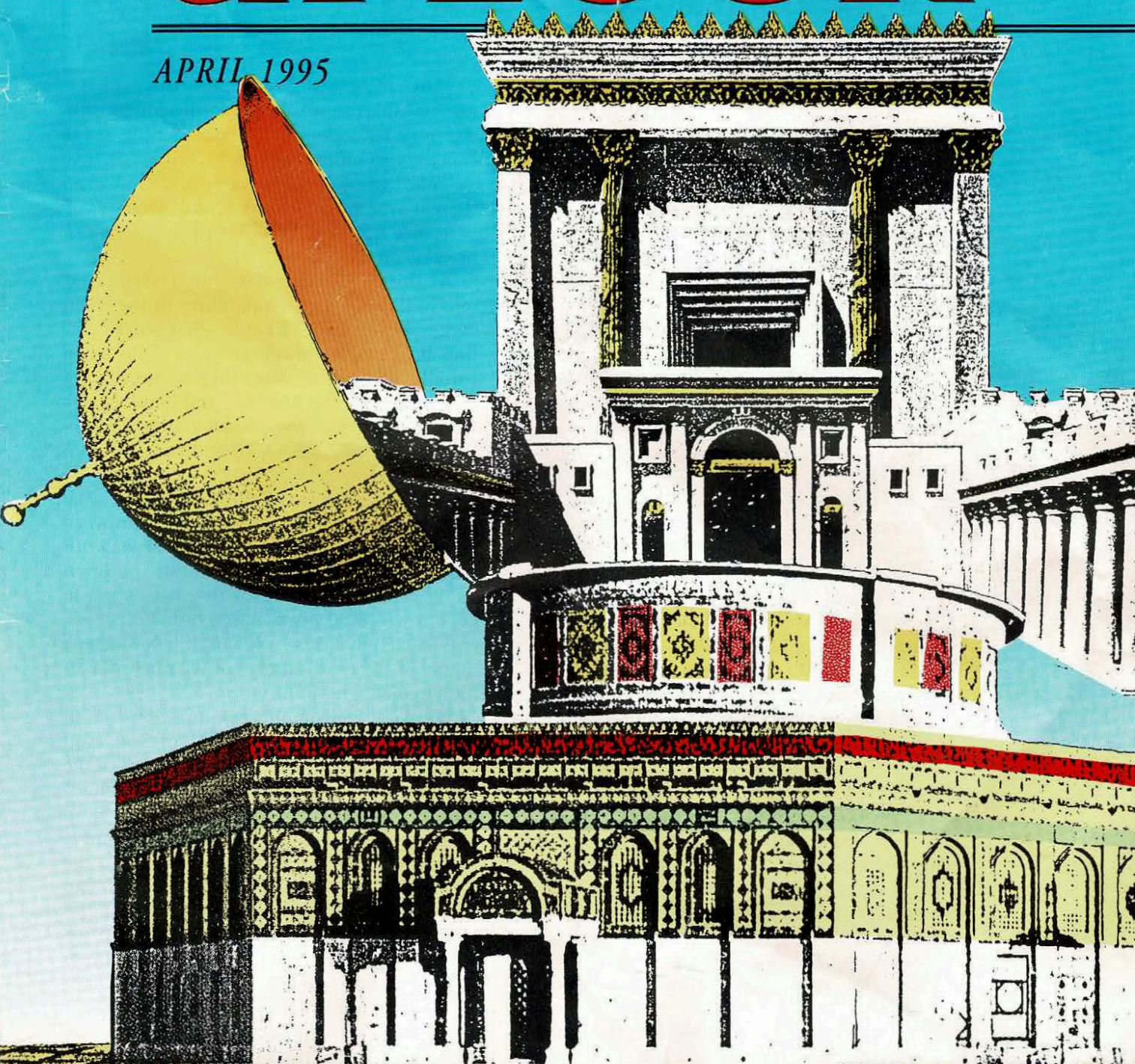


UPLOOK

APRIL 1995



I Know Where the Ark Is



I Know Where the Ark Is

The question of the location of the Ark of the Covenant is not mere academia. It is, after all, the place where the Holy One has found a way to meet with sinful men. The only place.

In February of 1989, a modest second-floor apartment in the Jewish Quarter of the old city of Jerusalem opened its doors to the public. Hugging the eastern slope of Mount Zion, its windows look expectantly toward the rugged southern brow of Moriah.

Here is the Temple Institute, founded in 1988 by Rabbi Israel Ariel with the following objectives: to encourage, synthesize, and house research on the temples of Judaism; to prepare the holy vessels for the coming temple; and to educate and stimulate world Jewry in anticipation of the temple becoming again the focus of their national and religious life. How are they doing?

At present, in conjunction with the Ministry of Religious Affairs, the Temple Institute has sponsored conferences on temple research, bringing together rabbis, archaeologists, gemologists, architects, and various scientists and craftsmen to share information on the project. More than half of the 103 vessels are already made, including containers for the blood, silver trumpets, a copper laver, the golden censer, and some of the priestly garments. Books have been published, videos distributed, and both permanent and traveling displays spread the word. Money is being collected. (The golden menorah, requiring almost 100 pounds of the precious metal, is estimated to cost \$10 million!) Are they serious?

Very serious.

I was sitting with a group of Christians in a small amphitheater at the Institute this past May. After the lecture, the rabbi opened the floor for questions. What were they going to do, someone wanted to know, about the missing ark of the covenant.

"It's not missing," responded the rabbi assuredly, "we know exactly where it is. When the time comes, we'll bring it out."

There were other questions, and then the dialogue went something like this:

"When I read the Hebrew Scriptures, I notice a great deal about the blood. Do you have any blood sacrifices today?"

"No," responded the rabbi somewhat edgily, "but the use of blood sacrifices was only one way for redemption. For example, there was the redemption money."

"Yes," came the answer softly, "but even then it was not without blood. Does your Scripture not say, 'Without the shedding of blood is no remission'?"

At this point, the dialogue deteriorated into a diatribe. The temperature in the room suddenly warmed. "I know what you're getting at," came the shrill rejoinder, "and when I think of Him I see red, alright! But it's not His blood; it's the blood of millions of Jews murdered in His name. So let's drop the subject (this through his teeth) and keep the conversation friendly."

Actually the conversation was over. The rabbi had seen to that. He had let us know in no uncertain terms that one Subject was off-limits there. We could talk about the linen being carefully woven for the priests yet to be, but we could not mention our sympathetic Great High Priest. We could examine the model of the candlestick, but we must not allude to the Light of the world.

We were welcome to ask questions about the red heifer, but not the Lamb of God. And we could discuss the location of the ark of the covenant—was it destroyed by Nebuchadnezzar in the sixth century B.C., is it in Ethiopia somewhere, or is it under the temple mount in a sealed passageway awaiting the day of the dedication of the new temple? But don't talk about the One "whom God hath set forth to be a propitiation through faith in His blood...that He might be just, and the justifier of him which believeth in Jesus" (Rom. 3:25-26). Who knows where you might end up?

There. I've let the secret out. I know where the Ark is. The little gold box was only a figure of the true (Heb. 9:24). Our Lord does not fit well into a box. His glory, which once filled the Holiest, now fills the heavens.

The transported ark once caught the eye of the pilgrim Israelite with its covering of blue. We know what's beyond the blue.

U

UPLOOK

(USPS 620-640)

Founded in 1927 as *Look on the Fields*,
is published eleven times per year by



GOSPEL FOLIO PRESS
P. O. Box 2041
Grand Rapids, MI 49501-2041

POSTMASTER:
Send address changes to:
UPLOOK
P. O. Box 2041
Grand Rapids, MI 49501-2041

Founding Publisher
WILLIAM J. PELL

Editor
J. B. NICHOLSON, JR.

Managing Editor
SCOTT A. TUCKER

Circulation Manager
PAUL GOODSON

UPLOOK magazine is intended to encourage the people of God in fidelity to His Word, fervency in intercessory prayer, labors more abundant and love to the Lord. Believing in the practical Headship of Christ and the local autonomy of each assembly, this is not intended to be an official organ of any group or federation of local churches. The editor and authors take responsibility for materials published. For any blessing which accrues from this publication, to God be the glory.

UPLOOK is copyrighted solely for the purpose of maintaining the integrity of the material. It is not intended to limit the proper use of articles contained in the magazine. Please include the words: "UPLOOK magazine, by permission" on photocopies made for personal use. For large quantities or other purposes, contact UPLOOK.

Please enclose a self-addressed, stamped envelope with all unsolicited material.

ISSN #1055-2642

Printed in the U. S. A.

© Copyright 1993 Gospel Folio Press

Contents

Volume 62 Number 4

FEATURES

STRANGE FIRE? <i>J. B. Nicholson, Jr.</i>	7
A HALF CENTURY ON THE ROAD <i>Doug Kazen</i>	8
FIFTY YEARS <i>Poem</i>	9
SOLOMON'S TEMPLE <i>John B. D. Page</i>	12
THE HABITATION OF GOD (<i>A Chart on the Temples</i>)	16
HAGGAI & THE TEMPLE <i>Frederick A. Tatford</i>	19
EZEKIEL'S TEMPLE <i>Harold St. John</i>	25
THE SUPREME WONDER <i>C. J. Rolls</i>	27
JESUS IN THE TEMPLE <i>D. Millar</i>	29

DEPARTMENTS

EDITORIAL	2
FRONT LINES	4
WHAT'S GOING ON?	10
BOUQUET OF BLESSINGS	15
LOOK AT BOOKS	18
HEROES	21

Gospel Folio Press is a tax-exempt corporation looking to the Lord to provide for the needs of this ministry. This magazine is sent freely to those who request it, but evidently is not freely produced. Donations should be made payable to "UPLOOK" and sent to:

U.S. donors:

Canadian donors:

P.O. Box 2041
Grand Rapids, MI
49501-2041

P. O. Box 427
St. Catharines, ON
L2R 6V9

Contributions may also be made using your *Visa* or *Mastercard*. When you write, please include your card number and expiry date and the amount in US currency that you wish to donate.

Receipts are issued for all donations received and are valid for tax purposes in the United States and Canada.

Be sure to enclose your former address label when sending a change of address. Please let us know of changes six weeks in advance.

Front Lines

MINI-CONFERENCE

The Wauwatosa Community Chapel (Wauwatosa, WI) will be hosting a Spring Mini-Conference on April 22, 1995. Speaker expected is Jim McKendrick (MI). The theme for this year's conference will be *Occupy Until I Come*. Contact:

Wauwatosa Community
Chapel
2200 North 67 Street
Wauwatosa, WI 53213
(414) 771-1030

POST-EASTER CONFERENCE

An after-Easter conference will be held April 22 at the Gospel Chapel in Baldwin City, KS. This conference is an "open platform conference" with ministry furnished by brethren who have knowledge and experience in the things of the Lord. Meals and housing provided. Contact:

Ray Jones
P.O. Box 45
819 Indiana Street
Baldwin City, KS 66006
(913) 594-3374

COLORADO CONFERENCE

The dates for the Annual Bible Conference in Limon, CO, are April 22-23, 1995, D.V. Speakers expected: Elliot Van Ryn (FL), Dan Lindsted (KS), and Ben Farmer (CO). Accommodations and meals are provided. Contact:

Limon Bible Chapel
P.O. Box 1208
Limon, CO 80828
(719) 775-9788
(719) 346-8547

FOUR TIMES THE BLESSING

The Christians of Oak Ridge

Bible Chapel (Milan, Rock Island, Quad Cities, IL, and Davenport, IA) are hosting a Bible conference on April 22-23. John Heller (OK) will be ministering from the Word. Meals and overnight accommodations. Contact:

Oak Ridge Bible Chapel
P.O. Box 644
2716 W. First Street
Milan, IL 61264

STORYBOOK BEGINNING

The summer camp season is almost upon us and Story Book Lodge (Gilbert, MN) is expecting a real blessing from the Lord. A Spring Retreat is scheduled for April 28-30 and Teen Camp begins June 11-24. For more information about the Spring Retreat and summer activities, contact:

Story Book Lodge
5079 Vermilion Trail
Gilbert, MN 55741

YOUTH CONFERENCE

The Northgate Bible Chapel (Rochester, NY) will be hosting a Youth Conference April 28-30, 1995. Art Auld (OH) is the expected speaker. Contact:

Ray Blais
771 Britton Road
Rochester, NY 14616
(716) 621-8809

SPRINGING AGAIN

The Palos Hills Christian Assembly (Palos Hills, IL) announces their Annual Spring Conference, April 28-30. Speakers expected are J. Boyd Nicholson (ON), Neil Dougal (MA), and Jim McKendrick (MI). Contact:

Robert Fiebig
7661 Sequoia Drive

Palos Heights, IL 60463
(708) 448-2552

A COMFORTING RETREAT

The Third Annual Barnabas Retreat will be held at the Kamloops Gospel Chapel (Kamloops, BC) on April 28-30. The purpose of the retreat is for the encouraging and equipping of believers for evangelism, both on the individual and corporate level.

There will be the usual mix of plenary and workshop sessions. For food and billeting purposes, it is advised that you register early! The cost is \$25.00 for individuals and \$35.00 for couples. Contact:

Craig Funston
c/o Kamloops Gospel Chapel
1365 Tranquille Road
Kamloops, BC V2B 3K5
(604) 376-7705 or
(604) 578-7707

NOT ASHAMED OF THE GOSPEL

The young people at High Point Bible Chapel in Davenport, IA (formerly Harrison Gospel Chapel) are planning to hold their Fifth Annual Spring Youth Conference, April 28-30. John Jims (IL) and Jason Fredenburg (IA) will be the speakers for the conference aimed at youth in 7th through 12th grades.

This year's conference will be a gospel outreach, so please bring your unsaved friends. For registration information and location of the conference, contact:

Jim Iverson
3114 West 66th Street
Davenport, IA 52806
(319) 391-1803

EVANGELISM SEMINAR

A one-day seminar dealing with the subject of personal evangelism will be held April 29 at the Rutherford Bible Chapel (NJ). Workshop leaders and speakers include Gerard Dematteo, Ed Gray, Charlie Meyers, Henry Sanchez, and John Theis.

More information is available: Mark Swaim (201) 947-8740 or C. Henderson (201) 628-7123

A MISSIONARY FOR BREAKFAST

The assemblies of Southern Ontario are planning the Second Annual Missionary Breakfast in St. Catharines, ON, on Saturday, April 29, 1995, at 8:30 AM.

Missionary reports will be given and special music will be provided by Neville and Mona Ecclestone of Toronto.

The buffet breakfast will be held at the Parkway Inn, 327 Ontario Street. Tickets are \$12.00 (Can.). For more information and to purchase tickets, contact:

Bill Allison
3199 Sovereign Road
Burlington, ON L7M 2W1
(905) 336-8101

LADIES' CONFERENCE

The 18th Annual Ladies' Missionary Conference will be held May 6 at the Turner Road Chapel (Windsor, ON). Speakers expected are Elyse Arndt and Gloria Fama. Registration will begin at 9:30 AM. Contact:

Joyce Armstrong
(519) 969-6435

SPRINGTIME!

The Christians are invited to the Azalea Time Annual Spring Conference, May 6-7, 1995 at the

New Hampshire Avenue Gospel Chapel, 12608 New Hampshire Avenue, Silver Springs, MD. Speakers expected: Jim McKendrick (MI) and J. Phillip Morgan (FL). Contact:

Sam Rea (301) 881-0076

IN THE DEEP SOUTH

The Lord's people at the Lake Park Chapel (Belle Chase, LA) would like to invite all to attend their Deep South Conference beginning May 6-7. Art Auld (OH) will be ministering the Word. For more information, contact:

Lake Park Chapel
201 Schlieff Road
Belle Chase, LA 70037
(504) 394-3087

ALL SUFFICIENT!

The Third Annual Ontario Workers' & Elders' Conference is scheduled for May 9-11, 1995. The Markham Bible Chapel (Markham, ON) will be hosting the conference.

Registration will begin on the evening of May 8. Boyd Nicholson (ON) and David Adams (ON) will be the speakers. This year's theme will be *Christ—All Sufficient*. A Gospel Folio Press booktable will also be on hand for your convenience. Contact:

Ontario Workers' &
Elders' Conference
P.O. Box 26044
RPO King St.
Oshawa, ON L1H 8R4

CALIFORNIA IN THE SPRING

Claremont Bible Chapel (Claremont, CA) will be hosting their 4th Annual Spring Conference on May 12-14, 1995. Speakers expected are Graham Stokes (BC) and J. B. Nicholson (MI).

Henry Kamena
1400 West 13th Street
Upland, CA 91786
(909) 985-0437

NORTHWEST WORKERS' CONFERENCE

The annual Northwest Workers' Conference will be held at Lakeside Bible Camp (Clinton, WA, on Whidbey Island) from May 16-19. This year the speaker expected will be David Adams (ON) who will be ministering on the theme: *Stewardship*. Contact:

Dean Mills (206) 874-9862
Craig Funston (604) 578-7707

STUDY PROGRAM

An intensive Bible study program has begun one Saturday each month at the Believers' Bible Chapel in Leroy, OH. The session begins at 9:45 AM and ends at 3:30 PM. The next session will be held May 25, 1995, and Herman Luhm (WV) will be speaking on: *The Farewell Ministry of the Master*.

Cleveland east area:

Art Auld (216) 992-3800

Pennsylvania/New York area:

Doug Tryon (814) 899-0063

Cleveland west/Michigan:

Guy Mehling (216) 835-2127

SHILOH 95

The Verdugo Pines Bible Camp (Wrightwood, CA) will be the host for a Young Adults Conference on May 5-7. Speakers expected are Jamie Hull (CO) and Ed Williams (NJ). The theme for the conference will be taken from Philippians 3:10—*"That I May Know Him."* Contact:

Stephanie Stratton
9312 Rancho Street
Alta Loma, CA 91737
(909) 987-6421

COVERED DISH DINNER

Alan Parks (MD) will be the speaker at a potluck supper to be held at 6:00 PM on Saturday, May 6, 1995, at the Hamilton Bible Fellowship (Hamilton, NJ).

Thomas Freeman
(609) 585-1835

HOW FAR WILL YOU GO?

Jack Heseltine (OR) and Doug Kazen (WA) will be the speakers at Meadow Ridge Bible Chapel's (West Fargo, ND) 1995 Memorial Weekend Bible Conference. The conference will be held May 26-29, 1995. Contact:

Myron and Kathy Martinson
R. R. 2 - Box 197
Moorhead, MN 56560
(218) 233-9790

BEING A SERVANT

June 2-4, 1995 are the dates for the Annual Conference of Brethren held at the Guelph Bible Conference Grounds (Guelph, ON). Speakers include: David Adams, Bill Yuille, Dan Snaddon, Gary Weeks, and Peter Kerr.

Guelph Conference Grounds
485 Waterloo Avenue
Guelph, ON N1H 3K4
(519) 824-2571

INDIAN CONFERENCE

The Indian Brethren Fellowship will be hosting their Annual Conference this year at the Nazarene College, Mt. Vernon, OH, from July 1-4. This year's theme is *The All Sufficiency of Christ*. Speakers expected (D.V.): J. Boyd Nicholson (ON), Ross Rainey (MI), Tony Martin (ON), and guest speakers from India. For more information, contact:

Thomas Chacko
(203) 261-7806

IN THE CLOUDS

The 1995 Skyland Bible Conference will be held July 1-7 at the spacious accommodations of The Castle in the Clouds atop of Lookout Mountain, GA. This year J. Philip Morgan (FL) and John Phillips (TN) will be ministering the Word. To register, contact:

Skyland Bible Conference
P.O. Box 754
Jamestown, NC 27282
Before June 30:
(919) 454-4927
After June 30
(706) 820-1560

FAMILY VACATION?

Enjoy a family vacation and conference at Yosemite National Park, CA from July 9-16, 1995. Arrangements for lodge or housekeeping cabins can be made by calling the Park directly at (209) 252-4848. For campground reservations, call 1-800-365-2267, 56 days prior to the conference. Meetings will be held at Cathedral Beach each morning with evening meetings in small groups at various cabins.

Judy Stevens
5672 N. Woodson Avenue
Fresno, CA 93711
(209) 439-2288

ON ENEMY GROUND

John Bjorlie has recently organized a schedule for campus work in Michigan, and would like to hear from you if you would be interested in helping with this work. Perhaps during your Spring Break you could give a hand in the month of April. Contact:

John Bjorlie
(616) 456-9166

COMMENDATION

The Christians at Stadacona Gospel Chapel (Moose Jaw, SK) have informed *Uplook* that Garry and Connie Engler will be working with International Student Ministries.

FROM NEWFOUNDLAND TO HEAVEN'S LAND

Donald B. Moffatt was saved on May 16, 1938. From that date until his recent homecall on December 26, 1994, he delighted in learning the Word of God and preaching it to saints and sinners.

In 1949, he and his wife May were commended to the work of the Lord in Newfoundland. Hearing of a local radio station's intention to build another radio station in his area, Don approached the management and received permission to begin a radio program entitled, *The Newfoundland Gospel Hour*.

In 1951, the first broadcast took place and attracted a large audience. Approximately 48% of the St. John's area alone listened faithfully to these broadcasts.

It was necessary for Don and his wife to leave Newfoundland due to health reasons, and the ministry continued to grow. The name eventually was changed to the *Family Bible Hour* (now heard weekly on 66 radio stations in 21 different languages). Much is owed to the vision of Don Moffatt.

Fred Cameron and J. Boyd Nicholson conducted the funeral service which was attended by a large company of believers. Please pray for his wife May and the family during their time of bereavement.



The Toronto Blessing. Strange Fire?

Having turned his followers away from Scripture's final authority, John Wimber is discovering where that road leads. "One night I was preaching on hell," says Rodney Howard-Browne. "The more I told people what hell was like, the more they laughed." "Then," replied interviewer Julia Duin, "...it's almost irrelevant what you're saying." He nodded.

I first came into contact with the Vineyard Movement several years ago when I heard that some young men from various assemblies of believers, interested in church planting, were being encouraged to learn how under the ministry of John Wimber and C. Peter Wagner. Who were these men? I wondered. What did they believe? The answer shocked me.

John Wimber's wife convinced him that the Charismatics were right about "signs and wonders." However, those in the movement deny they are Charismatics (on a technicality—they don't believe in the "falling away doctrine" or that everyone must speak in tongues). Yet there is little difference today.

Leaving his post at Fuller Seminary (where he was replaced by Wagner), Wimber took over his wife's Bible study and turned it into the first Vineyard church. There are now 400 such groups in the U.S. alone.

Reading his books and a series of articles Wagner wrote in *Christian Life* magazine, I discovered that Wagner believes there are verifiable resurrections in the world today. He believes that Christ is the head of the church, but minimizes the role of elders, saying that "the pastor is the nervous system." He believes that prophets speaking for God today can give extra-biblical revelations (but can also be wrong). He believes the Bible is not inerrant. And there was much more.

With Wimber, Wagner teaches that this movement is the Third Wave. The First Wave was the Holiness Movement at the turn of the century, which really only touched a few smaller Pentecostal groups. The Second Wave was the Charismatic Movement that offered some form of rejuvenation for the largely dead mainline churches. Now this Third Wave, they say, will sweep the world.

Another descriptive phrase used by those in this movement is "power evangelism." One of the issues discussed at great length in Fuller Seminary was the concept of "world view." The conclusion was drawn that the af-

fluent West has only a two-part world view while the rest of the world sees three parts. The Western mind only thinks of the present material world and the afterlife, while the rest of humanity adds the netherworld—the region of goblins, ancestors, and other spirit beings. Those who believe in such things move freely between the two worlds, aided by their witch doctors, shamans, fortune tellers, *et al.*

From this, it was concluded that if Christian missions wanted to make an impact around the globe, they must embrace this three-part view. We cannot expect a hunter in Africa to follow Christ unless we can show that He can lead the hunter to better prey than his ancestors would. As an example, Wagner speaks of a man from India who placed a piece of camel dung fuel in front of each of his gods, and one in front of a picture of Christ. When the dung in front of Christ's picture burst into flame, the man became an evangelist, according to Wagner. No mention of sin or judgment or repentance. What evangel was it that the man intended to preach?

It is contended that every time this gospel is preached aright, an explosion of power occurs. Hence the term, "power evangelism."

The latest manifestation of this untested spirit (1 Jn. 4:1) is known as the "Toronto Blessing" because the activity surrounds a Vineyard congregation there. It is characterized by "holy laughter"—falling to the floor in uncontrolled hysteria ("doing carpet time") and being "drunk in the Spirit." Others bark like dogs or roar like wild animals.

"We bless what the Father is doing," says pastor John Arnott, "[but] we don't know exactly what it is." Wimber confesses, "There have been times in the past when we've attempted to cast demons out of people who made 'animal noises.'" "But now," observes Larry Thomas of Amazing Grace Ministries, "when you do that, it's evidence that the Holy Ghost is doing something great in your life!" Wise Christians will keep a very healthy distance from such forbidden fire.

U

A Half-Century on the Road

It's 50 years since that night in March of 1945 when I was born of God. In time or eternity I shall never forget that night. I had struggled to "believe," strained to "trust," agonized over how to "accept." But all was darkness. At last, all hope was gone. I concluded I could never be saved; I would die a sinner and endure endless ages in the lake of fire.

But in that hour of hopeless despair, the Spirit of God took me away from my own useless efforts and led me by divine revelation to Calvary. There "I saw One hanging on a tree in agony and blood." For the first time I saw Him dying, not for the world (though that is true), but for me! And in that moment, this hopeless sinner trusted Christ. I knew instantly that I was saved. Real life began and I have never regretted it.

My parents were gathered with a group of believers in a New Testament assembly. Within a year of my conversion, I was baptized and then received into fellowship in that small country assembly. I was quickly made to understand that I was then "one of the brethren." That meant responsibility even though I was only 13 years old. It meant taking part in the public gospel testimony, preaching Christ on the street corner, giving out tracts and—above all—learning to be a worshipper.

My dad was a hard-working farmer. But he was more than that: he was a godly man who knew his Lord and knew His Word. Many was the hour, while helping milk a herd of cows in the morning or in the evening, that I was the only student in a "Bible class in the barn." During those hours, the truth was poured into me, in the very same clear way it was taught in the local assembly.

The distinctiveness of assembly testimony was made so clear that it was hardly necessary to tell us it was unique from all other forms of "church" gathering. By example, precept, and practice, we learned what real

worship is. We learned, and had reverence for, the "outside place" (Heb. 13:13), that delightful privilege of being gathered outside the fabrications of human religion to Christ alone. We learned to fear sin, because of the grief it would bring into an assembly and into our personal lives.

We were taught the Word of God by parents, praying Sunday school teachers, and by God-fearing elders. They were not people with a great deal of education; they *were* people of experience. They pointed us to the Book. They gave to us young fellows a foundation that was solid. That home life and that little country assembly comprised the best Bible school any young Christian could possibly grow up in. And there were hundreds of others just like the one I was privileged to be a part of.

We were taught that all Scripture is given by inspiration of God. We learned to respect every word of the grand eternal Book. Thankfully, there were among us no men so carnal as to suggest that the upholding of certain scriptural teachings—head coverings for sisters, for example—is mere "straining at gnats." How much stronger, how much happier and better would assemblies be today had there never been exposure to such ungodly teaching.

We were taught the beautiful truth of the priesthood of all believers; and learned that the benefits of this principle are marred in any group that retains a paid clergy, or where one or more humans make plans or decisions as to the proceedings in services for the whole group. Such a practice nullifies the free function of the Spirit of God among His people. We soon realized that the Spirit-led exercise of spiritual gifts—in other words, a functional laity—was one of the delightful distinctive qualities of assembly testimony.

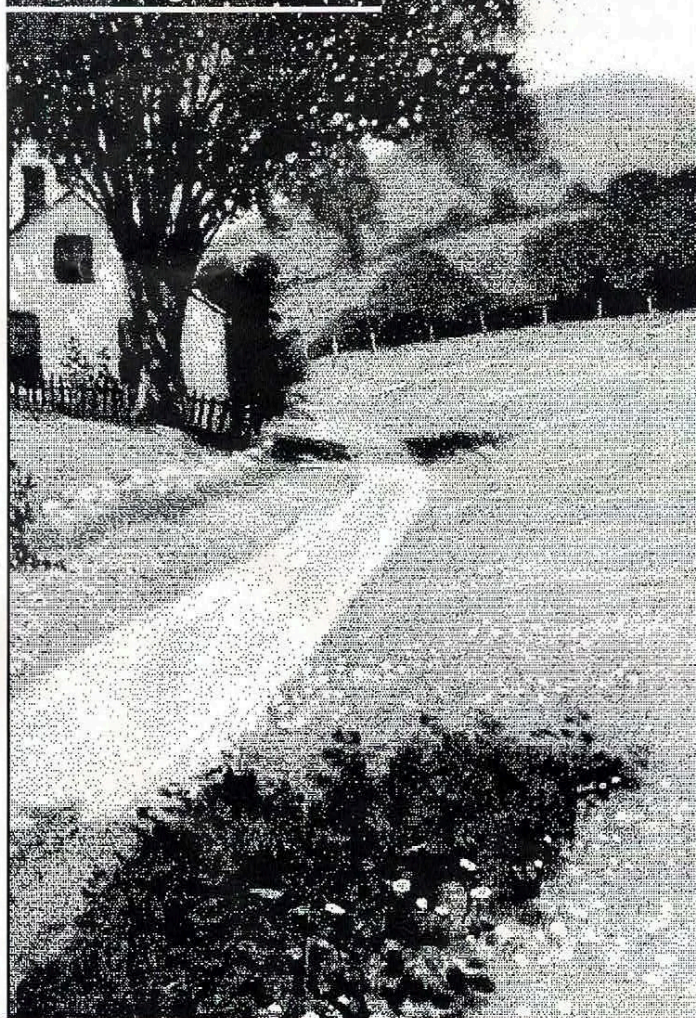
Now some of us are fathers and grandfathers. What are we teaching the new generation? Are we passing on to them with simple, humble clarity the fundamental truths that

Mr. Kazen, a frequent contributor to UPLOOK, lives in Kirkland, Washington. Although a businessman, he has an extensive preaching ministry.

have sustained and secured our walk for half a century? Are we giving our young today a solid foundation so they understand that being gathered simply to the Lord is the right course, the course the Lord has charted for His people throughout this dispensation? The Lord has never promised His presence or His blessing anywhere except where His Word is sincerely and humbly kept. Do we still believe this, or are we like some today who seem to think that changing times have also changed the principles of the Word of God? Never! We need to teach the truth, so as to protect our young people from the modern carelessness that is afflicting so many gatherings; turning them into disorderly institutions that are easy to join and equally easy to leave.

Shame on us, if we pass on today anything less than our spiritual forefathers passed on to us (2 Tim. 2:2). Let us value, let us honor and respect the golden candlesticks, and He who walks among them. Let us hold fast that which remains, for the glory of the Lord and the betterment of His people. Let us walk in the light, as He is in the light, for surely then we shall have fellowship one with another (1 Jn. 1:7). May our testimony be that of the psalmist: "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth" (Ps. 26:8).

Fifty Years



*Fifty years of leaning
Upon Thy loving breast,
Of ever-deepening trustfulness,
Of quiet, happy rest.*

*Fifty years of mercies,
Of faithfulness and grace;
Fifty years of gladness
In the shining of Thy face.*

*Fifty years of progress;
Fifty years of praise;
Fifty years of proving
Thy presence "all the days."*

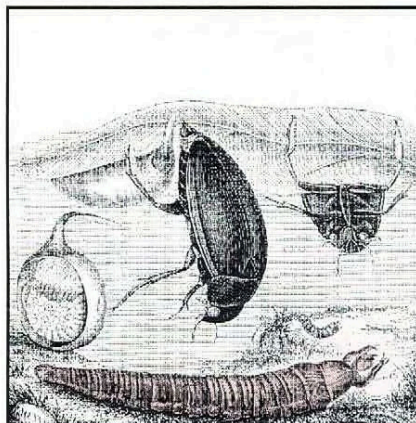
*Fifty years of service,
Of witness for Thy love;
Fifty years of training
For holier work above.*

With apologies to Frances Ridley Havergal whose poem reads "another year" instead of "fifty years."

What's Going On?

THEY'RE BACK

In a recent *USA Today* article, Laurie Garrett, author of *The Coming Plague: Newly Emerging Disease in a World Out of Balance*, warns us of the increasing death toll due to unknown viruses which have the potential to be more devastating and resistant to treatment than "Black Death"—the plague of the Middle Ages.



She states, "What is most urgently needed is a shift in paradigms of thinking about homo sapiens' place on Earth. We have collectively made great strides in understanding our position in Earth's macroecology...now we must embrace a profound appreciation for our microecology, the invisible world of our microbial predators."

Rather than embracing microorganisms, mankind needs to embrace the One who made them. God's Word states it this way: "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are

without excuse" (Rom. 1:20).

IN THE PHILIPPINES

Harold and Vena Preston arrived February 8 in Manila, Philippines and have been busy encouraging the saints since they landed. Harold hopes to install a computer program that proved to be helpful in the prison ministry. Currently there are 40,000 students enrolled in Emmaus courses throughout the Philippines. This computer software should revolutionize the work going on there.

Harold has been kept busy preaching and teaching in the greater Manila area. Their visitors' visas expire April 4, 1995. Pray that the Lord will give Harold and Vena strength as they seek to be an encouragement and a help in the work there.

NO NEWS IS NOT GOOD NEWS

There have been little or no new developments regarding the New Tribes missionaries that have been held captive by guerillas in Colombia. Tim Van Dyke and Steve Welsh, two of the kidnapped missionaries, were sighted in the last couple of months in the company of guerillas. NTM believes they are all still alive and safe.

Colombian President Ernesto Samper is trying to get negotiations going with the country's remaining rebel groups by the end of the year. The guerrillas are said to want legitimized power.

NTM has published a flier providing biographical informa-

tion about its five kidnapped missionaries and their families, including prayer requests:

NTM
1000 E. First Street
Sanford, FL 32771-1487
(407) 323-3430
(407) 330-0376 (fax)

CONFUCIUS SAY...

Confucianism, once discarded as reactionary, is growing in popularity in East Asia as an alterna-



tive to Western liberalism. The 5th century BC philosophy, which elevates the community over the individual, is gaining governmental support in China and Singapore.

LIKE LOOKING IN A MIRROR

Burundi, next-door neighbor to the war-torn nation of Rwanda, recently adverted a similar uprising as in Rwanda. The Tutsi opposition called off a strike in the capital after the Hutu government replaced the prime minister, who had been hated by the Tutsis. Burundi has been on the brink of civil unrest since its first democratically elected president (a Hutu) was assassinated in October, 1993.

Please pray for the 42 assemblies and 4 foreign missionaries (Source: 1995 CMML Missionary Prayer Handbook) who have the task of reaching some 6 million

people with the gospel.

WRONG DIRECTION

The number of Christians per capita in Israel and the Arab States has diminished considerably due to the threat of violence, war, a lack of jobs (many of these countries will not allow missionaries to enter the country, but have permitted entrance via work visas), housing, and educational opportunities.

In the last three decades, the number of Christians in Jerusalem has dropped from 28,000 to 7,000. Nazareth, once 90 percent Christian, is today 35 percent Christian. Turkey, once one-fourth Christian, is now 1 percent Christian. Some 50,000 Christians have fled Iran since the 1979 revolution. About 1.5 million have left the Middle East in the past 20 years.

Please pray for those who are still holding a witness for Christ in these countries. George and Ros Khalil operate a book center and hold evangelistic rallies in Nazareth.

ISLAMIC PERSECUTION

Religious rights monitoring groups in Islamic countries report that the assassination of Christian leaders in Iran is part of an orchestrated government effort—whether active or passive—to wipe out Christianity from that country where the majority profess the Shiite brand of Islam.

Shiite Moslems comprise about 87% of the total population in Iran and the Sunni Moslems compose another 12%.

Analysts disagree over whether the government has stepped in—directly or indirect-

ly—to eradicate all non-Islamic forms of belief in Iran. One fact remains certain: those who profess Christ in a Muslim country are suffering persecution and sometimes even death because they refuse to renounce Jesus as the Christ.

COMPUTER ROME'IN

The Vatican Library was founded in 1451 by Pope Nicholas V. In it is contained approximately 1.5 million books and 150,000 manuscripts, including the oldest known manuscript of the Bible. You would think that the Vatican Library would have many "card holders." But the exhibit is only visited by some 2,000 scholars each year.

IBM, the computer giant, has stepped into the information technology arena by announcing its intentions to make the Vatican Library available on computer.

IBM faces plenty of competition in the field of multimedia data bases, but it is likely that some of the manuscripts in the Vatican Library will be available on the Internet. It is not by accident that a recent television commercial, produced for IBM,

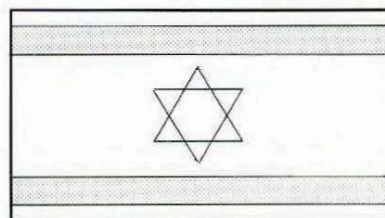
shows a group of nuns talking about "surfing the 'net!'"

A PROVINCIAL AFFAIR

The separatist leaders of Parti Quebecois in Quebec are complaining about a rebellion that they did not expect. Indians from within the province are asking, "Why do the people of Quebec have the right to self-determination if people who've lived here hundreds of years do not?" Out of a total population of 7 million, approximately 60,000 are from the Native American community. Matthew Coon Come, a Cree chief, said in response, "If Canada is divisible, so is Quebec!"

ERETZ ISRAEL

Uplook editor J. B. Nicholson, Jr. is planning another intensive study tour to the Land of the



Bible from October 22-31, 1995 (D.V.). The group hopes to visit the believers there as well as take opportunities to witness and for learning in the Land.

Only those interested in a rigorous study time before, during, and after the tour will find this trip helpful. If interested in more than a bus ride through Israel, contact:

J. B. Nicholson, Jr.
c/o Gospel Folio Press
P. O. Box 2041
Grand Rapids, MI 49501
Phone (616) 456-9166
Fax (616) 456-5522



U

Solomon's Temple

*As he looked
at his own
house,
David
realized the
lack of a
house for
the Ark,
and so the
desire to
build a
temple was
stimulated.
We too need
to look at
our
values.*

Having built a "house of cedars" for himself, David realized that the Ark of the Covenant was "under curtains," meaning it was housed not in the tabernacle but merely "a tent" which he had pitched for it (2 Chron. 1:4). Seeing the need, he was prompted to take action.

Do our things have priority over the house of God? Who has the first consideration, ourselves or Christ? Children are quick to sense whether their parents have their values right and will set their lives on the same course.

"David gave to Solomon his son the pattern" of the proposed house of the Lord, which he had received "by the Spirit." In his brief description, he starts outside with the courts and the porch and ends inside with the place of the mercy seat. "All this," said David, "the Lord made me understand in writing by His hand upon me, even all the works of this pattern" (1 Chron. 28:11, 19).

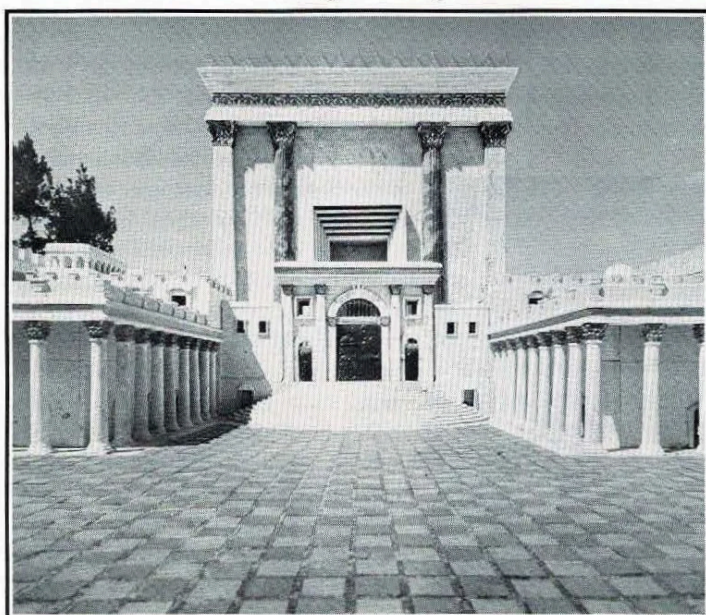
"In writing," the Lord has also provided in the New Testament the pattern for a local assembly, the spiritual counterpart of the temple, and by the Spirit we need to understand "the workings of this pattern."

The plan of the temple was given by God. The materials were prepared by David, and the building was erected by Solomon. All this is not without significance in respect to the Church, the spiritual counterpart.

David told Solomon, his son, "It was in my mind to build an house unto the name of the Lord..." (1 Chron. 22:7). In eternity, the Church was conceived in the mind and counsels of God. Then, in the fullness of time, Christ came and, like "David who prepared abundantly before his death" for the Temple (1 Chron. 22:5), He made preparation not only before but also by His death for the Church. Now, in this day of grace, the risen and glorified Christ, of whom Solomon is a type, is building the spiritual temple of God.

Solomon, during his reign of peace, was fitted by God to build the temple, but David carried out the preparatory work. Reflecting upon it, David said, "In my trouble, (or low estate, R.V.) I have prepared for the house of the Lord..." (1 Chron. 22:14): Our Lord's life on earth was one of trouble and "in His humiliation," or "in His low estate" (lit.), He was denied justice (Acts 8: 33), culminating in death on a Roman gibbet. But in His death He gave Himself for the Church (Eph. 5:25).

Noting the alternative rendering in the margin, we continue, "In my poverty," said David, "I have prepared...100,000 talents of gold, 1,000,000 talents of silver, and of brass and of iron without weight, for it is in abundance..." Apparently, the weight of brass (actually, copper) and iron was great, but that of gold and silver was enormous. Note that one talent is the equivalent of 114 pounds, and so David prepared 5,090 tons of gold, which at today's value approaches US \$47,000,000,000 (almost half the total US reserves), besides 50,900 tons of silver (more than a billion ounces) worth today US \$5,704,872,000 (as of March, 1995). All this, David gave for the house of the Lord. Surely, it prefigures how Christ gave His all for the Church. It was "in my poverty," said David, when he gave such



riches for the temple, and, says Paul, "our Lord Jesus Christ, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9).

Two words are translated "poor," one of which means "to be in need" (*penichros*), that is "to have only a few pence," and the other means "to be destitute" (*ptocheuo*), that is, "to be literally penniless." The latter is here used of Christ, who "became destitute" and withheld nothing so that we "might be rich." What are these riches? The enormous quantities of gold and silver accumulated by David were but a shadow of "the unsearchable riches of Christ." With the inexhaustible riches of Christ, the spiritual temple is now clad. Gold—"the riches of His glory"! We now share His moral glory and we shall yet partake of His physical glory. Silver—"the riches of His grace"! The grace of God by which we are saved is immeasurable. (See Eph. 1:7, 18; 2:7; 3:8, 16, for the five occurrences of "riches" in that epistle.)

Later, David said, "I have prepared with all my might for the house..., and I have set my affections to the house of my God..." (1 Chron. 29:2f). Christ set His affection on the spiritual temple for He "loved the Church" and, with all His might "gave Himself for it" (Eph. 5:25).

David's mighty preparation was a "work of faith," for he never saw the temple built but he believed it would be. His enormous gifts of materials were a "labor of love," having set his heart's affection on the proposed house of God. A living faith works with all its might for the Lord, and an expressive love gives everything to Him.

SOLOMON, THE BUILDER

David died. Solomon ascended to the throne, and "the Lord...magnified him exceedingly" and gave him "wisdom and knowledge," followed by unprecedented "riches, and wealth and honor" (2 Chron. 1:1, 12). Christ was exalted far above all. In Him "are hid all the treasures of wisdom and knowledge," and He is acclaimed "to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing" (Col. 2:3; Rev. 5:12).

There is not only a striking comparison in the respective characters and positions of Solomon and Christ but also in the conditions prevailing when each of them started to build. Solomon said, "Now the Lord my God hath given me rest on every side,

so that there is neither adversary nor evil occurrent...I purpose to build an house unto the name of the Lord" (1 Ki. 5:4). When no adversary or evil confronted him and peace prevailed, Solomon began building the Temple. When Christ had "spoiled principalities and powers" and with "all things under His feet," He began to build His spiritual Temple, the Church, of which the process of building is still in progress, and it will be finished when He comes again. (See Col. 2:15; Eph. 1:20-22.)

THE WORKMEN

Having in mind presumably to utilize all available labor in his enormous building project, Solomon took a census of all the aliens in Israel; they numbered 153,600. He then assigned 70,000 of them to be burden-bearers, 80,000 to work in the quarries, and the remaining 3,600 to oversee and direct the work (2 Chron. 2:17f). Therefore, surprisingly both Jews and Gentiles were engaged in building the temple! It was under Solomon that we see this amazing union of Jewish and Gentile workers, and so today the risen and glorified Christ is calling out those from both Jews and Gentiles to perform His work, for under grace there is no national, social, or other barrier (Gal. 3:28). Turning to a local assembly, we are "laborers together," working in unison, but let us remember that discord among fellow-workers will break this harmony and hinder the Lord's work, often causing irreparable damage.

THE TEMPLE

This great edifice was located so that entry directly from outside was impossible but access was through the courts which meant passing by the Brazen Altar. This reminds us of the words of Christ that "if any man enter in, he shall be saved," by which He meant not the step but the state of salvation (Jn. 10:9). It is important to ensure that all in assembly fellowship are saved.

Facing east, the temple comprised "the porch," 10 cubits in depth and 20 cubits wide (1 Ki. 6:3), from which the entrant passed through a pair of doors into the great edifice itself; first, "the Holy Place," which measured 40 cubits long and 20 cubits wide (1 Ki. 6:17) and then, passing through the veil and a pair of doors, "the Most Holy Place" or "the Oracle," measuring 20 cubits long and 20 cubits wide (1 Ki. 6:20, 2 Chron. 3:8). These are inside measurements,

and so the temple inside, without the porch, measured 60 cubits in length and 20 cubits in width (1 Ki. 6:2; 2 Chron. 3:3), and that is approximately 120 ft. x 40 ft. inside.

We shall now examine the finishing materials that were used for making this building of exceptional magnificence.

Silver Lined Walls: According to 1 Chronicles 29:4, David accumulated "refined silver to overlay the walls of the houses." Both inside and out, the walls of the entire building were 'plastered' with "silver," which is a type of Christ's redemptive work. As "living stones" in a "spiritual house" we were redeemed not with silver but "with the precious blood of Christ" (1 Pet. 1:18f).

The Wood Lining of the Walls: Having overlaid the white marble with silver, "he built (or, lined, RSV) the walls of the house within with boards of cedar" (1 Ki. 6:15).

Of Him who is "the Chiefest among ten thousand," Solomon says, "His countenance is excellent...as the cedars; (Song of Sol. 5:10, 15). Here, the majestic cedar describes emblematically the excellence of Christ, who, having "a more excellent name," has ascended into "the excellent glory," where He has obtained and now exercises "a more excellent ministry" (Heb. 1:4; 2 Pet. 1:17; Heb. 8:6).

Of the temple walls, the inspired writer adds, "all was cedar; there was no stone seen" (1 Ki. 6:18), and so the white marble stones were concealed both inside and out with boards of cedar! It illustrates Colossians 3:3, "Your life is hid with Christ in God." Only the excellence of the Risen Lord is seen! Our lives should be a manifestation of Christ, that is, "not I, but Christ" (Gal. 2:20)! Can it be said of us, "all is Christ; there is no 'living stone' seen?"

For a moment, let us think of Herod's Temple when, as Jesus went out of this temple, one of His disciples with national pride said to Him, "Master, see what manner of stones and what buildings are here! (Mk. 13:1). This disciple drew the attention of Jesus to the massive size of the stones and the splendor of the masonry, for no cedar wood hid the stonework. It illustrates how it is possible in a spiritual temple to set aside Christ, who is here prefigured by the cedar wood lining, so that the "living stones" are seen. When this occurs, then we are living "after the flesh, minding the things of the flesh" (Rom. 8:5). This is carnality, and it robs Christ of His

rightful place and glory, resulting in strife and divisions (1 Cor. 3:3). Let it not be said of a spiritual temple: "See what manner of stones...are here!" but let it be said "No stone was seen!"

The Carvings of the cedar wood: Both inside and outside, the temple walls were lined with cedar wood, which was carved with figures of "cherubim" and "palm trees" with "knops and open flowers" (1 Ki. 6:18, 29, cp. 2 Chron. 3:7).

Overlaid with gold: Neither the fir of the roof and floor nor the cedar wood of the ceiling and walls was the final cladding, for "the whole house, he overlaid with gold" (1 Ki. 6:22). Outside, the roof and walls, besides the porch and the chambers, were overlaid with gold! Inside, the ceiling, walls and doors, and even the floor were overlaid with gold! (1 Ki. 6:20-22, 30; 2 Chron. 3:4f, 7-9). Outside, the worshippers beheld the gold glistening in the sunshine. Inside, the priests walked on gold as the golden ceiling and walls reflected the light from the ten lampstands!

In a vision of a "city of pure gold," John foresees the saints after the Rapture "having the glory of God" (Rev. 21:11, 18). At present, "the glory of God" is our hope, but at the Lord's return it will be no longer a prospect but a possession! Then, each of us will be "a partaker of the glory that shall be revealed" (1 Pet. 5:1).

The gold would not have obliterated the carvings of the cherubim and palm trees on the cedar wood but rather emphasized their splendor, and so Christ, not humbled but glorified, will exercise His judicial authority in a coming day when we too, having been clothed with garments of His glory, will reign with Him. Until that day dawns, we all should be "reflecting as a mirror the glory of the Lord" and glorifying God in our body (2 Cor. 3:18, RV, and 1 Cor. 6:20).

Garnishing with precious stones: As a final embellishment of this great building, Solomon "garnished the house with precious stones for beauty" (2 Chron. 3:6). David prepared not only vast quantities of gold, silver, brass, iron and wood, but also "onyx stones, and stones to be set, glistening stones and of divers colors, and all manner of precious stones" (1 Chron. 29:2), and later Solomon embellished the Temple with these "precious stones."

As Peter, in his first epistle, says, "Unto you therefore which believe, He is precious" (2:7). For Christ to be precious to us, He must increase and we must decrease.



Stones in the Building



God is especially present in the hearts of His people, by His Holy Spirit; and indeed the hearts of holy men are temples in the truth of things, and, in type and shadow, they are heaven itself.

—Jeremy Taylor

"Please don't!" said the stone to the Chisel, which was cutting it into a certain form and proportion. "These heavy blows are terrible to bear; besides, I'm at a loss to imagine why I must be subjected to such rough treatment. Please stop!"

"You are intended to fill a place in My building, which, when finished will be splendid," answered the Chisel with another sharp stroke.

"Oh, dear! worse and worse!" cried the stone, shuddering under the blow which struck off another rough part. "But why not put me in my place at once, without this?"

"You are not fit for it," replied the Chisel, going on with its work. "Don't you see that all those stones have undergone shaping?"

"How long must I suffer it?"

"Only till all that is unsuitable is removed," replied the Chisel, "and when ready for the high situation you are to occupy, you will be added to the others, as beautiful as they."

How many "lively stones" now fitting for the heavenly temple, unable to discover the necessity of their afflictions, are crying out under the hand of the great Artificer, "Oh, please spare me these trials!" And to how many does the Divine assurance need to be given, "What I do thou knowest not now; but thou shalt know hereafter?"

—Bowden

And he...showed me that great city, the holy Jerusalem, descending out of heaven from God...and I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. (Rev. 21:10, 22)

As we come out of the quarry of nature, rough and unpolished, we are not fit to be cemented with the Cornerstone in the heavenly building: we must be first altered by grace. —Charnock

...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. (Eph. 2:20-21)

*Lord of the worlds above,
How pleasant and how fair
The dwellings of Thy love,
Thine earthly temples are!
To Thine abode my heart aspires,
With warm desires to see my God.*

*O happy souls, who pray
Where God appoints to hear!
O happy men, who pay
Their constant service there!
They praise Thee still; and happy they,
Who love the way to Zion's hill.*

*They go from strength to strength,
Through this dark vale of tears;
Till each arrives at length,
Till each in heaven appears.
O glorious seat, when God, our King,
Shall thither bring our willing feet.*

On one occasion, Lady Grey, wife of Viscount Grey, was enjoying a walk over the hillside with her two little girls. At one vantage point, they saw some men in the valley below who were digging clay. Said her five-year-old, "Mother, what are those men doing?" "They are digging clay, my dear." Then: "What is clay for, Mother?" "For making bricks with." Quickly came the query, "What are bricks for, Mother?" "To build houses with, my darling." "What are houses for?" asked the little one. "For people to live in, my child." "What are people for?" Lady Grey's first response, "I don't know," she immediately knew was unwise. "Men and women are to give God pleasure, my dear." Are we? —C. J. Rolls

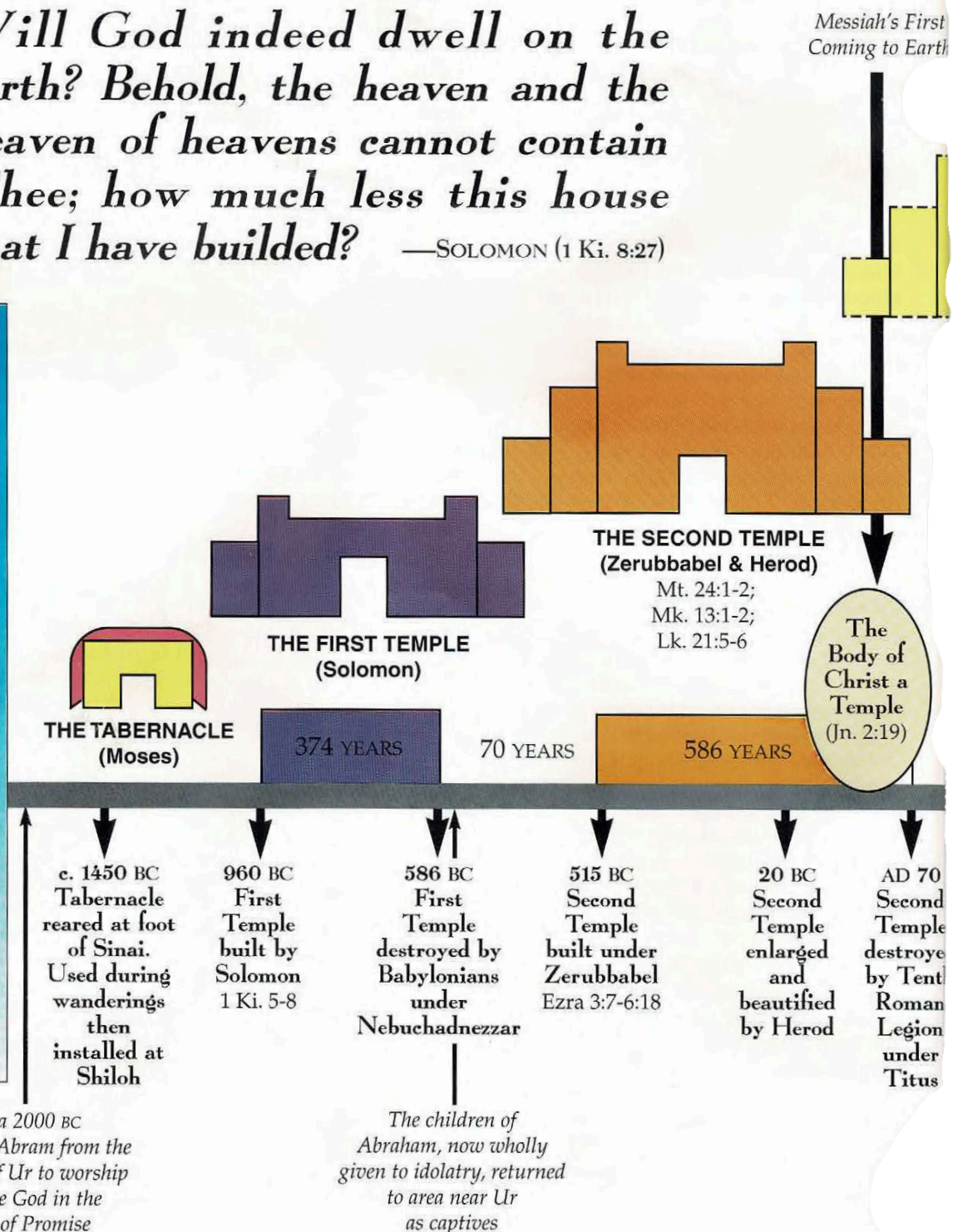
What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

(1 Cor. 6:19-20)

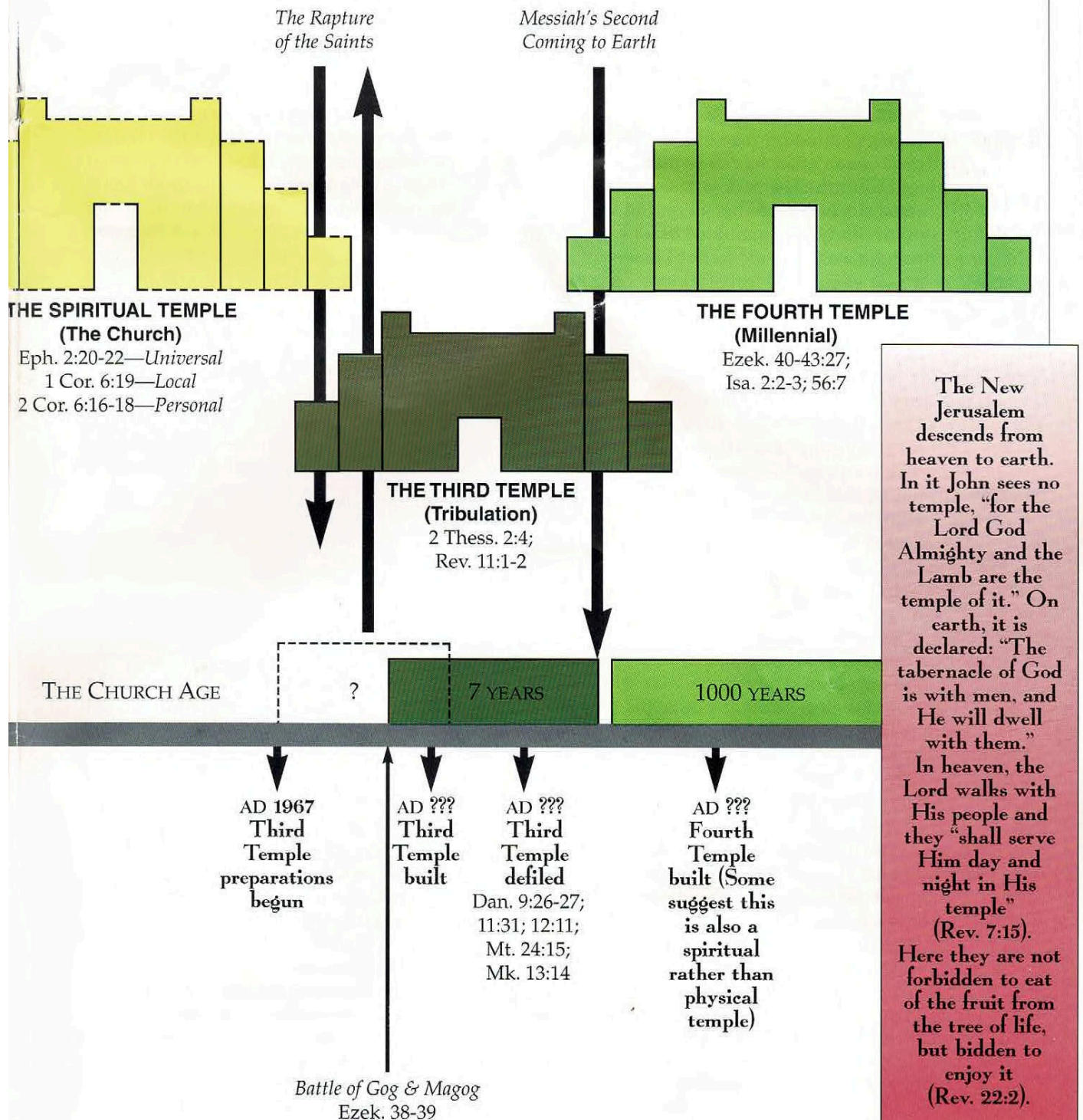
THE HABITATION

Will God indeed dwell on the earth? Behold, the heaven and the heaven of heavens cannot contain Thee; how much less this house that I have builded? —SOLOMON (1 Ki. 8:27)

In Eden, God walked with His creatures in the cool of the day (Gen. 3:8). Their sin by taking of forbidden fruit drove them from His presence. But God set to work to restore man to His fellowship. The tabernacles and temples that follow, with all their rich symbolism, are merely "figures of the true" sanctuary in heaven.



OF GOD ON EARTH





Eagles & Crows

*The eagle is
a most
wonderful
bird. I am al-
ways in
awe when I
see or read
about these
majestic
creatures.*

Something about the eagle's size, power, and regal look stirs me. My favorite coffee mug has eagles painted on the side; I have a calendar (last year's) that has drawings of eagles for each month. The text of Isaiah 40:31 with a cross-stitched eagle hangs on the wall of my of my study, and a molded brass eagle paperweight sits on my desk. But I have never held a real eagle, and very seldom seen one up close—except once, in the San Diego Zoo. I stood in front of the display and gazed a long time, hardly wanting to leave.

The Gospel of John is the Gospel of the eagle. The eternal God is introduced as the One who dwelt alone in awesome majesty before anything else existed. The eternal Son dwelt, co-equal and co-eternal with the eternal God, and shared perfect harmony with Him. The eternal Son is the Word and is revealed as the source of life and light. By Him all things were created.

But in John, the One who dwelt in such majesty clothed Himself in humanity and came to this planet so we could see Him up close, could hear Him and touch Him and get to know Him. The apostle John said, "We beheld His glory, the glory as of the only begotten of the Father full of grace and truth." And in his Gospel, he shows us the Son of God and how we can enter into a relationship with Him, issuing in life eternal. When was the last time you held this eagle?

Dr. Ed Harlow, missionary, instructor, publisher, and author, has written commentaries on many of the Old and New Testament books. Each of them is written in the language of John—dealing with the infinite in simple language that we can all understand.

One of his latest books is a commentary on the Gospel of John. Verse by verse, he wends his way through this most exquisite Gospel, explaining the text in non-technical but accurate terms. Many charts which summarize teaching in John's Gospel help greatly in bringing the message of John home to each

heart and mind. I also like the little barbs of practical lessons he puts along the way. These are italicized and placed in the middle of the page so you won't miss them. For Dr. Harlow knows that information is only part of education. Until it is applied, you really don't know it. The next time you want to look at the Gospel of the Eagle up-close, *John, A Commentary*, by R. E. Harlow will be a big help.

I was traveling up north a few months ago. Along the side of the road I noticed a group of crows devouring some "road-kill." Nothing out of the ordinary—except suddenly I saw in the middle of the pack a very large bird and it dawned on me it was an eagle! Now that *was* unusual. An eagle in the midst of crows. As I thought about it, I wondered how often we as Christians feed with the crows. Identification with the crucified Saviour demands separation in my life. Do we really know what the cross of the Lord Jesus means to us? Do we know the New Testament teaching of the cross and its significance? Do we know the distinction between the cross of Christ and the death of Christ?

Mr. David Long, in his book *The Cross—Its True Meaning*, points out with deep feeling that the cross is a symbol of rejection, and the acceptance of its real meaning by the believer is essential for true discipleship. The author takes up each New Testament passage that deals with the cross and with great clarity demonstrates that the cross has vital implications in every life. Slowly and surely Galatians 6:14 comes into focus: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

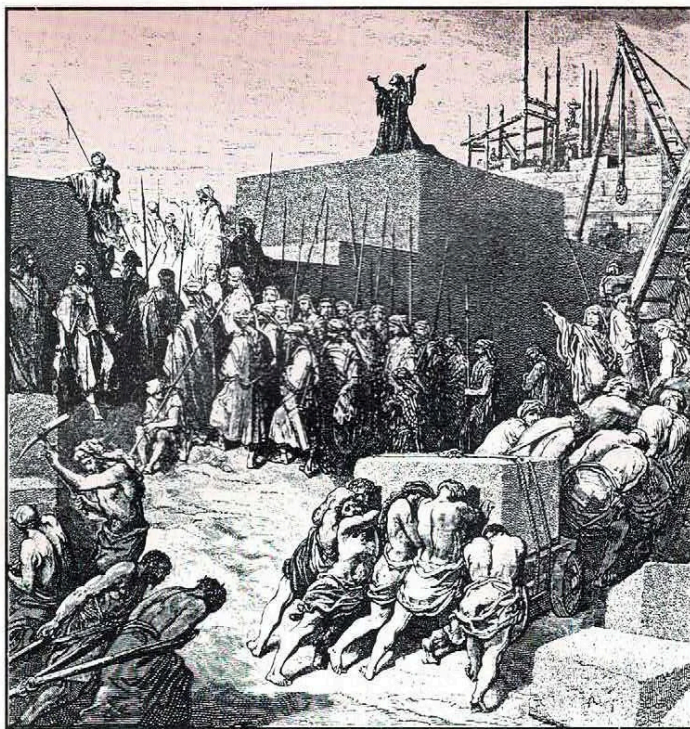
Crows and eagles are different birds; Christians and non-Christians are different also. The cross separates us forever. Only as I understand that truth will I be a true follower of the Lord Jesus. May you soar with the Eagle and identify with Him and His cross.

John (US \$9) and *The Cross* (US \$5) are available from GFP. See p. 29 for ordering info.



Haggai and the Temple Restoration

It was when a dark cloud of doubt and despondence had descended on the people of Judah that Haggai appeared on the scene. In a short, trenchant message, he convicted the Jews of their sloth and neglect, and again aroused their enthusiasm and zeal. Explain-



*"The
Rebuilding of
the Temple"
after Gustave
Doré*

ing their calamities as the effects of God's chastening hand, he urged them to a consideration of their ways. They had been occupied with their own affairs and ambitions, while Jehovah's house lay neglected. "Go up to the mountain, and bring wood, and build the house," came the incisive message (Hag. 1:8). Instead of dwelling on their own misfortunes or hopes, let them busy themselves in God's work. The people were aroused immediately, and in obedience to the Divine call, they set aside everything to resume the building of the temple.

In the revival of this remnant of two and a half millenniums ago, surely there is a mes-

sage for the Christian today. The deadening influence of a pusillanimous passivity has crushed the spirit and vitality of the Church. The service of God is neglected for the pursuit of the temporal, mundane things of life; personal ambitions and hopes are placed before the building of God's house. Oh, that the words of the prophet might bear fruit in our lives today! Let us leave the earthly puerilities and trifles which occupy us and renew again our work for the God who has called us. "Go up to the mountain, and bring wood, and build the house." Let us rise again into those spiritual realms of communion with God, and, drawing down from Him the needed supplies and strength, go forth to work and to build for Him. May the Holy Spirit arouse us all to a sense of our responsibility to God.

The building was resumed with zest and vigor, and then the prophet was sent with a second message to the people: "I am with you, saith the Lord" (Hag. 1:13). It was only a short sentence, but those few words were the assurance of strength and power. The work was Jehovah's and the necessary equipment was provided by Him. His presence connoted all-sufficiency. Throughout the ages, that presence has been the stay and strength of His people. "Certainly I will be with you," came the words to Moses out of the burning bush (Ex. 3:12); "I will be with thee," was the divine promise to Joshua (Josh. 1:5); "I am with thee," declared Jehovah in Isaiah's day (Isa. 41:10); "Lo, I am with you alway, even unto the end of the world," is the message of the risen Christ to all His followers (Mt. 28:20). In our day, as much as in Haggai's day, the work is God's, the power is God's, and the supplies are God's. When His presence is experienced in every sphere of labor and in every act of service, difficulties vanish and obstacles disappear.

In the power of the prophet's message, the spirits of the people were stirred up and heartened and invigorated. They toiled at the work. As they labored, however, the Jews be-

came painfully conscious of the pronounced inferiority of the temple to Solomon's temple. Their extreme poverty prevented them from ever attaining the incomparable magnificence and splendor of that former building, and the realization of this fact discouraged and disheartened them.

Again Haggai was sent to them with a message from Jehovah. "Be strong," was the threefold injunction. "Be strong...and work. The work might appear inferior to them, but "I will fill this house with glory, saith the Lord of hosts" (Hag. 2:7), and—still greater—"The glory of this latter house shall be greater than of the former, saith the Lord of hosts" (Hag. 2:9). The former glory was great, but the latter glory was to eclipse and outshine it since God Himself would glorify this building.

By comparison with the mighty work of apostolic days or even with the times of Wesley, Moody, Spurgeon, etc., the service of God's children today appears decidedly inferior, and the consciousness of the inferiority frequently brings discouragement and despondency. Christians speak regretfully of "the good old days" and contrast the feeble efforts of the present day.

But is our service nowadays absolutely worthless and valueless? Is it God's will that we should sit down and mourn the past and decry the present? Such an attitude is a virtual recognition not only of human failure but also of divine failure; it suggests that God's power has become limited, and that He is unable to work through His children as in days of yore. Perish the thought! Our service may appear poor and feeble to us, but it is performed in association and partnership with our blessed Lord, and in a coming day He will glorify our little work with His own glory and demonstrate to all its inestimable worth in His eyes. "Who hath despised the day of small things?" asked the Lord of the prophet Zechariah (Zech. 4:10). Let us not dwell on past glories, but rather strive with every power and ability to do His service now, to anticipate the glorious day which lies still ahead!

In a fourth message, Haggai dealt with the question of impurity. Through their neglect of Jehovah, the people, their offerings, and all the works of their

hands had become unclean in His sight. By cross-questioning the priests, the prophet emphasized the importance and necessity of freedom from evil. "That which is holy," wrote J. N. Darby, "cannot sanctify profane things; but an unclean thing defiles that which is holy."

When that evil had been removed and the people had again turned to Him, God was in a position to deal with them in grace, and from that day, He promised to bless them (Hag. 2:19).

The neglect at any time of God's service renders the servant unclean in His sight, and He cannot bless anything which is done until the defilement is removed. When the neglectful and slothful one turns again to his Lord, however, the uncleanness is removed, and He is again in a position to bless.

In the last of his five brief messages, Haggai foretold the shaking of heaven and earth and the overthrow of kingdoms and powers. In that future day of universal upheaval, however, there was the assurance that the chosen of Jehovah should be secured to Himself "as a signet" (Hag. 2:23). Their value and importance would be emphasized by the general destruction and dissolution. The day of divine judgment is rapidly approaching, but the followers of the Lord Jesus Christ rejoice in the fact that they are one with Him—a seal upon His heart and a signet upon His arm. Though all else should be removed, He is the pledge of their eternal security.

Although the opposition of the Samaritans was again aroused by the resumption of building, it was overruled in the providence of God and the emperor Darius issued a further decree, not only confirming that of his predecessor Cyrus, but also commanding all possible assistance to be given in the work (Ezra 6). Within a few more months, the restoration temple was completed, and its dedication took place amid general rejoicing (Ezra 6:15-16). The adversary may seek to hinder and obstruct, but the omnipotent God is on our side. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58).

*Our service
may appear
poor and
feeble to us,
but it is
performed in
association
and partner-
ship with our
blessed Lord*



Reginald Heber

He was the missionary poet who gave to generations of evangelists lyrics that soar with their highest aspirations.

Reginald Heber (1783-1826) was a timid boy kept frail by the best medical quackery of the day. When he suffered from pneumonia, the doctor prescribed bleeding. Reginald survived, but was never robust. One thing is certain; he never suffered brain damage. He became so familiar with the Bible as a child that his father, who was a preacher, would turn to him when he could not remember where a particular Bible passage was found. When he was barely more than five, he was asked, "Where was Moses when the candle went out?" At once he answered, "On Mount Nebo, for there he died, and it may be said that his lamp of life went out."

Reginald's father was both wealthy and learned, and these benefits he passed on to his sons. The oldest son, Richard, had accumulated an immense library. The result was that young Reginald had every advantage in terms of education—advantages that were not trifled away. Richard said, "Reginald did more than read books, he devoured them."

Evidently, young Reginald was saved before he went to study at Oxford where he graduated with honors. One benefit he received while at Oxford was discipline. He and a friend determined to rise early, and spend two hours in private meditation before they met the rigors of their studies. Taking time to be alone with God made every other minute of the day that much more precious.

His academic career had been so brilliant that it was obvious to everyone that Heber would quickly move on to a lucrative career, or reach after fame in the literary world. His compositions had won a number of awards. But the contemplative young man decided instead to take time after graduation to travel throughout Europe. Reaching a decision as to his future, in 1807 he was ordained in the Church of England, and succeeded his father as rector of Hodnet, Shropshire. Writer William Thackeray said that those years at Hodnet were spent "...counselling the people

in their troubles, advising them in their difficulties, comforting them in their distress, kneeling often at their sickbeds at the hazard of his own health, exhorting, encouraging where there was need; where there was strife, the peacemaker; where there was want, the free-giver."

In 1809, Reginald married Amelia Shipley. In 1812, he was appointed prebendary of St. Asaph, and in three years was appointed Bampton Lecturer at Oxford. He said, "I am indeed a prosperous man, who has unremitted causes of gratitude, and whose principal apprehension ought to be, that he has a greater share of earthly happiness than he knows how to manage."

By this time, he had published his poem, *Palestine*, and many of his hymns had found their way into print. If appreciating poetry requires a sensitive nature, then an amplified sensitivity is required to write it. This quality is in high demand in a day when, "the love of many shall wax cold." According to our Lord, it is not the sorrows of life that blunt our emotions. Rather it is the sensory bombardment of "iniquity" that this generation swims in that makes us so numb and tearless.

Heber was preeminently a man of solitude, who shunned the sensual. By keeping his heart with all diligence, he developed the ability to pluck on our heartstrings, too. This was not some genetic accident. Rather it was the outcome of a man taught in God's own school. For instance, the lines of his hymn, "Thou art gone to the grave, but we will not deplore thee," were composed in December of 1818 after the death of his first child, who was only six months old. Heber wrote, "I am myself more cut down than I thought I should be, but I hope not impatient. I do not forget that to have possessed her at all, and to have enjoyed the pleasure of looking at her, and caressing her, for six months, was God's free gift, and still less do I forget that He who has taken her will at length, I hope, restore her to us."

Heber was not afraid to express the morbid facts in his work. His art was not used as escapism from the grim face of death. In his hymn, *Beneath our feet and o'er our head*, the fourth stanza reads:

*Their names are graven on the stone,
Their bones are in the clay;
And ere another day is done,
Ourselves may be as they.*

From another hymn we read:

*The earth rings hollow from below,
And warns thee of her dead!*

In 1822, Heber became the preacher at Lincoln's Inn, a "plum" to any Anglican clergyman. But a year later, when Bishop Middleton died, he was asked by the archbishop of Canterbury to replace him as the second bishop of Calcutta. Reginald had read *The Life of Henry Martyn*, and the spirit of that martyr missionary to India glowed within him. Heber soon sailed for the appointment.

Heber's voyage was in itself an evangelistic opportunity with his fellow travellers. One sixteen-year-old British soldier who was evidently converted at that time was Arthur Conolly, who was later beheaded in 1842 as a British officer in the Central Asian town of Bokhara. In Peter Hopkirk's book, *The Great Game*, about empire building in Central Asia, he writes about Captain Arthur Conolly who "possessed one further quality which was to have a bearing on his career. Like many other officers of that time, he had a strongly religious nature. In his case, however, this had been heightened during the long sea voyage out to India by contact with the charismatic Reginald Heber, the celebrated hymnwriter and newly appointed Bishop of Calcutta."

We know that Conolly was a missionary-minded believer, but we can only surmise whether Conolly's testimony for Christ caused his career in Turkestan to be, shall we say, cut short. The lines of Heber's hymn, *The Son of God Goes Forth to War*, were lived out in Conolly's life and violent end. Hopkirk tells how, after digging his own grave, and then watching as his fellow prisoner was beheaded, the executioner "turned to Conolly and informed him that the Emir had offered to spare his life if he would renounce Christianity and embrace Islam. Aware that Stoddart's forcible conversion had not saved him from imprisonment and death, Conolly, a devout Chris-

tian, replied: 'Colonel Stoddart has been a Mussulman for three years and you have killed him. I will not become one, and I am ready to die.' He then stretched out his neck for the execution, and a moment later his head rolled in the dust beside that of his friend."

*They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?*

*They climbed the steep ascent of heaven
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train.*

This new climate took its toll. Heber hardly gave himself a chance to adapt. The authority of the bishop stretched over all of India, Ceylon, Mauritius, and Australasia. The "field was big, the task was heavy, and helpers few." Already in 1824 he toured the mission stations in northern Bengal, Bombay, and Ceylon. This tour took sixteen months. Then in February of 1826, he began that fateful tour of the mission work in southern India. In Thanjavur in Tamil Nadu, he heard 1,300 national believers, who had been "rescued from the pollution of their heathen idolatry, now joining in singing the sentiments of the 100th Psalm:

*We'll crowd Thy gates with joyful songs,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill Thy courts with sounding praise.*

Heber said, "For the last ten years I have longed to witness a scene like this, but the reality exceeds all my expectation. Gladly would I exchange years of common life for one such day as this." He got to Tiruchirapalli in April. Returning to his dwelling on a steamy tropical afternoon, after attending a meeting of the believers, he asked to take a cool bath. While soaking himself, he suffered a stroke and died. His servant, surprised by the delay, opened the door and found him dead. He was just eighteen days short of his forty-third birthday.

Dr. John Julian said, "No memory of Indian annals is holier than that of the three years of ceaseless travel, splendid administration, and saintly enthusiasm" of Reginald Heber.

Most of what we have of his writings and poetry were edited and published by his able wife after his death. He wrote many poems, and about fifty-seven hymns. Among the most familiar in the churches are *Holy, Holy, Holy*. The tune that is generally used for it was named *Nicea*. It was composed by Dr. Dykes in honor of the church council in AD 325 that was held in Nicea in Asia Minor. It was there that challenges of the Arians about Christ's eternal Sonship and equality with the Father were answered. Down through the centuries the saints have looked back at that conference and have thanked God that the great doctrines of the Holy Trinity were there clearly stated.

Holy, Holy, Holy, is one of those hymns that has been objected to for doctrinal reasons, though most hymnbook editors conclude that rewording the old hymns is "trifling," and "that the game of trimming the hymns to fit the theory is not worth the candle." Still, this hymn is criticized because of the phrase,

"though the darkness hide Thee." Objectors point out that "we are not come unto the mount that might not be touched" where Jehovah was hid in the dense clouds and thick darkness. Now in the blaze of New Testament revelation, we discover that "God dwells in the light, that no man can approach unto, that no man has seen or can see."

In answer to this objection, we acknowledge that these distinctions between the Old and New Testaments cannot be emphasized enough, but we would also remind any revisers that though God dwells in light unapproachable, still men dwell in darkness, and that even the children of light still "see through a glass darkly." Besides the predicament of our condition, on God's side we read that, "the darkness and the light are both alike to Thee."

The story of *From Greenland's Icy Mountains* is told by Christopher Knapp in his excellent little book, *Who Wrote Our Hymns*. Dean Shipley (Heber's father-in-law) "was to preach a sermon in aid of the 'Society for the Propagation of the Gospel in Foreign Parts,' and as they sat together with friends in the vicarage, Dr. Shipley asked Heber, 'Write something for us to sing at our morning service.' Heber retired from the table where they sat and wrote in another part of the room. A short time after Dr. Shipley asked, 'And what have you written?' Heber had already composed the first three stanzas, and read them. 'There, that will do,' exclaimed Dr. Shipley. 'No, no,' replied Heber; 'the sense is not complete,' and went to add the fourth and final stanza," commencing, *Waft, waft, ye winds the story*.

This hymn was penned on the inspiration of the moment. Only one change was made in the copy, changing "savage" to "heathen," and the manuscript was rushed to the printer. The hymn was so renowned that Heber's hand-written original was shown at the World's Exhibition of 1851 in London.

Heber was an ardent defender of the fundamentals of the faith. It was this belief in the eternal realities of heaven and hell, and of the value of the blood of Christ to cleanse, that made him so passionate for missions. That said, we have to be honest



and tell you that he was a high-churchman, and a political Tory. His abhorrence of Calvinism pushed him into the Arminian camp. Though his friends looked down on the uncouth Methodists, deserters and evangelicals, certainly Heber's poems have a decided evangelical flavor. All that said, we do not sing his hymns because of his ecclesiastical associations. And the happy fact has since emerged that the ones who revel in Reginald's hymns are the fundamentalist, and evangelical Christians. Reginald Heber was a gift to the whole church of Christ. Unlike other hymnwriters who bear the responsibility for dozens, even hundreds of mediocre poetic offerings, it can be said that every one of Heber's hymns have recognized merit and have at one time or another been in common usage.

Are departed saints aware of happenings on earth? If so, then dear brother Heber would have had a lot of rejoicing as he heard his hymns sung. In the revival of 1858, a number of sailors were converted on board the *North Caroline*, a frigate in the US Navy. As they told one another their testimonies, they discovered that they came from ten different countries, and when the last man stated that he had been born in Greenland, the sailors spontaneously began Heber's well-known missionary hymn.

THIS MATERIAL WAS GATHERED FROM THE FOLLOWING:

Life of Reginald Heber by Amelia Heber

The Life of Bishop Heber by Thomas Taylor

Hymns and Their Writers by Jack Strahan, Gospel Tract Publications


Who Wrote Our Hymns by Christopher Knapp, Bible Truth Publishers

English Hymns: Their Authors and History by Samuel Bufffield, Funk & Wagnalls

The English Hymn by Louis F. Benson, Hodder & Stoughton

Illustrated History of Hymns and Their Authors by Edwin M. Long

The Great Game: The Struggle for Empire in Central Asia by Peter Hopkirk, Kodansha International




Lord, Thou Knowest that I Love Thee

Though sorrows rise and dangers roll
In waves of darkness o'er my soul;
Though friends are false, and love decays,
And few and evil are my days;
Though conscience, fiercest of my foes,
Swells with remembered guilt my woes;
Yet even in nature's utmost ill,
I love Thee, Lord, I love Thee still!

Though Sinai's curse, in thunder dread,
Peals o'er mine unprotected head,
And memory points, with busy pain,
To grace and mercy given in vain,
Till nature, shrinking in the strife,
Would fly to hell to 'scape from life;
Though every thought has power to kill,
I love Thee, Lord, I love Thee still!

Oh, by the pangs Thyself hath borne,
The ruffian's blow, the tyrant's scorn,
By Sinai's curse, whose dreadful doom
Was buried in Thy guiltless tomb;
By these my pangs whose healing smart,
Thy grace hath planted in my heart—
I know, I feel, Thy bounteous will,
Thou lov'st me, Lord, Thou lov'st me still!

—Reginald Heber



Ezekiel's Temple

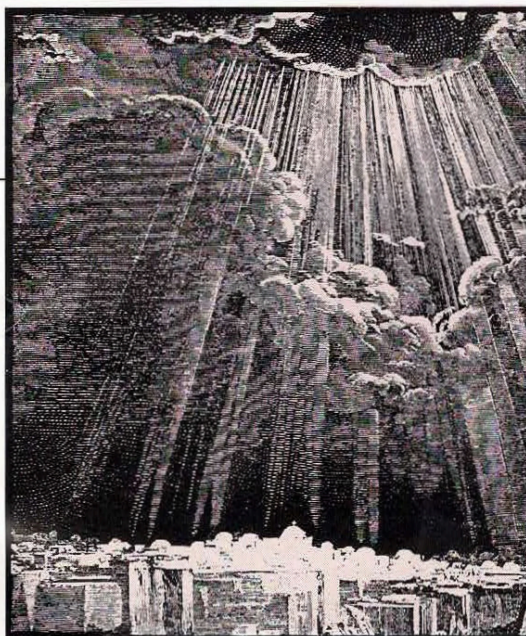
There are seven significant sanctuaries referred to in Holy Scripture: of these, one each was erected by Moses, Solomon, Ezra, and Herod¹ respectively, and were material structures of wood or stone. The fifth is the Christian Church, now growing into a holy temple in the Lord (Eph. 2:21); all agree that this latter is wholly spiritual.

The sixth is described as a house of prayer for all nations and, for convenience, we may call it the temple of Isaiah (Isa. 56:7 and 2:2, etc.). It is often assumed that this will be built during our Lord's millennial reign from Jerusalem. The details given are few and fragmentary. We cannot state with certainty whether this will be a material shrine like Herod's, or simply a center of spiritual light and influence in the world to come. This question can be discussed without acrimony and with affection.

It is many years since I first interested myself in the seventh and last of these buildings, the vision-temple of Ezekiel. I knew that my Father was "the God of measure" (2 Cor. 10:13) and that the dimensions of that shrine were revealed to the prophet so that the whole House of Israel might be ashamed of their iniquities (Ezek. 43:10-12). I further found that the entire vision was a glorious parable of the possibilities of a life of communion with God.

The tabernacle of Moses was a gospel sermon revealing the way to God. The temple of Solomon was a textbook, teaching the way of public worship of God. But Ezekiel's vision crowned the series by opening the secrets of a life of holiness. We might well ask the question: "Are we to understand that the vision-temple seen by Ezekiel will be built as a material structure, and that its sacrificial system will be carried out at some time in the future?" My reply is an unhesitating negative and this for the following reasons.

1. Herod's Temple is referred to as the Second Temple by world Jewry today. It was the enlargement of that built in Zerrubabel's day, not an entirely new structure.



A. The vision of Ezekiel stands in sharp contrast with Isaiah's temple: the latter will be built at Jerusalem (Ps. 68:29); the site given by Ezekiel lies in Samaria. A large map of Israel, a ruler, and a Bible open at Ezekiel 48 will show this in five minutes; the measurements are drawn from "the entering in of Hamath" in the north to "the brook of Egypt" in the south, a distance of 160 miles. The seven northern tribes named in the vision cover the ancient Kingdom of Israel, the five in the south occupy the realm of Judah. In the center, the holy oblation and the House fill what was once the province of Samaria.

B. The temple of Isaiah will be catholic and non-sectarian, offering a welcome to all nations; the Egyptian will be as much at home as the Israelite (Isa. 19:21). Ezekiel excludes all who are uncircumcised in heart and flesh and also all visitors or foreigners in the Land of Israel; this latter seems to be qualified in the case of aliens who "shall beget children" among you (Ezek. 44:7-8; 47:22).

C. The priests and Levites ministering in the temple of Isaiah are brought on horseback or in litters to the House of the Lord and are drawn from every nation (Isa. 66:20-21).

The priesthood in Ezekiel's temple excludes the sons of Levi or the family of Aaron

Will the temple that was revealed to Ezekiel be a physical one?
Harold St. John
gives us something to consider.

(and, of course, all aliens): the only celebrants permitted must spring from an unknown stock known as the sons of Zadok; we are not told to which of the six different Zadoks this refers (see Ezek. 40:46; 43:19, etc.).

Since the destruction of the temple at Jerusalem, all the genealogical lists, whether of Levites or of laymen, have been lost; I can say nothing as to the possibility of the recovery of any particular line. The Lord will not withhold light as to the spiritual meaning of this chosen family of priests.

D. Isaiah has left no details as to dimensions or materials for his temple. Ezekiel has left innumerable measurements but there are formidable difficulties in the way of making any literal use of them in dealing with the measurements of the land of Israel. He gives figures such as 5,000 or 25,000, etc., but does not tell us whether these refer to cubits, reeds, or other measures (Ezek. 48:8-22).

Furthermore, in the earlier shrines, the measurements of Moses, etc., are precise; in each case, length, breadth, and height are given, but Ezekiel's heavenly guide is silent as to any vertical measures: the two exceptions in 40:5 and 41:22 do not affect this statement.

My well-loved and scholarly friend, the late Mr. Newberry of Weston, like Alexander the Great, cut the Gordian Knot by transferring all the missing measurements from those of Solomon's temple!

E. The Vision-temple services establish an intricate system of animal sacrifices in which the blood and the fat of rams and goats are offered in atonement. It has been widely stated, more ingeniously than ingenuously, that these sacrifices are not atoning but commemorative. I am afraid that such a statement could only be made by one who had never read the relevant chapters with any care! Positively, the voice of the Holy Spirit assures us, five times over, that the Ezekiel sacrifices are for atonement and for nothing else; negatively, there is no hint that they have a memorial character at all.

F. At the time of the vision, Ezekiel was a middle-aged man and we are distinctly told that he himself was to provide and to present the sacrifices (43:19-25); this limits any literal fulfilment to a period of about sixty years from the date given in Ezekiel 40:1; we cannot imagine a Methusaleh-like extension of the life of the seer.

Shortly after the return from Babylon, Ezra and

his companions did erect a small plain house of prayer in Jerusalem, made of three rows of hewn stones and one row of new timber; in this humble sanctuary animal sacrifices were offered and accepted; at the dedication of this temple, the fathers of Israel burst into tears as they remembered the splendors of Solomon's day (see Ezra 3:12 and 6:3-4).

It may well be that this is the only literal fulfilment of the prophecy. If the objection be raised that there is little likeness between the shadowy vision of Ezekiel the seer and the simple structure of Ezra the priest, I fully agree, but this offers little difficulty. Many years ago, I saw, as in a vision, a temple for God exceeding magnificent; it was that of my own life, yielded as far as I knew to the will of God, yet as I look at the fruit of my life I can only see but a mean shepherd's hut.

If it be asked why the vehicle of a vision was chosen, I reply that this is quite common in Scripture; when the inspiring Spirit would describe events impossible in real life, using them to teach spiritual truths, He resorts to this channel of revelation.

The dreams recorded in the life of Joseph are of this nature; Pharaoh saw seven fat kine swallowed by seven lean ones and yet the latter got no fatter. In a world ruled by the laws of space or of mathematics, such a narrative would be an affront to the intelligence. Yet this is true in the region of the Spirit, where we perceive that we live in a world where evil still preys upon good and yet wins no gain for itself.

In the absence of any express statement of Scripture, I cannot believe in two future Millennial temples based on diametrically opposite spiritual principles and existing in Israel at the same time; I cannot accept a revival of animal atoning sacrifices in the future, because the author of the Hebrews has shown that the one solitary, sufficient and unique offering made at Calvary can never be repeated.

I would urge my readers, or at least those who are skillful in the Word of Righteousness, to ponder the law of Ezekiel's house, to offer its spiritual sacrifices and to bathe daily in its river.

That river is still the symbol of the grace and power of God.

*"Bearing life and healing and rejoicing
Through the desert lone,
For those Waters of the life eternal
Issued from the Throne."*



The Supreme Wonder

He transcended the temple. for He was the true Meeting-place between God and men.



There were many features about the temple that caused men to marvel. The imposing beauty of its symmetrical design, the grandeur of its interior loveliness, the entire walls covered with carved cedar and overlaid with pure gold, studded with all kinds of precious stones, was dazzling to the eyes.

The significant furnishings, the exquisite veil, the cherubim of the ark, the ten lavers of brass and ten lampstands of gold, together with the brazen sea resting on twelve oxen, were unique. Also the two massive pillars, Jachin and Boaz, which stood as sentinels of stateliness at the main entrance, lent their peculiar charm to the majestic workmanship.

Then to crown the whole, the supreme wonder was the shekinah glory that filled the sanctuary with the effulgence of God.

Each of these features is ablaze with Christ, who in beauty of form stands without a peer. His internal motives and external ministries were alike perfect. The jewels of His excellencies of character cannot be produced by the lapidary. Heads of the diamond exchange are not qualified to estimate the value of His virtues.

The veil likewise displayed Him in yet another aspect of His magnificence. The two pillars by their very names, which signify "strength" and "Redeemer" recall the words of David who addressed the Lord as "my strength and my Redeemer," or again, "Unto Thee, O strength, will I sing, for God is my defence and the God of my mercy." Boaz, the Redeemer of Ruth, is spoken of as "a mighty man of wealth" and both his resource and resoluteness form a fitting illustration of our Redeemer.

In manifestation He came as the glory of

the only begotten of the Father; He was the effulgence of His glory and the express image of His person.

In addition to all these things so inadequately considered, we must recall the Queen of Sheba's wonder as she gazed on the splendor of Solomon's surroundings. Standing out beyond all other impressions made on this royal character during her visit to Jerusalem, was the colossal grandeur of the way of ascent by which Solomon went up into the House of the Lord. Professor Robinson, upon discovering the spring of a great arch at the base of the Temple platform, dug a trench from this spot in a direct line to Mount Zion. In Solomon's day, there was a deep valley of over 125 feet between the two mountains. The king constructed a great causeway which rested for support on seven massive pillars, the stones of which were enormous. When the Queen of Sheba saw this great viaduct leading from Mount Zion to Mount Moriah there was no strength left in her.

If this was so unutterably grand, what are we to say of Christ's ascent, by means of which He ascended to the right hand of the majesty on high, far above all heavens that He might fill all things?

The populace wondered at His ministry (Lk. 4:18). They wondered at His power when He rebuked the wind and waves, in the hour of raging storm (Lk. 8:24). The same wondering admiration attended the discovery of the empty tomb and His activities after the resurrection (Lk. 24:12) but the pre-eminent wonder occurred at the time of His ascension. This is the most reassuring fact of the New Testament to all who believe.

The sum of these combined events interprets the competence of His unlimited spiritual powers, in comparison with which the stellar spaces where planets swing and the magnitude of starry constellations that we speak of as infinite, are unworthy of place.

We are not dealing with invention, but revelation which transfigures conduct, regener-

ates nature, and disciplines faculties under the mastery of a renewed mind.

The technical objections to these truths emanating from speculative unbelief have long ago lost their flavor of originality. Their producers are sceptical rather than logical.

We may marvel at the thought that any man should have essayed to destroy so remarkable a structure as the temple, which so easily excelled in beauty every other building of its kind.

More especially is this the case when we consider that Nebuchadnezzar, under whose authority the sacred edifice was burned, had received such deep impressions about the true and living God from the captive Daniel, nearly a score of years prior to his sacking Jerusalem. But this is not the most inscrutable mystery that confronts us in studying this subject.

When the Messiah stood before the rulers of the nation of Israel, He made His irrefutable claim: that He was "greater than the temple." Yes, He who was the manifestation of Deity, the glory of the Father, the beauty of holiness, the personification of Truth, the embodiment of Love, the incarnation of Light, the source of Life, the Sun of righteousness, the Root of David, the Armory of peace, the faithful Witness, the stalwart Friend, the unparalleled Teacher, the compassionate Healer, the gracious Servant, the wise Counsellor, the inerrant Guide, the sympathetic Priest, was nevertheless betrayed and killed by man.

Indeed, though He surpassed all others in beauty of character, words of authority, range of vision, power of control, dignity of nature, meekness of heart, and majestic honor, nevertheless the fourth of the great Gentile powers that arose delivered Him up to be crucified. In so doing, man destroyed the most costly and precious gift that was ever imparted by the Omnipotent hands of infinite generosity.

Christ was able to quench the thirst of longing souls, in a way that the drink offering of the temple courts could never do.

He quelled the storms of passionate sin, and quickened men into new life. No such sympathetic companion and absolute conqueror had ever before been revealed to man.

He transcended and transplaced the temple, for it was designed as a center where all nations could resort for prayer. He was the true Meeting-place, as the one Mediator between God and man.

In Luke's Gospel, where Christ's character as Priest-King is disclosed, He said to the Pharisees on one occasion, "They shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God, and ye yourselves shall be shut out." This statement is substantiated by the prophets. "Therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder" (Isa. 29:14). And again, "Behold ye among the nations and regard and wonder marvellously: for I will work a work in your days which ye will not believe, though it be told you" (Hab. 1:5). See also Acts 13:41.

A glance at the map with Luke's Gentile references in mind, reveals that the Ninevites came from the east, the centurion from the west, the widow of Zarephath from the north, and the Queen of Sheba from the south, which expresses vividly the teaching Christ gave.

When the sons of Abraham approached, they found in Him the ratifier of the promises made to the fathers. The Greeks found in Him the perfection of life, while the Romans found in Him the command of supreme authority.

His purpose of universal blessing is again vividly set forth in the representatives of the three original races that occupy Acts chapters 8 to 10. The Ethiopian eunuch of Africa, of the race of Ham, believed; Saul of Tarsus, the Jew of the race of Shem, comes next; and thirdly, Cornelius, the Roman of the race of Japheth, believed with all his house.

When the third of these representative characters was admitted to the Christian faith, Peter exclaimed: "He is Lord of all," which implies that Christ is Lord of all racially, and Lord of all redemptively. Peter at this stage was brought to recognize the universality of the divine purpose.

Paul likewise comprehended this when he saw the solution of the great world problems of nation, race, class, creed, and sex, which he deals with under the terms of Jew and Greek, barbarian and Scythian, bond and free, circumcision and uncircumcision, male and female (Col. 3:11; Gal. 3:28).

The specific wonder of the temple lay in the fact that it provided a common meeting ground for all, irrespective of caste or community, and in like manner, God has made known to us the mystery of His will, that in the order of the fulness of times He will gather together in one all things in Christ.

U

Jesus in the Temple

Of the wondrous childhood of our Lord, to which the cottage home was witness, only a single incident has been rescued from the silence of His early life.



Is it not most striking that in that precious life, up to the moment of His entrance on His public ministry, through thirty years of hardship and trial unsullied by any wandering shadow or breath of evil, one thing only is known?

A veil like that which screened the Holiest of Israel hangs before that cottage door and we dare not lift it. The first utterance of His childish wonder as His eyes opened on earth and sky—the first movement of His lips in prayer—the first simple sayings or questions as He listened at His mother's knee to the stories of Joseph, Samuel and David, all these one might well wish to know.

In the poverty and lowliness of His birth He touched our nature at its lowest point and passed at a step into the innermost circle of its humiliation. No rich or delicate veil screened His indwelling glory, but the coarse drapery of earth. To few was it given to discern the matchless beauty of the Plant of Heaven, which was to grow up as a root out of a dry ground. Wisely has this been left in impenetrable mystery, that we may grasp with undivided attention the work which He came on earth to do.

Luke alone has preserved for us that lovely incident when, at the age of twelve, the first words that fell from His lips were audible to us. The record was perhaps designed to mark a crisis in His life. The custom of the parents of Jesus was to go up to Jerusalem every year at the time of the Passover. On this occasion Jesus went with them.

Deeply must His heart have been moved all through the stages of that long journey as they passed on their southward way. Every town and hamlet sent forth its band of pilgrims, the numbers enlarging and gathering strength as it flowed on like some mighty river, its morning and evening song of praise swelling into majestic fulness and grandeur. What thoughts were His as He anticipated beholding the Holy City, the royal seat of

David, the City of Prophets, Priests and Kings, and chief of all its splendor, the Temple, once hallowed by the divine Presence, and in which still lingered some dim reflection of its ancient glory? Surely such thoughts must have filled Him with a solemn joy and stirred His pure and fervid spirit to its deepest depths.

Now the weary travelers have climbed the last brown ridge and halted on the summit with the shout of triumph: "Our feet shall stand within thy gates, O Jerusalem!" With what emotion He must have caught the first glimpse of the city cresting its battlemented steeps and wearing its coronal of towers.

Silent and solitary though in the crowd, He passed through the gates and heard the murmurs of the Passover multitude as they surged up the stairs of the Temple, crossing the holy thresholds with unsandaled feet, and saw the whiterobed priests and Levites ministering at the altar. What rays of the essential glory shone from His holy soul as He contemplated His work of obedience and self-sacrifice at Calvary, seen in the sacrifice upon the perpetual altar fire.

The paschal rites have now ended and while the multitude of pilgrims pass out of the gates on their homeward way, the child Jesus tarried behind in Jerusalem. His desire to linger is significant; a new call to that mysterious work to which God, His Father was calling Him. He again seeks the quietude of the Temple. Two days have passed and we find Him "sitting in the midst of the doctors, both hearing them and asking them questions." He listens for a time and then speaks, asking a question. Perhaps these venerable men are expounding some sacred text. Could it be a prediction of the coming Messiah and His glorious reign?

Who can tell? His questions seemed to come from one beyond His years. Notice how carefully the Scripture speaks: it does not speak of learning from them nor of answering their questions. Reverently sitting there we

see One, who, fitting for His age, hears what these elders have to say and answers when addressed as Samuel might have conversed with Eli, and Timothy with Paul. Yet this is so different in mold, for here is the Eternal Son, the only begotten of the Father, full of grace and truth. No breath of sin or error had ever dimmed the clear mirror of His intellect, and the essential holiness of His nature vivifies every word uttered with its own sublime power.

What a moment of motherly relief it must have been for Mary when, after her long and diligent search, she found Jesus sitting in the midst of the doctors. Her pent-up feelings burst forth unrestrainedly giving a tinge of complaint to her words, "Son, why hast Thou thus dealt with us? Behold thy father and I have sought Thee sorrowing?" She speaks, to Him as a child, asserting a mother's right. But not as a child, does He speak to her, for since last she saw Him another right has been asserted over Him to which hers must give way. A voice within has bidden Him tarry by the altar.

To her fond rebuke He replies, "Why is it that ye sought Me? Wist ye not that I must be about My Father's business?" Thus gently releasing Himself from the tie of earthly parentage as paramount, He points to a higher claim, reminding them of a holier Sonship and repeating for the first time on earth, the voice of service that had sealed the eternal covenant of God. On this eventful day, these words spoken must have gone deep into the heart of the wondering mother,

and shadows from an unknown mysterious future already troubled her.

"I must be about My Father's business." So saying, He passed through the porches of the Temple into that broad fair world His hands had created to

the poor dwelling at Nazareth, the dusty high-ways of Galilee, the lonely desert, the bleak mountain-side, the wrangle and jar of city crowds, the agony of the garden, the judgment-hall, the cross—all were in the troubled vista before Him. He goes down with them to the Galilean dwelling as a son with a cheerful, loving heart, submitting Himself to His earthly parents. Trained amid the privations of Joseph's dwelling, He trod on foot the rough pathway exposed to the dust and heat of everyday life.

Most wisely was it thus ordained, "for in all things it behoved Him to be made like unto His brethren," to know the stern and bare realities of life—to become through a more complete experience, the most human of men—not in hermit sequestration, not in visionary reverie, but in patient endurance and sore travail.

Truly the vision of the coming Messiah has tarried, but now the day is breaking; the first faint streak of dawn is seen, the

light though dim and gray begins to appear, peak after peak catches the quickening gleam, for He the Child of Promise is come, the seed of Abraham in whom all the families of the earth are to be blessed—the Prophet raised up among His brethren, at whose feet Moses and all the prophets must bow.



herefore
when He
cometh
into the
world,
He saith,
Sacrifice
and offering Thou
wouldest not, but a
body hast Thou
prepared Me: In burnt
offerings and sacrifices
for sin Thou hast had
no pleasure. Then said
I, Lo, I come (in the
volume of the book it
is written of Me,) to do
Thy will, O God.

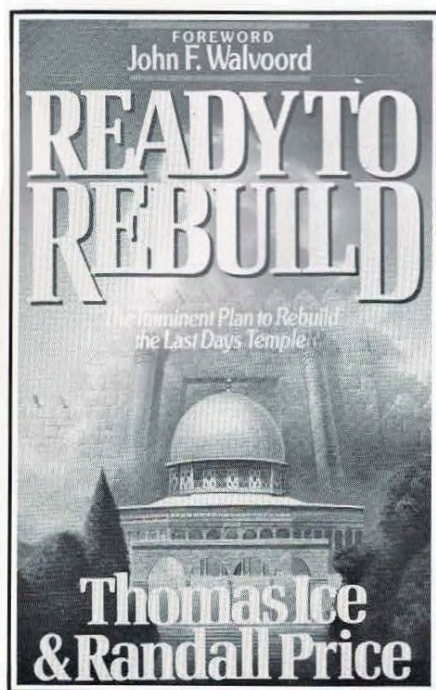
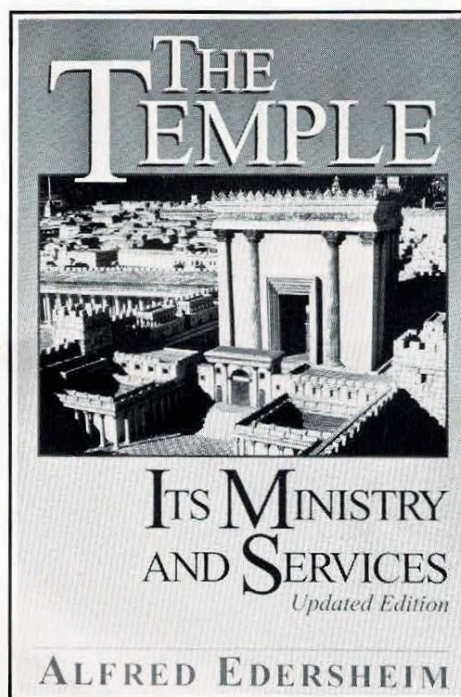
Hebrews 10:5-7

The Temple: Its Ministry and Services by Alfred Edersheim

Alfred Edersheim was born in Vienna to Jewish parents and was converted to Christianity as a young man. He studied theology at Edinburgh and Berlin and was one of the leading authorities of his time regarding the doctrines and practices of Judaism in the centuries preceding and during the early Christian era.

Jerusalem, the temple, priests, and worshippers all come alive through Edersheim's prose as well as through the more than 75 illustrations, charts, photos, and drawings. This updated edition has been newly typeset in an easy-to-read, modern typeface, and brings a wealth of information together in the margins. Also included is a helpful Scripture index.

Paper, 340 pages, \$12.99 US.



Ready to Rebuild

by Thomas Ice & Randall Price

For many years there has been speculation concerning the question as to whether the second Temple, destroyed in AD 70, will ever be rebuilt. In Daniel 9:27 we find that the temple will be desecrated during the last half of "the time of Jacob's trouble." *Ready to Rebuild* brings current events surrounding the plans of Israeli Jews to rebuild their temple, into sharper focus. It has not been written to be sensational, but to provide the reader with accurate information on this subject. This volume includes 19 photos, charts, a temple chronology, and a helpful glossary.

Paper, 288 pages, \$10.00 US.

Ordering Information: *ORDER BY PHONE OR BY MAIL*

US Customers: Add 6% for shipping charges (min. \$2.50). Add 6% if you live in Michigan for sales tax.

Canadian Customers: Add 7% GST and 10% for shipping charges (min. \$3.50). If paying in Canadian funds, multiply total by 1.44.



GOSPEL FOLIO PRESS, P. O. Box 2041, Grand Rapids, MI 49501-2041

1-800-952-2382

1-616-456-9166

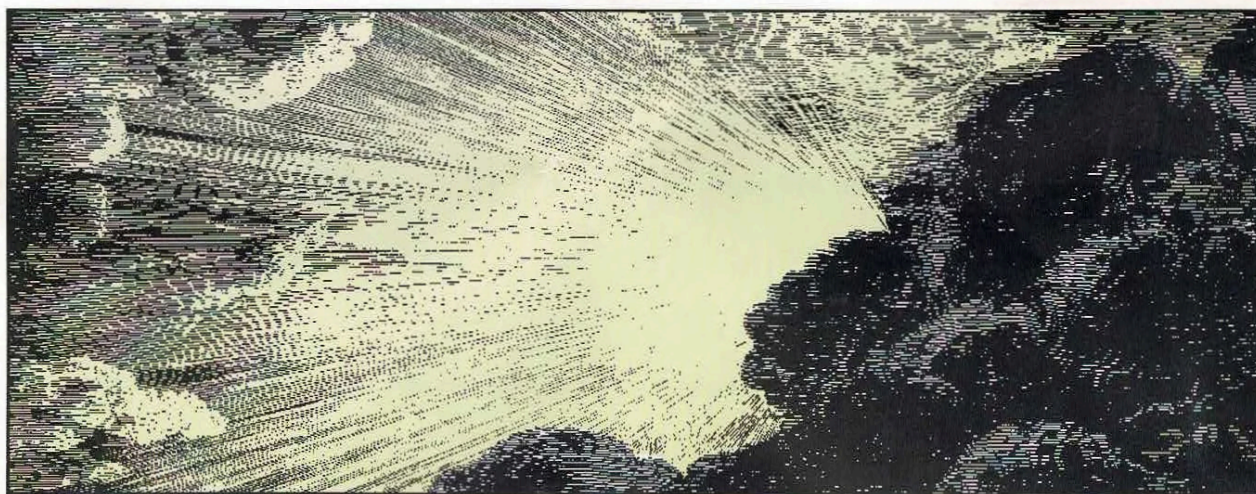
Fax 1-616-456-5522

UPLOOK

(USPS 620-640)

P. O. Box 2041

Grand Rapids, MI 49501-2041



GOD'S PRESENCE

Frederick W. Faber

But God is never so far off
As even to be near.
He is within; our spirit is
The home He holds most dear.

To think of Him as by our side
Is almost as untrue
As to remove His throne beyond
Those skies of starry blue.

So all the while I thought myself
Homeless, forlorn, and weary,
Missing my joy, I walked the earth,
Myself God's sanctuary.

I come to Thee once more, my God!
No longer will I roam;
For I have sought the wide world through
And never found a home.

Though bright and many are the spots
Where I have built a nest—
Yet in the brightest still I pined
For more abiding rest.

For Thou hast made this wondrous soul
All for Thyself alone;
Ah! send Thy sweet transforming grace
To make it more Thine own.