

# *The* **SCRIPTURE STANDARD**

*Pleading for a complete return to Christianity  
as it was in the beginning.*

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## **COPING WITH ADVERSITY**

BANG goes another Wimbledon tennis tournament. If, like me, you are one of those individuals who hurry home each evening of the Wimbledon fortnight to see half-an-hour of the highlights of that day's play on television then you will be sad that another exciting tennis extravaganza has come and gone. This year the competition was perhaps better than ever with a few of the 'giants' tumbling long ere the final. When discussions are taking place amongst friends or workmates about the play at Wimbledon it is always interesting and instructive to listen to the views expressed as to who it is hoped will be the eventual winner.

The views and hopes are not always based on the actual playing merits of the players involved. In fact, very often even national patriotism does not play a major part although obviously it would be nice to see a British player win the competition, remote as that may be. No, the basic criterion seems to be wrapped up in the personality of the players and their behaviour on court. The player we hope will win is the one we consider deserves to win, i.e. one with grit, determination of character and, most important of all, one who can lose gracefully. Everybody loves the player who can smile in defeat. Miss Virginia Wade, for instance, would never get my support, British though she may be, because of her churlish behaviour when losing. Anyone who cannot lose well does not deserve to win. Miss Wade is not alone, of course, in displaying an inclination to bad temper when things are not going well and I only chose her as a random example I suppose that it must be difficult for a top tennis star to remain humble but the humble ones certainly get the crowds behind them. It might be said of course, and quite rightly, that tennis is just a game and that defeat is not too important but that is certainly not the impression one gets from the tension which gradually mounts in the game and the ecstasy of the victor. There certainly are great depths of frustration and disappointment to be experienced by all (but one) of the players who come to the Wimbledon Singles. How these players cope with the disappointments and frustrations is generally on public display on the courts each day, and depending upon how the players deport themselves depends whether they gain admirers or lose them.

One would, with some justification, be forgiven for thinking that losing at Wimbledon has little in common with 'Coping with Adversity'. Surely however there is an affinity. The poet said that all the world is a stage and we are actors but by the same token the world could also be likened unto a great sports arena and we are the participants. In the 'game of life' how do we cope with frustration, disappointment and even defeat? There are lessons to be learned in

watching how others deal with dismay and adversity. How do we, for instance, cope with bad news? Do we take it on the chin, or are we inclined to fold up? We won't know, of course, until we have been really tested. Some have been tested already, 'Bad news' varies obviously and can be a trivial form of bad news (i.e. we have missed our usual 'bus) or a much more serious form of bad news (i.e. we have a terminal disease). How do we react to such news? Do we, for instance, look for someone to blame for it all (Many people in the world usually blame God for failing to prevent the cause of the bad news, i.e. a motor accident). Do we 'take it out' spitefully on someone? Do we sulk, stamp our feet, kick the cat, throw a tantrum or take a vow of silence. Perhaps if we played at Wimbledon we would shock the crowds with our petty tantrums and the display of a mean spirit. In this connection I never cease to think of the many times our late sister Mary Jones of the church at Haddington must have had to cope with bad news to say nothing of tragic news. She was baptised into Christ very late in life, was very faithful to her Lord and died a happy woman. But her life, hard as it was in the physical labour of a small farm, was punctuated with a long series of tragedy. She had eleven children and lost of all them before she reached old age. Some died tragically, as in the war, and some in illness, but can one possibly imagine what that woman endured as she lost one child after another until all the eleven were gone? When we met her her husband had passed this life and she was quite alone. She must have learned how to cope with bad news in her lifetime. If you lose someone dear to you in this life, think of Sister Jones.

Adversity takes many forms and many have heavy crosses to bear. Many have to cope with ill-health and pain of body. Some spend their life-time in an iron lung or on a sick bed. Some live their life-time in the dim world of the blind, or in the silent world of the deaf. Others are in such dire straits that they sadly have to pin all their hopes on that, sometimes final and despairing, trip to the village of Lourdes in the forlorn quest of that one annual modern miracle in that place. Others have to carry the daily cross of coping with such problems as asthma, bronchitis, arthritis, rheumatics, angina, sugar diabetes and so on. We who are whole, hearty and healthy should think often of those who are not so fortunate and have to cope with pain and anxiety each day, or are in infirm old age. We should think of them and of ways to assist them, remembering that we may well be joining their number before we are off the world. Doubtless we all know of some who are quietly and patiently enduring the pains they have to bear each day and who deserve any help we can give them. The human spirit is very resilient and oftentimes even quite indomitable. Take the case of the late Helen Keller, for instance. When she was born (in 1880) she was not only blind but was also deaf and dumb. Doubtless many at the time said that she would have been better born dead, but yet she did more in each of her 88 years than some of us do in a lifetime. A courageous woman, Anne Sullivan, took her in hand and eventually taught her to read by the deaf and dumb alphabet. She also learned to speak by her 10th birthday. She taught herself to speak Greek, French and German and graduated with honours at Radcliffe College, Mass. at the age of 24 years. She travelled the world and wrote books. Her favourite spot was in Skye in Scotland which she visited many times. She achieved much when one considers she started off blind, deaf and dumb – that is coping with adversity indeed.

It would be remiss however, while thinking about adversity and those who have to cope with it, to fail to mention the matchless example of it in the Old Testament. I refer of course to Job. He lost in one fell swoop seven sons, three daughters, all his vast flocks and possessions. Unknown to Job he was being put to the test by Satan. Job's reaction to his catastrophic losses was to rend his mantle, shave his head, fall to the ground and worship God. He proclaimed, "Naked I came into this world and naked I shall return. The Lord gave and the Lord hath taken away. Blessed be the name of the Lord". "In all this Job sinned not nor charged God with foolishness". Satan, in his subtlety, then suggested to God that although Job had reacted well to the loss of his possessions he might soon curse God if he was to be subjected to bodily pain. As Satan put it, "Put forth thine hand now and touch his bone and flesh and he will renounce thee to thy face". Satan, as we can imagine, made a thorough job of smiting Job's body and there began a long, and terrible, period of physical suffering for Job. Job's wife advised him to "Curse God and die" but Job reproached her for speaking like the foolish women speak and said, "What, shall we receive good at the hand of God and shall we not receive evil". Job, in all

this, sinned not with his lips and although he cursed the day he had been born he never ever even obliquely reproached God. Job's friends came to weep and lament over him and became bitter over the suffering of this righteous man. However they failed to prove to Job that his misfortunes could be held against God. Thus neither the staggering personal misfortunes and suffering of Job nor the eloquent arguments of his friends could turn Job from his unshakeable trust in God. The integrity of Job remained intact after Satan had done his very worst, and so the record has a happy ending. God restored to Job sons and daughters, flocks and property, double fold, and Job lived for 140 years after these events and saw his sons and his son's sons, even four generations. Thus the patience and faithfulness of Job is recorded for eternity and every generation can benefit by reflection upon the integrity of this man. Job, then, sets the high standard of how we should try to cope with adversity whether in the form of the loss of wealth, or the loss of health. How well do we cope with adversity? EDITOR.

## TALKS ON THE TABERNACLE

### No. 2. The Builders and the Building

IN our introductory article, we noted that the tabernacle was built by Divine command, for a Divine purpose, and according to a Divine pattern. A full detailed account of the materials, furnishing, and building is given in Exodus, chapters 25 to 40.

#### It was built of costly materials

These are named in Ex. 25:3-7: 'Gold, and silver, and brass, and blue, and purple, and scarlet, and fine twined linen, and goat's hair: and rams' skins dyed red, and sealskins, and acacia wood' (R.V.)

The cost of the completed building must have been very great; but, however much, it was insignificant when compared with the cost of the anti-type the Church. 'The Church of God, which he hath purchased with His own blood' (Acts. 20:28). 'Christ loved the Church and gave himself for it' (Eph. 5:25).

'Who can tell the priceless treasure  
God possessed in Christ His Son?  
Yet He gave with love's full measure  
Him for us, His only One.'

#### The people were willing givers.

'And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering.' In response to that appeal, 'they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments: And they came, both men and women, as many as were willing-hearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord' (Exodus 35:21-22).

That was a real offering to the Lord, and a pouring of 'contempt on all their pride.'

The people had to be stopped giving. The builders said, 'The people bring much more than enough for the service of the work which the Lord commanded to make. And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing' (Exodus 36:5-6).

Is it possible that the type and shadow could beget a liberality of which the anti-type and substance is incapable? The New Covenant appeal is: 'Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver' (2 Cor. 9:7).

The Lord desires, demands, and deserves the best we can give.

'How can I, Lord, withhold  
Life's brightest hour  
From Thee, or gathered gold,  
Or any power?'

Why should I keep one precious thing from Thee,  
When Thou hast given Thine own dear self for me?

### **They were willing workers**

'And Moses called . . . every one whose heart stirred him up to come unto the work to do it' (Exodus 36:2).

They came not to think and talk about it, not to criticise the work, but to do it.

There are lots of willing Church members. In many Churches two or three are willing to do the work, and the others are willing to let them.

'Whatsoever ye do,' wrote the inspired Paul, 'do it heartily, as to the Lord, and not unto men: knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ' (Colossians 3:23, 24).

There are plenty of discontented critics and grumblers, and many who do not inspire or encourage us in the work; but let us ever remember that we are not working for them, but the Lord Jesus who bought us with His blood.

'Work! 'tis the Lord commandeth,  
Work with a loving will;'  
Jesus for thee hath suffered,  
How then can'st thou be still?'

### **The Building and its division**

Some who speak and write about the tabernacle profess to know the meaning of the boards, cord, and colours. We freely admit our inability to do any such thing.

They call it spiritualising, but it generally results in materialising. It is best to let Scripture explain Scripture, and to be silent where the Scriptures are silent.

Around the tabernacle was the outer court formed of linen curtains, with pillars of brass, and silver rods and hooks. Fine linen is typical of righteousness (Revelation 19:8), and seems to suggest that the place of God's house is sanctified, set apart. The outer court measured one hundred cubits by fifty. The cubit was the length of a man's forearm. Estimates of this vary, but we will take the generally accepted average, eighteen inches. So the outer court was a hundred and fifty feet by seventy-five feet.

In these talks we cannot speak particularly of every part, but must take a broad general view.

The tabernacle itself was made of boards of acacia wood overlaid with gold, joined with staves of wood overlaid with gold. The top was covered with four sets of curtains of fine twined lined, goat's hair, rams' skins dyed red, and badgers' skins.

The building was divided into two apartments; the first, the Holy Place measuring thirty feet by fifteen feet; and the second, the Holiest of All, or the Most Holy Place, measuring fifteen feet by fifteen. They were separated by a beautiful curtain or veil.

The Holy Place seems to be a type of the Church, 'the true tabernacle, which the Lord pitched, and not man' (Hebrews 8:2). 'The house of God,

which is the church of the living God': a 'spiritual house,' with 'a holy priesthood' (1 Timothy 3:15, 1 Peter 2:5).

The Holiest of All a type of Heaven. 'Christ is not entered into a holy place made with hands, like in pattern to the true: but into heaven itself, now to appear before the face of God for us' (Hebrews 9:24, R.V.).

Of these we hope to speak more particularly later.

The tabernacle was made up of many parts, but formed one building. 'So we, being many, are one body in Christ, and every one members one of another' (Romans 12:5).

The Church is 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit' (Eph. 2:20-22).

W. CROSTHWAITE

## IT IS MY PSALM — IS IT YOURS ?

"In that beautiful home in the land of the blest,  
Which our Saviour has gone to prepare,  
Where saints and bright angels enjoy perfect rest  
For God reigns eternally there,  
There sickness, nor sorrow, nor death cannot come,  
The inhabitants never grow old,  
They have nothing to fear in that beautiful home  
In that beautiful city of gold".

**PERFECT CONTENTMENT** — "And I will dwell in the house of the Lord for ever. Psalm 23:6

I hope you are not too tired to join with me in yet another walk to the "green pastures" the pastures of tender grass, then on to those "still waters" as we follow our Lord Jesus. May I say how I have enjoyed our walks and talks together with the one who is known as the "Good Shepherd, and pray that this month's mediation will be a source of blessing to all. Continuing our theme from last month, shall we ask ourselves the question:— What is the house of the Lord? We answer, the dwelling place of God. Have you noticed during our talks together how many passages of scripture we have used during these monthly articles? We shall use many more texts from this wonderful and precious word, as we discuss our theme and text, "and I will dwell in the house of the Lord for ever".

**PERFECT CONTENTMENT** — "I will dwell in the house of the Lord for ever".

### THE HOUSE OF THE LORD — THE DWELLING PLACE OF GOD

"Hearken therefore unto the supplications of thy servant, and of thy people Israel, which they shall make toward this place: hear thou from thy dwelling place, even from heaven; and when thou hearest forgive".  
2 Chronicles 6:21

"Then hear thou from heaven thy dwelling place, and forgive, and render unto every man according unto all his ways, whose heart thou knowest; (for thou only knowest the hearts of the children of men).  
2 Chronicles 6:30

"Then hear thou from the heavens, even from thy dwelling place". 2 Chronicles 6:33.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land".  
2 Chronicles 7:14

"The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men".  
Psalm 11:4

"The Lord looketh from heaven; he beholdeth all the sons of men. From the place of his habitation he looketh upon all the inhabitants of the earth". Psalm 33:13-14

"Wherefore should the heathen say, Where is now their God? But our God is in the heavens: he hath done whatsoever he hath pleased". Psalm 115:2-3

"Unto thee lift I up mine eyes, O thou that dwellest in the heavens". Psalm 123:1

"After this manner therefore pray ye; Our Father which art in heaven, Hallowed be thy name". Matthew 6:9

"But Solomon built him an house. Howbeit the most High dwelleth not in temples made with hands: as saith the prophet. Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my rest? Hath not my hand made all these things?". Acts 7:47-50

#### THE HOUSE OF THE LORD – THE DWELLING PLACE OF THE LORD JESUS

"And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel: Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" Acts 1:10-11. Acts 1:10-11

"For David is not ascended into the Heavens: but he saith himself. The Lord said unto my Lord, Sit thou on my right hand". Acts 2:34

"But he, being full of the Holy Ghost, (Spirit) looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God". Acts 7:55

"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord". 1 Thessalonians 4:16-17

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him". 1 Peter 3:22

#### THE HOUSE OF THE LORD – THE FATHER'S HOUSE – THE CHILD'S HOME

"In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you". John 14:2

The Father's house is surely His child's home. The authorized Version gives us the thought of "many mansions" the New Testament Greek – "many abodes" Weymouth translates "many resting places". Home – surely one of the most tenderest of words. Home sweet home – there's no place like Home, and more so when as the hymn writer says:– "There is a Home eternal, Beautiful and Bright". Listen to that mighty man of God, the Apostle Paul who said:– "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens". 2 Corinthians 5:1.

In the 8th verse of the same chapter he said:– "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord". "Absent... Present".

Again he wrote:– "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better". Philippians 1:23. Jesus said to His disciples "I go to prepare a place for you". So we can assume that the Father's house is a prepared place for a prepared people. The prepared people are those who keep our Lord's commandments, see John 14:15, John 14:21, John 14:23, Romans chapter 6, Acts 2:37-47. This prepared place is reserved for the child of God, let us read two verses from Peter's first epistle, first chapter verses 3 and 4:– "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you". Do we appreciate this "inheritance...incorruptible...and undefiled..." I

wonder whether we can get a lesson from the gentleman who owned a small estate and wished to sell it. He sent for a real estate agent who wrote an advertisement telling about the estate. When the ad. was ready, the agent took it to the gentleman and read it to him. "Read that again", said the owner. The agent read it once more. "I don't think I want to sell", said the gentleman. "I have been looking for an estate like that all my life and I didn't know that I owned it".

May I quote Matthew Henry:— "To Christians, heaven is a house, a dwelling place, a resting place, a hiding place, their everlasting home, their Father's house where there are many mansions. It is a house in the heavens that far excels the palaces of this earth as the heaven are high above the earth. It is a city whose builder and maker is God, and it is eternal in the heavens. The most marvelous thing about it is that God has prepared it for those who love Him".

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him". 1 Corinthians 2:9

We cannot of course enter into the Father's house and home, with our own righteousness. What hope is there for those who with the mighty man of God, the apostle Paul, realize that they are "sold under sin" and are also able to say "O-wretched man that I am". My only hope is the precious blood of the Lord Jesus, and to be clothed by His righteousness, I certainly dare not stand before the throne of God without Him. **CLEANSSED AND CLOTHED** we can say with the writer of our very own psalm:—

"And I will dwell in the house of the Lord for ever" Psalm 23:6

This month's exercise:— Read John 14:15, 21, 23; Romans 6; and Acts 2:37-47.

May the Lord's richest blessing be your portion.

LEONARD MORGAN.

## CORRESPONDENCE CLASS

### THE EARLY HISTORY OF THE CHURCH OF CHRIST

OR

### THE ACTS OF THE APOSTLES

#### Questions on Chapter 1.

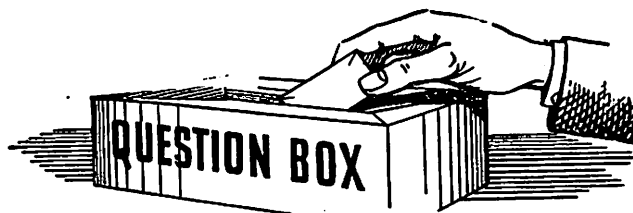
1. Who was the writer of the book known as the Acts of Apostles?  
State reasons for your answer.
2. Why is it called the 'Acts of the Apostles'? Have you heard it given a better name?
3. What was 'the former treatise'?
4. Who was Theophilus?
5. State in your own words what the author says of his former treatise.
6. How many days following His resurrection did Jesus the Christ spend in the company of His Apostles? How long after His ascension did they wait at Jerusalem for the promised power?
7. How far was a Sabbath' day's journey?
8. How many met in the upper room?
9. From what Psalm did Peter quote in giving the words of the Holy Spirit spoken through David?
- 10 Was Matthias an Apostle of the Christ? Give reasons for your answer.

Answers, which should be written on one side of the paper only, should be returned by the end of September to:

Edward Jess.

34 Charles Street, Penicuik, EH26 0HH

Midlothian.




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Conducted by  
Alf Marsden

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"IN recent weeks we have been discussing from 2 Corinthians 5:10, and in connection with this Luke 15:19-31. With these scriptures in mind, would you please comment on the question "When we die, what happens"?"

There are those who say that questions like this should not be asked nor discussed because a definitive answer cannot be given this side of the grave; I do not subscribe to this theory. There is one fact which is inescapable and that is that we must all die at some time or other. This being so, it seems to me that christians should want to prepare themselves for that great event. We shall be best prepared if we understand the things concerning the 'here', and as much as is revealed concerning the 'hereafter'. Before we can proceed any further with the question I think we need to state some fundamental truths.

#### What is Man?

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). Here we are told of the transition of man from one state to another. God created man out of the dust of the ground, presumably inanimate until God breathed into him the breath of life.

So here we have the transition. The inanimate flesh is now animated by the impartation of the Spirit (life) of God; man becomes (this implies he was not before) a living soul. This, then, is the divine revelation of the constitution of man — body, soul, and spirit.

Further to this, if we reason objectively then we must say that God is life and God is eternal. Therefore, the life given by the Eternal must of necessity be eternal life, and because the life is eternal then in the same terms it must be indestructible. This cannot apply to the flesh, but must refer to the soul of man; in his reasoning on the hereafter, Paul refers to the immortality of the soul (1 Cor. 15:54).

When Adam and Eve fell, God imposed the limitations on the flesh, "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Gen. 3:19). God had previously warned that death would ensue from disobedience (Gen. 2:17). This was the death of the flesh; for the destination of the soul we shall have to enquire further.

#### The Spiritual Man

God wants man to see beyond the death of the flesh. The flesh gets in the way and obstructs the greater glory. As Paukargues, "Wherefore henceforth we know no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore, if any man be in Christ, he is a new creature: old things are passed away: behold, all things are become new" (2 Cor. 5:16,17). At the beginning of the chapter Paul indicates the dualism of the spiritual men "For we know that if our earthly house of this tabernacle were dissolved (the flesh), we have a building of God (immortal) not made with hands, eternal in the heavens" (2 Cor. 5:1). Here we are taught that concurrent with the dissolution of the flesh there is the continuing development and growth of the new spiritual creature. To what end? So that it, too, can perish with the flesh? I think not.

Jesus himself made it perfectly clear that not only was there to be a continuation of life pertaining to goodness, but also pertaining to damnation, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, And shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the



resurrection of damnation" (John 5:28,29). So then we have arrived at the following:—

- 1 that God created man physically of the physical elements of the ground.
- 2 He animated the physical by breathing into" it the divine element of life. The physical then 'clothed' the soul that lived.
- 3 He interposed the 'death of the physical because of disobedience (here we can only conclude that deeds done in the body are motivated by responses of the 'inner man' to either good or evil).
- 4 He indicated that the destination of the soul, after judgement, should be either to heaven or hell.

#### The Judgement Seat

2 Cor. 5:10 states, "For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad". When Paul says that we must appear before the judgement-seat, what does he mean? HE certainly cannot mean the fleshy body because that will have gone, therefore he must mean that essential being which is in every one of us, and which God can cloth with a body as it pleaseth Him.

The Greek word used is BEMA, and it denotes a Divine tribunal before which all believers are to be manifested in the hereafter. In Rom. 14:10 it is called 'the judgement seat of God' (R.V.). If we read John 5:22,27 we read that God has given Jesus authority to execute judgement. So the judgment-seat of Christ, and what the Revisors have called the judgment seat of God are one and the same tribunal. The judgement-seat of Christ is to be distinguished from the 'Great Assize' as depicted in Matt. 25:31 ff. and also from the Great White Throne (Rev. 20:11) when the book of life will be opened and all 'the dead' will appear, to be judged from it. Christ's presence with his saints, after his return, will be the time when the judgment-seat of Christ will be convened.

It is not our purpose at this juncture to enquire into the nature of the judgment; suffice it to say that if our soul has been separated from our body before that notable day, then it seems that our body will have suffered its elemental fate but our soul will be in conscious existence in some place. We now need to turn our attention to the location of that place.

#### Abraham's Bosom

To recline in the bosom was said of one who so reclined at table that his head rested on and covered, as it were, the bosom of the one next to him (see John 13:23). Figuratively, the phrase 'in the bosom of' denotes a place of blessedness and honour. Hence, of Jesus and his relationship with his Father, "The Only-begotten Son, which is in the bosom of the Father" (John 1:18). So with Lazarus, he was in Abraham's bosom, a place of blessedness and honour. I believe this place to be the Paradise of God. You will remember, of course, the promise of Jesus to the repentant robber was fulfilled the same day. "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise" (Luke 23:43). I also believe that this was the place the Apostle Paul saw when he was caught up into the third heaven, "How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Cor. 12:4). Incidentally, you will notice the expression that Paul uses, "whether in the body, or out of the body, I cannot tell; God knoweth", confirming our prior reasoning that the essential being is either inside or outside the body (the flesh) but very much alive anyhow. Lazarus, no doubt, was very happy to be where he was.

But what of the rich man? He was very much conscious of his predicament; he was in torment. In the N.T. the Revisors have always used the rendering 'Hades' instead of the A.V. 'hell'. Hades is the region of departed spirits of the lost. You will recall that Peter, on the day of Pentecost, referred to the fact that David had prophesied that Jesus would be raised to sit on his (David's) throne. Peter then goes on, "He seeing this before spake of the resurrection of Christ, that his soul was not left in hell (hades), neither his flesh did see corruption" (Read fully the discourse of Peter in Acts 2).

Hades, evidently, never denotes the grave nor is it the permanent region of the lost. It seems that it is the intermediate place before the final doom of Gehenna. The condition of Hades is as described in Luke 16.

### Conclusion

Well, what has our study taught us?

1. The flesh, the 'outer man', perishes – the soul, the 'inner man', has a conscience existence in the hereafter.
2. That conscious existence will be either in paradise or hades.
3. The difference between the judgement of all men and the judgment of the saints. (You will have become aware by now, of course, that a certain judgment has already taken place, i.e., the destination of souls relative to certain conditions has already been fixed by the way those souls have acted while in the flesh).
4. It seems that the Judgment-seat of Christ will be set up at His Parousia, i.e. His Presence with the saints after his second coming.

What else can we say? Nothing, I believe, except to ensure that we are heading for the place where Christ is, and that we are actively engaging ourselves in trying to prevent souls from going to Hades, and ultimately to Gehenna.

(All questions please, to brother Alf Marsden, 377 Billinge Road, Highfield, Wigan Lancs.)

## SCRIPTURE READINGS

### SEPTEMBER 1976

5—Psalm 91	Matthew 4
12—Deut. 5:1-21	Matthew 5:1-26
19—Prov. 24:1-22	Matthew 5:27-48
26—Daniel 6:1-16	Matthew 6:1-18

### THE TEMPTATIONS

WE may find it difficult to understand why in the graphic words of Mark, Jesus was DRIVEN forth by the Holy Spirit of God to face the Devil, but the compulsion was Jesus's of course under divine influence. The testimony from heaven and the power thus given Him presented Him with the supreme responsibility of His mission to the world. The testing time was therefore specially in order. That He fasted so long was rather a strengthening experience, the overcoming of physical craving for that period, culminating in the strongest hunger. At this weakest physical point the Saviour evinced the greatest spiritual strength, and His method is a special help and encouragement to us to imbibe the Word thoroughly in order to be ready for spiritual conflict. The appeal to Scripture is as potent for us and as important as it was to Jesus. The three temptations have been well named as representing the world, the flesh and the devil (compare 1 John 2:16). The

great men of the world have been mainly men of violence. The greatness of Jesus was in submitting to violence and not meeting it with violence. He chose the way of victorious love, and all His true followers choose the same. The way to get the world's acclaim is to satisfy "the flesh" with material benefits. Jesus indeed had this experience when He fed the 5,000 – they wanted to make Him a king then (John 6:15). He had to tell them that it was the satisfaction of the belly that inspired their "love" His retirement to the mountain to pray surely indicates His rejection of such a kingship. He sent His disciples away before He extricated Himself from forcible treatment by strong men, enthused by the wonder of the miracle. His strength of mind and character frustrated them.

### Gospel Campaign in Galilee (4:12-25)

It would seem that Jesus had already been in Judaea as we know from John's record in his earlier chapters. The Baptist's work was completed by his imprisonment so Jesus passed into the northern province. This would prove a very important and wise move for it teemed with people and with trade. Joshua records over 200 villages of 15,000 population each, and a busy and turbulent people. Jesus finally left his home town of Nazareth and lived at Capernaum, perhaps for convenience and central situation. Galilee was the district allotted to Zebulun and Napthali when canaan was divided (Joshua 19:10 & 32), but their

unfaithfulness brought them to exile in strange lands. Obviously many had returned from time to time, thus forming a mixed people, largely Jewish. Here we view the crowds, "the common people", surrounding Jesus and loving Him for His goodness, kindness and mighty works. The whole nation was stirred, and the countries from Syria in the north to Judaea in the south. Matthew records the calling of some to special service, involving abandonment of worldly ties and work. They are committed to Jesus in His programme of teaching, preaching and healing, possibly all the apostolic band (Luke 6:13).

#### The Sermon on the Mount

The word sermon has acquired a sanctimonious flavour but we know no better way of describing the collection of the Saviour's vital teaching made in chapters 5:6 & 7 of this gospel. While Jesus appears to have gathered His disciples and walked up the "Mountain" - which we assume means higher ground - the multitude must have also gathered around (7:28). We note he sat down to teach, which indicates a solemn deeply serious effort to get His doctrine into their minds and hearts Barclay reminds us that "He opened His mouth is not just a statement of obvious fact (as it looks at first sight) but "the natural preface for a most weighty saying". The impression made upon the multitudes was astonishment at His obvious claim to authority. His apparent - but not real - contradiction of Moses would be a shock. We have got used to the words of this "sermon" but whether the ideas have taken hold upon us and changed our thinking into Christ's is another point. Can we however put ourselves into the place

of those disciples who first listened to Jesus and had chosen to follow Him? We hear of revolution today - and it is placed before us as a wonderful new world for the "working man" - and it is a materialistic matter, involving either brain-washing or blood shed, or both! But the teaching of Jesus does involve a most drastic change in human behaviour, and the great and important point is its demands upon the inner springs of motives. The word 'conversion' perhaps presents the best description of its requirements. Certainly we do not just have one sermon. We have the basic principles of Jesus put together for the instruction first of His immediate disciples, then of all future generations of His followers. His

apostles have to learn them for passing on. They have to be converted from normal human behaviour to the behaviour of the Son of God, and their teacher with His heart overflowing with love, and recognising what a task they have undertaken, earnestly sets out with consummate skill these age-abiding rules of conduct. They must teach what Jesus teaches. He will be with them for about three years watching over them as they develop, bearing with their mistakes, correcting and training. They have to bear finally the awful shock of seeing Him carry out His own teaching unto death, and not until after realising the full consequences in their own lives - for which they receive the Comforter, the Advocate, the Paraclete.

#### The Beatitudes

These stand at the beginning and portray a striking contrast to normal estimates of blessedness. Happiness in our minds is associated with strong-mindedness, laughter, pride, earthly enjoyment and certainly not persecution, yet here it is associated with things we do not like. We are called to rejoice in suffering. It would require more space than we have to consider each separately. The first should be carefully looked at with a view to avoiding a conclusion that a person without a will of his own is the possessor of God's kingdom, and yet that is literally where we have to be in relation to God to have His full blessing. In other words our will has to be subjected completely to God's before we are truly Christians, Whether man and women think it or not, all are truly in His hands, All that we have and are, are His provision. We all know that finally we pass out of this life without the slightest possibility of escape. Is it not therefore the highest wisdom and the greatest blessing to recognise and realise our "poverty of spirit" before the time and accept the Saviour in complete humility? Real happiness is therefore to submit in loving obedience to our Heavenly Father.

R. B. SCOTT.

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GOD can bestow no greater compliment upon you then to place His Book into your hands and to call you teacher. What you are is God's gift to you. What you become is your gift to Him.

## NEWS FROM THE CHURCHES

**Manchester:** After eight years of often tearful labours in this part of Manchester it seems as if the good seed is beginning to germinate in some hearts, and the Lord has greatly encouraged us with the decision of Frederick George Taylor. The brethren at Hindley were very kind to us and provided the facilities for his baptism which took place at Argyle Street on Monday evening, the 28th June. George's family have had several studies with us over the last eight months. Their curiosity was first aroused by a 'Thought for the week' card published by the Argyle Street brethren so they had an additional reason to be pleased to meet some of the brethren there at his baptism. George and his family need our prayers. He has suffered a certain amount of illness and is presently in hospital undergoing tests and examination: Let us pray that his health may be restored and that God will give him the grace to sustain him in his new spiritual and life and that all his family will be blessed. ALLAN ASHURST.

### FOOD FOR THOUGHT

Some go to church to take a walk;  
Some go there to laugh and talk;  
Some go there to meet a friend,  
Some go there their time to spend;  
Some go there to meet a lover;  
Some go there a fault to cover;  
Some go there for speculation;  
Some go there for observation;  
Some go there to doze and nod;  
THE WISE GO THERE TO WORSHIP GOD'  
In which category are YOU dear Bro. or Sis.?

"In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people" Isaiah 28:5.

"He hath no form nor comeliness;  
No beauty the eye would desire.  
He wore no garments of splendour,  
Nor Jewels that men would admire.

He dwelt in no princely palace,  
With servants to do His commands.  
He had on the earth He created  
No wealth, no possessions, no lands.

Despised and rejected of men;  
His back by their stripes sorely scarred;  
What beauty could there be in One  
Whose visage and form were so marred?

No beauty, My friend are you blind?  
Look full in His wonderful face,  
And there you will see all the beauty  
Of Love, and Compassion, and Grace.

The beauty that shows in the woundprints  
Of pierced hands, and feet, and side.  
The beauty of His forgiveness  
As He hung on that cross and died.

The beauty of humbly bearing  
Himself, all my guilt and my shame,  
That He might be my Redeemer—  
What beauty there is in that name.

No beauty of form nor visage  
That blooms for a moment in time,  
But beauty, transcending vision—  
A beauty, eternal, sublime.  
J. J. SMITH, Durham.

### COMING EVENTS

**Kentish Town:** 105th anniversary of opening of HOPE CHAPEL, October 2nd and 3rd.  
SATURDAY 3 p.m. and 6 p.m. Tea 5 p.m.  
SUNDAY 10 a.m. & 11 a.m., 6.30 p.m.  
SPEAKER: Brother J. SINCLAIR, Tranent-Later: Mission with Brother Leonard Daniell, Bristol, R.B. SCOTT.

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