

# THE HERALD OF CHRIST'S KINGDOM

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## What Say the Scriptures?

### Basic Bible Studies No. 3 - The First Man, Adam

*"God made from one every nation of men."* - Acts 17:26, R. S. V.

THE Bible declares itself as the only revealed religion, and sets itself as such over against all other religions, which are represented as all products of the art and device of man. Its great theme is the eventual mental, moral, and physical regeneration of the human race through the beneficent arrangement of an intelligent Creator, with a view to their eternal blessing. This magnificent purpose is delineated in a Plan of the Ages traceable through all of its sixty-six books -- a fact indicative of divine supervision in its compilation. Its pages embrace the creation of original man perfect; the entrance of disobedience, sin, and death; the temporary permission of evil; the restorative reign of a Messiah, and the Ages of Glory to follow. To authenticate the certainty of this purpose, the introductory chapter of the first book, Genesis, is devoted to a most remarkable account of the Creative steps-phenomena to which no human mind was witness. The record of later events named in the Bible *might* have been handed down without divine inspiration by the ordinary processes of human tradition. Here alone such a tradition was plainly impossible unless (as seems to be the fashion today) the record be degraded from a Divine message into mere human speculation.

One recalls Leonardo da Vinci's words: "Let there be no interference with the Holy Scriptures, for they are the supreme truth."

## THE GREAT CONTROVERSY

What are some of the viewpoints regarding this creative record?

The past century, with the rise of evolutionary biology and geology, has witnessed a seemingly irreconcilable conflict between Genesis and science. We have statements such as Jean Paul Richter's: "The first leaf of the Mosaic record has more weight than all the folios of men of science and philosophers." This noble tribute is in direct contrast with Herbert Spencer's harsh words: "The belief in special creations of organisms [as taught in Genesis] is a belief that arose

among men during the era of profoundest darkness, and belongs to a family of beliefs which have nearly all died out, as enlightenment has increased'... . The hypothesis of special creations turns out to be worthless; worthless by its derivation, worthless in its intrinsic incoherence, worthless as absolutely without evidence, worthless as not supplying an intellectual need, worthless as not satisfying a moral want."

Consider on the other hand the words of one of the greatest geologists, Professor J. D. Dana, and written shortly before his death:

"Geologists vary much as to their views on this chapter [Gen. 1]; and some will take it literally, affirming that it is a mere fable, no better than other fables in ancient history. We would ask of all such (as well as of the nature-doubting exegete) a reconsideration of the question; and if they have doubts with regard to the authenticity of the Bible itself, they may perhaps be held, after a fair examination of the narrative, and a consideration of the coincidences between its history and the history of the earth derived from nature, to acknowledge a divine origin for both; and to recognize the fact that in this introductory chapter its divine Author gives the fullest endorsement of the Book which is so prefaced. It is his own inscription on the title-page."

So bitter was the controversy that in 1865, at a meeting of the British Association of Science, a manifesto was drawn up and signed by 617 scientists who felt impelled to declare their belief in the ultimate harmony of Scripture and natural science. A copy was deposited in the Bodleian Library of Oxford. The text reads as follows:

"We, the undersigned students of the Natural Sciences, desire to express our sincere regret that researches into scientific truth are perverted by some in our own times into occasions for casting doubts upon the truth and authenticity of the Holy Scriptures.

"We conceive that it is impossible for the Word of God as written in the Book of Nature, and God's Word written in Holy Scripture to contradict one another, however much they may appear to differ.

"We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular.

"We cannot but deplore that Natural Science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ.

"We believe that it is the duty of every scientific student to investigate Nature simply for the purpose of elucidating truth, and that if he finds that some of his results appear to be in contradiction to the written Word, or rather to his own interpretation of it, which may be erroneous, he should not presumptuously affirm that his own conclusions must be right, and the statements of Scriptures wrong. Rather leave the two side by side until it shall please God to allow us to see the manner in which they may be reconciled; and instead of insisting upon the seeming differences between Science and the Scriptures, it would be as well to rest in faith upon the points in which they agree."

Unfortunately, these salutary words are largely lost to the Science of our generation. An age which has seen amazing progress in the knowledge of the physical universe is also an age of

increasing disbelief in God, and in the Bible as his revealed Word. To confess an intelligent Creator as the Cause of the wonders about us is seemingly anathema to our learned men. Strange hypotheses of every sort are substituted for the honest confession a child can make. It is written: "Great men are not always wise." Nevertheless here and there can yet be found a statement from some deep student of the sciences which is in refreshing contrast to the prevalent infidelity. One such is that of W. M. Smart, Regius Professor of astronomy in the University of Glasgow, who closes his learned recent volume, "The Origin of the Earth," with these words

"Our study in this book has been concerned with inanimate matters ranging from the nimble electron to galaxies of unimagined grandeur. The achievements recorded in the previous chapters have been many and even, on occasions, spectacular and certainly beyond disparagement; nowhere, however, have we touched the greatest topic of all -- man's place and destiny in this marvelous creation. Our study has been one of the stage only, and we have learned much about its construction, properties, lighting, and so on, but we have been in no position to investigate the characters, the aspirations or even the foibles of the actors, and, most important of all, the mind of the Author, in the background, who has created the play.

"When we study the universe and appreciate its grandeur and orderliness, it seems to me that we are led to the recognition of a Creative Power and Cosmic Purpose that transcends all that our limited minds can comprehend. In one of his essays, Lord Bacon expressed this belief picturesquely as follows: 'I had rather believe all the Fables in the Legend and the Talmud and the Alcoran than that this Universal Frame is without a Mind.' Today we have learned very much more about the 'Universal Frame' than was known in Bacon's time; nevertheless, to many of us, scientific and non-scientific alike, the belief in a Divine Creator is as necessary now as ever it was. To one astronomer at least 'The Heavens are telling the Glory of God and the Wonder of His Works.'"

## **THE CREATION DOCUMENT**

Let us consider for ourselves this highly controversial first chapter of the Bible. We need not be concerned with its biological and geological teachings, resting assured that the wonderful simplicity and grandeur of its words have a meaning in advance of science and independent of it, running, as it were, round the outer margin of all possible discovery. Science may pursue her boundless course and multiply her discoveries in the heavens and the earth, but it can never "do anything against the truth, but for the truth." Let us briefly linger over some of the separate jewels of truth in this chapter, considering first its opening words

"In the beginning God created the heavens and the earth."

Thus with majestic abruptness, the Bible, in contrast to the reasonings of men, directs us to the primal Cause. We turn back the pages of time to search out the origin of the world and of our race only to meet this sublime declaration, *In the beginning*, God. We may wander through the interminable ages of geology but will come at length to this terminus, *In the beginning*, God. We may roam the whole field of speculative philosophy but shall reach only this same sublime result, *In the beginning*, God. This sentence denies atheism, denies polytheism, denies materialism, denies pantheism, denies fatalism. Instead, it declares the being of God, it confesses the one eternal Creator, it asserts the creation of matter, it announces the existence of God before all things and apart from them, and reveals the freedom of action of the Eternal Being. All the subsequent communications of this grand chapter do not outweigh the great introductory sentence of the Word of God.

Within the sentence itself are two words of singular significance. The first, "God," translates the Hebrew word "elohim, which is a plural noun, though followed by a verb in the singular. Various have been the explanations advanced. The Rabbis look upon it as an *intensive* to express the majesty of Him to whom it is applied. Other scholars see in it a proof that Monotheism rose on the ruins of a polytheistic faith which worshiped the true God under many names. Thus "elohim" comprehending by one name everything called divine, a plural conceived and construed as a singular, became the name by which the monotheistic age of Abraham was inaugurated. Another suggestion, that the word signifies a plurality of persons in a unity of substance, is inadmissible. Such an interpretation does violence to reason, and furthermore, is at variance with the philosophy of the ransom-sacrifice expounded in the New Testament. The word "elohim" actually signifies *mighty*, and like the English word "sheep," is used either in the singular or plural as occasion may require. In the Bible it is applied to the Deity, to angels, and to great men. Of this latter class two examples may suffice. In Genesis 23:6, in reference to Abraham we read: "Thou art a *mighty* [elohim] prince among us." In Exodus 7:1, Moses is also thus called: "I have made thee a *god* [elohim] to Pharaoh."

The second remarkable word in the opening sentence of Genesis is the Hebrew word "bara," translated "created." This word occurs over forty times in the Old Testament. It is never used as the word for human creations (for which three other words are reserved) but in each case defines a creative act, a distinctive power of God, which man cannot even approach. Man can make, form, or build, but only God can bring into existence what had no existence before. This stupendous thought -- that God created the universe from *nothing*, and not out of formless matter coeval with himself -- was considered "unscientific" until recently; for to science, matter was uncreatable and indestructible. The advance of theoretical physics has disproved this long accepted hypothesis and unwittingly corroborated the lone witness for thousands of years of this Hebrew word "bara," that creation is a Divine act -- the evidence of God!

The next two verses reveal additional gems of truth. We read that "the spirit of God *moved* [literally "brooded" or "hovered"] upon the face of the waters. And God said, Light, be."

Two phenomena resulted from these earliest Divine acts following the Creation-matter was energized and light was manifested (not created). These two simple statements are exactly in accord with the scientifically recognized basic steps for the formation of all things. Nuclear studies have revealed the astounding fact that subatomic entities when acted upon by electrical forces can be transmuted into any of the ninety-two chemical elements which compose all matter. Light is simply matter in its freest form. Powerful radiation of various kinds is now known to exist. The familiar X rays used in medical photography easily pass through flesh and bone, though they cannot penetrate one-sixteenth inch of lead plate. On the other hand the amazing cosmic rays, which reach the earth from interstellar space, penetrate *six feet* of lead! The action of such forces on the material world is still a large mystery. The power (spirit) which "brooded" upon the face of the waters emanated from God and was consequently of an infinitely higher order. There is an awesome quality in the brevity of Biblical statements which encompass such vast fields of scientific and philosophic thought.

Considering the chapter as a whole we note that the work of ordering and filling the earth in preparation for man was subdivided into six "days." The Bible does not say how long a period elapsed between the *beginning*, when God created the heaven and the earth, and the *beginning* of the creative week. This we may leave to be determined by geologists, with however the sincere wish that before their conclusions they would more seriously contemplate the physical effects resulting from a cataclysm of the Cyclopean proportions of the Biblical Flood, evidence for which is continually being uncovered by their own researches in earth's crust. As regards these

six "days," inasmuch as they are nowhere declared to be twenty-four hours long and the word is used in the Bible to describe periods of various length, we may reasonably conclude that in this creative week they represent epochs. Gladstone called them "chapters in the history of the creation." Attempts have been made to correspond them to the "Ages" of modern geology, but with limited success. A suggestion of some merit, based on the Jewish Jubilee Cycle instituted by Moses (who is believed also to have written Genesis), considers these "days" as each seven thousand years long. On this theory, the six creative days, would cover a period of forty-two thousand years, closing with the creation of man. The seventh day of seven thousand years, God "rests" -- rests in the sense of ceasing to create. The period of Divine cessation from creative and energizing activity in connection with the earth, measures also man's "week"; six "days" of labor in the experience of sin, each a thousand years long, terminating in a seventh day, a Millennium of rest. This Millennial period of restitution under the beneficent reign of Christ, will uplift mankind to mental, moral, and physical perfection. Thus will close man's week of seven thousand years and God's week of forty-nine thousand years, ushering in the grand jubilee epoch of eternity, when there shall be no more sighing, no more crying, no more pain, and no more dying, because God's work of creation shall then have been completed so far as this earth is concerned. Significantly, under the Mosaic Law, all male children were circumcised (the mark of separation to God) on the eighth day. God's great eighth "day" will find humanity completely devoted to the doing of his will in conformity to the first and greatest commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Passing on, we note the Scripture language in reference to the creation of organic life:

"And the *earth brought forth* grass," etc.

"Let the *waters bring forth the* creeping creature," etc.

"Let the *earth bring forth* the living creature," etc.

Such language does not forbid the possibility that plants, water and land creatures were more or less developed or evolved, but only to the point where the species was *fixed*, each "after his kind" by God. Note the Bible record:

"The earth brought forth grass, and herb yielding seed after its *kind*, and the tree yielding fruit, whose seed is in itself, after his *kind*."

"God created great whales, and every living creature that moveth, with which the waters swarm, after their *kind*, and every winged fowl after its *kind*."

"God made the beast of the earth after its *kind*, and cattle after their *kind* and earth-reptiles after their *kind*."

These phrases involve the doctrine of the invariability of species; a fixation which is the stamp of the intelligent Creator upon his handiwork. The ingenuity of the human mind has never been able to pass this barrier. Argyll said: "The founding of new forms by the union of different species, even when standing in close natural relation to each other, is absolutely forbidden by the sentence of sterility which Nature pronounces and enforces upon all hybrid offspring. And so it results that man has never seen the origin of any species. Creation by birth is the only kind of creation he has ever seen; and from this kind of creation he has never seen a new species come." In which Agassiz concurs in briefer words: "Breeds (i.e., varieties) among animals are the work of man; species were created by God."

## THE ORIGIN OF HUMAN LIFE

We consider finally the grandest work of the creative week -- the last act of the sixth day -- the creation of man. The sacred record reads: "And God said, We will make man in our image, and after our likeness; let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every reptile that creeps upon the earth. So God created man in his image, in the image of God created he him; male and female created he them, and God blessed them, and said unto them, Be fruitful, and multiply, and fill the earth, and subdue and control it, and have dominion over the fish of the sea, over the fowl of the heavens, and over every living thing that moveth upon the earth."

It becomes at once evident that there is a clearly drawn issue between the Bible's account of man's origin and that of the Evolution theory. The Bible knows of no pre-Adamite race. It presents the first man as created perfect; the moral and mental *image* of his Creator; as dominant over the lesser creatures, and so in miniature, *a likeness* of God in his universal rulership. Originally a being of dignity, created to glorify his Maker, his subsequent disobedience brought forth sin and its penalty death upon himself, and by their imperfect generation, upon his posterity. "For all," says St. Paul, "have sinned and come short of the glory of God." In consequence, (the Bible relates) the course of humanity has been downward, away from original perfection. But from this, as the result of divine redemptive love, they will be eventually rescued to a glorious and eternal destiny through the restitution processes of Messiah's Kingdom.

This doctrine of the original creation is no "crude fancy of ignorant peasants," but has prevailed for thousands of years. Among its firm believers are listed all the Prophets, the Apostles, and a host of philosophers, scientists, intellectual lights and standard-bearers of the leading nations of earth. It is bound up with the teaching of the Scriptures from Genesis to Revelation, and the repudiation of it is a repudiation of the Bible as the inspired Revelation of God.

This simple narrative of Scripture is rejected with scorn by the theory of Evolution, which, denying the fall of man and, by consequence, his need of a Divine redemption, dispenses wholly with the Creator in the formation of the world. Laying hold of the partial variation which, by different means, can be produced within the same *species*, it erects this into a fundamental law, by which specific distinctions may be disregarded and the whole world of living things fortuitously developed from obscure protoplasm. But all direct evidence of transmutation of species is wanting, and this assumed explanation of the origin of the human race remains a vague hypothesis beset by countless questions and immense difficulties. These however are brushed aside by a "faith" almost exceeding that required to move mountains, and which has now exalted the Evolution theory into a dogma of science not to be questioned.

Such is the great controversy, of our day -- one not to be resolved until the manifestation of Him who is to "restore all things." St. Paul testifies that "there is one God, the Father, of whom are all things, and one Lord Jesus Christ, *by* whom are all things," who, as the active agent of God created all things "that are in heaven, and that are in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers." The Genesis record: "Let *us* make man in *our* image," reveals his presence with God in the creative operations. Later, in obedience to his Father's will he came in human form into the world, a world made by him, a world which recognized him not. Subsequent to his crucifixion as the world's redemptive sacrifice, a ransom or corresponding price for Adam (and in him the human race), he returned to his Father. Once again, but now in glorious majesty and power, shall he be manifested to an astounded world, to complete the wondrous work of redemption begun at Calvary.

In the words of the inspired Apostle:

"The first man was from the earth, a man of dust; The second man is from heaven. The first man Adam became a living being; The last Adam became a life-giving spirit."

- *W. J. Siekman*

(The subject of the fourth article in this series will be: "The Wages of Sin.")

## The Song of Love

*"My Beloved is mine, and I am His." - Canticles 2:16*

The following article is the first of a series taking us "verse by verse through 'The Song of Songs,'" submitted to us by a group of English brethren who purpose to publish it in book form. We have reviewed the entire series and find it in harmony with the truth and spiritually encouraging. We regret that it is too lengthy to publish in the "Herald," but we are glad to commend it to our readers. Due notice will appear in these pages when the book is ready. - Ed. Com.

MANY PASSAGES of Scripture there are which portray human love and the married state (chaste or violated) as illustrations of the relationship between God and his people. Man was created in the image of God and within him there is still some faint reflection of Divine love. This, the noblest quality of Christian character is the theme on which the Song is based. It is the song of Christ's love for his Church and of hers for him.

The Apostle Paul describes the sacred relationship between Christ and his Church as "a great mystery" or secret (Eph. 5:32), and we should not be surprised to find this recorded in veiled language in the Scriptures of the Old Testament, which Jesus said, "bear witness of Me."

Next to the Psalms the Song was the favorite book of the Bible with the early Fathers of the Church. Origen's commentary on it ran to ten volumes, and St. Bernard is reported to have written 86 sermons on the Song and reached only the first verse of Chapter 3. Davidson wrote that "There is reason to believe that the Psalms and the Song of Solomon formed the principal devotional books of our Lord. Adelaide Newton, writing over one hundred years ago, described the book as being "full of Jesus . . . Jesus as our Bridegroom . . . and one of the book's most outstanding characteristics is that the person of Christ is dwelt on rather than his work and offices. He is loved, so to speak, for His own sake."

In brief, this is a book of pictures of the relationship of the true Church to her Beloved rather than a connected narrative. It describes poetically the various experiences which arise in the relationship of Christ and the Church during her earthly pilgrimage. It is a parable which teaches us through the simile of human love how we should love Christ.

The Book divides into six parts: First, chapter 1:2-2:7; Second, 2:8-3:5; Third, 3:6-5:1; Fourth, 5:2-6:9; Fifth, 6:10-8:4; Sixth, 8:5-end.

The text of the Song itself, which appears throughout this article in capital letters is based on the Revised Version.

Part One -- Song of Solomon 1:2-2:7

Song of Solomon 1:1. The book opens with a sub-title "The Song of Songs which is Solomon's." The Hebrew writers of the Old Testament often intensified the meaning of their words by repetition. Thus we read of "the Holy of holies" (Exod. 40:10, margin) or "the Heaven of heavens." (1 Kings 8:27.) So it is with this gem of the Hebrew Scriptures: it is not just a song; it is the Song of Songs.

As one writer has pointed out: "The mystic union (of Christ and his Church) is involved in attributing the Song to Solomon; the antitypical Christ, for it is uttered mutually by Christ and by his Church but is attributed to him, the Head only."



"This is a great mystery: but I speak concerning Christ and the Church." - Eph. 5:32.

Song of Solomon 1:2. The maiden opens the song with a soliloquy as she meditates upon her beloved. "Like Mary at the sepulcher she is so wholly engrossed with the thoughts of her Beloved that she does not explain of whom she speaks." "LET HIM KISS ME WITH THE-KISSES OF HIS MOUTH," she says, thus telling in the language of love how the words of Jesus come to his faithful followers. The Psalmist foretold this loving adoration in the words, "Thou art fairer than the children of 'men, grace is poured into thy lips." (Psa. 45:2.) But the Prophet Isaiah foretold that the multitude would say, "He hath no form nor comeliness; and when we shall see him there is no beauty that we should desire him." (Isa. 53:2.) And so to the multitude he spoke in parables, but to his own his words are as intimate kisses of affection. "He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." - John 14:21.

"It would seem strange if we knew about the love of Christ and did not desire some personal token of it.... The tokens of his love are asked for on the ground that they are valued." (C. A. Coates.) "FOR THY LOVE IS BETTER THAN WINE."

The Song is a book of symbols of which the maiden's reference to kisses and wine are the first two. Wine in the Scripture is a symbol of [stimulating] doctrine. (See Matt. 9:17; Isa. 28:7.) Here the maiden speaks in the spirit of the Apostle Paul's words "Knowledge [of doctrine] puffeth up, but love buildeth up." (1 Cor. 8:1, R.V., margin.) This does not minimize the value of sound doctrine; in fact in Song of Solomon 2:4, the maiden is brought to "the banqueting house," but her satisfaction is not in the wine "which maketh glad the heart, but rather in his love.

Are we content with the wine of doctrine, or do we value something better-the love of him who has provided the feast? Those who love him and his appearing (2 Tim. 4:8) have the assurance of our Lord that they will be well served with doctrine. "Verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." - Luke 12:36, 37.

Song of Solomon 1:3. But our Lord does more than serve his loved ones. He brings with him what can be described only as spiritual fragrance, and so the maiden recognizes a fragrant quality in the symbol of our Lord's anointing and also in his name. "THINE OINTMENTS [i.e. anointing oil] HAVE A GOODLY FRAGRANCE," she says, "THY NAME IS AS OINTMENT [anointing oil] Poured forth."

In Isaiah 11:3 we read a prophecy concerning our Lord which in the literal Hebrew means "and his fragrance shall be in the fear of Jehovah." (See R.V. margin.) His name, Christ, means anointed, for "Thy God hath anointed thee with the oil of gladness above thy fellows." (Psa. 45:7.) "The Spirit of the Lord God is upon me," quoted our Lord, "because the Lord hath anointed me to preach good tidings." And elsewhere we read that "All . . . wondered at the words of grace which proceeded out of his mouth." - Luke 4:18, 22.

"A perfume poured forth yields up all its fragrance for enjoyment. The seal of the casket containing the perfume that was to fill heaven and earth with its fragrance was fully broken on Calvary-the culmination of a fragrant life on earth. After Pentecost, the name *Messiah* [which also means anointed] which had been shut up among the Jews, streamed forth over all the world." This fragrance which is so dear to his loved ones is as ointment poured forth, the odor of which fills the whole household of faith.

The anointing oil poured upon the Head, flows over the whole Body. (Psa. 133.) The original was *most precious* and costly-"For you therefore which believe is the preciousness" (1 Pet. 2:7) of *sweet odor*-"Christ also loved you and gave himself up for us an offering and a sacrifice to God for an odor of a sweet smell." (Eph. 5:2.) It was compounded *of a variety of spices* -- Christ Jesus was made unto us wisdom from God and righteousness and sanctification and redemption." (1 Cor. 1:30.) *Nothing was to be made like it* -- "and in none other is there salvation: for neither is there any other name under heaven that is given among men wherein we must be saved." - Acts 4:12.

"THEREFORE [or for this cause], DO THE VIRGINS LOVE THEE." "How sweet the name of Jesus sounds in a believer's ear." The fragrant name of the anointed is appreciated and loved by all sincere believers-by both wise and foolish virgins -- by the espoused and also by "the virgins her companions that follow her." - Psa. 45:14.

Song of Solomon 1:4. With deep earnestness the maiden then says to her Lord, "DRAW ME." Our Lord told us that it is the Father who draws us to Jesus but the maiden's request has a different meaning. Literally, it should read, "Draw me out." Thus she expresses her need of Christ to draw her out of the entangling influences of the world, but not content that this should apply to her alone, she adds, "WE WILL RUN AFTER THEE." "As a forerunner Jesus entered for us." (Heb. 6:20.) The running is ours; the power to run is Christ's. "Even so run, that ye may attain" (1 Cor. 9:24), "Forgetting the things which are behind . . . press on toward the goal, unto the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.) Christ can draw us out of "the sin which doth closely cling to us" so that we may "run with patience the race that is set before us, looking unto Jesus the author and perfecter of our faith." - Heb. 12:1, 2, R.V., margin.

But we are permitted not only to follow after but to "sit with Him in the heavenly places in Christ Jesus (Eph. 2:6), and so the maiden says, "THE KING HATH BROUGHT ME INTO HIS CHAMBERS."

Her words, "WE WILL BE GLAD AND REJOICE IN THEE," anticipate our Lord's promise that the treasuring of his words will insure that "My joy may be in you and that your joy may be fulfilled." (John 15:10, 11 and John 16:24.) The maiden then goes on to emphasize the love of him who "first loved us." A more literal translation of the next phrase reads, "WE WILL MAKE MENTION OF THY LOVE MORE THAN OF WINE."

"Let love be without hypocrisy," says the Apostle. (Rom. 12:9.) This same thought is embodied in the closing phrase of this verse: "IN UPRIGHTNESS DO THEY LOVE THEE." (R.V., margin.) "Grace be with all them that love our Lord Jesus Christ in sincerity." - Eph. 6:24.

Song of Solomon 1:5. Every devoted follower of the Lord must feel as the maiden: "I AM BLACK," but realizing that all who belong to him partake of the inner beauty of his spirit, she adds: "BUT [I am] COMELY, O YE DAUGHTERS OF JERUSALEM, AS THE TENTS OF KEDAR" -dark and weather-beaten on the outside, -but often luxurious within, or, "AS THE CURTAINS OF SOLOMON," which hung in glorious beauty in the house of the Lord.

Of himself Paul could say, "Unto me who am less than the least of all saints was this grace given." (Eph. 3:8.) "But we have this treasure in earthen vessels that the exceeding greatness of the power may be of God and not from ourselves. (2 Cor. 4:7.) "So shall the King desire thy beauty for . . . the King's daughter is all glorious within." - Psa. 45:11, 13.

Song of Solomon 1:6. "LOOK NOT UPON ME, BECAUSE I AM SWARTHY, BECAUSE THE SUN HATH SCORCHED ME, MY MOTHER'S SONS WERE INCENSED AGAINST ME. THEY MADE ME KEEPER OF THE VINEYARDS: BUT MINE OWN VINEYARD I HAVE NOT KEPT." The searching rays of the sunlight of God's Word makes us sensible of our own lack of comeliness, but as if that is not enough, we are warned that we may expect heated criticism from others of the Lord's family. As the Psalmist said with sorrow: "It was not an enemy that reproached me; then I could have borne it: . . . But it was thou, . . . We took sweet counsel together, and walked unto the house of God in company." - Psa. 55:12-14.

How often others in a mistaken zeal soon find activities for believers-other vineyards to cultivate -- whereas the consecrated Christian should cultivate his own vineyard. "Wherefore brethren give the more diligence to make your calling and election sure." (2 Pet. 1:10.) "Work out your own salvation with fear and trembling." - Phil. 2:12.

1:7. The followers of the Lord are concerned to break free from those who would keep them away from communion with Jesus, and so the maiden addresses her Beloved again: "TELL ME, O THOU WHOM MY SOUL -- LOVETH, WHERE THOU FEEDEST THY FLOCK, WHERE THOU MAKEST IT TO REST AT NOON: FOR WHY SHOULD I BE AS ONE THAT IS VEILED BESIDE THE FLOCKS OF THY COMPANIONS?" Some might feel that they are near enough if they are beside the flocks of his companions. Are we content to be beside some earnest and devoted servant of Christ, or do we share the Apostle's earnest desire, "That I may know him?" - Phil. 3:8-10.

Song of Solomon 1:8. The Bridegroom's response invites her to effort. "IF THOU KNOW NOT, O THOU FAIREST AMONG WOMEN, GO THY WAY FORTH BY THE FOOTSTEPS OF THE FLOCK." "Seek and ye shall find." We are not to expect some new and extraordinary direction. We are to "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6: 16.) "Whither I go ye know, and the way ye know," said our Lord, for "I am the way, the truth, and the life." - John 14:4-6.

Then comes the further guidance: "FEED THY KIDS BESIDE THE SHEPHERDS' TENTS." We are to be "imitators of them (the shepherds) (who through faith, and patience inherit the promises" (Heb. 6:12); or, as the Apostle advises, "Be ye imitators together of me, and mark them which so walk even as ye have us for an ensample." - Phil. 3:17.

The maiden is also told to "feed thy kids." "Christ is most likely to be found by us when we are diligently attending to the charge committed to us-to be found in actual duty as well as private devotion."

Song of Solomon 1:9. But all this is of grace and abounding love and so our Lord does not merely point the way, he gives us confidence to draw nearer to him, and so the Bridegroom, encourages the maiden with the words "I HAVE COMPARED THEE, O MY LOVE, TO A STEED IN PHARAOH'S CHARIOTS." The beauty of the horse suggests a comparison strange to western minds, but it is frequently used in Oriental poetry where it is intended to express the highest praise. Thus we can say that in the eyes of our Beloved Lord his true followers have beauty of grace (derived from "the beauty of holiness" Psa. 96:9), and a liveliness of spirit (based on "a lively hope" - 1 Pet. 1:3). Moreover, as the courage and endurance of horses is implied by the frequent references in Scripture to their being used in battle, so his followers will have courage and endurance (for "the Lord is my strength and my shield, Psa. 28:7). Just as the horses trained to draw a king's chariot must be obedient, in subjection, and harmonious and united in action, so

does our Lord look for such qualities in his own "bringing every thought into captivity to the obedience of Christ." - 2 Cor. 10:5.

"It is a feature in this book . . . that the King does not speak of the beauty which he sees, in her until it has manifested itself. It is her capacity to appreciate His excellence and peerless worth that makes her attractive to him, and his expressions of love follow upon the expression of hers.... His is a discriminating love, which is attracted by lovable features in its object." - C. A. Coates.

Song of Solomon 1:10. To the maiden her cheeks are black, but to her Lord, "THY CHEEKS ARE COMELY WITH PLAITS OF HAIR, THY NECK WITH STRINGS OF JEWELS." Her neck is no longer burdened with the yoke of Satan, but adorned with the chains of heavenly wisdom (Prov. 1:9), "as a bride adorneth herself with her jewels." (Isa. 61:10.) Believers are made comely, as God said of Israel, "perfect through my comeliness, which I had put upon thee." - Ezek. 16:14.

Song of Solomon 1:11. Having reminded her of the adornments of the spirit which beautify her, He promises still more:

"WE WILL MAKE THEE PLAITS OF GOLD WITH STUDS OF SILVER."

*We will* make -- "my Father and I" - See John 17.

At this point it is helpful to pause, for as we look back over the last eight verses we can observe a gradual spiritual progression:

"Draw me" - longing desire	Verse 4
"I am black" - recognition of unworthiness	5
"But comely" - justified by faith -- Rom. 5:1; 8:1.	5
Desire to follow on	7
Consecration	8
His acceptance	9, 10
His work in us "	11

Song of Solomon 1:12. Wearing the spiritual adornments which befit the company of the Beloved, the maiden quietly soliloquizes: "WHILE THE KING SAT AT HIS TABLE, MY SPIKENARD SENT FORTH ITS FRAGRANCE." Our fellowship with the Lord is not one-sided, bringing joy and gladness only to the Bride, but is fragrance to the Beloved. When he makes them sit down to meat and serves them (Luke 12:37), then his loved ones give to him the only thing they have-a loving fragrance. And even this derives from Him for, as the maiden says:

Song of Solomon 1:13. "MY BELOVED IS UNTO ME AS A BUNDLE OF MYRRH, THAT LIETH BETWIXT MY BREASTS." Myrrh was a main ingredient of the anointing oil-bitter to taste, but fragrant. This "indicates how he is cherished in the privacy of personal affection. He lies in the affections of his espoused Bride in all the fragrance of his suffering love through the night

of his reproach and rejection here. Myrrh is connected in Scripture with a suffering Christ. (Mark 15:23; John 19:39.) " (C. A. Coates.) It is a symbol of the zeal of devout hearts ready to offer their best to the Lord.

In the story of Esther we read that she experienced a whole year of ceremonial purification with myrrh and other sweet scents before her marriage to the king. The maiden in the Song associates such fragrance similarly with her Bridegroom for whom and by whom the fragrance was called forth.

Song of Solomon 1: 14. " MY BELOVED IS UNTO ME AS A CLUSTER' OF HENNA FLOWERS IN THE VINEYARDS OF EN-GEDI." "Long clusters of henna flowers are exceedingly fragrant. The Orientals are extravagantly fond of their odor, and they have an intimate association with love and marriage." (Thomson.) His love we see is not associated with resting and rest alone. She sees him as the fragrance of the vineyards. En-ge-di, it should be observed, is a district of steep rocks, which seems to typify the difficult conditions in which the follower of the Lord has to cultivate his vineyard.

Song of Solomon 1:15. The love of the Lord brought us to him, but he gives each one of us a personal revelation of it when we can show that his love has begotten in us a love for him. And so we read that the Bridegroom first expresses his love when she has expressed hers:

"BEHOLD," He says, "THOU ART FAIR MY LOVE; BEHOLD THOU ART FAIR; THINE EYES ARE AS DOVES." The dove is distinguished for gentleness; affection and fidelity for its mate; purity and cleanliness, and timidity. The dove has an especially sacred association, for it was in that form that the holy spirit descended on our Lord.

"The light of the body is the eye," Jesus said, "if therefore thine eye be single, thy whole body shall be full of light." (Matt. 6:22.) Our beauty in the sight of Christ consists in our appreciation of him. She has dove's eyes-eyes enlightened by the holy spirit, thus giving her spiritual perception. This implies personal holiness for "the light of the body is the eye." Let us pray, "That we should be holy and without blemish before him: having in love foreordained us." (Eph. 1:4, margin.) "So shall the King desire thy beauty: for He is thy Lord; and worship thou Him." - Psa. 45:11.

Song of Solomon 1:16. Worship is the right response to his loving commendation, and so the maiden turns immediately to his beauty: "BEHOLD THOU ART FAIR MY BELOVED, YEA PLEASANT." "Thou art fairer than the children of men." (Psa. 45:2.) "ALSO," she adds, "OUR COUCH IS GREEN." This is "a typically restful association with him here, for green is the color that beautifies the earth, rather than what is distinctly heavenly."

Song of Solomon 1:17. "THE BEAMS OF OUR HOUSE ARE CEDARS AND OUR RAFTERS ARE FIRS." In Isaiah 55:13 the fir is contrasted with the thorn as characterizing the perfect condition which Christ will eventually bring to the earth. 1 Kings 4:38 suggests that cedar is pre-eminent among trees, and cedars of Lebanon are quoted elsewhere to indicate spiritually elevated conditions. Thus we have a picture to illustrate our present enjoyment of Christ in an earthly environment. It is our spiritual dwelling place here with the Lord, not "in the streets of the city." - See Song of Solomon 3:2.

Song of Solomon 2:1. Now the maiden seems to drop her eyes and as they light on one of the humble blooms growing near to the ground she likens it to herself "I AM A ROSE OF THE PLAIN, A LILY OF THE VALLEYS." (Margin.)

It seems probable that the maiden refers to one flower only in the sense given by some translators, "a flower of the plain, a mere lily of the dales." -The Psalmist had a similar thought when he wrote, "He raiseth up the poor out of the dust . . . that He may set him with princes, even with the princes of His \_people." (Psa. 113:7, 8.) "Hearken, my beloved brethren, Hath not God chosen the poor of . this world rich in faith, and heirs-of the Kingdom which he hath promised to them that love him?" - Jas. 2:5.

Song of Solomon 2:2. Our Lord desires humility in his followers and so we find that the Bridegroom accepts the maiden's picture of herself. But with a tender charm he shows her the preciousness to him of humble purity. "A humble lily? Yes," but "AS A LILY AMONG THORNS, SO IS MY LOVE AMONG THE DAUGHTERS." "The lily grows among thorns" says *Thomson* ("The Land and the Book") . "Nothing can be in greater contrast than the luxuriant, velvety softness of this lily, and the crabbed, tangled hedge of thorns about it."

This is how the Bridegroom contrasts his loved one with the Daughters of Jerusalem. Elsewhere in the Song we see that the daughters are a worthy class with a measure of love -- but not bridal love -- for the Lord. How does our profession stand up to this standard? Are we like the daughters who show a continued regard for the Lord, but are as "thorns," unapproachable and unresponsive to his love?

As the "lily" is hidden in a surrounding growth of thorns so the Bride of Christ is known only to him, hidden among "the daughters." "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." (2 Tim. 2:19.) "Again the Kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth." (Matt. 13:44.) As the lily *grows* among thorns, so the Bride is developed in an environment which would appear uncongenial and difficult, because, as our Lord foretold, "A man's foes shall be they of his own household." - Matt. 10:36.

Song of Solomon 2:3. In her reply the maiden continues to use the metaphors of the countryside, and as she soliloquizes, she seems to be conscious that the daughters are looking on. To her enchanted gaze he has all the fragrant, evergreen beauty of the golden-fruited citron tree in contrast to the stunted forest trees. "As THE APPLE TREE AMONG THE TREES OF THE WOOD," she says, "SO IS MY BELOVED AMONG THE SONS." Compared with the stature and rich fruitfulness of Christ, the sons -- his brethren -- are as stunted forest trees which bear tiny, pithy fruit. The Apostle John had a similar -- thought when he wrote, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:1, 2.) For ye are all the sons, of God, through faith in Christ Jesus." - Gal. 3:26.

"I SAT DOWN UNDER HIS SHADOW WITH GREAT DELIGHT AND HIS FRUIT WAS SWEET TO MY TASTE." In her first words to the daughters, the maiden has told how the burning heat of the sun has left its mark upon her. Now she tells of her appreciation of the shadow of Christ-our Advocate-covered by his righteousness. Writing of the days of Israel's restoration, the Prophet Isaiah uses a similar metaphor: "And there shall be a tabernacle for a shadow in the daytime from the heat." (Isa. 4:6; also Isa. 32:1, 2.) However, it was sweet to HER taste a taste cultivated by the holy spirit. The Apostle Peter in his first Epistle puts this as the test of spiritual appreciation: "If ye have tasted that the Lord is -gracious." - 1 Pet. 2:3.

Song of Solomon 2:4. Her train of thought leads to other rich experiences: "HE BROUGHT ME TO THE BANQUETING HOUSE, AND HIS BANNER OVER ME WAS LOVE." He brings all his loved ones to the "house of wine," for true doctrine is served only in connection with him. "If any man hear my voice . . . I will . . . sup with him and he with me." (Rev. 3:20.) "They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures." (Psa. 36:8.) Our appreciation of the deep things of God's Word is not the result of great intellect, but because he has set his love upon us. "He hath brought me."

With most translators the latter-phrase reads "His banner over me is love." This describes a common practice in Old Testament days to have the leader or king's name inscribed on a banner at banquets. She appreciated his love, not as something completed at Calvary, but as an ever-present experience. "As the Father hath loved me, so have I loved you: continue ye in my love." (John 15:9.) His banner, we read, is love. The Apostle tells us that "God is love," and here we see portrayed "the love of God, which is in Christ Jesus our Lord." - Rom. 8:39.

Song of Solomon 2:5. When we meditate upon his love, does it not sometimes seem that the delight is almost too great to be borne. But it is, nevertheless, from the same source that we draw the spiritual nourishment to meet the need. "STAY [sustain] ME WITH CAKES OF RAISINS," she begs. "COMFORT ME WITH APPLES: FOR I AM SICK OF LOVE." - Margin.

"She looks for *sustenance* and *refreshment* that she may be equal to bearing the -exceedingly blessed character of the love that embraces her. The enjoyment is so great that she feels it is insupportable without special strengthening." (C. A. Coates.) She feels the need for the nourishment which derives from the Vine -Christ-and for refreshment she asks for the fruit of Christ's tree-the citrus fruit (translated apples) . This is a most appropriate symbol, for this fruit is full of refreshing juice and renowned for its fragrance. Pray "That he would grant you, according to the riches of his glory, to be strengthened with might by his spirit in the inner man." - Eph. 3:16.

Song of Solomon 2:6. Earlier in the Song the maiden asked him to draw her, and he brought her "into His chambers." Now that she appeals for spiritual support she finds that "HIS LEFT HAND IS UNDER MY HEAD," but how loving is that support, for "His RIGHT HAND," she says, "DOETH EMBRACE ME."

The Apostle conveys a similar association of thoughts in the words, "And the peace of God, which passeth all understanding, shall keep your hearts" (His right hand doth embrace me) "and minds" (His left hand is under my *head*) "through Christ Jesus." (Phil. 4:7.) "Finally, my brethren, be strong in the Lord, and in the power of His might." - Eph. 6:10.

Song of Solomon 2:7. As she rests in his loving embrace, he turns and addresses the daughters: "I ADJURE You, O DAUGHTERS OF JERUSALEM, BY THE ROES, AND BY THE HINDS OF THE FIELD, THAT YE STIR NOT UP, NOR AWAKEN LOVE UNTIL SHE PLEASE." And so attentively he brings her strengthening rest, which gives refreshment and peaceful sleep. This is not, of course, the sleep of chapter 5:2-which we shall see was a condition of spiritual self-satisfaction and not in his embrace. The followers of Christ can safely rest only in him. When we lose such precious and hallowed enjoyment -- seasons of communion and fellowship with the Lord-the fault is our own. In other words (as other translators render it) "until *she* please."

In this verse the Lord adjures professing Christians not to disturb and distract those who have come into an intimate association with him. Let nothing be done to mar this restful condition. Here is a responsibility placed upon every assembly of God's people (largely composed of

"daughters of Jerusalem") to do all things unto edification, and to promote and maintain a personal and intimate love for Christ. *Is this the chief theme of all our fellowship?*

The whole phrase is in the form of an oath; hence the reference to the objects (roes and hinds) by which the oath was sworn (a common Hebrew practice) . The choice of roes and hinds associates the oath with a sensitive, loving theme-"the loving hind and pleasant roe" (Prow. 5:19), sensitive animals which are readily disturbed. Succeeding verses liken the Beloved to a hart (practically the same Hebrew word as "hind") -swift and graceful, an animal of sensitive grace and beauty. "The roe, i.e.; the gazelle, is the most graceful and shy and swift among the beasts of the field. It is used as a word to express endearment and admiration more than once in this book (Song of Solomon 2:9, 17; Song of Solomon 8:14)." "The hind is the emblem of the tender and loving one. The speed and beauty of the hart are referred to in vs. 9, 17 of this chapter and 8:14; Isa 35:6; Psa. 18:33."

On these thoughts the Bridegroom brings to a close the first part of the "Song." It has beautifully portrayed spiritual progress, from the first longings after Christ to fuller Christian experiences of this "earthly pilgrimage. It pictures the ideal relationship, of Christ and his 'Church (the Bride), which should also be reflected in the individual experience of every member. Some of the experiences which retard this ideal progress are recorded in the later passages of this, Song.

- *A Group of British Brethren.*

## Recently Deceased

Brother R. F. Chaffin, Midland, Pa. - (March).  
Brother C. R. Cole, Stanton, Calif. - (September).  
Sister Inez Eckles, Whittier, Calif. - (February).  
Brother Charles A. Leake, Buena Park, Calif. - (March).  
Sister Barbara Mandel, Loyal, Wis. - (March).  
Sister I. McCain, Independence, Kans. - (October).  
Brother Wm. Officer, New Haven, Conn. - (March).  
Brother Dr. W. E. Spill, Pittsburgh, Pa. - (March). .  
Brother Adelbert C. Worth, Rome, N. Y. - (March).  
Brother Raymond J. Young, Pittsburgh, Pa. - (March).



## Under His Wings

*Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. - Psalm 57:1.*

THE limestone formation of Palestine furnishes many caves for refuge. David's many flights from Saul drove him to various of these for shelter-shelter from him, from the weather, and from wild beasts. Neither the howling of the tempest, nor the roaring of prowling lions could bring terror to his heart in the stillness of his fortress of nature's providing. In the meditation of the twilight hours, feeling the security of the arched roof above his head, poetic instinct would turn that into the protection of the vast wings of God. The cave was a temporary place of security when danger threatened; but the safety that faith finds under the wings of Jehovah is no less appreciated in calm than in storm. The faith which clings to God when the tempest is over, is no less needed than that which sheltered itself in him while it raged. That faith is blest, and cannot but be strong, which is nurtured by the remembrance of past rewards of faith, "as the leaves of bygone summers make rich mould for a new generation of flowers." The soul that trusts in God has a right to his gracious protection, for this God has promised. "O taste and see that the Lord is good: blessed is the man that trusteth in him." - Psa. 34:8.

To merit and receive God's favor, one must come in humility and confess himself a sinner as did David. He used the Hebrew form of repetition to express the urgency, the fervency of his case: "Be merciful unto me, O God, be merciful unto me." This trust, too, must not be partial, but with one's whole being, as was David's: "My soul 'trusteth in thee,'" or as some versions have it, "My soul has trusted in thee" -- it is a habit I have formed. The blessing of learning to trust, he traces to the troubles through which he has been permitted to pass, so he will trust "until these calamities be, overpast. That statement did not make his trusting temporary, for that short phrase described his entire lifetime as it does for every one of us. He was not including a "time of trouble such as never was since there was a nation," for that trouble had not yet been prophesied. However, there is no reason, to doubt but that his faith, and the wings, would have been sufficient to take that in also.

This Psalm may not have been used in the temple services--there is no indication on that point--but doubtless the nation in general was familiar with all the Psalms. With nothing in the phrase to direct their minds to any particular kind of wings, it is reasonable to suppose that the mention of wings in a religious setting would send the mind of a faithful Jew at once into the most holy. In imagination let us go with a young priest in his first pilgrimage to the holy precincts. First he must pass through the gate into the court to leave the camp behind, with all that it means of fleshly ties and ways. And "to get to the holy, the altar of sacrifice must be reached and the brazen laver for the washing away of the filth of the flesh. Then an imposing barrier stands in the way -- a veil entirely filling the end of the tabernacle. He has heard that beyond is a room thirty cubits long and fifteen cubits wide, with every ray of daylight shut out, and depending entirely on the light of seven little lamps for this large space. What a surprise awaits him when he finds it brilliantly lighted; not because the lights are brilliant, but because no ray is lost. The ceiling, as well as the veils, is of purest white, with angels embroidered there to watch over the light that is sent from above, and over those who enter through the portal. The walls are of pure gold. With this provision, as soon as any ray of light strikes the white or the gold, it is immediately reflected back to be caught on another surface of white or of gold to be sent on its journey again--just like a sincere Bible student should be with every ray of truth that comes to him.

The beauty of it all is enough to enthrall any beholder and to keep him gazing there a long time, forgetting that light is given that he may "walk in the light." Taking advantage of that privilege he finds himself by a table of shew bread. Ah, here is strength for him that his walk may be a safe one; so going on he comes 'to an altar of incense, incense to ascend with the prayers of saints. What better place could there be for him than this? what pleasanter conditions? What more beautiful surroundings could he hope to find? Surely, this will be just the place to spend the rest of his days, he would say, unless he knows Psalm 16:11: "In thy presence there is fulness of joy; at thy right hand there are pleasures forever more." And here there is nothing to indicate the presence of Jehovah.

Lo, just beyond that altar of incense there is another veil, and another room. Might this not bring him into the presence of Jehovah? But is it permitted to any priest to enter there? He does know that once each year the high priest goes in after having carefully prepared the way by a cloud of incense. That veil is stopping him. Oh, if some miracle could only make him a member of the high priest's body, all would be easy.

Must that veil stop us, too? We have learned that beyond that second veil is the most holy, the most sacred of all places, for it represents heaven itself, the station we can reach only through death. Is this picture telling us that "fulness of joy" cannot be ours here; that this is 'reserved for those alone who have passed from earthly life through actual death into heaven itself?

### **A WAY FOR US, HIS FLESH**

By a miracle of grace death itself has taken care of *our* difficulty. When Jesus "cried with a loud voice and yielded up his spirit, behold, the curtain of the temple was torn, in two, from top to bottom." "Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, . . . neither by the blood of goats and calves, but by his own blood he entered in once-into the holy place [Diaglott: "into the holies"], having obtained eternal redemption *for us*. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God *for us*. Having therefore, brethren, boldness [freedom] to enter *into the holiest* by the blood of Jesus, by a new and living way, which he hath consecrated *for us*, through the veil, that is to say, his flesh, . . . let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. This last is apparently a reference to the laver, symbolizing the "washing of water by the Word." - Matt. 27:51; Heb. 9:11, 12; 10:19-22; Eph. 5:26.

The typical high priest's yearly entering alone into the most holy signified "the way into the holiest was not yet made manifest, while the first tabernacle was yet standing," so *now* by the entering in of our Great High Priest with his antitypical sacrifice the way is open for us. (Heb. 9:7, 8.) Hebrews 6:19 tells us that "we have an anchor of the soul [a hope], both sure and steadfast, and which entereth into that within the veil; whither our Forerunner is *for us* entered, even Jesus, made an high priest for ever after the order of Melchisedec." This anchor, this hope, verse thirteen tells us, is the promise made to Abraham, "the Gospel" of Galatians 3:28, the Gospel through which the Apostle said he begot his disciples (1 Cor. 4:15) and it is according to "the truth of the Gospel," Paul says (Gal. 2:14), that one must walk uprightly to be pleasing to the Lord.

"Draw nigh to God, and he will draw nigh to you. (James 4:8.) "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us *together* with Christ (by grace ye are saved;) and hath raised us up *together*, and made us sit

*together* in heavenly places in Christ Jesus." (Eph. 2:4-6.) The literal "heavenly places" are understood by many to be the two compartments of the tabernacle, figures of the present and future life of the Christian. Evidently the two are too closely associated for there to be any hope of sharing the future one "together" if we cannot learn to enjoy the present privileges "together."

Also that future is not for those who are content with a life that consists only of enjoying the light and eating the bread. To enter the most holy by faith, and to enter it actually, one must "go on to perfection; not laying again the foundation" (Heb. 6:1) of doctrines, essential for the foundation, but, no substitute for the life that is lived in the presence of God. This makes it clear why there have always been many Christians who give evidence of knowing nothing about the "fulness of joy," -- so much of fulness as is possible until we awake satisfied, in His likeness, and who, instead of the "pleasures for evermore," have only occasional experiences of "rejoicing in tribulation." Such cannot honestly claim to "in everything give thanks." (2 Cor. 6:10.) "Whom shall the Lord teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts." - Isaiah 28:9.

### **NO TRIAL TOO GREAT**

Above it was said that David developed a faith able to trust the wings for protection in the time of trouble we see coming upon the world, a time of trouble such as never was since there was a nation. (Dan. 12:1.) Hear Isaiah 26:20, 21: "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." The folly of considering these chambers and doors as of our literal houses is too apparent to be worth considering, nor would dens and caves of the earth be effective retreats. The closing verses of -the second chapter of this prophecy tell us that there will be those actually trying a thing so foolish. But the new creature remembers that his is "a house not made with hands," that his safe dwelling place -is Jehovah himself, "under his wings." "Trust in the Lord with all thine heart; and lean not to thine own understanding," neither adding to nor taking from the precious promises of his protection 'in *every* time of trouble.

The very prophecy most often quoted in pointing to the "time of trouble such as never was" (and Jesus adds: "no, nor ever shall be") closes with the assurance, "At that time thy people shall be delivered, every one that shall be found written in the book." If we can trust that translation, which is supported by the later ones, then the deliverance of the saints will be not *in* that time of trouble, after it has begun, but *at* it. And this promise is not alone for Daniel's fleshly people, but for "every one whose name is written in the book." This is as we should have anticipated, for the very four winds that produce such a time of destruction that nothing will stand that can be moved, are being held back until the saints are sealed in their foreheads-the intellect of the new creature, elsewhere symbolized as the heart. The sealing we would understand to be the mark of the heavenly Father's approval, an indication that the character has been perfected and they "prepared unto every good work." Therefore there would be nothing gained by their remaining on earth longer. Like the Apostle Paul, they finish their course with joy, and outside influences will have no effect on that if it is the "fulness of joy" that is the portion of those who live in *his* presence, dwelling "under the shadow of his wings."

## DIFFERENT WINGS

David uses this figure of wings several times, but varies it slightly in Psalm 91:4: "He shall cover thee with his feathers, and under his wings shalt thou trust." This takes our minds to the lovely barnyard scene of a hen with her brood trusting the mother's wings for absolute safety. Perhaps a hawk has passed overhead and the mother has given her peculiar sound of warning. Then the little feet start carrying the babies as fast as they can, not to the corner of the barnyard to have a conference as to whether they are to get under the mother's wings from the left side or from the right side, or whether some shall go from one side and some from the other (things as foolish have been heard of, but *not from chickens*). No, as quickly as it can be done, they are snuggled up to the warmth and protection of the mother's breast. There are no violently beating hearts there, for there is no danger under those wings. But before long, one of the little heads will be peeping out, looking around for something to worry about. Here is a most serious error. The part of us that it is most important to make sure to keep covered is the head. Probably many of the names that are blotted out of "the book" (Rev. 3:5) suffer that fate because the owners "have done their own thinking," have added to or subtracted from the inspired Word. His thoughts are not our thoughts, nor ours his. - Isa. 55:8.

There is no place of safety for the Christian except under his wings, under his protection. Some years ago a western newspaper in reporting a hailstorm with stones of unusual size, related the experience of a farmer who went into his barnyard at its close to inspect the damage. In the yard were several geese, each with her little family. The farmer found the little families all safe, for they had gone for protection to the place provided by divine love, but the mothers were dead. A life had been given that others might live.

In connection with the Master's instructions to "seek first the Kingdom of God, and, his righteousness; and all these things shall be added unto you, the warning precedes, "Take no [anxious] thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?" (Matt. 6:33, 25.) Often we have witnessed the folly of a course taken because one does not have the faith to appropriate the promise-"all these things shall be added unto you. But how would one measure the enormity of ,the folly of not trying to develop the faith that can accept that assurance, especially when given by the Creator and Owner of "all things"?

To the weak faith that says, Of course, we would not dare pray to our heavenly Father for such trifles as bread and water, our Lord answers with the parable of numbered hairs and falling sparrows. Even this precious text has been altered. "Not [even] a sparrow falleth without your Father noting it," is what almost any Bible student will quote. Even the flesh desires a better promise than that. But should not the new creature expect more than that? Turning to the Bible we find a promise (Matt. 10:29) that every new creature can rejoice in. The last two words as generally quoted are not in our Master's promise, Our heavenly Father does not limit himself to knowing about our experiences, but this promise has him with us in every experience and even to its very end: "Not a sparrow falleth *without your Father*."

A Class of Bible students is having a study and this text comes up for consideration. Satan is at the meeting, and suggests: "I have a good question for you: Is it literally true that God numbers the hairs of your head?" Then, if there is not some one present to call attention to the real purpose of Bible study, -- the hour is spent arguing over the point; and probably some will go away to tell what a wonderful study it was because the hour was spent on one point. Did Jesus say, "The Father himself loveth you because you have argued so much or so well"? No, it is, "The father himself loveth you because you have *believed*." This text was given 'to inform us that there can be nothing so small in our lives but that the Father is willing to be a partner in it. That is how close those under his wings are to his loving breast.

## PHYSICAL STARVATION OR SPIRITUAL

But does the promise of food and clothing mean that if any one is starving to death he is not a Christian? We would say, No; the promise is to new creatures, that they will have all the natural blessings that are good for them *as new creatures*. If any true disciples ever starve to death, it will mean that no better experience could be provided them for learning the final lessons of their schooling. To that suggestion some brother immediately replies: "Your bread and your water shall be sure." Though there is no promise just like that, there is one in Isaiah 33, verse sixteen, that the brother probably has in mind: "He shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his water shall be sure." We inquire of him if he can explain the rest of the passage. He is willing to attempt it, and says the rocks are figurative, but the bread and the water are literal. Surely all will agree that to be a dangerous method of studying the Bible. At least it is much safer to explain both clauses as either figurative or literal. No one would have any desire to make the rocks literal when there are vastly superior symbolic ones in which we can take refuge, both our Lord Jesus and our Father being so 'represented by divine inspiration. Given a little time for, consideration we doubt if any Christian would prefer a promise of natural sustenance to an assurance that there would never be a day without spiritual strength and the complete covering of Christ's righteousness. Physical fasting is highly recommended, but there are no spiritual dieticians advising denying oneself spiritual food. "The young lions do lack, and suffer hunger: but they that seek the Lord shall not want any good thing." "No good thing will he withhold from them that walk uprightly," not even forms of tribulation that are good for them. Even the most faithful of saints may sometimes hunger, for one of them testifies of it as having been his experience. "I know how to be abased, .. and to be hungry." - Phil. 4:12; Psa. 34:10; 84:11.

This matter of being deprived of necessary food is used in the vision of Habakkuk (Hab. 3:17) as a test through which the poorest of Christians should pass successfully, for this has been applied to the Great Company (Z, January 15, 1914). If this company can pass the test, it should be an easy one for the Church. Let us look at it first as a literal statement, a mild test for most of us. If the farm Habakkuk is describing is ours, we find ourselves without a morsel of food, vegetable or meat. "Although the fig tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall .yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls." With only starvation in prospect, can we go the rest of the way with Habakkuk? "Yet will I rejoice in the Lord, I will joy +in the God of my salvation." Supposing that all have passed that test-successfully, let us substitute for each item of food something- still more precious to us, a more searching test. We will not attempt an interpretation in this short space (that will be found in the Tower referred to above), but will merely find some substitutes that will come close to our hearts. If the Jewish nation, the fig tree, should show not a slight suggestion of turning to God for forgiveness; neither should the ripened fruit of the spirit be found in the Church as we anticipated long ago; if the labor of the nations for peace (the olive) should dismally fail (shall have deceived: *Rotherham*); if the earth should not give up its dead, though the resurrection was confidently expected years ago; though it cannot be said, "all true 'Christians are in this group (this fold); though no ancient worthies (bullocks) are installed in office even at this late date; though every feature of the Plan has failed to come at the time we hoped it would -- "Yet will I rejoice in the Lord, I will joy in the God of my salvation." This is the faith of one securely resting under his wings, the faith of one who can say with Job (Job 13:15): "Though he slay me, yet will I trust him."

The reason for such faith is easy to discover. The Christian knows that God's plans never fail. The plans that fail must be ours; or if they are really God's plans, then they will be carried out; but in, God's time, not ours. God's will is more important than our interpretation of it.

"Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence," *under thy wings*.

- P. E. Thomson.

## **Capital of Queen of Sheba Found by Archaeologists**

Dr. William F. Albright of Johns Hopkins University reports the finding of valuable data in Yemen. The preliminary survey indicates that they have found what is believed to be the capital of the Queen of Sheba.

For the past two years, the group of archaeologists have been digging in the sands of Britain's Protectorate of Aden not far from the Red Sea and near the border of Yemen. The suspicious King of Yemen had sent his tribesmen to watch the expedition, for he thought 'they were spies.

The curious Yemenites were well treated by the archaeologists and permitted to watch the work being done in these Arabian sands. The result was that the King of Yemen gave permission to Dr. Wendell

Phillips of the expedition to visit Mareb, the supposed site of the Queen of Sheba's city.

A small party of ten men visited the area and found hundreds 'of acres of ruins. Among these was the remains of an old temple which the Yemenites still call Sheba's Temple. What is left of a great irrigation works is still visible. The wreckage of a great irrigation dam which once caught the waters\_ of the rainy season is plainly in evidence.

The expedition reports that this first survey showed many inscriptions and statues, and many spots where erosion has laid bare layers of civilization as deep as seventy feet. Some of these layers may date from the time of Abraham. - EPAS.

*The Restitution Herald*, January 29, 1952.

## **Annual Meeting of the Pastoral Bible Institute**

All lovers of our Lord Jesus and friends of the truth are welcome to attend the Annual Meeting of the Institute to be held at 2 .p.m. in the office of the Institute at 177 Prospect Place, ;Brooklyn 17, N. Y., Saturday, June 6, as announced in our April issue. In addition to the primary business of the election of directors, opportunity will be given for consideration of such other matters as may properly-come before the meeting.

Members of the Institute who are not receiving the "Herald" in their own name, or the name of a member of the immediate family, but who are readers of the "Herald," should so inform the office at once so that proxy forms may be sent them.

No, nominations, have been received in response to our notice in the April "Herald."

## Encouraging Messages

Dear Brethren:

Warmest greetings in the Lord to you all.

Following up my recent replies to your inquiries about my health, and the possibility of further articles- for the columns of the "Herald," please find herewith a series of three articles under the caption, "He is Precious." I trust they may meet with your approval and bring joy and comfort to your more spiritual circle of readers. These are the first I have been able to prepare for two years. Am hoping there may be more to follow in due course, but I shall have to take things less strenuously than in former years. Preparation takes a considerably longer time than formerly, though I am hoping for much further improvement to my brain and nerves as the days and months go by, and in the same degree I hope that words and thoughts may begin to run as freely as they used to do. In any case my hand and heart is in the care and keeping of my gracious Father, and I am well assured that he will provide the enabling power for me to do all that he wills for me to do. And there I can find my place of rest and peace.

May the blessing of the Lord be with you all to lead and guide you in your service for his saints- for indeed, judging by some of the effusions emanating from America, there is need for such guidance, if the deeper spiritualities are not to be lost altogether. From observation and first-hand experience I know that some of these publications are far from helpful to the brethren, and most certainly are ill adapted for these evil and trying days. They are switching the main stress and emphasis from the heart to the head, and leave the impression that agreement in definition of doctrine is more essential than the deeper unity of the spirit. As much as any man, I like to have my doctrinal standards carefully and accurately defined, but I do not want that precision and definiteness to blind me to the fact that God has made by far the greater proportion of his people, in past days, ready for the inheritance of the saints in light without their having the measure of doctrinal accuracy which is possible for us today. For them, the spirit of the truth in their hearts more than counterbalanced the lack of clear understanding in the head, and made them not only acceptable as living sacrifices to their Father and their God, but also plastic and moldable (if I may coin such a word) in his hands. And that was the better thing for them and for their times, exactly as it is the best (on the same terms and principles) for our own vital and strenuous times. I trust, therefore God will keep you true and faithful to the principles which have guided you hitherto, and that the "Herald" will continue to put "first things" first, and maintain its standards of deep spirituality all along the line.

I am right glad that you are' soon to have Brother Kirkwood in your midst. I have known him personally and intimately for nearly forty years, and can vouch for his spirituality and devotion to the Lord. As a consequence I feel sure he will bring the blessing of the Lord into your midst, and give you . all cause to rejoice before your God and his. He is *one who* believes much in prayer and even in the prayer-meeting type of worship before God, and that surely is something needful to be recaptured by the brethren today. We shall pray for him as he comes to you, and all the time he is with you, that the Lord who knows our every need may use him as a vessel meet for his service to water his saints with heavenly grace.

Closing now with my warmest love in the Lord, I would commend you all to his care.

As ever, Yours in Him,  
T. H. -- Eng.

Dear Friends:

Herewith \$1.00 enclosed for which please send "Herald" to, beginning with April issue. Thank you again.

I have enjoyed reading the "Herald" for many years. Now in addition to all the good things it has provided for spiritual nourishment you have added the "Basic Bible Studies." This new feature provides an excellent means of witnessing for the Truth. It need not be said that your Institute has not made ample provision for those desirous of telling others about the "Good Tidings." \*

I trust the friends everywhere will use the new means of service. Is it not one way of thanking the Heavenly Father for the grace he has shown us in revealing to us the wonderful Plan of Salvation.

With much Christian love,  
Sincerely,  
E. I. A. -- N. Y.

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\* Any of our readers who are not familiar with our other literature for this purpose will please inquire, if interested. -  
Ed. Com.