the evangel — the contribution of the Philippians to its support — is taken up again in the corresponding section, near the end of the epistle (see the framework), we will skip all in between and consider

what Paul writes there as well (4:14-20). Here he changes the formula "a good work" to "do ideally." Many versions have practically blotted out the fine distinction between the *good* and the *ideal*. In fact the Authorized Version almost always renders both by "good," though sometimes by "well," as in this case. But here we have a deed which is more than merely good. It perfectly fits the circumstances, and is eminently acceptable and appropriate not only in the eyes of Paul, but of God.

I take it that there is a correspondence between *their* gift to Paul, and the grace which he has for them. He speaks of superabounding, of being filled full, of being paid in full, and it is very probable that he, as a Roman prisoner, was not in actual need, as had been the case before. It would seem that this gift was a material counterpart of the lavish grace then being dispensed to the nations, hence an acceptable and *ideal* contribution at this particular crisis. It was good for them to relieve the physical needs of the apostle during his itinerant ministry. It is *ideal* that he is overwhelmed with good things at the time when he has opened the flood gate of blessing for the nations.

Paul had not always been so satiated with good things. Yet was not this in spiritual accord with his ministry? He had been dispensing grace, but so long as Israel was the channel of blessing the vast riches of grace could not be revealed. Now that God goes to the nations directly, Paul's physical surroundings change to accord with it. This, of course, is no excuse for the ecclesias of Macedonia or Corinth, who would have allowed him to hunger if Philippi had not come to the rescue. Undoubtedly their excellent conduct in this matter, humanly speaking, entitled them to receive the supreme epistle on the subject of conduct, and

enabled them to live according to a standard which is the highest presented to mortal man.

FRUIT, NOT GIFTS

In these days of systematized budgets, and envelope systems, and all sorts of schemes to finance the work of the church (we will not say, of the Lord), we have forgotten the great difference between gifts to support the work and fruit which pleases God. We want quantity, not quality. We reason that the unbeliever's money will buy just as many Bibles as the believer's. Not so thought our Lord. The widow's mite in His sight was more than a whole chest full of common coin. This is the point in Philippians. That Paul should be supplied is only a secondary side of the matter. That they should have given expression to their hearts, without any prompting or coercion, but simply as the outflow of their appreciation and love, makes their gift acceptable to God and is entered to their account, to meet them again in the day when all will receive awards for the good done in the body.

A FRAGRANT ODOR

This is the quality which pleases God in our efforts to work for Him. Not *great* doings, but *gracious* deeds rise to perfume His presence. Not mere service but sacrifice ascends to Him. Not the high achievements of a master mind and an indomitable will, but the humble attempts of a submissive and grateful heart are pleasing in His presence. Some may be too rich, or too great or too strong to procure a proper perfume for our God, but no one is too poor or too small or too weak to find a fragrant odor in which He can delight.

On the occasion of the collection for the saints in Judea, Paul, speaking of the saints in Macedonia, says that "the corresponding depth of their poverty

superabounds to the riches of their generosity." And again, "according to their ability...and beyond their ability, of their own accord, with much entreaty beseeching of us the grace and fellowship in a service for the saints..." (2 Cor.8:2-5). This seems to show that the church chosen to be our example in acceptable giving was a very poor one. How happy would it make their hearts to hear the words of Paul as he assures them: "Now my God shall be filling your every need in accord with His riches in glory in Christ Jesus" (4:19). God will not be outdone in giving. With all His riches in glory in Christ Jesus He is able to repay a thousandfold every generous impulse of the lowliest saint.

The epistle proper closes much as it began, with an ascription of praise to our God and Father, closely related to the subject of giving. In this eon we can expect but little public response to the gracious gifts of our God. But in the eons to come His gifts will receive more appreciation, and His glory will no longer be hid. And the most potent means of displaying to the whole creation, in the heavens as well as upon the earth, the excellent graciousness of His gifts, and the love which is their source, will be the story of that secret by which He fills the heights of heaven with the lowest dregs of earth. A.E.K.

GOLDEN ANNIVERSARY EDITION

The 50 year, or Jubilee, period was a very significant one for the nation of Israel, and although we do not observe times or seasons in a similar sense, yet we think it is worthy of note that the new 1976 printing of the *Concordant Literal New Testament with Keyword Concordance* comes exactly 50 years from the first printing of a complete Concordant Version of the New Testament.

Notice: As we go to press we learn that this printing will not arrive from the printer until early August. Consequently, the prepublication price of $5.00 is extended through August.

SCROLL TWO

Intellectual
For the Sons of Korah

42 As a deer is panting over the channels of water,
So is my soul panting for Thee, the Alueim!
2 Thirst does my soul for the Alueim
—for the living Al.
When shall I come and appear before Alueim?
3 My tears become my bread by day and night,
[While it is said to me the entire day,
"Where is your Alueim?"
4 These things I am remembering,
And I am pouring out on me my soul,
For I shall pass into the booth;
I shall flit unto the house of the Alueim
[With the voice of jubilation and acclamation
of the celebrating throng.
5 Why are you prostrated, my soul?
And why are you clamoring over me?
Wait for Alueim, for I am still acclaiming Him,
The =Salvation of]my[=countenance.
6 My Alueim, prostrating on me is my soul,
Therefore will I remember Thee
from the land of Jordan,
And the Hermons, from the inferior mount.
7 Submerged chaos to submerged chaos is calling
>at the sound of Thy cataracts;
All Thy breakers and Thy billows pass over me.

8 **By day instructing is Ieue His kindness,**
And in the **night** [m]**His**[s] **song** is **with me,**
Prayer to the **Al of my** [=]**life.**
9 **Saying am I to** the **Al, my Crag,**
"Why dost **Thou** [m]**cast me off**[s]**?**
Why am I going somberly [i]**under** the **oppression**
of the **enemy?"**
10 [i]**With murder** [i]**against my bones,**
My foes reproach me,
[i]**While they say to me the entire day,**
"Where is **your Alueim?"**
11 **Why are you prostrated, my soul?**
And why are you clamoring over me?
Wait for Alueim, for I am still acclaiming Him,
The [=]**Salvation of my** [=]**countenance and my Alueim.**

A DAVIDIC PSALM

43 Judge me, Alueim,
And contend my contention [f]**with** an **unkind nation;**
From a **man of deceit and iniquity**
wilt Thou deliver me.
2 **For Thou** art the **Alueim, my Stronghold.**
Why dost **Thou cast me off?**
Why am I walking somberly [i]**under** the **oppression**
of the **enemy?**
3 **Send Thy light and Thy truth;**
They´ shall guide me.
They shall bring me to Thy holy mountain
and to Thy tabernacles.

4 **And I shall come to** the **altar of Alueim,**
To Al, the **rejoicing of my exultation.**
And [f]**with** a **harp I shall acclaim Alueim, my Alueim.**
5 **Why are you prostrated, my soul?**
And why are you clamoring over me?
Wait for Alueim, for I am still acclaiming Him,
The [=]**Salvation of my** [=]**countenance, an my Alueim.**
[>] *Permanent*

Note: In Hebrew the Psalms are divided into five books or scrolls, apparently to correspond with the five books of Moses (Genesis through Deuteronomy). The second scroll begins with Psalm 42 and continues through Psalm 72. Dr. E. W. Bullinger suggested that the correspondence with Exodus in these psalms lies in the emphasis on God's purposes for the nation of Israel.

Like Exodus (called "These are the Names" in Hebrew), Scroll Two of the Psalms opens with a scene of affliction and ends with a view of the glory of Ieue (*cf* Ex.1:11; 40:34,35; Psa.42:1,6; 72:18,19).

Psalms 42 and 43 are linked together by repeated refrains: "Why dost Thou cast me off? Why am I walking somberly under the oppression of the enemy?...Why are you prostrated, my soul? Why are you clamoring over me? Wait for Alueim, for I am still acclaiming Him, the Salvation of my countenance, and my Alueim."

Notes on Psalm 42

What a superb expression of David's total involvement in his Alueim are the first four lines of this Psalm! So vividly are his desires expressed, and the picture language he chooses to highlight the intensity of his feelings is apt and enlightening. We can see the deer, from which he draws his picture of his soul's thirst, fleeing before its pursuers through the forest,

hot and thirsty, and coming upon a deep channel in the ground, on the floor of which flows a sparkling stream of living water. He stops on its edge before descending to slake his thirst, panting from his exertion and his throat parched for the life-giving water. Thus was David's thirst for his Alueim, for a knowledge of Him, and a realization of His presence and for a sight of His face. Truly it could be said of David that he found his all in his Alueim. O that in our meditation of such a Psalm as this the fires of longing for a knowledge of our God might be kindled to burn brighter each day till He comes. To know Christ is the ultimate in ambitions. The next two eons will be too short, even though they will stretch over many, many thousands of years, to achieve its complete fulfillment. The eternity beyond will open up new vistas of knowledge of the great God Who planned all and contrived all for the revelation of Himself and the consequent blessing of His entire creation. Meanwhile we may now lay a foundation of knowledge and realization on which will be built the edifice of more mature comprehension which will come in the oncoming eons.

The sons of Korah

The Korahites, sons of Korah, were keepers of the threshold of the tent, keepers of the entry into the tabernacle in the days of David. Some of the loveliest of the Psalms are inscribed to them. There are ten in all and this one, number 42, is the first. The others are 44 to 48, 84, 85, 87 and 88.

It seems that this Psalm was written when David was out of Jerusalem in the land of Jordan (verse 6), in the mountains of Hermon to the northeast of the land. It might be that it was written at the time that he fled

from the face of Absalom, his son; for this was a period of great stress and trouble for him. It was then that he fled over the Jordan and dwelt in Mahanaim to the south of Hermon (2 Samuel 17). It seemed that the Al had forgotten him, the enemy oppressed him, seeking to murder him. But he waited for his Alueim and still acclaimed Him, for He would save.

And the Hermons, from the inferior mount

This is the only occurrence of *Hermons* in the plural, though in the singular form it is often mentioned. Mount Hermon consists of three peaks, so the inferior mount may well be the lesser of the three. The mountain is about nine thousand feet high and is the dominant feature of the Lebanon range. David was possibly sheltering in its crags and fastnesses. The Lord may well have pondered this Psalm when He was in Caesarea Philippi and within sight of the Hermons (Matt.16:13). It was then that He took the three disciples up into the mount and was transformed before them. Also at this time He told them of His imminent sufferings when all God's breakers and billows would pass over Him (Psa.42:7).

Salvations of my countenance

The face reveals the state of the soul. Sorrow, shame, confounding, dishonor, pain — every emotion caused by these experiences is revealed in the face. David's soul was clamoring and prostrated. The breakers and billows of Ieue had passed over him. He was somber under the oppression of the enemy. They reproached him. All these experiences left their mark on his countenance. He was sensitive in a high degree to all that happened to him, and the degree of his suffering was visible on his face. He could not conceal the torments of his soul. This is what he had in mind in

using the word *salvation* in the plural, literally designating the Alueim as the Salvations of his countenance. He waited for his Alueim Who had a salvation for every emotion of his soul.

Notes on Psalm 43

In seeking to understand the Psalms we must recognize that they are expressions of deep emotion; they unveil the soul of the Psalmist, revealing the turmoil, and also the joy, of the feelings that stir him because of his experiences and circumstances. Thus in his agitation he cries out, "Why dost Thou cast me off?" His trials were such that it seemed that Ieue had discarded him, thrown him aside as unwanted. Have we not had similar feelings in the midst of severe stress and trial, our soul afflicted by our troubles and our feelings and reaction to the discipline expressed in such words as David uttered? Our faith assures us that never will He forsake His chosen, never will He truly cast us off, but our feelings in desparate circumstances are similar to those of David. Thus it is that the Psalms are a perfect expression of the soul's torment in affliction for every generation of God's loved ones.

David bares his soul in his Psalms for our instruction and help in time of need. Who of us has not walked somberly, as he did, our faces clouded and sorrow filling our hearts, the sunshine of our salvation obscured by the thick clouds of our circumstances, prostrated by an evil experience? Such is the lot of the most choice saints and David is among this select company. The pathway of the saint is not one of unclouded skies and continuous sunshine. We all have doubts, and the joy of our salvation is dimmed at times. But despite this our faith should not falter. Though our way be rough and we go somberly at times, our spirits should be firm

in their trust and confidence in the Lord Who is with us at all times.

David saw the solution to his somberness and feelings of being deserted in the enlightenment of his mind by truth. "Send Thy light and Thy truth; *they* shall guide me," he prayed. And this is the answer to all our problems. Every disturbance of the soul finds its easement in a realization of the truth. Light and truth will bring us to the presence of our Lord and our God. *There* is peace and contentment. There is no other balm for the troubled soul. The Word of God and the truth therein is the only salve that heals the wounded spirit. Even in the midst of trouble we can acclaim the God of our salvation. We can exclaim with David, "Why are you prostrated, my soul, and why are you clamoring over me? Wait for Alueim, for I am still acclaiming Him, the Salvation of my countenance and my Alueim." Donald G. Hayter

---

CHRISTINE MANN

Saturday, May 15th, 1976, marked the passing of one of the Lord's faithful warriors, sister Christine Mann. She had suffered a number of strokes recently, and this one proved fatal. At the time, she was staying near San Diego with her daughter, Mrs. Frank Zelinski, who, with a brother and a sister, survive. However, her home was in Aloha, Oregon.

We had the privilege of personal friendship and sweet fellowship with this dear sister for many years. She was ever zealous for her Lord and for the truths found in His Word, solicitous for others, and cheerful in spite of a life filled with adversity.

Sister Mann spent many years as a social worker, and was instrumental in helping many in various ways. She never forgot to give praise to her Lord and Saviour, and one always sensed that He was very close to her at all times, even though her life was never an easy one.

Surely it cannot be long before we shall see our sister again, at His appearing. E.O.K.

A TEST OF CHRIST

(2 Corinthians 12:11-13:14)

THERE ARE THOUSANDS of people who feel they are serving the Lord as His true representatives on earth, and yet they are doing different things in different ways. Who is right? How can we tell if anyone is truly "in the Lord's will"?

In the closing portions of 2 Corinthians we have a description of the qualified servant of the Lord. It may well be that none of us (nor anyone we have ever known) fully meets these standards, but they are there, and the methods by which they may be attained are remarkably simple as befits the message of grace. The problem is that what is simple is not always easy because of the great weaknesses of our flesh.

The one who serves the Lord best is the one who walks in His ways. The pattern is the cross and the resurrection. It is a matter of sacrifice for others' good, and of exultation in God's power and grace. The test of Christ speaking in us (2 Cor.13:3) hinges upon our conformity to His disposition and way.

THE SIGNS OF AN APOSTLE

We are not apostles, but the defense Paul gives of his apostleship is instructive for us in our service for the Lord. What happened between the Corinthians and Paul is a familiar pattern. An accusation was made: Paul was not a true apostle, or at least he was

not a "paramount apostle." And the accused was forced to make a defense: "I have become imprudent; you compel me" (12:11). And it is this sort of exchange that is repeated over and over again among believers — an accusation followed by a defense. We should note, however, that the defense of Paul's apostleship was necessary for the sake of the truth he was commissioned to bring. Today we have the completed word, so that when we are attacked in reference to our service it is usually best to remain silent. But let us remain ready to defend the truth of the Word of God as Paul defended his apostleship in delivering that truth to the nations.

The apostle does not claim that *he produced* the signs of an apostle. He never wanted to put such things as miracles and powerful deeds in the forefront, and thus he expresses himself in an impersonal and passive way. "Indeed the signs of an apostle are produced among you." Others have claimed such signs in more recent times, but it is surely one of the primary signs of an apostle (and a believer today) that as little as possible is made about spectacular achievements. In all of Paul's letters this is the only reference he makes to the miracles and powerful deeds performed through him. He does refer to "operations of powerful deeds" as a gift for some in those early days (1 Cor.12:10), but he himself does not claim this gift except here where he merely acknowledges that such deeds were performed in association with his commission.

Endurance, however, is another matter. It is clear that endurance is a more important sign than the others, for Paul brings it forward several times (2 Cor.1:6; 6:4; 2 Tim.3:10). It is a subject of prayer for us all (Col.1:11). Significantly enough, the sign of

endurance is not generally claimed by those today who present themselves as apostles. It is not necessarily a sign of the Lord's approval when we are spared hardships or we are taken out of a trial, for endurance is more important than escape. Paul possessed "all endurance" as a sign of his apostolic authority as made clear in 2 Corinthians 11:23-28. We also, who do not need the abilities of performing miracles and powerful deeds, need this gift of endurance which was given to Paul, and it may be ours despite the fact we are not apostles. It is ideal for us to be praying "for *all endurance* and patience with joy." This is a sign of Christ speaking in us.

A THIRD VISIT TO CORINTH

Sometimes in life we are forced to meet a responsibility we dread. Most of us are quite willing to grasp at any excuse to avoid the trial.

Paul knew he must go to Corinth and face up to the problems there in person. Yet he had a ready-made and reasonable excuse for staying away. No matter how he approached the Corinthians or what he said or did, they would probably resent it, if past experience was any guide. It was very likely that their love for Paul would be diminished.

This also is a test of Christ, a test of our faithfulness to the truth of God. Are we willing to meet our responsibilities despite the costs to ourselves personally?

"It was probably some months before Paul fulfilled his intention of visiting them again in person. During the interval he went over Macedonia, and possibly as far as Illyricum, giving them much exhortation. But all this time his heart was in Corinth. He had written to them. He had sent messengers to them. They had given him much sorrow not unmixed with joy. He had

exhorted and he had threatened. He had made it plain that he would not spare when he came again in person. Can we imagine his feelings as he approached the city? How he shrank from being severe! Yet he must be severe, should it be necessary. Doubtless the majority would receive him with hearts full of joy and affection. But what of the rebellious minority? It was with such powerful emotions that he followed this epistle some months later" (*Concordant Commentary*, page 277).

Paul held himself ready to make this trip (12:14) for their good, "for the sake of your souls, even if loving you more exceedingly diminishes your love for me" (12:15).

CHRIST SPEAKING IN US

In association with "a test of Christ speaking in me" Paul points to the evangel concerning Christ. This is how Christ will speak in a believer. First of all there will be a message of humility and apparent weakness and stupidity which will parallel the cross: "...He was crucified out of weakness" (13:4). And secondly there will be a message of life and power which will parallel the resurrection: "...He is living by the power of God" (13:4).

The apostle's previous visits were principally characterized by the cross, for he asked nothing of the Corinthians, bringing the evangel to them gratuitously (11:7), but this approach apparently led some to question his authority. Being such a recipient of grace and mercy from the Lord, Paul felt most comfortable in treating others similarly. Now, however, it was necessary to display more of the power that was available to him. "Not again at my coming will my God be humbling me toward you..."(12:21); "...if I

should be coming again I shall not spare..." (13:2).

The parallel from the evangel which Paul uses for this approach is given in 13:4, "we shall be living together with Him by the power of God for you." There can be no doubt that this power was also present in Paul's previous visits, for it is best seen when the human instrument is diminished. But the Corinthians were notoriously immature and wanted to place their confidence in a human leader rather than resting by faith in an unseen Christ.

Later, in writing to the Colossians, Paul points to a higher way of manifesting the power of God, paralleling the resurrection and glorification of Christ: "If, then, you were roused together with Christ, be seeking that which is above.... Put on, then, as God's chosen ones, holy and beloved, pitiful compassions, kindness, humility, meekness, patience, bearing with one another and dealing graciously among yourselves, if anyone should be having a complaint against any" (Col.3:1,12,13). That is a greater display of power indeed. And it would be a better display of Christ speaking in the apostle than all the severity he could muster.

TEST YOURSELVES

The Corinthians wanted to be assured of Paul's credentials as an apostle of Christ, but Paul recognized that what they really needed was to become aware of what Christ had done for them. They should test themselves to see if they were in the faith (13:5). Paul was not asking them whether or not they were faithful, nor was he questioning their salvation. But he wanted them to give more consideration to the fact that Christ Jesus was *in them*, crucified out of weakness and living by the power of God.

When our minds are occupied with questions of

others' qualifications there will be little attention given to Christ. On the other hand when we consider our own qualifications to be "in the faith" it is remarkable how quickly we find ourselves centering on Him. We find that we are disqualified not only from serving the Lord but even from believing, and yet *He* has given us faith to believe (Phil. 1:29) and service to perform along with all our blessings of salvation and expectation.

The Corinthians needed to recognize that what made them qualified was the grace of our Lord Jesus Christ, which had qualified Paul as an apostle. He was not an apostle because he had great leadership abilities but because he had been shown mercy in being given a commission. The test of Christ speaking in Paul was whether or not he showed the disposition of Christ. It was whether or not he was gracious and conciliatory, not how many miracles he performed or how many followers he had. If they would only consider their own position in grace, then "I am expecting that you will know that *we* are not disqualified" (13:6).

At this point Paul presents his credentials in a powerful way. No expression of his affection and desire could be more gracious than this: "Now we are wishing to God that you do not do anything evil, not that *we* may be appearing qualified, but that *you* may be doing that which is ideal, yet *we* may be as disqualified" (13:7). If the Corinthians will only be responding to the grace they have received, by doing that which is ideal, it does not matter at all to Paul what they think of him. He is willing to appear as disqualified so long as they will be pleasing to the Lord in word and conduct for their good in front of the dais of Christ (*cf* 5:9,10).

BUILDING UP

Paul's claim that he can do nothing against the truth (13:8) may seem presumptuous, but in the context it is both fitting and right. So long as our doings, our actions, are based on the crucifixion and resurrection of Christ they will only serve to help the truth. If our attitudes are built on Christ's disposition of sacrifice for others' good and God's glory, then we cannot harm the truth.

If Paul had to come to Corinth with *severity* he would do so, but it would be based on love and his desire to help the Corinthians appreciate the facts of justification and conciliation. It would be for building up and not for pulling down (13:10). "Edification should ever be the aim of God's servant in dealing with His erring saints. All other means should be exhausted before sharpness and severity should be used. They are a last resort, and seldom need be called into play if the example of Paul were followed, as it is given us in this epistle" (*Concordant Commentary*, page 278).

THE GOD OF LOVE AND PEACE

This has been an epistle presenting primarily "the word of the conciliation," both by teaching and by example. It is presented most succinctly in 5:19, "how that God was in Christ conciliating the world to Himself, not reckoning their offenses to them." The world may oppose God and His truth, but the God of love and peace and His message of conciliation triumphs over all adversities. In our lives as believers we continually find the jealousies of the flesh creeping in and causing friction and spite to grow among ourselves. But the word of the conciliation is a stronger weapon (10:4). It causes us to rejoice when we are attacked, to adjust in faithfulness and conduct when

further depths of God's love are made known to us, and to be at peace with one another as we mature in the faith (13:11).

"The epistle closes with characteristic tokens of affection. Throughout the appeal is to the feelings. This is especially true of the evangel and its proclamation. God on His part *beseeches* the sinner to be *conciliated.* The saint is *reconciled.* He is not merely righteous, but at perfect peace with God. This is the fruit of the evangel which is so delicious to God's heart and to ours. Let us not fail to appreciate the marvelous affection of His message!" (*Concordant Commentary,* page 278).

"The grace of our Lord Jesus Christ" is the basis of our calling and our standing. "For you know the grace of our Lord Jesus Christ, that being rich, because of you He became poor, that you by His poverty should be rich" (8:9). And "the love of God" (13:14) is that all is of God Who made Christ to be a sin offering for our sakes that we might be becoming God's righteousness in Him (5:18,21). Finally, "the communion of the holy spirit" is that fellowship and unity we all have in Christ as recipients of His grace and of God's love. "Blessed is the God and Father of our Lord Jesus Christ, the Father of pities and God of all consolation, Who is consoling us in our every affliction to enable us to be consoling those in every affliction, through the consolation with which we ourselves are being consoled by God, seeing that, according as the sufferings of Christ are superabounding in us, thus through Christ, our consolation also is superabounding" (1:3-5).

If blessings such as these remain in our heart and extend into our conduct and words we will always pass the test of Christ speaking in us. D.H.H.

UNSEARCHABLE RICHES for SEPTEMBER, 1976
BEING THE FIFTH NUMBER OF VOLUME SIXTY-SEVEN

EDITORIAL

AMONG THE HIGHLIGHTS in the two opening chapters of Luke are those passages that give us an insight into the prayer life of devout Jewish people whose hearts were longing for the consolation of Israel. Among them was Hannah who made a *response to God*, surely not so much with words of her own, but rather with those taught by the spirit of God; for she was a prophetess and a devout woman. Her expectation was the same as Simeon's, a just and pious man who was anticipating the consolation of Israel. He too was in the sanctuary when the little Boy Jesus was brought in by His parents. Clasping Him in his arms, he praised God with words molded along some of the lines we find in Isaiah 49:6; 42:6; 8:14.

Miriam's Magnificat reminds us of words once prayed by Samuel's mother Hannah, as well as of thoughts quoted from the Psalms (such as 113:6, 7; 126:3; 111:9; 103:13, 17; 107:9; 98:3) and other parts of the Old Testament.

After the birth of John, his father (Zechariah the priest) began to pray, "Blessed be the Lord, the God of Israel!" And his words were filled with holy spirit and prophecies, reminding us of similar thoughts in the Psalms (*cf* 111:9; 132:17; 105:8; 106:45), in Isaiah (*cf* 40:3, 5; 9:2) and elsewhere in the Hebrew Scriptures.

Both Zechariah and his wife, Elizabeth, were "righteous in front of God, going in all the precepts and just statutes of the Lord, blameless." And their "little boy grew up and was staunch in spirit," with his heart responding to his parents' prayers, which were not words taught by human wisdom, but rather those taught by the spirit of God, matching their spiritual thoughts with spiritual words, taken from the Psalms and other books of the Jewish Bible.

When John "was in the wilderness till the day of his indication to Israel," his own prayers had been molded by those which he had heard at home, surely drawing their substance not only from the Psalms and other inspired words of Scripture, but also from all the promises once given to his parents, even before he was born. John in the wilderness may often have pondered and prayed about such prophetic words as: "A prophet of the Most High shall you be called, for you shall be going before in the sight of the Lord to make ready His roads, to give the knowledge of salvation to His people in the pardon of their sins" (Luke 1:76, 77).

And then came the time when he heralded a baptism of repentance in the entire country about the Jordan (*cf* Luke 3:3). When he observed Jesus coming toward him, he proclaimed, "Lo! the Lamb of God which is taking away the sin of the world!" and he added, "*I* have seen and have testified that This One is the Son of God" (John 1:29, 34). Indeed, as our Lord once pointed out (Luke 7:28), there was no greater prophet than John the baptist. In his response to God, John's praise and prayer certainly reflected what he was testifying to; and when he taught his own disciples to pray, it would have been along similar lines (even though Scripture does not give us any pertinent details).

We know of two of John's disciples who followed Jesus, one of them being Andrew who led his brother Simon Peter to the Lord (John 1:37, 40-42). Hence at least a few of the twelve disciples of Jesus knew how John the baptist used to pray. However, after they had heard the Lord heralding the Kingdom and had witnessed His great signs of messiahship in Galilee, they must have felt that their own prayers should better reflect what they had learned from Jesus. And so one of them asked the Lord, "Teach us to pray, according as John also taught his disciples" (Luke 11:1).

Jesus gave them what is usually called "The Lord's prayer." Actually it is "the Kingdom's prayer," and while we may say part of it today, certain parts are out of place. If we should pray that the Kingdom should come, we would petition, not for us, but for Israel. The Kingdom on the earth will be given to them, not to us.

One of our Lord's own prayers is found in John Seventeen, where we are given an insight into the Son's response to His God and Father. The opening and closing thoughts of this prayer reveal the full scope of His mission: God's glory to be manifested in the glorification of His Son, and His disciples to be beholding the glory which the Father has given Him.

Jesus had glorified His Father on earth in *humiliation*. While praying He is, in spirit, beyond the cross; He sees His work on earth finished and now desires to glorify His God by different means, namely by His own *glory*, which He had had before His earthly career. It was in this celestial glory, above the brightness of the midday sun, that Christ Jesus revealed Himself to Saul of Tarsus (and through him to us) in this day of grace.

God has been using different methods in drawing His chosen ones to Himself. In Israel, He operated in

devout men and women to pray for the blessings which He had *promised them.* And with the widening of their spiritual horizon (as in the case of Miriam, Zechariah and others) their prayers were conformed to His divine intention; for all is out of God, and inspired prayer is no exception.

His relationship to mankind had varied in the past, and so had the prayers of His saints, in order to be *in accord with His operations at the time.* We feel that none of the prayers of old are fully compatible with the blessings which God has *promised us.* We are so thankful that through His written Word (especially the Pauline epistles) He has awakened the ardent desire in us to be in tune with His *present* work in this secret administration of grace (Eph.3:2, 9). And so He is operating in us to praise Him for our celestial blessings (1:3), to petition for spiritual wisdom and spiritual revelation (1:17), for deportment in accord with our celestial status (*cf* Phil.1:9-11; Col.1:9-11), and to thank Him for making us competent for our part in the allotment of the saints in light (Col.1:12).

Indeed, God is operating in us to will as well as to work and to pray for the sake of His delight. Thanks be to Him for this indescribable gratuity!

H.H.R.

TRAVELS

This past spring Dean Hough was privileged to visit the brethren in England and meet, among many others, Brothers John H. Essex and Donald G. Hayter, both contributors to this magazine. Later during the summer he also visited the ecclesias in St. Catharines, Ontario, Richmond, Virginia, Columbus, Ohio and Baldwin, Michigan, Also from our staff, Jim Thompson visited the brethren in Kansas City, Missouri, Meno, Oklahoma, Phoenix and Oraibi, Arizona.

THE WISDOM AND POWER OF THE CROSS

NOTHING is more fundamental to our faith than the cross of Christ. And nothing is more vital to our conduct. We first became members of the body of Christ when we heard and believed that Christ died on the cross for our sins (Eph.1:13; 1 Cor.15:1-4). And since that point, every installment of truth which we have received has been centered on our Saviour's sacrifice. So also, every service we perform, and every victory we experience over the weaknesses of our flesh and anxieties of our mind, must center around the cross. In no other way can we be useful and glorifying to our God.

There are at least seven major accomplishments of the cross of Christ specifically brought forward in Paul's epistles, which will be considered in this series of articles. They are: *1.* the deliverance from sin and death through the crucifixion of the old humanity, or "the word of the cross" (1 Cor.1:17,18); *2.* the replacement of a message of law by one of pure grace, which Paul refers to as "the snare of the cross" (Gal.5:11); *3.* the crucifixion of the world, including its ways and its problems (Gal.6:12,14); *4.* the change from a soulish and terrestrial outlook to one which is spiritual and celestial, which change even many who believe that Christ is their Saviour, nevertheless oppose (Phil.3:18); *5.* the nailing to the cross of the handwriting in the religious decrees which was hostile to us (Col.2:14); *6.* the removal of the enmity in flesh between

Circumcision and Uncircumcision (Eph.2:16); and 7. the reconciling of the universe to God (Col.1:20).

NOT IN WISDOM OF WORD

We begin this study where God first began to reveal His grace and love to us, with "the word of the cross." When Christ died on the cross every descendant of Adam died (2 Cor.5:14), that is, the old humanity was put under the sentence of death. In God's sight it is put aside, and someday it will be no more. Now the point we wish to stress here is that this execution of the old humanity was accomplished entirely in the crucifixion of Christ. It was a finished work and we can neither contribute to it nor add to its achievement.

However, we are always trying to force our way into the picture. Man would like to play a part in what Christ has done fully and completely on his behalf. This is wrong, and more than that it is harmful to our spiritual health. The word of the cross not only announces our deliverance from indignation and death, but it can be the source of daily salvation from uselessness and unrighteousness, apathy and hopelessness. It can be a continuous supply of power for us.

In 1 Corinthians 1:17 Paul refers to two negatives connected with the evangel he was bringing. He was *not* commissioned to baptize, and he brought the evangel *not* in wisdom of word. The good news is not based on human efforts, no matter how good or reverent they may be, and it is not the result of human wisdom and philosophy, no matter how noble and learned it may be. In fact, should we attempt to impose our works and wisdom upon the work of the cross we make it of no effect for present salvation. The evangel must be kept apart from man's works and words "lest the cross of Christ may be made void." It is clear that the apostle does not mean

that the deliverance from sin and death which Christ has made can ever be voided. But when we try to add our own works to His work which is fully sufficient, then we cancel out the present power which the word of the cross has for us.

It is not a question of whether baptism is right or wrong but whether it adds anything to our position before God. The cross is the only way to salvation. This includes salvation from sin and death as well as daily salvation from evil thoughts, words and deeds, and from burdens of depression and guilt. The worldly words of wisdom are those which suggest that religious experiences and rituals, works and practices, must be added to what Christ did at the cross, in order for us to "have the victory." In Christ, because of the all-sufficiency of His sacrifice, we already *have* the victory! Christ is our "righteousness and holiness and deliverance" (1 Cor.1:30), and unless we would want to make this daily salvation voided, let us learn to accept and glory in the completeness of His cross.

DOES GOD LEAVE US ALONE?

Recently I attended a religious service in one of the world's most magnificent cathedrals. The lofty arches, the majestic music, the spectacular stained-glass windows, and the entire awesome beauty of the place seemed to produce the feeling that God was near and all was well. But it was not long after leaving the cathedral that I was brought back down to earth by the noise of the city and the rush of the real world. To be effective the rituals and environment of religion must be sustained continually, and even then it is doubtful that our responses will remain steady.

And yet the human continues to search for this type of experience, a soulish awareness of God's presence and approval. It may take the form of religious ceremonies

such as baptism, or even ecstatic experiences such as are so popular today, or perhaps constant "church activity," none of which may be wrong in themselves (Paul did baptize the household of Stephanus, besides Gaius and Crispus), but they are wrong if we are going to depend on them for our happiness and peace and for our consciousness of God's presence and power. We have been saved and have been given access to the Father's heart by the blood of Christ's cross, and that alone.

Some have been led to depend on law-keeping in order to have the assurance of God's approval, and then when they find that we are not under law but grace they feel deserted and dejected. Perhaps it was similar with the Corinthians who wanted baptisms, but Paul said only, "I decide not to perceive anything among you except Jesus Christ and Him crucified" (1 Cor.2:2).

We are not left alone, and we are not unprovided for. God is continually revealing Himself to us and strengthening us through the word of the cross and its further developments such as justification, conciliation and our celestial status. "To us who are being saved it is the power of God" (1 Cor.1:18). This does not mean we escape problems and turmoil. What reason would there be to possess this power of God if there was no need for its use? The fact that we have this provision of strength from God presupposes that we are weak and failing in ourselves.

To give an example, we may find ourselves becoming jealous and resentful of an associate for unexplainable reasons. We know it is wrong; we realize it is displeasing to God. And we despise ourselves for it. But this ill feeling can be dealt with by the word of the cross. Here is an opportunity to pour out our prayers to the God and Father of the One Who gave up His high position and humbled Himself even to the death of the cross, on our behalf. The

consciousness that in the flesh we all are sinners and enemies, both our associates and ourselves, and the awareness that nevertheless "we were conciliated to God through the death of His Son" (Rom.5:10) will operate in us. It cannot help but affect us for good.

BEING SAVED

As we come to appreciate the wisdom and avail ourselves of the power in the evangel, the word of the cross, we are actually experiencing in a small measure, a foretaste of future bliss. Someday, when we are with our Lord and are conformed to His image, we will be fully saved from all trials and troubles. Now, however, we may be "being saved" from these distresses. The word of the cross not only speaks of *the fact* of our salvation in Christ, but also of *the process* of our salvation which is continuing in our lives today.

However, let us note that this process does not develop apart from a growth in realization of the meaning and blessings of the cross. "Now the soulish man is not receiving those things which are of the spirit of God, for they are stupidity to him, and he is not able to know them . . . " (1 Cor.2:14). Progress in experiencing the power of God for present day salvation parallels progress in appreciating the blessings which are ours in Christ. Hence Paul guides us with a model prayer for us all to adopt into our own lives: " . . . we . . . do not cease praying for you and requesting that you may be filled full with the realization of His will, in all spiritual wisdom and understanding, you to walk worthily of the Lord for all pleasing, bearing fruit in every good work, and growing in the realization of God; *being endued with all power,* in accord with the might of His glory, for all endurance and patience with joy . . . " (Col.1:9-11).

Indeed, the greater our realization of God's will, "to

have an administration of the complement of the eras, to head up all in the Christ . . . " (Eph.1:10), the more we will be endued with power for endurance and patience with joy. And the more we are growing in the realization of God, Who blesses us with every spiritual blessing among the celestials in Christ (Eph.1:3) the more we will experience the joy and peace He has for us.

NO BOASTING

It is not our purpose in this article to consider all the many blessed results of the cross of Christ (surely they could not be compassed by a lifetime of consideration), but rather we have tried to focus our attention on it as the sole basis of our blessings and as the source of power in our daily lives. Where the cross is involved man makes no contribution, but he receives much as he accepts the evangel in faith. There is no room for boasting (1 Cor.1:29) unless it be in the cross itself (Gal.6:14).

The wisdom of the word of the cross is that God put aside the old humanity in the death of His Son, and He did this fully, not leaving any part to be finished by man. If God had let us have our way, where we would have been required to bring to completion what Christ had started, it never would have been done. The old humanity and all its weakness would remain without hope. But in God's wisdom He provided the full deliverance in the sacrifice of Christ. Hence any deliverance now from the distresses and sorrows of life will also come out of the word of the cross. We cannot have endurance and patience with joy by our own efforts. These must come to us as gracious gifts from God while we center our minds and hearts on what He has done.

The power in the word of the cross is available to us all. We need it very much. May we not deny the fullness of what Christ has done, and may we not neglect it. "Jews

are requesting signs, and Greeks are seeking wisdom, yet we are heralding Christ crucified, to Jews, indeed, a snare, yet to the nations stupidity, yet to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God . . . " (1 Cor.1:22-24).

D.H.H.

CHARLES J. FINLEY

June 14, 1976 marked the passing of our brother Finley at his home in Franklin, Pennsylvania, at the age of 93. Many years ago the passage stating "that in the name of Jesus, every knee shall bow, and every tongue shall acclaim that Jesus Christ is Lord, for the glory of God the Father" laid the foundation for a search into deeper truths.

A deep and devoted student of Scripture, he availed himself of every possible means to proclaim and share with others a Christ Victorious over all. He used a printing press in his basement to prepare pamphlets and tracts, and for years he regularly conducted weekly broadcasts over local radio stations.

His beloved wife, Martha, died in 1966. Surviving are three daughters and a son, besides a host of grand and great grandchildren. He will be sadly missed by these, and by the concordant fellowship in his area.

M.O.T. & G.Mc.

CASSETTE TAPE MINISTRIES

Recorded messages on cassette tapes are available from the following: Ray Van Dyke, 4993 Plainfield Ave. NE, Grand Rapids MI 49505; Guy Marks, 360 Scabbard SW, Grand Rapids MI 49508; Pastor R. C. Kent, 132 Herndon Circle, Palm Bay FL 32905; Charles J. Peart, 6305 Convention Lane, Sacramento CA 95828; Pastor Arthur H. Rogers, 5910 Warren Street, Riverside CA 92503.

MYSTERY OF THE GOSPEL

A new printing of A. E. Knoch's earliest book, *The Mystery of the Gospel,* first published in 1914, is now available (paperback only, $2.00).

HYMN

(Tune: *Londonderry Air*)

I often wonder why the Lord of glory
Should give up all and come to earth to die,
And be made sin, the One Whose life was sinless,
And on that shameful cross be lifted high,
Until I see that all the wide creation
Depends upon its Firstborn, for release
From sin's dominion, and will find salvation
In Him Who conquered sin
and purchased lasting peace.

I often wonder how, in Saul of Tarsus,
God could perceive a vessel for His use,
And from a man who persecuted Jesus,
An instrument to praise His Name produce,
Until I see that God could find no pleasure
In self-appointed actions of a Saul,
And yet could use him to display His mercy,
And make of him a pattern in a chosen Paul.

I often wonder why my God and Father
Should look at me, and choose me for His own,
When I have nothing in myself to offer,
But am brought nigh to Him in Christ alone,
Until I see that God His choice had purposed
Ere I was born, or had a chance to plan
My life to show if I were good or worthless—
He loved me in His Son ere time itself began.

I often wonder why dread things may happen,
And why events that frighten and appal
May shake the earth,
    or bring down stars from heaven,
When God is surely operating all,
Until I see that in His operations
He needs the evil to display the good,
And only through a knowledge of affliction
Can all God's wondrous love be truly understood.

I often wonder, and shall always wonder,
Why God works in a way that seems so strange,
But as the heaven is high above this planet,
So are His thoughts above our human range.
He is Supreme, all glorious and sufficient,
And seeks no help or counsel from outside,
But is at all times Master of His purpose,
And in that blest assurance I am satisfied.

J.H.E.

FOR THE SONS OF KORAH
Intellectual

44 **Alueim, with our ears we hear.**
Our fathers rehearsed it **to us.**
A **contrivance** didst **Thou contrive**
in their days, in days aforetime.
2 **Thou,** by **Thy hand,** the **nations** didst **evict,**
and wert planting them.
Evil didst **Thou do to** the **folkstems;**
and didst **put them forth.**
3 **For not** [i]**by their sword** did **they tenant** the **land.**
And their arm did **not save** [>] **them.**
For it was **Thy right** hand
And Thine arm
and the **light of Thy** [=]**countenance,**
for Thou acceptest them.
4 **Thou** art **He, my King,** [7]**my**[0] **Alueim!**
Instruct for the [=]**salvation of Jacob.**
5 [i]**By Thee we are goring our foes.**
In Thy name we are trampling
those **rising** against **us.**
6 **For not in my bow am I trusting,**
And my sword shall not save me.
7 **For Thou** dost **save us from our foes,**
And those **hating us Thou** dost **shame.**
8 **In Alueim we boast the entire day.**
And Thy name for the **eon we will acclaim.**
Interlude

[9] **Indeed, Thou** didst **cast off and art confounding us,**
And art not faring **forth,** [7]**Alueim**[s]**, among our hosts.**
[10] **Turning us back art Thou, back**ward **from** the **foe,**
And those **hating us rob for them**selves.
[11] **Thou art giving us as** a **flock** for **food,**
And among the **nations** dost **Thou winnow us.**
[12] **Thou art selling Thy people,** [t]**yet not** for **wealth,**
Nor art Thou increased by their [=]**price.**
[13] **Thou art constituting us** a **reproach to our neighbors,**
A **derision and** a **scoffing to** those **round about us.**
[14] **Thou art constituting us** a **proverb**
among the **nations,**
A **shaking** of the **head among** the **folkstems.**
[15] **The entire day my confounding** is in **front of me,**
And the **shame** of **my face covers me.**
[16] **From** the **voice of** the **reproacher and taunter,**
From the **face of** the **enemy and** the **avenger.**
[17] **All this comes** on **us and we** do **not forget Thee,**
Nor are we false in Thy covenant.
[18] **Not turned away back**ward **is our heart,**
[+]**Nor turned aside is our progress from Thy path.**
[19] **For Thou** dost **crush us in** the **place of the monsters,**
And art covering us over [t]**with** the **shadow of death.**
[20] **If we forget** the **name of our Alueim,**
And are spreading our palms to an **alien al,**
[21] **Will not** the **Alueim investigate this?**
For He is **knowing** the **obscurities of** the **heart.**
[22] **For on Thy** account **we are being killed**
the entire day,
We are reckoned as a **flock for slaughter.**
[23] **Rouse! Why art Thou sleeping,** [m]**Ieue**[s]**?**
Awake! Thou must not be casting off permanently.
[24] **Why art Thou concealing Thy face?**
Art Thou forgetting our humiliation
and our oppression?

[25] For prostrated to the **soil is our soul.**
Our belly clings to the **earth.**
[26] Rise, [7]Ieue[0]! Help [>] us!
And ransom us on account of Thy kindness.
[>] *Permanent*
[on]**Concerning Elations [Anemones]**

Concerning Elations

Elation is one of the sweet words of the Psalms, associated as it is with joy, rejoicing and jubilation. It is the contrary of affliction and sighing. It is the emotion which might move a man who has acquired great wealth. The Psalmist uses this very likeness in Psalm 119:14, "In the way of Thy testimonies I am elated as over any wealth." And again he writes (119:162) "I am elated over Thy sayings as one finding much loot." Jeremiah had the same feelings over the Word of God for he says, "Becoming is Thy word to me the elation and rejoicing of my heart" (15:16). And this should be the response of our hearts to the Word of God; it elevates the thoughts and spirit to heights of knowledge and experience impossible by any other means. If the word of Christ dwells in us richly, and we have on the word of life, then life is exalted above the common pattern and there is exultation and joy engendered by the Spirit of God through His Word. Joy is a product of faith, and faith must be firmly founded on what God has said in His Word.

Elation is the elevation of the spirit, in which the heart beats quicker, the blood flows faster and the whole being is enlivened at that which delights and enraptures. The bridegroom is elated over the bride (Isa.62:5). When God creates the new heavens and earth, and Israel continues her reign of saving subjection in the final eon she

will be the elation of the entire earth and Ieue will be elated in His people, for they will have a new heart and a new spirit (Isa.65:18). The purest and sweetest elation is that which floods the spirit when delighting in the Word of God, and His love and grace revealed therein, and especially in our glorious future. As with Israel, so with us, we should "be elated in the futures of the future" which God will create for us in the heavens (Isa.65). If we set our hearts on our future of glory and grace we cannot but be elated, for then there will be riches and power and glory without limit and without admixture of anything that might spoil the joy of that day.

This then is the subject of Psalm 44. We might think that the greater part of it is concerned with woes, for from verse 9 on to almost the last line, David is writing of the casting off of his people, of them being given as a flock for food, and made a derision and a scoffing; they are crushed; they are killed the entire day, and Ieue is concealing His face from them, forgetting them. It ends with an urgent plea, "Rise Ieue! Help us!" But it is in the first eight verses that there is an expression of elation, and David longs that he and his people might again be filled with the elation of the salvation of Ieue. As he puts it in another Psalm (51:12) "Restore to me the elation of Thy salvation," so it is in this Psalm. In the dire straits that David's people are in, he remembers the elation that was theirs when they boasted in their God Who had saved them from all their foes.

This mingling of elation with woes and adversities illustrates the great lesson of the eonian times, that is the place and purpose of evil in God's ways and especially in relation to us, His chosen. This present life is the period of our humiliation. We need to be made low in order that God may truly be our All in the eons ahead. We need affliction and the discipline of trying circumstances to

make us fit vessels for the overwhelming glory and grace that will be ours in His presence. There is exultation now and joy which fills our hearts to overflowing, but it is found in the midst of circumstances that would be reasoned to produce the opposite. If we cling tenaciously to truth, and God's Word in its purity, affliction must result, but over it all will be the exultation and rejoicing which is the fruit of truth and subjection to the Word of God.

Donald G. Hayter

FROM THE OFFICE

The *Concordant Fellowship Directory*, a listing of Bible classes and individuals interested in fellowship in the U.S.A. and Canada, is now available in mimeographed form.

A fund has been established to provide the new *Concordant Literal New Testament with Keyword Concordance*, free of cost to those who cannot afford the $10.00 price.

A Concordant Analytical Greek and English Concordance is in the very early stages of construction. Those interested in such a project should write in for details. It is to be in word family order with a full text from the *Concordant Literal New Testament* for each reference. The parsing for each reference is to be illustrated by means of a simple code.

Unbound and untrimmed copies of the new edition of the *Concordant Literal New Testament with Keyword Concordance* are available ($4.00). These are suitable for use in loose-leaf notebooks or for special binding. The regular binding of the Version with concordance is now $10.00.

We have been receiving good reports regarding the annual Fellowship Gatherings in England, Medicine Hat, Alberta, and in Baldwin, Michigan. It is good also to see the increased interest in further assemblies of this type.

A 3-day conference was scheduled for Orlando, Florida, over the Labor Day weekend, as well as meetings the same weekend in Boise and Lewiston, Idaho. The ninth annual Bible Conference in South Holland, Illinois, is scheduled for Ocotber 8-10 (write Mrs. Egbert Bolhuis, 682 E. 160th Place, South Holland IL 60473).

FOR THE SONS OF KORAH

Intellectual
A Song of Darlings

45 **My heart bubbles** with **good speech;**
I am **stating my doings for** the **King;**
My tongue is the **pen,** a **swift scribe.**
2 **Loveliest art Thou** *f* **of** the **sons of humanity;**
Poured is grace into **Thy lips;**
Therefore blessed art Thou
by the **Alueim for** the **eon.**
3 **Gird Thy sword on** *7* **Thy** *0* **thigh, Master,**
for **Thy splendor and Thine honor!**
4 **And** *7* **bend** *?* Thy bow! **Prosper** *7* **and sway** *?* **!**
On account of the **word of truth**
and humility *7* **and** *s* **righteousness.**
And Thy right hand shall **direct Thee**
for **fearful** things.
5 **Thine arrows** are **whetted,** *7* **Master** *0* **,**
for the **peoples under Thee;**
They are falling
in the **heart of** the **enemies of the King.**
6 **Thy throne,** O **Alueim,** is for the **eon and further;**
A **scepter of equity** is the **scepter of Thy Kingdom.**
7 **Thou lovest righteousness and hatest wickedness;**
Therefore Thou art anointed by **Alueim,**
Thy Alueim,
with the **oil of elation beyond Thy partners.**

[8] **All Thy garments** are **myrrh**
and aloes [7]**and**[8] **cassia** scents.
From ivory palaces the **lutes rejoice Thee.**
[9] **Daughters of kings** are **among Thy precious** ones;
Stationed is the **consort** [>]**at Thy right** hand
in certified gold **of Africa.**
[10] **Hear, O daughter, and see,**
and stretch out your ear,
And forget your people
and the **household of your father.**
[11] [+]**Yearning is the King** for **your loveliness,**
For He is **your Lord.**
[+] **Worship** [>] **Him,**
[12] [+]**daughter of Tyre,** [i]**with** an approach **present!**
Your presence, the **rich of** the **people are beseeching.**
[13] **All glorious** is the **daughter of** the **King inside;**
Her clothing is [f]**with mountings of gold;**
[14] [>]**In embroideries shall she be fetched to** the **King;**
The **virgins, her associates,**
after her are **being brought to Thee.**
[15] **They shall be fetched** [i]**with rejoicing and exultation;**
They shall come into the **palace of** the **King.**
[16] **Instead of your** fore**fathers shall** [b]**be your sons;**
You shall set them for chiefs in the entire earth.
[17] **I will mention Thy name**
in every generation [+]**after generation;**
Therefore the **peoples shall acclaim Thee**
for the **eon and further.**

[>] *Permanent*

A Song of Darlings

This is a Psalm to be sung. It is a song about that which was sweet to the heart of David, on which he

doted and dwelt lovingly in his thoughts. His affections were captivated by his Lord and His Kingdom and glory, and of these he sings. It is a Psalm full of the Kingdom yet to be, that of the next eon and beyond, or as the epistle to the Hebrews puts it, the Kingdom of the eon of the eon.

This word *darling* is a sweet and precious one occurring quite often, more, as is to be expected, in the Song of Songs than in any other book. It is a word of fondness and affection. David's heart was so stirred by his deep affection for his Lord that it bubbled with good speech and endearments. Like the pot in which the approach present was cooked in the tabernacle, his heart seethed and boiled in its fervor for his Lord.

The word *darling* is used in other contexts in the AV, but for another Hebrew word which is better translated "only one" as in the CV (Psa.22:20;35:17). Darling suits the Hebrew *dud* and *idid* perfectly. It is a person or thing of which one is fond, one very dear and the object of one's love. It is a word used in English literature as far back as the year 1000 when Aelfric used it of John the apostle who, he wrote, was the "darling of Christ." Wyclif also used it in his version of the Song of Songs where the Hebrew *dud* appears. There are some very lovely contexts in which it appears in the CV. The first occurrence is in Deuteronomy 33:12 when Moses blessed Benjamin and called him the "darling of Ieue." Israel was to Ieue His darling, as seen in Isaiah 5:1,

"Singing, pray, to My darling am I,
A song of affection for My vineyard:
A vineyard becomes My darling's
on a horn-like fertile hill."

Ieue goes on to say how he cared for it, planted it, protected it and expected fruit from it; but His

darling, His plant delectable, produced only stinking fruit. David loved the dwelling place of his Lord and spoke in fond terms of its delights for him, for he longed always to be near his Lord. He writes,

"What darlings are Thy tabernacles, Ieue,
Longing, even exhausted is my soul
for the courts of Ieue."

My heart bubbles.

This word *rchsh* occurs only here, though an associated word *mrchsh* (cause-BUBBLING) occurs twice in Leviticus referring to one of the cooking utensils of the tabernacle. In it an approach present, a mixture of flour and oil, was cooked. The CV gives it "kettle," but there is some doubt that this is the best word; it was evidently a pan that was placed on the fire, and the contents bubbled in the cooking process. David used this as a picture of his heart bubbling with the fervor and emotion engendered by his thoughts of the King and His Kingdom, and he uttered one of the loveliest of his Psalms, an approach present to his Lord.

Loveliest art Thou of the sons of humanity.

That which is lovely has a beauty that appeals to the heart as well as the eye; it is charmingly and exquisitely beautiful. David as a young man had lovely eyes and a lovely appearance (1 Sam.16:12; 17:42). A city may be lovely for that is how Zion is described in Psalm 48:2; it will be the consummation of loveliness. God makes everything lovely in its season; the young of animals and of humanity are captivating in their beauty, appealing to the senses. God gives a season of this loveliness to all His creatures, but death and corruption spoil and age all in due course. In the final eon there will be no such doom, and a man a hundred years old will still have the vitality and loveliness of

youth. Loveliest of all the sons of humanity is the King for Whom David wrote. He was lovely in word and act when He walked this earth, for grace was poured into His lips, and all who heard Him marvelled at the gracious words that went forth from His mouth. He is the only One Who was full of grace and truth.

David in this Psalm first acclaims the wonder of the King, then appeals to Him to prepare to inaugurate the Kingdom by sword, bow and arrow, and sings of the fearful things to be done before the Kingdom is set up. These fearful things are detailed in the book of Revelation and are a necessary prelude to the "Unveiling" of the King and establishment of the Kingdom. David sees the throne of the King lasting for the eon and further, that is for the next eon (the thousand years) and the eon beyond on the new earth, which goes on till the consummation when all will be vivified and reconciled.

Ivory Palaces

These will be the residences of the kings appointed over the nations in the Kingdom; David will be the supreme monarch upon the earth, but others from Israel will be seated on thrones to rule over the other nations, and their reign will go on to the final eon on the new earth (Rev.21:24). That there will be buildings built of ivory is no fanciful or metaphorical way of speaking but literal truth. Even in the past in Ahab's days an ivory house was built by the king (1 Kings 22:39). In the reign of Solomon elephant tusks were brought to him in abundance every three years by the ships of Tharshish, so it is not fanciful to believe that there were even then palaces of ivory built for the king to dwell in. During the millennium there is no doubt that the kings of the earth will dwell in ivory palaces.

Myrrh and aloes and cassia

Each of these aromatic substances has a spiritual significance. The myrrh is bitter to the taste, yet having an agreeable perfume. It was one of the principal aromatics and used in the making of the holy anointing oil. It was a constituent of incense (S. of S. 3:6). When it was nipped with the fingers it gave off a pleasant aroma, but to the taste it was bitter. It pictured the Lord's sufferings and sacrifice. Bitter they were, yet the sweet aroma of His obedience and love that led Him there, rose as an incense into the heavens.

Aloe was another of the principal aromatics used to perfume homes (Prov.7:17). It was one of the spices, with myrrh, which Nicodemus used on the body of Jesus at His burial. Cassia was another constituent of the holy anointing oil. The form of the Hebrew used here is unique *(qtziouth)*. The LXX has *kasia,* from which our *cassia* is derived. The scent was prepared from the bark of the tree but was probably used in powdered form.

Mountings of gold

These are settings for precious stones, or any mountings for other ornaments. They were on the chief priest's garments to mount the precious gems adorning them. The consort of the King will be glorious in her apparel and lovely in her appearance. She is redeemed and glorified Israel, the bride of the Lambkin, whose sons will be chiefs in the entire earth (verse 16).

Donald G. Hayter

New printings of "The One Baptism" and "The True Basis of Fellowship" have recently been completed (10 cents each).

SOLOMON'S TEMPLE

IN OUR STUDIES thus far, we have given considerable attention to the tabernacle in the wilderness, as this was the first of three structures about which God gave directions as to how they were to be built, and was therefore a kind of prototype. Not that the temple of Solomon, on Mount Moriah, and the still future millennial temple described by Ezekiel, are replicas of the tabernacle in every detail—far from this; yet clearly principles and patterns were established in the tabernacle which are carried over into the later constructions, as we shall see as we come to examine them.

DAVID'S DESIRE

When King David's throne was firmly established and his kingdom was at peace, he turned his thoughts towards the building of a permanent temple in which the ark of the Lord could be housed (1 Chron.17:1). No doubt his zeal was encouraged by virtue of the removal of the prohibition on his family which we discussed in our first study—a prohibition which had prevented his ancestors from entering the house of God. David was indeed glad and rejoiced among those saying to him, "To the house of Ieue will we go" (Psa.122:1).

David's love for God's house is expressed in many of the Psalms, but particularly in Psalm 26:8, "Ieue, I love the pleasantness of Thy house, and the place of the tabernacle of Thy glory." He rightly associated the dwelling place of God with the ark, which he had recently housed in a tent in his own city, Zion, following its recovery from its alien lodgings (see the succession of events as recorded in 1 Chron.13:3; 2 Sam.6:12 and 1 Chron.16:1).

David had shown great regard for the ark of God. He had brought it into his city *with gladness* (2 Sam.6:12), and he saw that a daily ministry was performed before it (1 Chron.16:37). He had composed a wonderful Psalm of Thanksgiving after its safe arrival in Zion (1 Chron.16:7-36; Psa.105). But now he expressed his further misgivings to the prophet Nathan. "See now, I dwell in a house of cedar*, *but the ark of God dwelleth* within curtains" (2 Sam.7:2).

Though God approved of David's longing, David himself was not allowed to build the new structure; that task was to be given to his son Solomon. David was forbidden to undertake the work because he had been a warrior and had shed much blood upon the earth (1 Chron.22:8). Nevertheless, he received the pattern of the whole concept from God, and this he passed on to Solomon (1 Chron.28:11-13). David also did much of the preparatory work, as we read in 1 Chronicles 22. In addition, he purchased the site on which the temple was to be built. The circumstances leading up to this purchase are remarkable.

---

*Cedar is a wood that is never attacked by worms, and is almost incorruptible. It is therefore extremely durable. David's house was built of cedar, and God would give instructions for this wood to be used extensively in the construction of His temple.

THE SITE OF THE TEMPLE

In the time of Moses, the people of Israel had been numbered by God's command, and each had been required to give an offering unto the Lord "as a ransom for his soul, that there might be no plague among them" (Ex.30:12). The money collected (from the people thus redeemed) was used for the service of the tabernacle (v.16).

Now when David, many years later, decided to number the people, he did it, not at God's command, but under the provocation of the Adversary, and for his own gratification (1 Chron.21:1,2). He was not considering them as God's people, but as his own, when he made this decision. He soon came to recognize his action as a sin, and as a direct result God sent a pestilence upon Israel which destroyed seventy thousand men (v.14). But when the pestilence reached Jerusalem, God suddenly halted it, and said to the destroying messenger, "It is enough! Now slack your hand." And we read that the messenger at that moment stood by the threshing floor of Ornan, the Jebusite (v.15).

At this precise spot where the plague was stopped, David (under God's direction) erected an altar. To do this, he first purchased, at full value, the threshing floor of Ornan (also called Araunah), together with oxen for sacrifice, and threshing and other instruments for fuel, the whole costing *fifty shekels* of *silver*. This is according to the account in 2 Samuel 24:18-25. But when we come to the account in 1 Chronicles 21:18-30, we find that David gave to Ornan *six hundred shekels* of *gold* by weight, which is infinitely more than the price paid for the actual threshing floor. The gold that David gave to Ornan secured the rights to the far greater area surrounding the threshing floor—

the place on which the temple (with its courts and other buildings) would eventually be erected (2 Chron.3:1,2).

It is significant that the altar was constructed and the temple was built at the very point where the plague was stayed. The place where judgment was stopped and grace was manifested, was truly a suitable site for the worship of God. The spot on which David erected his altar was purchased with *silver*—silver being the emblem of redemption—but only *gold,* symbolic of Divine glory, could be given to purchase the site of the temple—God's dwelling place.

This actual site of the temple was within the confines of Mount Moriah (2 Chron.3:1), the "mount of the Lord," the place where Abraham had been directed to build an altar on which to offer his own son in sacrifice (Gen.22:2). It is the place which Abraham called "Ieue-jireh," meaning, "In the mount of Ieue it is being seen." It is quite clear from all that we have been learning about it, that it is a sacred place, specifically chosen by God.

THE FOUNDATION OF THE TEMPLE

The stones, which formed the base of Solomon's temple, were very big (1 Kings 7:10), and they still remain, closely joined, firm and immovable. Yet that which was built upon them—the temples of Solomon, Zerubbabel and Herod have all gone, and part of the site is now occupied by a Moslem place of worship, the Mosque of Omar, sometimes called "the Dome of the Rock." It is another instance of the basic truth that God's foundation remains secure, no matter what may be built thereon (*cf.* 2 Tim.2:19 and 1 Cor.3:10,11).

The temple of Solomon lasted about 400 years; that of Zerubbabel about 500, and that of Herod only

about 90 years. How long will the Mosque of Omar be permitted to remain on the sacred site? It has already occupied it for more than thirteen hundred years, but that does not make it more permanent than its predecessors. At some point of time, it must give way for the future temple to be constructed.

THE GLORY OF THE TEMPLE

The glory of Solomon's temple lay not so much in its size—that of Herod was to be infinitely greater—as in its magnificence. The value of the gold and silver accumulated for it by David (1 Chron.22:14) has been estimated to be worth, in today's currencies, about two thousand million dollars or one thousand million pounds. Be that as it may, there is no doubt that the splendor of Solomon's temple excelled the splendor of any other buildings of its time, and probably of any other building since. It was God's building, and He provided His servants with all that was required to make it one of extreme glory.

It is clear from 1 Chronicles 28:11-19 that the pattern of the temple, which God gave to David, showed that building to be more complex than the earlier tabernacle. There were additional chambers and courts, suited to a permanent structure, which had been missing from the temporary, portable one. It is not our purpose to go into the details of the temple construction, for that would extend these articles into an inordinate and unacceptable length. Rather, we would select points which seem to us to have special spiritual significance. Suffice it to say for the moment that the difference between the simplicity of the tabernacle in the wilderness and the glory of the temple of Solomon was as marked as the difference between Christ in His fleshly tabernacle, and Christ in

His resurrection glory. If we can think of Christ in the flesh as a temple in which God delighted to dwell, as He surely was (John 14:10,11), how more glorious should we regard the risen Christ, in Whom "the entire complement of the Deity is dwelling bodily," and, indeed, "delights to dwell" (Col.2:9; 1:19).

THE HOLY OF HOLIES

Essential to both the tabernacle and the temple was the most holy place—the holy of holies—the actual dwelling place of God. The difference between the sacred chamber in the tabernacle and that in the temple was that the latter was eight times the size of the former. Both were perfect cubes, but whereas the most holy place in the tabernacle was 10 cubits long by 10 cubits wide by 10 cubits high (making a volume of 1,000 cubic cubits) that in the temple was 20 cubits long by 20 cubits wide by 20 cubits high (making 8,000 cubic cubits, *cf* 1 Kings 6:20).

The important thing to note is that in each case the length, breadth and height are equal, thus forming a perfect cube. In the temple God enlarges His dwelling place in all directions by doubling the measurements. But this enlargement, though significant, is small compared with what we find when we come to the new Jerusalem, in which God eventually tabernacles among mankind; for the length and breadth and height of the holy city are again equal, but are very, very much greater than the measurements of His earlier dwelling places within the tabernacle and the temple (*cf* Rev.21:16). And greater still are the dimensions of God's dwelling place in spirit, spoken of in Ephesians 2:22, for this has "breadth and length and depth and height" beyond finite measurement and indeed almost beyond com-

prehension (Eph.3:18), since this embraces all in the heavens as well as all on the earth, and envisages God's ultimate of being "All in all."

But coming back to the holy of holies in the temple, we have noted that this is eight times, the size of the corresponding place within the tabernacle. Number in scripture is often very significant, and Dr. Bullinger says that "seven means that which is spiritually complete or satisfying, eight denotes that which is superabundant or satiating" (NUMBER IN SCRIPTURE, p. 196). In Concordant Hebrew, "eight" belongs to the word family OIL, with such variants as fertile and stout.

How true is this in connection with Solomon! He was granted wisdom beyond measure and riches so superabundant that the Queen of Sheba, when she visited him and saw the glory of his kingdom, was compelled to exclaim that "the half had not been told her," and Solomon himself gave in superabundance, more than ever she requested (1 Kings 10:1-13). In this, he portrays God Himself.

SOLOMON AND THE QUEEN OF SHEBA

To Solomon, with regal pomp surrounded
And matchless wealth, the Queen of Sheba came.
His glory she would see and prove his fame
Which through her own dominion had resounded.

Soon her most lasting doubts were all confounded;
For though reports had once seemed overbold,
She owned that fully half had not been told
As each new vision left her more astounded.

Then did the king, according to his pleasure,
Bestow rich gifts upon his honored guest,
And from the vastness of his royal treasure,
Above what she desired, he chose the best.
Thus, too, gives God in more abundant measure
Than ever His recipients request.

THE ENLARGING OF GOD'S DWELLING PLACE

The most holy place in Solomon's temple, enlarged eight times when compared with its prototype in the tabernacle, is truly in line with the idea of superabundance; for if that which is of the tabernacle points to Christ while in the flesh, then that which is of the temple is truly illustrative of Christ in resurrection glory. And even while He was in the flesh, but looking forward into the future, Jesus said, "I came that they might have life eonian, and have it superabundantly" (John 10:10).

Once the point of Golgotha is reached in God's purpose—the point at which the plague of sin is effectively halted—then the way is open for life eonian to be enjoyed in superabundance. That which was typified by the pot of manna has been given for the world, and that which was typified by Aaron's rod has been accomplished in the rousing of Christ, the Firstfruit. These emblems are no longer hidden within the ark, as they were in the tabernacle. That which they illustrate—the death and resurrection of Christ—are now widely known facts of history, hence are absent from a temple prefiguring the dwelling place of God in the next eon. The death and resurrection of Christ lead Israel directly into Messiah's Kingdom blessings.

The continuing enlargement of the place in which God dwells runs parallel to the progressive enlargement of His work in Christ. In the next eon, life is given to those who obey the rules of the Kingdom, so that one who dies at a hundred years old is as a youth and made light of (Isa.65:20). In the last eon when the new Jerusalem becomes a fact on earth and God tabernacles with mankind, life as humanity first knew it is fully restored. Death and all that accompanies it will be no more; nor will there be any

more doom. The spring of the water of life will be given gratuitously, and a tree of life will be rendering its fruitage continuously—not once a year, as is customary with trees now, but twelve times a year (*cf* Rev.21:1-6; 22:1-3).

Life will then be freely available to all on earth, but even this is not the ultimate. The heavens are not yet brought into the picture, nor is there any mention (in the Book of the Unveiling of Jesus Christ) of vivification or immortality. These come only within the still wider concept of Paul's evangel, based upon an understanding of Christ's sacrifice that accords with God's own multifarious wisdom and His absolute righteousness. In this understanding, the One not knowing sin is seen to have been made to be Sin, as we pointed out in our third study.

It is in the complete destruction of sin on the cross of Christ that God can so enlarge the confines of His dwelling place that they do not remain confines at all, but spread out to include all in heaven as well as all in earth, for it is through the blood of Christ's cross that peace is made and universal reconciliation effected.

The building of the temple at the place where the pestilence was stayed is just a picture of what God would be able to achieve when once the plague of sin is halted. No wonder that the temple of Solomon was glorious! But infinitely more glorious will be the outcome of all God's achievement in Christ, for then He will be All in all.

God's Word must be fulfilled. "In the mount of Ieue it will be seen."

John H. Essex

(To be continued)

THE ENTIRE CREATION IS GROANING

There are no exceptions to this sweeping assertion that the entire creation is groaning (Rom.8:22). A universal murmur of distress goes up from every corner of the creation of God. It is not confined to the earth or to the saints, but extends upwards into the upper reaches of the heavens. We particularly are groaning, and the more so as is increased our realization of the expectation that is reserved for us in the heavens. A grasp of our future glory and honor, of the realm of which we are citizens, and of the glory of the spiritual body that will be ours in that day, fills us now with a sense of the restrictive and burdensome conditions of our present lot. We are groaning in ourselves awaiting the deliverance of our body (Rom.8:23), longing to be dressed in our habitation which is from heaven. We are burdened in this tabernacle. Our spirits long for release, fervently desiring the ideal, to serve the Lord with unrestricted freedom and power. This present body of ours as well as our circumstances restrict and confine us to a cramped and narrow way.

Once only do we read of the Lord groaning. This was at the time when He was about to heal a deaf stammerer. He groaned because of this severe affliction which prevented the man from hearing the Word of God or of uttering His praises. Groaning is provoked by cramped circumstances. Israel groaned in

Egypt because of their ill treatment. In the Hebrew Scriptures we read of the groaning of the needy, of the prisoner (Psa.12:5; 79:11), of the wounded (Jer.51:52), and of groaning from toil (Mal.2:13). Anything that cramps and hinders prompts groaning. We need to realize that this is our normal condition now. We should not resist it or think it wrong that we groan. The Lord spoke of the cramped gate and narrowed way leading away into life. If we are among the fortunate ones whom God chooses for this path then we must not be surprised when our circumstances conform to this description of the way — cramped and narrowed. Paul ended his days as a prisoner, confined and obstructed as to service. If our circumstances in any way approximate to this condition we should rejoice for we are on the cramped way of truth.

Most of us will have little difficulty in believing that the terrestrial creation, including ourselves, is groaning together having a premonition of future deliverance when we are unveiled (Rom.8:19). But some would be horrified at the suggestion that the heavens share in this and that there is a universal lament filling every section of creation. However a consideration of other scriptures will confirm this as truth.

Ascending upwards from the earth the first area of distress we meet is the space immediately surrounding it, for *there* is the sovereignty of the Adversary, Satan. He is the chief of the jurisdiction of the *air*. He has access into heaven as we read in Job, for he stands with the sons of the Alueim before Ieue and responds to questions about the area in which he is especially interested, the earth. We must not be surprised to know that God's great adversary has entry into heaven, for it is not until he battles with Michael during the period

after we have been taken up that he is cast forth to disturb it no more. This occurs towards the end of this present eon. His presence in heaven must lead to groaning among those who dwell in these realms. All those who tabernacle in the heavens must be affected by the virus of the Adversary's presence among them.

Even in the highest regions of the heavens there is cause for distress and groaning, for wickedness is there. In Ephesians when naming the forces ranged against the saints, Paul writes of "the spiritual forces of wickedness among the celestials." This takes wickedness into the uppermost regions of the universe. This is where Christ is seated and we with Him. God has not excluded wickedness from His very presence. This is not easy to accept for some, but it must be true. The greatest opposition we encounter comes from the nobility of universal society, the sovereignties and authorities. They are among the celestials. If they are opposed to us they are also opposed to God and His Christ. Is there not, then, distress in the very courts of the Supreme? Is this not a cause of groaning among the highest? The entire creation is groaning, declares God through Paul in one of his early epistles. In his latest epistle he reveals that this includes the highest of God's creatures.

But we must end this brief article with the assurance that groaning is but one of the many emotions that stir the soul of the saint. It is not all groaning! Mingled with it are joy and peace and exultation in our great God and Saviour Who needs adversaries and opposition in order to reveal His superior power and wisdom.

Donald G. Hayter

Our new red, white and blue, 1976 Catalogue is available on request.

PAUL'S AFFAIRS

Philippians 1:12-30 — 4:10-13

THE AFFAIRS of Paul, the slave of Christ Jesus, at the crisis which introduced the present administration of God's transcendent grace, are of extraordinary interest and importance to those who wish to walk in accord with the will of God. As the framework of Philippians shows, he discusses his affairs twice, in two balancing sections, one near the beginning, and the other at the end of the epistle. First he brings up his bonds in Christ (1:12-18). Corresponding to this he speaks of his strength in Christ (4:13). In the early part of the epistle he expands on his indifference to death (1:19-26). In the latter he declares his complacency in want. Besides this, in each section, he touches on the experience of the Philippians, their suffering with Paul (1:27) and their care of him (4:10).

PAUL'S BONDS IN CHRIST

The vast divergence between the Kingdom and the present is graphically set forth by the bonds of Peter and Paul. Herod had Peter bound with two chains, besides the four quaternions of soldiers to guard him (Acts 12). Paul, in Rome, seems to have been bound with only one chain (Acts 28:20; Eph.6:20; 2 Tim. 1:16) with a single soldier to guard him (Acts 28:16). Yet God is not hindered by man's might. He acts in accord with His spiritual plans. The Kingdom is a dis-

play of His power on earth. Hence its chief representative must be freed. The present is a display of God's weakness, hence Paul is not set at liberty by miraculous means. To Peter God sends His messenger. The very gates of the jail opened to him spontaneously. He is extricated out of the hands of Herod. So long as the Kingdom was being heralded, Peter had power superior to all of earth's rulers.

And, so long as this Kingdom was the subject of Paul's preaching he also was freed from jail, as at Philippi itself (Acts 16). But now that the Kingdom has been definitely rejected by the Jewish nation, God has changed His mode of operation, so that it is quite the reverse. The symbol of the evangel becomes a chained ambassador (Eph.6:20). Nothing else could so graphically illustrate the fact that God is conciliated toward this warring world. He is for peace with mankind, and even the most flagrant provocation, such as the imprisonment of His ambassador, will not change His attitude toward it. So, for two whole years at the commencement of this economy, God stages a picture which portrays its essential features.

To us, with our dull minds and feeble apprehensions, this change in the outward fortunes of God's chosen witness may not mean very much. But this was especially real to the Philippians, as Paul's release from prison, with the accompanying earthquake, must have been one of the most cherished memories of the jailor and all the members of the ecclesia at Philippi. At first sight it would seem to them, as it does to most of us, that Paul's imprisonment must be a great hindrance to the evangel. Not merely that he himself could no longer go about to make it known, but that his sufferings would intimidate others, so that the evangel would cease to be heralded at all, or at least

with far less boldness than before. All of this arises from a failure to realize the vast change the evangel itself had undergone, which made so striking a contrast in its symbolic expression.

With this in mind we are able to understand why Paul assures the Philippians that his affairs were no hindrance, but rather had come to be for the progress of the evangel. Since they had given the message such hearty support, this would be most welcome in their ears. Paul has not been robbed of an audience. Quite the contrary. He has been brought to the most desirable audience that could be found. The whole pretorium heard of him. This was not necessarily, as some translations have it, the "palace" of the emperor, but the guard, which had an enormous influence, and may have been used by God as a means of spreading the evangel far more effectively and expeditiously than if the apostle had been at liberty. He came into touch with Caesar's very household (4:22).

It may also have been intended by God to serve notice on the political powers that this evangel could not come into conflict with their authority. The Kingdom message and the mixed message of the church in these degenerate days are a menace to the governments of the earth, but the true evangel for today has no right to interfere with this world's politics. Can we not see all this in the fact that Paul was put under the power of the Roman guard in the capital city itself? There was no friction there, and this may have been a great help in allaying suspicion elsewhere, for the Romans were quick to crush any sect which had political aims. Moreover, Paul was allowed many privileges. Perhaps it was the gift received from Philippi which enabled him to hire a house of his own (Acts 28:30).

It is only as we realize that Paul's bonds are in fullest accord with the evangel in its latest form, that we are able to appreciate his insistence on *boldness* in making it known. A prisoner of Caesar's can hardly be bold. But if the bonds are *in Christ*, and according to God's will, and calculated to advance the evangel, then it may be heralded freely and boldly, as it is fitting that it should. Hence Paul asked for prayer that he might open his mouth with boldness, to make known the secret of the evangel, for which he was conducting an embassy in a chain, that in it he should be bold, as he must speak (Eph.6:19-20). We have every reason to think that this prayer was answered, and that, though he was bound, the evangel was free and was heralded with the utmost fearlessness.

Nor was Paul alone in this. The majority of the brethren, instead of being timid in their heralding lest they also be put in a chain, are more exceedingly daring to speak the word of God fearlessly. They realized that God had placed Paul in an ideal position to defend the evangel. Here he could "teach that which concerns the Lord Jesus Christ with all boldness, unforbidden" (Acts 28:31). The evangel wins its way in the very capital of its enemies. This must have been a very great consolation and encouragement to him. Instead of his imprisonment becoming the death blow of the glad tidings, it is the signal for fresh confidence and new delight.

So great became the confidence — one is almost tempted to say carelessness or recklessness — that some even pretended to preach Christ in order to bring Paul into trouble. Possibly their faction did not realize the full truth of the secret of the evangel, and heralded a semi-kingdom mixture as many have done since, to which the authorities could rightly object. Be

that as it may, even their envy and strife, so unbecoming to those who pretend to proclaim peace, even that does not hinder the evangel, for Christ is announced nevertheless. Hence Paul is rejoicing in the advance of the evangel, which seems to make better progress against the wind than with it. May we also learn this lesson, and rejoice that neither foe nor friend can find a means of defeating His gracious purpose in Christ Jesus our Lord.

PAUL'S INDIFFERENCE TO DEATH

To magnify Christ is the one object now before His aged slave, and he tests everything which comes to him from this standpoint alone. Of course the great question before him and before his friends, the Philippians, is the outcome of his imprisonment. He must face the possibility that the verdict will be death. But this does not disturb him. Either life or death must be met in the same way. He is concerned rather that he may not be put to shame in anything, that even the fear of death shall not make him timid, that his customary boldness in making Christ known may not be lacking as he faces the fate of a martyr.

So he weighs all the possibilities and finds that he has no real choice in the matter. Living, to him, meant Christ. Dying, as a witness for Christ, would be gain to both himself and the cause of Christ. If he lives, there will be fruit from further efforts. Whether these will equal the results of a martyr's death could not be known, so he does not give his preference (1:22). At this point the attentive reader of the usual versions finds that Paul goes on to contradict what he has just been saying. He has made it clear that he is indifferent, yet he now goes on to say that he is in a strait betwixt these two, which is quite the opposite of in-

difference. But then he makes it clear that he is *not* in a strait at all, but prefers to "depart" (which must mean death). This, he says, is far better. In brief, he wished to be convicted, yet made every effort to defend himself!

The lack of all consistency in the passage, as ordinarily translated, is matched by its utter lack of conformity to the Original, in which there is no such confusion of thought. What Paul has said as to his own attitude is not denied. He is quite complacent as to the outcome of his trial, so far as he himself is concerned. Yet from *their* standpoint he realizes that his continuance in the flesh would be of more advantage. Therefore he is confident that he will remain and abide for their progress and joy of faith, that their glorying may be superabounding in Christ Jesus, through his presence with them again. He was later released, and doubtless was with them as he had hoped. But, as this part of his career is not symbolic of the present grace, it is suppressed in the Scriptures. We are to look upon him as bound in body but free in spirit to the last.

When I was in Rome I was surprised to find that the statues of Paul usually put a sword in his hand, until my guide explained that it was customary to depict each of the saints with the instrument that caused his death. Judged by the other relics in Rome, especially the traces left by Peter (who never was there) we may be quite certain that Paul was *not* executed with the sword, if he was killed at all. The legends to this effect cannot be substantiated by the Scriptures. This relieves us of another incubus of theology, the mythical second imprisonment of the apostle. All such additions to the sacred text are mischievous and altogether unnecessary for faith.

Paul, in characterizing his death, speaks of it as a libation, a dissolution, (2 Tim.4:6). This has no suggestion of violence, as is the case with Peter. The course and outcome of Paul's trial is given us in his second epistle to Timothy. "At my first defense no one came along with me, but all abandoned me. May it not be reckoned against them! Yet the Lord stood beside me, and He invigorates me, that through me the heralding may be fully discharged, and all the nations should hear, and I am rescued out of the mouth of the lion. The Lord will be rescuing me from every wicked work and will be saving me for His celestial kingdom . . ." (2 Tim.4:16-18). These words seem to show clearly that he was released, and that his confident words to the Philippians were fulfilled.

In view of all these facts the ordinary renderings, which make Paul desirous of death, are to be viewed with suspicion. In that case his release was "far worse" than his death! A concordant rendering, as usual, disposes of all of the difficulties. Paul was not in a strait *betwixt* life and death, but there was pressure from both which took him *out* of them. The accurate, literal rendering is I-AM-*be*ING-PRESSED YET OUT OF-THE TWO. Neither life nor death has the attractive power of another, a third alternative — to be together with Christ. This is what should always be before our hearts, as it was with Paul. This is the solution to the question, life or death? The answer is *neither*. Rather let us have immortality when we are together with Christ, for it, rather, is much better.

Death is not far better than life, and Paul could not have made such a statement. This whole passage has lost its force because the church has lost its proper expectation. Death was always banished from the presence of Christ when He was on earth. No one goes

to Him in death. If any did they would be dead no longer. It is His presence which calls them back to life in the resurrection. Let us be like Paul. Between life and death we would not choose, but rather let us yearn for that gracious and glorious event which is ever imminent — the presence of Christ and our gathering together unto Him.

PAUL'S COMPLACENCY

Paul's experience with the evangel, as well as his varying supply of material support had taught him one of the most blessed of all lessons — that of contentment apart from prevailing circumstances. He had learned to be content in that in which he was (4:11-12). Humbled and hungry, or superabounding and satisfied, he did not wish it otherwise. The reason was that he had been *initiated.* This word *(mueœo)* is closely connected with the word mystery *(mustêrion).* In earlier eras God not only hid what He purposed in the future, but, as a result, it was unknown why He dealt as He did with His creatures. Since He has made His purpose fully known, we have the privilege of going behind the scenes, and know that every detail of our experience has a blessed sequel, hence do not wish to change aught in the least. We know why God sends us wealth and want, and we are content, even if it does not suit our souls.

THE PHILIPPIANS SUFFER WITH PAUL

Philippi was a Roman colony, so that it was a Rome in miniature and much would be made of the duties as well as the privileges of citizenship. Paul uses this as the basis of his exhortation for the future. They have heard of his concerns. Now he hopes to hear of theirs, that they are standing firm in one spirit, one soul,

competing together in the faith of the evangel (1:27). Later on he uses this same figure to enforce the great truth that their citizenship belongs to the heavens (3:20). But here we have rather the unity or community of effort which should characterize every local company of believers who seek to spread the glad tidings. Not only is there the sevenfold unity of the spirit to unite them (Eph.4:3-6), but there should also be a unity of soul and of effort in service.

Faithful heralding of the evangel is bound to stir up opposition. It reveals the destruction of the stubborn as well as the salvation of those who believe, notwithstanding its insistence on peace, and that God is now conciliated, so that all may be reconciled to Him by simply receiving the proffered gift of Christ. The city that flogged and imprisoned Paul because he had done a good deed, which interfered with the sordid gains of a few of their number, would not hesitate to mishandle those who followed in his steps.

There is one thing which is even better than serving our blessed Lord, and that is to suffer for His sake. It seems to be a special grace granted to the faithful, more especially as they have fellowship with Paul and with the struggle which came to him when he first made public the present secret administration. Much of this suffering arises from the great changes which were introduced and because only a few cut cleanly with the past. Others held on to it with its religion and fleshly prerogatives. This was aggravated as time went on. All Asia and eventually nearly all the saints everywhere forsook Paul and his final message. The few who have had even an inkling of it have had to suffer, not merely from unbelievers, but from their own fellow saints.

These are not the sufferings of Paul which came

to him from lack of support, or danger, or his many enemies. These could not touch him now. But they were none the less real and painful. In this very epistle he speaks of envy and strife and faction (1:15, 17), of evil workers, of the maimcision (3:2), of the many whose walk made them enemies of the cross, who are disposed to the terrestrial (3:18-19). And if such were present in his days, what must be the case today? Is there envy or strife or faction? Are there evil workers, Judaizers, enemies of the cross among the saints now? Are some disposed to the terrestrial? Very few of us are not included in these terms. If Paul were present he would be a great sufferer, even if he had no wants and endured no afflictions. And so it will be with us if we are fully in fellowship with him (2 Tim.3:12).

Paul *lamented* over the enemies of the cross. What a lamentation there would be if any number of the saints were so sensitive at the present time! Even where the *death* of Christ is preached, the *manner* of it, and its utter condemnation of the flesh and the world are seldom seen in our conduct. And celestial citizenship has been exchanged for terrestrial dominion or service, with good government or social reform or sanitation as its aim. It is simply that we whose eyes are opened to these lamentable conditions have been hardened to them. If we were not callous our suffering would incapacitate us for service.

But ours is not to dwell upon such things, but rather on the side of rejoicing. The suffering will have a glorious compensation in the future. And the present is never without ground for joy. To correspond with the section which speaks of the Philippians' suffering with Paul, we find him rejoicing greatly that their disposition toward him had found expression. In the living language of the epistle it is compared with a plant

which was waiting for warmth in order to bloom. Now that their disposition had blossomed in their contribution, he has occasion to rejoice greatly.

Such were Paul's affairs at the beginning of this economy. And, in a very real sense, such are his affairs today. The difference is only one of degree. It is only as we are in living sympathy with his way at this juncture that we will be able to walk and please God under the very special conditions which pertain to the present grace. I will not apologize in the least for going into his affairs in some detail. It can hardly be overdone. When so much time is spent in following in the footprints of Christ *when He was ministering to the Circumcision*, leading to endless perplexity, it is high time that we consider the conduct of the one whom God has given as a model for us who are of the Uncircumcision. This alone will enable us to walk worthily of the special and supernal calling with which He has called us.

A.E.K.

STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION
(Act of August 12, 1970: Section 3685. Title 39, United States Code)
1. Title of publication: Unsearchable Riches. 2. Date of filing: September 1, 1976. 3. Frequency of issue: Bi-monthly. 4. Location of known office of publication: 15570 W. Knochaven Rd., Canyon Country CA 91351. 5. Location of the headquarters or general business offices of the publishers: 15570 W. Knochaven Rd., Canyon Country CA 91351. 6. Publisher: Concordant Publishing Concern, 15570 W. Knochaven Rd., Canyon Country CA 91351. Editor: Herman H. Rocke, Box 73, Carpinteria CA 93013. Managing Editor: Dean H. Hough, 15570 W. Knochaven Rd., Canyon Country CA 91351. 7. Owner: Concordant Publishing Concern, Inc., 15570 W. Knochaven Rd., Canyon Country CA 91351 (no stockholders). 8. Known bondholders, mortgagees, and other security holders owning 1 percent or more of total amount of bonds, mortgages or other securities: None. 9. Not applicable. 10. For completion by nonprofit organizations authorized to mail at special rates: The purpose, function and nonprofit status of this organization and the exempt status for Federal income tax purposes have not changed during the preceding 12 months. 11. Extent and nature of circulation: Not applicable. I certify that the statements made by me above are correct and complete. (signed) *Dean H. Hough*

"A JOINT CONTRIBUTION"

Paul's confidence in the midst of afflictions as discussed in the preceding article by Brother A. E. Knoch, must be ours too as we see the struggles involved in heralding the Word. This is particularly true, at present, in the mission field, where several of our brethren are facing special trials. Yet, like Paul, they can say, "For all am I strong in Him Who is invigorating me — Christ!" (Phil.4:13).

Although we have not heard from them directly we fear that Brothers Oblenda and Oguimas, from the Philippines, are suffering great hardships from the severe earthquake and tidal waves which hit their island of Mindanao on August 16.

Brother Raju from India reported on July 27 that high floods had inundated more than 170 villages in his area, including the town of Polavaram where one of his co-workers is laboring. Their small prayer hut there was destroyed, and the missionary residence collapsed. In addition, Bro. Raju. has been quite sick, and arsonists burned one of his small thatched huts to the ground.

Of course what we say about these missionaries in the Philippines and in India applies to the many hundreds in those regions who have come to believe in the Lord Jesus Christ and rejoice in the grace of God. Our hearts go out to them all in the midst of these great hardships.

These calamities, one upon another, are very distressing but not unusual where a believer's affairs come to be for the progress of the evangel (Phil.1:12). Yet we feel this is an opportunity for us to follow the example of the Philippians in collecting a "joint contribution" for these brethren, in their affliction (Phil.4:14). Therefore we would like to set up a special relief fund during the months of September and October for these friends in India and the Philippines. Anyone wishing to join with us in this donation should make the checks or money orders out to the Concordant Publishing Concern, but note that it is for the mission relief fund.

Beyond these difficulties we are encouraged by the reports from our missionary friends by the way the grace of God is operating in their lives. Brother Oblenda, for example, has been given freedom to fellowship with several different church groups where he is allowed to speak and teach. We rejoice to read Brother Oguimas' report that his principal efforts lately have been toward strengthening the faith and encouraging a more worthy walk among those who have already accepted the evangel. Brother Raju reported a successful convention in the spring with interest shown even by Hindus and Muslims.

UNSEARCHABLE RICHES FOR NOVEMBER, 1976
BEING THE SIXTH NUMBER OF VOLUME SIXTY-SEVEN

EDITIORIAL

THE FOREMOST PRECEPT of all is: *Hear, Israel!* the Lord our God is one Lord. And, You shall be loving the Lord your God out of your whole heart, and out of your whole soul, and out of your whole comprehension, and out of your whole strength. This is the foremost precept. And the second is like it: You shall be loving your associate as yourself. Now greater than these is no other precept.

These words of Jesus, as recorded in Mark 12:29-31, are directed to Israel. Paul summarizes them in Romans 13:8, "he who is loving the [one who is] different has fulfilled law . . . if there is any other precept, it is summed up . . . in this: You shall love your associate as yourself. Love is not working evil to an associate. The complement then of law is love."

All true believers are lovers of God. *We* are loving God because *He* first loved us (*cf* 1 John 4:19). The love of God has been poured out in our hearts through the holy spirit which is being given to us (Rom.5:5). This is God's way of winning our response. God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes. And we have the *living* Son of God Himself as the surety of our salvation: We shall be saved in His *life*.

Before God's love to us was exemplified in the death of Christ, Israel was asked to love Him out of their

whole heart, and soul, and comprehension, and strength. But ever since Golgotha, God is being loved with the love which *He Himself has put in us* and commended to us. There are many differences among the believers today; but they all have a love for God which marks them as His. Hence the old precept still stands, namely to love the one who is different from us, as ourselves.

All believers love God because they know Him and trust Him (even though in various degrees). There may be times when someone asks himself, Do I love God? Do I love Him as I ought to? The foremost precept does not answer his question, but Romans 8:28-30 does. Here Paul identifies lovers of God as those who are called, justified, and glorified. It is only in this context that the apostle mentions our love to God; but more than three dozen times he talks of faith in this epistle. And where there is faith, there is love too. Our love cannot do otherwise but grow with our faith. The greater our faith in God the more ardent will be our love, because faith occupies us with Him Who foreknew us and designates us beforehand to be conformed to the image of His Son.

God surely knew that we would love Him (*cf* 1 Cor.8:3). And our love is the fruit of the spirit which He has given us. This passage in Romans Eight presents the *divine* aspect of our salvation. Everything is according to *God's purpose* with you and with me. Hence faith is not even mentioned in this chapter. The love for God in our hearts gives us definite assurance of the effectiveness and reality of the golden chain in Romans 8:28-30.

H. H. R.

THE EXAMPLE OF CHRIST

Philippians 2:1-18

PRACTICE is more powerful than precept. Deeds may do more than declarations in directing our lives. In Ephesians we have already been told how we should walk. In Philippians we are given examples of such conduct in the careers of others. We are pointed to the kenosis of Christ (He "empties Himself"), the forfeits of Paul, the solicitude of Timothy, and the suffering of Epaphroditus. These are the special characters in Holy Writ who are presented for our emulation within the boundaries of this present secret administration. Hence they should be frequent and foremost in our exhortations. They should be the leading characters in Christendom.

How far have we failed in this matter! More picturesque characters occupy the attention of Christians, and are hailed in their literature and songs. Even the children sing, "Dare to be a Daniel, dare to stand alone." But who does it? He would not be a second Daniel, but a fanatic. It is well to be reminded of the patience of Job. But we must not count on his reward. And it is excellent to consider the heroes of faith in the eleventh of Hebrews. But the object and end of their faith are not the same as ours. All of this is instructive and profitable, but cannot compare with the special examples selected by God for us, to guide our feet in His service in this era which is so different from all

that preceded, or that will succeed it. Let us henceforth focus our attention on these models exclusively for a while, and see if we can profit by their example.

This is especially true of the Psalms. In the dim light of the Reformation and even among those more enlightened in later days, the Psalms have been acclaimed as the greatest source of strength for communion and conduct. Good as they are, they never attain, not even in their highest strain, to the grace and glory which should empower our conduct at the present time. In one way, indeed, the Psalms are in antithesis to present truth, and, we fear, hinder its full apprehension. Being concerned with Israel and the Kingdom, they are disposed to the terrestrial, which we should not be. When we leave them in their own setting, they are even more wonderful and helpful while singing with grace in our hearts to God (*cf* Col.3:16).

This celestial character of our walk is especially clear in connection with the example of Christ (Phil.2:5-8). In setting forth a synopsis of His humiliation, no details of His earthly life are given. The earth seems to serve only as a place on which to erect the accursed tree. There is no mention of His ministry to the Circumcision, or of His royal rights. He comes in the form of a *slave*, in the likeness of *humanity*. His life on earth serves as the supreme example for the Circumcision. He was their copy, their "underwriting." They are to follow Him in His footprints (1 Pet.2:21). For them no other example is needed. But with us it is different. Only His relation to the earth as the place of humiliation is put before us. The details must be filled in by others. These are involved in His cross, but they are not apparent until

the depth of human infamy has been sounded by the apostasy of Israel.

EXHORTATION TO A MUTUAL DISPOSITION

We now come to the first of the four exhortations which are found in Philippians. It is strikingly like the opening exhortation in Ephesians 4:1-6. There humility was coupled with *unity.* The unity of the spirit is to be kept with the tie of peace. Where pride prevails this unity fails. So also here. Humility is associated with a *mutual* disposition. The slight difference in viewpoint arises from the character of the epistles. It may be seen in the words used. In Ephesians it is *one.* In Philippians it is *same.* The spirit's unity consists in *one* body, *one* spirit, *one* expectation, *one* Lord, *one* faith, *one* baptism, *one* God. Corresponding to this, in service there should be in all the *same* disposition, the *same* love, souls joined *together,* disposed to *one* thing (Phil.2:2). This might be called *the unity of the soul,* for it is the effect of the unity of the spirit, the outward evidence of the inward power.

Unity of spirit and a mutual disposition are the great need for effective service, even among believers. This is because we are by no means perfected as yet. We are still selfish. We are prone to two sins which should be utterly absent—strife and vainglory. These are products of pride. If we consider ourselves better than others it will lead to contention. If we desire that our superiority be recognized it will be naught but vainglory. No one knows how subtle and widespread these failings are because no one recognizes them as such. They are not condemned, but condoned. We do not expect anyone to allow his pride to be touched. We almost demand that this be resented. Humility—

true humility—is considered a weakness unworthy of a man and a Christian.

It is not easy for us to recognize the justice of this. If we really possess superior qualities or have advanced to attainments beyond others, why should we not claim due recognition? The answer is very simple. All *true* worth will be rewarded in the future. But now is the time of *service*. It is most likely that, in that day, only that will be found *genuine* which did not fight for recognition. All other glory will be found without solid contents, an *empty* shell. It is impossible for us to decide even of ourselves, nor is it necessary. The truth for today is found only in unity, and the service for today should be a mutual effort, unmarred by strife and vainglory.

Even the highest gifts are no ground for self-exaltation, for all comes from God and should be a cause of thankfulness, not pride. The best of us have *nothing that we did not receive*. Nothing has originated in us. We have no more right to it than the most despised of humanity. It is only when we lose sight of God's deity and our creaturehood that we preen our feathers or blow our horn. Then it is that we resent any lack of appreciation of our gifts or interference with our work. And this soon leads to dissension and division, which constitute the most glaring faults of Christendom, and are the conclusive evidence of its apostasy and shame.

Normally, we should look to Christians and Christendom to see the fruit of evangelical truth. That is what the "heathen" are compelled to do, apart from reading the Scriptures. What a consolation to look away from such hypocritical Christianity to Christ! Self-abasement, not self-exaltation—such is His disposition. What a comfort there is to be found in His

love, which was fixed on others, not Himself. Here we can have real communion of spirit if our eyes and hearts are open to the truth. With Him we can have compassion and pity for those beneath us, not disregard or contempt. It is only by meditation on His career that we may realize the shortcomings of our own. His disposition is the test and corrective of our tendency to exalt ourselves.

There is a notable difference between the ecclesias of Corinth and Philippi. In the former there seems to have been much in the way of gifts and physical endowments. They sneered at the apostle's style of speaking. Yet they were full of factions. They wanted to reign. Yet they were fleshly and immature. Notwithstanding their own estimate of themselves, the apostle could not reveal to them what was on his heart. We do not read of many gifts in Philippians. Instead of criticizing Paul's oratory they contributed to his support. So that we do not read of any schisms among them. And to them Paul writes as to those who have received the highest truth.

May every gathering of saints take these things to heart! It is far more important to have the humble disposition of Christ than to have the most perfect spiritual and physical equipment. A good speaker, with an agreeable presence, and equipped with much truth, is not to be despised. But, alas, too often, as in Corinth, he may divide instead of unite. Apollos did not wish to split the saints, but he did so by his good qualities. What should be cultivated by us all is this *mutual disposition*, for, apart from our own pride, we have the *same* objects before us. And this can come only in the measure in which we partake of the disposition of Christ Jesus, as summed up in the phrase: *He stooped to serve.*

THE DESCENT OF CHRIST

As the *kenosis*, or emptying of Christ, is fully discussed elsewhere*, we will confine ourselves here to the lesson which it should bring us. It is the ideal for all creation in relation to God. Christ humbled Himself: God highly exalted Him. With us, alas, the tendency is just the opposite. We exalt ourselves so that God must humble us. In His case we have true humility exemplified as in no other, for He went from the place supreme to the deepest depth, and God has made Him Lord of all. Leaving the form of God He took that of a slave. Becoming like a man, He humbled Himself, becoming obedient unto death, even the death of the cross.

Apart from being God Himself, nothing can be higher than having the *form* of God. God Himself is invisible (1 Tim.1:17; Heb.11:27). To bring Him within the range of human comprehension He must be depicted by an Image, having a Form. The living God cannot be made known by lifeless representations. Hence He has chosen One, His creative Original, in Whom all was created, to represent Him, to be the visible Image of invisible Deity (Col.1:15). His shape or form must be that which is suggestive of God, especially of the character which He assumes on any occasion, in order to reveal Himself to His creatures. Christ Jesus was that Form. In Him God was seen in such a theophany as suited the weakness of the human frame. Yet in visions He appeared in soul-dismaying splendor, as when Isaiah beheld His glory. This passage, as all else in this epistle, deals with service, not essential being.

As the subject of this passage is the height from

*) in our 48-page booklet, *The Pre-existence of Christ.*

which Christ descended, it does not treat of His relationship to God in other respects. The equality here spoken of does not arise from intrinsic identity but extrinsic form. Outwardly, to human gaze, He was God, Elohim and Jehovah. This it was which He did not deem pillaging. The fact that He could take the place of God without taking anything from Him is here introduced to show His supreme position in the universe. He was the Effulgence of God's glory (Heb.1:3), the most magnificent and sublime percept to be found. As there was no higher height, He could not be exalted without a previous descent.

Our disposition, and that of the world, is to hold fast to all the wealth and power and dignity to which we are able to attain. Indeed, we are disposed to seek still more, even when that which we possess has become a burden. The motto of the respectable and esteemed is "Ever upward!" It is pressed upon the aspiring youth and preached as gospel in our churches. Ever higher is the aim of the ambitious man. Even in the church this has found its full expression. It is seldom that a preacher does not desire a larger church, or welcome a higher ecclesiastical position. Alas, the most prominent men in Christendom have gone up and not down, and in most cases, have given an example just the reverse of that which our Lord has set before us.

That, despite His supernal dignities, the disposition of Christ was one of love and compassion, and utterly lacking in selfishness and pride, is shown by His self-abasement. He *empties* Himself. What this means is clearly indicated by the change in *form*. He was not God and He did not become a slave. But He had God's *form*, yet He took a slave's *form*. He did not carry with Him any of the former into the latter. This is clearly shown by the word *empties*. Only when He was trans-

formed, as on the holy mount (Matt.17:2), did His face shine as the sun and His garments become white as the light. In this vision He anticipates the form which He will have in the Kingdom, after His exaltation. But it was not a permanent form, only a vision. When He descended the glory was gone.

Not only does He *empty* Himself by taking the form of a slave, but He also *humbles* Himself, seeing that He came to be in the likeness of humanity. It is humiliating to belong to the human race. Let us take a place among those messengers from other spheres who have visited the earth, and know something of human history. What a sad, sordid, sinful spectacle do we see as we contemplate man's mistakes and misery! Apart from his future, I question whether any creature outside the earth would care to belong to our sin-cursed, death-doomed race. Normally we should be like our first parents, and hide ourselves for very shame. Were we not blinded to our state, and hardened to our fate, we would humble ourselves because we are not merely *like* humanity and *fashioned* as a man, but we actually belong to this base band.

Christ Jesus was not a human being as we are, for God was His Father, yet He bore our likeness. He was not a man like the rest, for He had no sin and had life in such abundance that it would counteract the disease and death which is our portion. Though He had the likeness and the fashion of a man, He did not possess the mortality and the sin which is the cause of our humiliation. He was human in appearance, not in fact. He did not humiliate Himself simply because, like all of us, He shared the general disgrace. So sensitive was He to sin, that His association with it was enough to humble Him. Thus it was that He became the Man of

Sorrows, and made close acquaintance with our grief.

We must not think that all this was independent of the will and heart of God. Quite the opposite. It was a path of *obedience* to God. And it was a revelation of the Deity quite as much as His previous condition. Indeed, the highest service lies in the lowest sphere. His humiliation revealed God's heart as His more glorious condition never could have done. Becoming like a man is only a step in His humiliation. He must stoop lower still, and become like the very worst of men, like the outcast of society, like the very vilest criminal.

It is disgraceful to die, but we do not discern the dire dishonor of it because we all share the shame. But it is far more humiliating to be executed as a criminal, to be deemed unworthy to live even among such sinners as mankind. Even here there are degrees of disgrace. But an agonizing and lingering death, exposed to public scorn, and in the special form on which the curse of God had been pronounced, with every token of human and divine displeasure, such a death is the deepest depth of degradation which can be imagined. Christ did not merely descend to share our common fate of dying and death, but to suffer so as to bring upon Himself the utmost humiliation from man and the deepest abhorrence from the Deity.

The cross of Christ! How little do we realize the abyss to which He sank! As men cover the grave of a corrupting corpse with flowers, so Christendom has sought to obliterate the offense of the cross by giving the rude stake itself an artistic form. No cross-piece gave the crude pole on which He was gibbeted picturesque proportions. It was never intended to beautify the architecture of our churches or to be fabricated of precious metal and costly gems to adorn the vain

worship of the flesh. How terribly has this so-called symbol been altered, both in form and in intent! It should be a symbol of shame, to be shunned with shuddering. In its popular form it has become a symbol of man's utter failure to grasp the deep and dire significance of the manner in which God's Christ was done to death by human hands.

O that the saints could grasp the vast distinction between the death of Christ and the manner of it! Too often, when we speak of the cross, we merely mean His death. Had He died a common death, it would not have revealed the heart of man or the indignation of God. That human beings have brought upon themselves the blood of God's Anointed tells the tale of their alienation as no other act could do. That this was done by those in closest official touch with God, the priests of Israel, is the best evidence of human depravity. Not only was Christ humiliated at the cross, but men were shown to be so low and vile, that naught but divine grace and love could ever give them the right to exist. Indeed, Justice demands that *they* be crucified for this deed. Not only Christ, in fact, but the world, in truth, was on the shameful tree of Golgotha.

CHRIST'S EXALTATION

"Wherefore, also, God highly exalts Him . . ." (2:9). Christ emptied and humbled *Himself*, but *God* exalts Him. He did not exalt Himself. Only God can truly exalt His creatures. For them the way to the heights lies through the depths. They should share the disposition of God's Anointed, and, in due time, God will raise them up. As the result of His descent to the deepest humiliation He is now on the way to the highest place in God's universe. Already, in countless hearts, His Name ranks far above every other name. It

is not merely great but gracious. None of the names on earth can compare with it. It does not inspire fear or admiration merely, but love and adoration.

The word here used is full of precious significance. God has *graced* Him with the Name which outranks all others in the universe. The root thought of this family of words is JOY. The verb *chairœ* means *rejoice*. One of its nouns, *charis*, is *grace, favor, gratitude, bounty*. So this verb *charizomai*, JOYIZE, speaks of an act that brings joy. Usually this is produced by granting an undeserved boon, or bestowing benefits where the opposite is deserved. But here this winsome word tells us of the pleasure which the Name delectable will bring, not only to Him Who bears it, but to those who find it a Shelter and a Satisfaction to their hearts.

The name Jesus is full of precious significance. It is the Greek equivalent of the Hebrew Joshua. This seems to be shortened from Jehovah-Hoshea, Jehovah-Saviour. Jehovah is the title of the Deity as associated with time, especially the eonian times, that great group of eons in which God is revealing Himself through darkness and light, evil and good, sin and salvation. The cross of Christ stands in the very midst of these eons, and through it He will transmute all the evil into good. Jehovah is He Who will be and is and was. Hoshea is added to describe His work. Jesus is the appropriate name of the *Saviour* Whom God has given to rescue the creation from the thralldom of sin and destruction and death during the eonian times.

The worship and acclamation of the universe—such is the reward which comes to our blessed Saviour for His descent and humiliation. And this will not wait until the consummation, when all are reconciled to God. During the eons many shall bow the knee to Him and acclaim Him Lord, for the glory of God, the

Father. Even now His saints adore His Name, and own His lordship in their feeble way. Already He is at God's right hand, messengers and authorities and powers being made subject to Him (1 Pet.3:22). When He comes the earth will own Him King. Even beings under the earth, of which we know so little, will adore and obey Him. Celestial, terrestrial and subterranean—all will bow the knee in worship and use their tongues to acclaim the Crucified before the eons end. Low as was His humiliation, so high will be His exaltation.

"For the glory of God, the Father." This is the object of it all, as well as the key to our understanding of it. Christ descended in obedience in order to glorify God, His Father. He was exalted for the same reason. And it is for this cause that every knee shall bow and every tongue acclaim Him Lord—because this not only elevates Him to the place supernal, but at the same time brings to God the glory which is His due. But it is not to God, as Creator, or as Judge. The name Jesus sets forth the *Saviour;* He glorifies the *Father.* There is no constraint here, except that of love. Those who worship Him as Saviour and acclaim Him as Lord become children of God, and give Him glory.

THE SAINTS' OBEDIENCE

Having meditated upon the obedience of Christ Jesus and its blessed results, Paul exhorts the saints to emulate His disposition in their own small sphere. Hitherto the Philippians had always been obedient to the truth which he had imparted to them when he was present with them. Now that he has still greater and grander grants of glorious grace for them, which he must send to them in his absence, he exhorts them to carry this out also, in their daily life. It is a high

salvation indeed, but it calls for a lowly walk in humiliation and suffering. It leads down, not up, so long as we are in these bodies of humiliation. With fear and trembling, bowing ourselves under the mighty hand of God, Whose spirit in us is the effective force, we should seek to work *out* what is within.

Salvation is not only a future event, but a present power and should be the preponderant influence in our lives. God has a glorious goal for each one of us, just as He has for His Anointed. Let us learn from His example that self-emptying and humiliation, with all their discomfort and distress and agony, are God's will and the only way to attain the future exaltation. Let us not strive against it but be disposed to it, when it lies in the path of obedience, even though it brings fear and trembling with it. Let us be satisfied when *our* will is not consulted, and *our* work is not done, realizing that God's will and work are to be carried out through us, for His delectation. It is God Who wills as well as works in us for His delight. So great is the light shed upon the human will by this word that we will devote a later chapter to its discussion.

When we realize that God is the power of our life, it is revolutionized. Nothing enters it by chance, or by any means without the will of God. Why then murmur when it is not to our liking? It is a comfort that He *knows* our trials and a consolation that He *sympathizes* with us in our sorrows, but how much better to realize that it comes from Him and is a step, into the depths it may be, which leads to our exaltation? It is not a cause for murmuring, but for thanksgiving. Murmuring had no place in the life of our Lord. Not that He lacked occasion. The wise and intelligent in His day did not receive His message. Was He discontented? Quite the opposite. He said, "I am

acclaiming to Thee, Father, Lord of heaven and earth, for Thou hidest these things from the wise and intelligent and Thou dost reveal them to minors. Yea, Father, seeing that thus it became a delight in front of Thee" (Matt.11:25, 26).

This is a very practical point with the writer and readers of these lines. We have marvelous things to teach. Humanly speaking, it seems impossible that the intelligent, even scholarly, leaders in Christendom should not grasp them eagerly. But they do not. Their wisdom seems to be useless in the realm of revelation. The fact that they do not receive it seems to reflect on our message, and we are tempted to murmur. Then, again, it is far pleasanter and more respectable to have many men of mental ability and high standing in the world to support and propagate the truth. Would it not have been better to choose priests and scribes as apostles rather than ignorant fishermen? By no means. Let us not murmur at God's ways in choosing the stupid and the weak and the ignoble and the scorned, for only thus can He give the flesh its proper place. Let us rather rejoice.

How many of us are prone to reason that, if *this* had only been so, *that* could not have happened. But all such reasoning is vain and a delusion. So intricate are the complex interrelations of human life and conduct that no rational reasoning is possible. It is almost invariably the product of unbelief. God's ways are not to be the subject of our syllogisms, for we are not at all equipped for logical deduction. Once we believe and realize that God's hand is operating all things in our lives, as well as in the universe, all desire to reason will leave us. Faith will replace reason, and dissatisfaction and perplexity will be replaced by contentment and understanding.

Should we come to be in complete concord with the control of God, it will make us "blameless and artless, children of God, flawless in the midst of a crooked and perverse generation . . ." (2:15). The world, and the saints who have not yet given God His place in their lives, do not fall in line with His will (even if they fulfill His intention), hence they lie athwart His way and are perverse, or they vary their course, and are crooked. So long as we parallel His course, and do not plot and scheme to improve or evade His plans for us, we will be like His children, in Whom no flaw can be found. Such is the conduct which should come from the contemplation of the course of Christ. It should be the glad obedience of those who make God all in their lives and cheerfully acquiesce in His way for them, seeing that the suffering must precede the glory.

LUMINARIES IN THE WORLD

Such saints are not only a delight to God, but the light of the world. This world is a very dark and dismal dungeon. In their day, the disciples of our Lord were the light of the world (Matt.5:14). Since then the light has left Israel, as figured in the olive tree, some of whose boughs were broken off (Rom.11:17). Now the oil is found among the nations, some of whom have been grafted in. But the real luminaries are only those among them who live the evangel, "having on the word of life." They are clothed, as it were, with the luminous garments of God's revelation, and shine in a manner like our Lord when He was on the holy mount.

It is a glorious privilege to give expression to God's truth by verbal utterance or the written pages, by means of the words He has given us to make Him known. But here we have a different method, and,

perhaps, a more effective mode of shedding the light of God. Not words for the ears, but works which can be heard by the hearts of our hearers, are the means brought before us in Philippians. These deeds will appear again in the day of Christ, to receive the reward which is their due. In these is Paul's boast, for they show, as nothing else could do, that his efforts had not been empty of results (2:16).

That the path of the Philippians had been a painful one, yet pleasing to God, is apparent from Paul's description of it. It was a *sacrifice*. The sacrifice of "burnt offering" or ascent offering, which was wholly God's and ascended to Him as a savor of rest, was accompanied by a libation of wine, to express the joyful character of the sacrifice. How well this fits the circumstances here! Paul also suffers in his service, yet rejoices in it. The sacrifice is a joyous one. They rejoice, and he rejoices with them, and, to make it mutual, he would have them rejoice with him.

Notwithstanding its strong strain of humiliation and suffering, our service is one of joy and rejoicing. Short as it is, no other book contains the word rejoice as often as Philippians. Paul made his petitions with joy (1:4). He rejoices and will rejoice in the announcement of the evangel (1:18, 18). He will abide for their joy of faith (1:25). He would have them fill his joy full (2:2). He joys and rejoices with the Philippians and asks them to joy and rejoice with him (2:17, 17, 18, 18). He sends Epaphroditus that they may rejoice and receive him with all joy (2:28, 29). He exhorts them to be rejoicing in the Lord (3:1). He calls them his joy (4:1). Again he exhorts them to be rejoicing in the Lord always, and repeats it (4:4,4). He rejoiced that their disposition toward him found expression in their contribution (4:10). What other book

can match the overflow of happiness found here in Philippians?

Let us note also that this joy is not in their salvation but in their service. Undoubtedly they enjoyed the grace which had come to them in Christ. But this is a different matter. This joy is in the *Lord.* They were happy in serving and suffering in the midst of weakness, poverty and distress. This is the joy which accompanies our present path of hardship and humiliation. Indeed, it is the firstfruit of our downward disposition in obedience to the will of God.

Let us, then, cultivate the disposition which was in Christ Jesus, which is the very reverse of that which inspires the world and the flesh and the Adversary. Let us not strive to rise high, but to become low, not to rule but to serve, not ourselves but others. Let us leave all exaltation in the hands of God, Who will raise us up and give us glory in His own good time, as He did with Christ Jesus. He that exalts himself shall be abased. But he whom God exalts shall share with Christ the glories which are His because He emptied and humbled Himself, becoming obedient unto death, even the death of the cross. A. E. K.

SUBSCRIPTIONS

As usual we are enclosing renewal envelopes for subscribers in North America with this November issue. Of course many will have already paid their subscriptions in advance, but most subscriptions expire at the end of the calendar year. Foreign subscribers should remit through their agents as listed on the inside front cover.

The subscription price remains at $1.00 per year which covers the costs for one issue only. At present we have approximately 2100 subscribers.

We want to take this opportunity to express our sincere gratitude to all of you who have written to us this past year. Your interest and encouragement has meant a great deal to us all.

WITH GRACE IN YOUR HEARTS

With grace in your hearts
God's glory proclaim.
Let all take their parts
In praising His Name.
Soprano and tenor,
Contralto and bass,
Unite in His honor,
And sing of His grace.

With joy in your hearts
Your offerings bring.
His spirit imparts
A longing to sing.
With true adoration
For Whom such belongs,
Pour out your oblation
In hymns and in songs.

With thanks on your lips
Approach Him in prayer,
For always He keeps
His own in His care.
Though empty your basket
And wasted your store,
He gives, ere you ask it,
Abundance and more.

With love in your hearts
And voices in chord,
Let all take their parts
In praising the Lord.
Creation rejoices
To spread forth His fame.
Then lift up your voices
In praise of His Name.

J.H.E.

THE MUSIC OF THE TEMPLE

THERE is one feature, absent from the Tabernacle services, which was greatly in evidence in the temple worship, and that is music.

Music in scripture is generally associated with joy and thanksgiving. It may take the form of singing and the playing of instruments, and is sometimes accompanied by dancing (*cf* Exodus 15:1, 20, 21). By singing, we do not necessarily mean pitching the voice on different notes, as is commonly understood today. When Moses sang his song to the Lord, it is recorded that he "*spoke, saying* . . ." (Ex.15:1). There can be true music in the spoken word when that word is truth; true praise can emanate from lips unable to do more than croak if the heart is in tune with God, just as true prayers can ascend to God when the suppliant is too broken to utter more than "inarticulate groanings" (Rom.8:26). Let us always remember that

> 'Tis not the harmony of sound
> That pleases most the ear Divine,
> But when a trusting heart is found
> To be, O Lord, in tune with Thine.

MUSIC AS A FORM OF PRAISE

Music finds its noblest expression when it resounds in praise to God. As such, it is often spontaneous, as when singers give vent to their joy at the realization of a divine accomplishment, or at the reception of es-

pecially good tidings. We see this intuitive reaction in the response of those celestial beings who were present when the earth was founded, for we read that all the stars of the morning joined in jubilation, and the sons of the Alueim gave expression to their feelings in a shout of acclaim (Job 38:7). It was also evident in the sudden assembling of messengers giving praise to God for the birth of a Saviour; it needed only one messenger to announce the glad tidings to the shepherds, but it required a multitude to give adequate and immediate praise to God (Luke 2:8-14). It will be especially evident again when, as described in Revelation 5, One is found worthy to open and read the scroll which had been seen on the right hand of the Supreme Occupant of the throne in heaven. Notice how, in this case, the paean of praise swells, in three distinct stages, until it eventually includes "every creature which is in heaven and on the earth and underneath the earth and on the sea, and all in them." What a tremendous outpouring of praise that will be!

The spontaneity already mentioned is again seen in the singing by Moses and the children of Israel of their song of praise to God as they stood on the safe side of the sea after seeing their Egyptian pursuers overwhelmed. We find the full song in Exodus 15, and we noted in an earlier study that one of its ingredients was the desire of the singers to prepare for God a habitation (*Unsearchable Riches,* March 1976, page 52).

MIRIAM MAGNIFIES GOD WITH HER MUSIC

So joyous an occasion was this deliverance from the bondage of Egypt that Miriam, the sister of Moses, took up the song just sung by her brother, and gave it additional emphasis by leading forth all the women in

an accompaniment of timbrels and dancing (v.21).

Miriam is mentioned only a few times in scripture, and not always to her advantage, but she was the one who watched over the infant Moses, even as her namesake in the Greek Scriptures was to watch over the infant Jesus (Miriam and Mary are the same name in different languages). But Miriam is called a prophetess—the first woman to be so described in God's Word—and she is specially mentioned in Micah 6:4, where God says, after recounting how He brought Israel out of Egypt, that He sent before them "Moses, Aaron and Miriam."

Thus, hundreds of years after they had all died in the wilderness, God remembers these three persons—not Moses and Aaron only, but Miriam as well. He had given them to Israel, and though all three had failed to such an extent that none was allowed to enter the land of promise, yet God recalls their names with loving regard for their service to His people. He forgets their sins but remembers their service, and, by drawing Israel's attention to them, shows that He places a value on that service. In other places, He declares that Moses was faithful in all His house (Num.12:7; Heb.3:2).

Miriam took a timbrel (tambourine), and led the women in playing and dancing. They provided the music, an essential part of the praising of God, as David (perhaps with Miriam in mind) makes clear in Psalm 149:3 and in the whole of Psalm 150—note the first clause in verse 4. Alas that after the dancing of Miriam and her companions, the next recorded instance of such dancing should be to a golden calf (Ex. 32:19)! Such however was the fickleness and inherent perversity of Israel, symptomatic of the general instability of all mankind.

Miriam praised God by her singing and playing. Centuries later, other Miriams would come forward to glorify God by their actions in regard to His Son—in His conception (Luke 1:46), in His death (John 19:25), for the day of His burial (John 12:3-5), and in His resurrection (John 20:11-18). Truly the name has been perpetuated in honored service.

Although musical instruments are first mentioned in Genesis 4:21, the original Miriam is the first one of whom it is recorded that she used a musical instrument in praise of God. Moreover, the song in Exodus 15 is the first mention of singing as events are recorded in the Scriptures. By the time of David, both playing and singing were to have a great part in the worship of God. How often does David say in the Psalms (Praises), "O Sing to the Lord." He takes the music into the dwelling place of God, even as we are entreated to do today. We are to be filled full with spirit, speaking to ourselves in psalms and hymns and spiritual songs, singing and playing music *in our hearts* to the Lord, giving thanks always for all things, in the name of our Lord, Jesus Christ, to our God and Father—in psalms, in hymns, in spiritual songs, singing, with grace in our hearts to God (Eph.5:19-21; Col.3:16). God, in the person of His Son, should be dwelling in our hearts—His spirit should also be making its home in us—and there, into our hearts, the temple of God, we should be taking the music of thanksgiving, for whenever we thank God, we magnify Him as the great and all-sufficient Provider and Sustainer.

The opposite of singing is murmuring. When things do not appear to be going well with us, the natural tendency of the flesh is to complain. Like Israel of old, we tend to grumble at the least provocation. But Paul

entreats us to "be doing all without murmurings and reasonings" (Phil.2:14), for only in loyal and unselfish devotion to God, and complete trust in His operations, can we truly sing to Him with grace in our hearts. And, indeed, if we truly believe that God is working all together for the good of those who are loving Him, and that He is ever "*for* us," should we not be "more than conquering" over adversity? Let us then at all times be filling our hearts with joy and praise for Him Who has not merely delivered us from the bondage of sin, great though that is, but has also justified us and given us an assurance that nothing in the whole universe can ever separate us from His vast love in Christ Jesus, our Lord (Rom.8:28-39).

THE WILDERNESS NO PLACE FOR REJOICING

In the earlier study to which we have referred, we saw how prone were the Israelites to be murmuring. The absence of Moses for just forty days was sufficient to lead them into an act of disobedience and disloyalty to God. The dancing in triumph after their deliverance from Egypt turned into an orgy of false worship to alien deities, as the people declared, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." This was profanity and rebellion of the highest degree, and brought about swift judgment from God. Singing could not be resumed until this offense had been purged.

And while occasional songs were sung by Moses and the Israelites during their wilderness experience (*cf* Num.21:17, 18 and Deut.32:1-43), there could be no real joy in their hearts while they were excluded from their promised land. The wilderness, with all its deprivations, was no place for rejoicing, and of those who commenced the journey from Egypt, only two

(Caleb and Joshua) survived to cross the Jordan into Canaan.

JOY IN CHRIST

Yes, the wilderness was indeed the place for the strewing of carcasses (Num.14:29). It is significant that, in later years, the one who was chosen to announce the ministry of Jesus is described as "The voice of one imploring, 'In the wilderness make ready the road of the Lord' " (Matt.3:3, quoting from Isa.40:3). Though this passage is directly addressed to Israel, to whom it applies, it is nevertheless a fact that humanity as a whole had been in a wilderness environment ever since it had been turned out of the garden of Eden; its carcasses had been strewn all over the earth throughout thousands of years. It had no real cause for rejoicing; rather it was, in common with all creation, "groaning and travailing together until now" (Rom.8:22). The ministry of Jesus, confined to Israel though it was, might have seemed to offer a gleam of hope, but this appeared to have been extinguished with His death. In reality, it was this event which turned the hope into a glorious expectation. In Christ there is now the joy of salvation and the peace toward God that comes with reconciliation, and songs of praise may now be sung by those who believe, just as they were sung in the temple in Solomon's time.

Singing songs of gladness,
Favoured saints march on!
In this vale of sadness
Bid distress be gone.
Let our lips be voicing
Thanks to God above,
While we walk, rejoicing
In His perfect love.

DAVID, THE SINGER

David is recognized as the king who brought music into the worship of God, though the temple was not actually erected until the reign of his son. Many of the Psalms are Davidic in origin, and David encouraged the training of musicians, both in playing and singing (1 Chron.15:16-24). Asaph, to whom about a dozen of the Psalms are attributed, was one of these.

This was the beginning of a great era of musical development in Israel. David probably wrote many more Psalms than those which bear his name in the Scriptures. Solomon is credited with composing over a thousand songs, as well as three thousand proverbs, (1 Kings 4:32); Psalms 72 and 127 are attributed to him. Many of the Psalms are anonymous; some of these are thought by certain commentators to be by Hezekiah. Where God leaves them anonymous, it is probably best to let them remain so, but certainly Hezekiah encouraged the use of the Psalms of David and Asaph in the house of God (*cf* 2 Chron.29:25-30).

The Psalms as a whole, and those of David in particular, cover the complete period of history from creation to the time of the writers, and also include much that was then prophetic. In general, they ascribe glory to God for His manifest operations, especially as concerning His people, Israel, but often in a wider sphere, as when they speak of creation (e.g. Psa.148:1-5) and include the heavens (19:1) and the whole earth (24:1). There are many instances like these.

The language of the Psalms is poetic, as can be felt from a reading of them. In the Hebrew, this is more evident than in our English translations. They are musical, as is clear from the number of occasions on which they have been set to music. They are what is

now termed lyrical, for they were originally sung to the accompaniment of a lyre, or ancient harp. David himself was an accomplished harpist, for he was able to refresh King Saul with his playing (1 Sam.16:23).

David's Psalms are drawn widely from his own experiences, and do not overlook his most sinful moments, as in Psalm 51. It is truly remarkable that David's utterance, in the emotion of deep repentance, should be used by Paul in Romans 3:4 as a basic truth concerning God, to be taken as an axiom in relation to His absolute integrity. "Now let God be true, yet every man a liar, even as it is written: 'That so Thou shouldest be justified in Thy sayings, and shalt be conquering when Thou art being judged.' " A further instance occurs in Romans 4:7, 8, where Paul quotes from another penitential Psalm (32) in support of his argument leading into justification.

David was a complex character. His strength lay in his reliance upon God, as when he faced Goliath. In this, and in his general concern for God's glory, he was (in spite of his lapses) a man after God's own heart, and a worthy leader of His people. And this, too, is reflected in the music of the Psalms.

A boasting challenge rang through Elah's vale,
And stunned all Israel on their mountainside.
"Send forth a man to fight," Goliath cried;
Yet none dare face that giant in massive mail
Save one slight youth,
whose heart refused to quail.
"You come with spear and sword,"
this lad replied,
"But in that Name, which you have long defied,
The Lord of Hosts, I come and shall prevail."
And he, who slew Goliath with a stone,
Who salvaged Israel's honor with a sling,

Was called by God to sit on Israel's throne,
The chosen forebear of earth's greatest King.
O, give me grace king David's God to own,
And, like the psalmist, of His triumphs sing.

Without David's personal background, including his time as a fugitive in the wilderness (1 Sam.23), his Psalms would not contain the depth of feeling that is to be found in them. They speak of trials before blessings, of dangers before safety, of sorrows before joy. This is general experience. Lamentations may lodge for a night, but jubilation comes with the morning (Psa.30:5). And the Psalms are speaking of God's protection during the night, and of His deliverance in the morning.

David has also much to say about the One greater than himself, the coming Messiah, Whom he acclaims as his Lord (Psa.110:1). He sees Him in His tribulations (including even His crucifixion trials—Psa.22) and in His glory (in the second half of the same Psalm, as well as in others). Note the wideness of vision in verses 27 and 28, "Remember and return to Ieue shall all the limits of the earth, and worship before Thee shall all the families of the nations, for Ieue's is the kingdom, and Ruler is He among the nations."

THE SONGS OF THE TEMPLE

What is our purpose in outlining all this? Simply to show that the whole Word of God (as epitomized in the Psalms) is suitable for use in God's temple. These are the Praises, and God is indeed to be praised in *all* His operations. There are few aspects of God's purpose of which there is no hint in these songs. This is emphasized by the number of times that the writers of the New Testament quote from them, and not least

the apostle Paul, who does it about twenty-four times, mostly in the book of Romans.

Music and singing were appropriate for use in connection with the reign and temple of Solomon because they prefigure the millennial reign and temple of Christ. The worship of the Tabernacle had been of a profound but more restricted nature, for it pointed to the sufferings of Christ; in the services of the temple we are reminded not only of the sufferings of Christ but of the glory which follows. And this is particularly true as we worship God from the temples of our own hearts. *All Scripture* is for our instruction, and we should be using its teaching to fortify our spirits so that they will ever resound in praise to God.

The Psalms themselves will always be a delight to us for they form the pattern of true temple worship. They enter into every avenue of human experience as it relates to God. They are at the same time both comforting and encouraging. They tell of the response of the heart to the provision of God. Throughout they acknowledge His wisdom and His goodness. Many of their expressions are true in all eras; that is why they are so often quoted. But there are some aspects of the Psalms which need to be changed with the advancement of God's purpose. For instance, the imprecatory Psalms are hardly appropriate in this day of conciliation and grace. Even outside of the writings of Paul, the Scriptures themselves recognize the need for a new Song to conform with changing developments in God's operations (Rev.5:9).

Within the writings of Paul, there are many expressions of pure grace which form the basis of the spiritual singing which should always be rising from within our hearts. God's temples have never had such wonderful music with which to praise Him as they

have today. The whole of Paul's evangel, which is indeed God's evangel concerning His Son, and is therefore the power of God for salvation, is so replete with melody that we can but say with the apostle, "Be rejoicing in the Lord always! Again, I will declare, be rejoicing!" (Phil.4:4).

A CRESCENDO OF PRAISE

Praise should ever be increasing. Look at the Psalms themselves, and note how they rise to a crescendo of praise towards the end, and especially in the last five. They conclude with the grand statement, "Let everything that hath breath praise the Lord" ("All with breath shall praise Ie"). And then they add a personal entreaty to everyone who hears, "Praise ye the Lord." ("Praise ye Ie").

In Psalm 148 we have all the singers; in Psalm 150 we have all the instruments. Voices and instruments blend together in an increasing volume of praise that, in the end, encompasses all in earth and heaven, and this reminds us again of the expanding volume of acclamation which John hears when the One, Who is the Lion of Judah and the Root of David, takes the scroll from Him Who is on the throne.

There is a striking comparison between the vision of John in Revelation 5 and the picture that Paul places before us in 1 Corinthians 15, verses 20-28. It seems to us that one is complementary to the other. Both are comprehensive within the space of a few verses; both stretch out from a single beginning to a universal ultimate; both have an air of absolute inevitability about them. Paul's account begins with the rousing of Christ from among the dead, and *from this one fact* there follows a succession of events covering a long period of time (but here compressed into a few weighty

sentences) leading right up to the consummation when God will be All in all. John's vision begins with the one basic fact that One is found worthy to take the scroll, and *from this glorious truth* the paean of praise swells inexorably until it encompasses all.

In Paul's account, the apostle concentrates on three developments, namely, the vivification of all, the subjecting of all to Christ, and the destruction of all enemies (including death), so that a completely reconciled kingdom may be handed over to God, for Him to be All in all. John's picture is of the acclaim given first to the Lambkin and then to God by virtue of the fact that the Lambkin was slain—this is developed in three stages (commencing at verses 8, 11 and 13 respectively) until the last one embraces every creature in the universe. It is all so inevitable and undeviating; in each case, it needs only one fact to set the chain in motion; nothing then can hinder the ultimate from coming to pass.

As we consider these things, we feel like saying with Paul, "O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His ways! For, who know the mind of the Lord? or, who became His adviser? or, who gives to Him first, and it will be repaid him? seeing that out of Him and through Him and for Him is all: to Him be glory for the eons! Amen!"

J. H. Essex

CONCERNING EZEKIEL

We had hoped that the Concordant Version of Ezekiel would be ready for distribution this year, but there is still some finishing work to be done before it can be taken to the printer. It will be about 160 pages long and sell for $1.00.

A SONG
>For the sons of Korah
?On the eons?

46 **Alueim** is **our Refuge and Strength,**
A **Help** Who **is especially found in distresses.**
2 **Therefore we will not fear**
'**when** the **earth** does **change,**
+**Nor** '**when** the **mountains slip**
into the **heart of** the **seas.**
3 **Clamoring, turbid are its waters,**
Quaking are the **mountains** '**with its swelling.**
Interlude
4 A **stream's rillets**
will make the **city of** the **Alueim rejoice;**
It hallows the **tabernacles of** the **Supreme.**
5 **Alueim** is **within it;**
It will never slip;
Alueim will help it >**at** the **presence of** the **morning.**
6 **Clamor** do the **nations;**
Slip do the **kingdoms.**
He gives '**with His voice.**
Dissolve will the **earth.**
7 **Ieue of hosts** is **with us.**
Our Impregnable Retreat is the **Alueim of Jacob.**
Interlude
8 **Go, perceive** the **contrivings of Ieue,**
Who places desolations in the **earth,**
9 **Causing wars** to **cease unto** the **end of the earth.**
The **bow will He break.**

And He cuts away the **spear.**
The **carts He will burn** [i]**with fire.**
10 **Relax and know that I** am the **Alueim;**
Exalted shall I be among the **nations;**
Exalted shall I be in the **earth.**
11 **Ieue of hosts** is **with us.**
Our Impregnable Retreat is the **Alueim of Jacob.**
Interlude
[>] **Permanent**

A SONG FOR THE KINGDOM

This is another song of the Kingdom and especially for the days preceeding the dawning of that day. It is inscribed to the eons, that is, the conclusion of this eon and the dawning of the next when Alueim Himself will be within His city, Jerusalem, on earth, when wars will cease and weapons of warfare will be banished, when their swords will be pounded into mattocks and their spears into pruners (Isa.2:4). Then the Alueim will be exalted among the nations on the earth.

This is a song that the faithful will sing after we have been transferred to the heights of heaven; that is the faithful among the sons of Israel, when once again God takes to Him His people, His nation, after the body of Christ is completed and snatched away from the earth. Then the fearful judgments detailed in Revelation will be unleashed on the earth and then the terrestrial saints will find strength and comfort in this Psalm. Alueim only will then be their Refuge,

Strength and Help when the nations are roused against them and persecute them to death. The earth will change, the mountains slip into the sea and quake. The nations will clamor and kingdoms slip and the very fabric of the earth will be dissolved in His judgments. The Alueim of Jacob will be the Impregnable Retreat for His faithful ones then.

This fearful period (the beginning of the day of the Lord) will be a day of tremendous change for the earth. The Kingdom will not be inaugurated in peace and persuasion, but with earthshaking visitations from heaven. The awful predictions of the book of Revelation will be literally fulfilled in the years following our departure. But the Hebrew Scriptures also speak much of those days and the words used of the condition of the earth resulting from God's judgments are explicit and fearfully descriptive. In this Psalm it is said to change, that is, its state and condition will alter. It will dissolve. There will be desolations in the earth. Isaiah boldly declares that this day is the one when awe-inspiring Ieue will rise to terrify the earth (2:19) and, later in the book, that the day of the Lord will be cruel with rage and hot anger and that He will make the entire earth a desolation. The book of Revelation uses equally terrifying language. Peace will be taken out of the earth, a third of the earth with its trees and grass will be burned up and a great earthquake will occur in which the cities of the nations will fall and every island flee and the mountains vanish.

We need to be reminded that these days are close at hand. Current events point to a readying of the earth for the fearful time of trouble that must overwhelm it prior to the Kingdom. Social, religious and political conditions will worsen until almost the entire race of mankind is worshipping Satan and his man, the man

of lawlessness. But the morning of Christ's presence lies immediately after these occurrences. The judgments are swift and necessary, and they will lead into a glory that will wipe all remembrance of the bitter experiences that inaugurated them from the souls of those who suffered. Lamentation is lodging in the evening, yet for the morning jubilation (Psa.30:5).

On the eons

This Psalm is on the eons in that its message is about the last days of the present eon and looks forward expectantly to the next eon. It spans two eons. The present one is a wicked eon, and appropriately ends in distresses, changes, clamor and quaking. It sees the dissolution of society as it now is and the desolation of all that relates to the wicked period that has stretched through several millennia from Noah to the present day. This eon has been punctuated by wars and its final years will see more conflict than ever before. But the next will be dominated by the presence of the city of the Alueim (v.4) in which the Supreme will tabernacle. He will be within it so that it will not be disturbed or slip for a thousand years. He will be exalted among the nations and in the earth. This is the expectation that will keep the faithful resolute in their trials. This Psalm will be of inestimable comfort and a source of strength in their troubles.

Relax and know that I am the Alueim.

There is no better stimulant and tonic in times of stress and trouble than a carrying into effect of this divine injunction. When nerves are tense and the mind is taut it is not possible to sense the presence and power of God. This entreaty is primarily applicable to the days of dire distress that lie ahead for faithful

Israel when their world will be disrupted around them in terrors from above and severe affliction from mankind. The normal social structure of life will be disrupted by supernatural events. They will find no help within themselves. Their only succor will come from their God. Then what better entreaty than, "Relax and know that I am the Alueim." He is the Subjector of all; the storms of life, the tempests of abnormal circumstances are as nothing to Him. Keep calm, He is in the boat. He may appear to be drowsing and unaware, but no! He is in complete charge!

The entreaty is equally available to us. When circumstances oppress and evil events overwhelm then relax, slacken the tense fibers and taut nerves and fill your heart with the conviction that God is in it all. He will not be lax regarding you nor will He forsake you. His hands are never slack in the preservation and salvation of His saints, nor will He ever neglect to console and save. He is able to save to the *uttermost.*

Stress is one of the bitter fruits produced by the pattern of life today. Tension and nervous disorders abound in our modern society. Psychiatrists and psychologists thrive and multiply, but they are no substitute for God and His Word. The best and only true antidote to nervous strain is a complete lack of anxiety and worry. And why should we worry? He Who loves us says that He is working all together for our good. Nothing is adverse for us. All contributes to our welfare. Even our stupidity and failure is working for our ultimate good. It is sometimes hard to realize now but faith in God's Word and trust in His love will adorn every circumstance with an aura of glory, knowing that all that happens to us is part of the preparation for the eons of kindness that lie ahead.

Donald G. Hayter

A 7DAVIDIC8 PSALM
>For the sons of Korah

47 **All peoples, clasp** the **palm.**
Shout to the **Alueim** *i***with** the **voice of jubilation!**
2 **For Ieue,** the **Supreme,** is **being feared,**
The **King, great over the entire earth.**
3 *7***Swaying***7* **is He** over **peoples under us,**
And folkstems under our feet.
4 **Choosing is He for us `our allotment,**
`The **pomp of Jacob, which He loves.**
Interlude
5 **Ascend**ing is the **Alueim** *i***with shouting,**
Ieue *i***with** the **sound of** a **trumpet.**
6 Make **melody to** *7***our***0* **Alueim,** make **melody.**
Make **melody to our King,** make **melody.**
7 **For King of all** the **earth** is the **Alueim**
Make **melody** with **intelligence.**
8 **King is** the **Alueim over** the **nations.**
The **Alueim sits on His holy throne.**
9 The **patrons of** the **peoples are gathered,**
The **people of** the **Alueim of Abraham.**
For the *7***governor***7* **of** the **earth** is **Alueim's.**
Exceedingly ascendant is He.

7 > **Permanent***0*

MAKE MELODY WITH INTELLIGENCE

Here is another Kingdom Psalm, set however in the oncoming eon when the troubles that introduced it will be over. Ieue will be King, swaying over the peoples, whom He has placed under Israel. He is King of all the earth and exceedingly ascendant. The governor of the last verse will be David (2 Sam.6:21, 7:8), and all his administration will be directed towards subjecting all to the Alueim. This is a Psalm which will be sung in the Kingdom of the next eon, the thousand years.

Israel's expectation is a thing of joy and melody-making, of jubilation and song, as ours is also. There is nothing in the future to sadden or depress. Thoughts of what lies ahead should attune our hearts to praise and sing to Him Who is our King also, King of a celestial realm. All we need to do with these Psalms of the Kingdom is to transpose their setting to the heavens, and there every rhythmical phrase is as true for us as for Israel. Reading them thus our hearts cannot help but be moved with David's, and though we may not be able to make melody on the harp or zither or lute or even sing with much melody, yet the heart strings can respond and the soul be filled with a melody as sweet to the heart of our Lord as any audible music. Make melody with intelligence. Know what you are jubilant about. Have reason and purpose in your rejoicing.

The kingdom of God is one, but comprised of two great parts, the celestial kingdom to which we are called, and the kingdom of the heavens in which glorified Israel is the subjecting people. A great deal of detail is given in the Scriptures regarding Israel's expectation, both as to the next eon and that which

follows on the new earth. The temple in the next eon is described in much detail in Ezekiel; the conditions of society and the relationship of the nations and the families of the earth to Israel are elaborated in Isaiah and the other predictive prophets. The New Jerusalem and conditions on the new earth are foretold with careful exactitude in the book of Revelation so that a picture of that day can be conjured up in the mind and expectation enlivened by that means.

But no exact word picture is given of *our* future. How then shall we conjure up what lies ahead for us? How shall we picture heaven and the place where Christ is? What do we see in our mind's eye when reading such a phrase as "seated among the celestials?" Can we relate our future in any way to what is said regarding Israel and her expectation? I think we can. Much that is said of the kingdom of the heavens can be related to the celestial kingdom, but with this vital difference, the location and the glory are different.

It seems to be important to have these matters in mind when reading the Psalms. The prime interpretation relates to Israel and their Kingdom, but we can join with them because it is one kingdom though our portion of the allotment is above among the celestials. We can thus sing to ourselves in Psalms with intelligence.

Clasp the palm.

The palm was clasped as a token of agreement when a man undertook to be surety for a loan (Prov.22:26). It is to this day a symbol of peace and friendship. And this is the sense in this Psalm. Ieue is King. He is being feared. Israel has come into her allotment and the peoples have been placed under her authority. They

are jubilant and clasp the hand of their associates in amity and goodwill.

The pomp of Jacob

Pomp is magnificence and splendor displayed to public view. It is the accompaniment of power. There are many contexts referring to the pomp of Ieue. It is associated with His honor, His strength and His name. The pomp of Jacob is in the allotment chosen for him by Ieue. It is the land, its cities and towns, and especially Jerusalem and the temple there, together with all the accompaniments of their power in the Kingdom when it will be displayed for all the peoples of the earth to behold.

Ascending is the Alueim with shouting.

When Christ returns to the earth to set up His Kingdom He will come on the Mount of Olives (Zech.14:4) and afterwards descend into the valley of Jehoshaphat which lies between the heights of Jerusalem and the Mount of Olives. Then He will ascend, as this Psalm acclaims, with shouting and the sound of a trumpet into the city through the eastern gate (Ezek.48). Then there will be melody and shouting from the redeemed as their King comes to assume His power and glory and take His throne as Ruler and Governor of the Kingdom of the heavens.

Donald G. Hayter

1976 IN RETROSPECT

Our nation's bicentennial has been also the semicentennial of the Concordant Version of the New Testament, and we look back on this year with special praise to our God Who has enabled us to put forth a new edition of this Version as well as enlarging the scope of our work with increased sales and new publications.

THE SNARE OF THE CROSS

SOMEONE taught the Galatians that only those who were circumcised could be certain of salvation. That teacher would not accept the snare of the cross of Christ (Gal.5:11, 12). Today some say that only those who belong to their church and do good acts can be saved, and thus they avoid the snare of the cross. The human tendency is to stand aloof from the humiliating fact that we can add nothing to the finished work of Christ's cross; this is its snare.

We are sons of Adam, and our most outstanding sin is pride. It is human to oppose the thought that we are helpless to produce righteousness and gain salvation. We may accept it with our lips, but we often find ourselves fighting it with our minds.

Like an animal falling into a baited trap we may fall into many snares to our own harm, but the snare of the cross is not attractive, and we try to avoid it. There is no bait which catches our eye. Rather, the snare itself is exposed in plain sight and presents itself exactly for what it is.

"The cross is a snare, which not only captures but crushes us. No human pretensions can abide the great fact of His utter humiliation and shameful death for us on the cross, and the sober truth that such were *our* deserts not His . . ." (*Concordant Commentary,* p.284).

IS IT IMPORTANT?

Of what importance is it to us that we be captured and crushed by this snare of the cross? It is vital to our lives, to our faith and to the glory of God. The believer who comes to the point where he can say, "I am not able to add to Christ's finished wor," has reached a very significant graduation step. Now he can live in assurance and peace; his faith becomes settled and sure; and he now may become truly useful to God in bringing lasting glory to His name.

Paul thought it was so important that he was willing to endure persecution for it. We note in Galatians 5:11 that his persecutions were not because he believed Christ had been crucified, nor even because he believed Christ died for his sins. It was because he believed and taught that man cannot, by his own best endeavors, add anything at all to what Christ has accomplished. Circumcision was not a bad thing. It had been commanded of Israel. But it has no place in the evangel for us today as contributing to a righteous standing before God.

Yet we do not avoid the snare of the cross merely by discarding circumcision. We must not put any other rite in its place, nor try to substitute our good works as if they were "our part" toward gaining salvation. That would nullify (not the achievement of Christ at the cross but) the *snare* of the cross, besides removing our peace.

THE DANGERS OF RELIGION

The most common denial of Christ's completed work is found in the imposition of religious acts for salvation. In Galatia it was circumcision; in present-day churches it is more likely to be "sacraments," such as baptism and the communion service. No matter

how good such acts may be they must never be presented as necessary in order for a believer to be saved. They must not be imposed upon believers as requirements. That only leads to self-congratulation and a superior attitude toward those who do not participate, when we ought to be focusing our attention on what Christ has achieved at the cross.

Perhaps a more subtle religious attack against the snare of the cross is the suggestion that our standing before God is based on our faith. Not only what *we do*, but what *we believe* is considered essential for salvation. Indeed both our actions and our faith are of utmost importance for ideal service, but neither can add anything to the *work of Christ* at Calvary and *His perfect faith* by which we are justified. No one becomes a member of the body of Christ because he is orthodox nor because he "has the truth" and stands for it. Nor do we have access to the Father's heart because we have performed the proper works of penitence and charity. We are God's called-out ones, and this is according to God's purpose (Rom.8:28-30) based on the gift of His Son for us all (Rom.8:32). Justification and conciliation are through the sacrifice and faith of Christ.

It is true that we do believe the evangel of our salvation, that Christ died for our sins and has been roused the third day. But our act of believing is also a gracious gift of God to us (Eph.2:8; Phil.1:29), so even here there is no room for boasting. The simplest child who believes this evangel is no less secure in Christ than the most learned and devout student of the Scriptures who also accepts it in faith. The heretic who truly believes that Christ died for his sake has been sealed with the holy spirit of promise to the day of deliverance (Eph.1:13, 14) no less than the most

orthodox of believers who also believes unfeignedly. One may be granted more faith than another, but none of this affects what Christ has done on our behalf.

LOVING ONE ANOTHER

The snare of the cross frees us from the jealousy and envy that accompanies religion. If we are required to do and to believe rightly we are sure to be occupied continually with ourselves. The cross leads us to look at what Christ has done, and this gives freedom to consider others. This is why Paul can direct us to love for one another once he has defended the snare of the cross.

Hence he writes: "For you were called for freedom, brethren, only use not the freedom for an incentive to the flesh, but through love be slaving for one another" (Gal.5:13, 14). Only the truth that Christ has paid the price for everyone, including our associate, can give us the freedom to love him.

On the other hand, the conviction that we ourselves must earn our own way to God's acceptance will lead to the biting and devouring of verse 15 and the strife, jealousies, furies, factions, dissensions, sects and envies of verse 20.

The fruit of the spirit (Gal.5:22, 23) is the result of the message of the cross including its snare of not allowing human endeavor any part in gaining justification. If righteousness is based on the blood of Christ rather than on our own worthy works and right beliefs, then indeed "we may not become vainglorious, challenging one another, envying one another" (Gal.5:26).

After all, vainglory and envy are products of pride. Love is the product of the cross. And the cross is the place of shame and ignominy where also the flesh was

put aside. Hence there is no room for boasting but much room for thanksgiving and much opportunity now to look about us with love and understanding at others for whom Christ died. We are no better in ourselves than they; they are no better in themselves than we. And so in this fertile soil of God's love the precious fruit of the spirit grows and ripens into love, joy, peace patience, kindness, goodness, faithfulness, meekness and self-control.

There is always the danger of being misunderstood when we try to expound the Word of God, and this may be even more so when we are dealing with the cross. I fear that some will take my words above to mean that it is not important what we do or what we believe. Yet this is not my point at all, but rather just the opposite. The evangel brought by Paul clearly involves the snare of the cross which is that our deeds and our beliefs do not gain us our position of deliverance and safety in Christ. On the other hand the cross and its snare will gain us the freedom to do the right things and to grow in faith, becoming settled and grounded in love and in truth.

In a sense our life of faith begins at the finish line. We begin finding ourselves already under the seal of God's promise, secured by Christ's blood. That is what Paul means when he speaks of freedom in Galatians 5. God has chosen us and called us and brought us into this position of salvation, and now we may go forward in assurance.

It is only as we believe the evangel that our deliverance is a finished work, and accept that finished work as our starting point, that we will walk in love and joy and peace. If we are trying to love our associate so that we will be saved, that is, in order to get to the finish line, then we will never show forth

genuine love. We will not have love, for our motives are selfish. Love cannot develop that way. If we are trying to gain entrance into heaven by perfect attendance at church or by loyalty to the Bible we will end up with enmities and strife, challenging one another and envying one another. Yet if we accept that God has already granted us a realm "inherent in the heavens" — and not only ourselves, but all whom God has called — then we will find that our time is gladly given to the Lord, even when we are driving along a highway or dealing with others in our jobs or at home, and the Scriptures will become a joy to read and uphold rather than a forbidding handbook of religious requirements or a battleground for useless controversy.

We need to begin with the cross and its snare. We need to begin where God has placed us, at the finish line. If our works and our faithfulness are to have any value they should commence with the fact that Christ is our wisdom, righteousness, holiness and deliverance (1 Cor.1:30). It is foolish and futile to strive to reach something which God has already given us. Rather than nullifying the snare of the cross let us glory in it and go forward freely allowing its fruit of love and joy to develop in us to the praise of God and our Lord Jesus Christ. D.H.H.

MISSION RELIEF FUND

We have heard from both of our missionaries in the island of Mindanao, Philippines, and give thanks to the Lord that they did not suffer severe damage in the earthquake of August 16. However, both Brother Oblenda and Brother Oguimas report great sufferings among many of their brethren in the areas hit hardest by the tidal waves following the earthquake. Bro. Oblenda is personally distributing the aid which our readers have collected.

INDEX TO VOLUME LXVII

Ark of the Testimony 149
Authority in the Conciliation 79
Comments on the Divine Vocabulary 124
Conciliation, The Word of 41, 79, 99, 185
Creation is Groaning, The Entire 226
Cross of Christ, The 197, 282
Editorials 3, 49, 97, 145, 193, 241
Example of Christ, The 243
Ezekiel One 62
Fall of Adam, The 95
For Remembrance 88
God's Dwelling Place 5, 51, 109, 149, 217, 261
Grace in Operation 41
Groaning, The Entire Creation is 226
Last Days 26
Make Melody with Intelligence 279
Missions 48, 90, 240, 287
Music of the Temple, The 261
Noting What is Not Being Observed 164
Obituaries: C. Blay 166, M. Brown 78, H. Cameron 30, C. Finley 203, A. Hillman 118, S. MacMillan 118, C. Mann 184, M. Messinger 163, A. Misegades 163, D. and M. PoVey 163, F. Sherlock 40, S. Wright 78.
Order and Discipline 161
Paul's Affairs 229
Philippians, Studies in 128, 131, 167, 229, 243
Philippians' Contribution, The 167
Poems 2, 108, 204, 260
Problem of Evil 95
Psalms: Thirty-six 19, Thirty-seven 23, Thirty-eight 87, Thirty-nine 91, Forty 119, Forty-one 123, Forty-two 178, Forty-three 179, Forty-four 206, Forty-five 211, Forty-six 275, Forty-seven 278.
Slaves' Exhortation 131
Snare of the Cross, The 282
Solomon's Temple 217
Spirit, The Supremacy of 31, 71
Tabernacle in the Wilderness, The 51, 109
Test of Christ, A 185
Testimony of Truth, The 99
Wings and Wheels 65
Wisdom and Power of the Cross 197