

(Inside front cover)

## SHALL WE BE JEALOUS?

DR. W. LEON TUCKER

Someone recently said that there were two classes of Christian workers: first, those who are zealous in the work and, second, those who are jealous of the workers. We have pondered it in our minds and are convinced that this epigram is pregnant with pith and point. It is a sad thing that Christian workers are ever jealous one of the other, and yet it is true that some of the most desperate cases of jealousy have been discovered to be with Christian workers.

A man said to us some months ago that if he had not known Christ for himself through faith and experience, he would have been an infidel after watching leading Christian workers. We do not say that this is not an over-stated and possibly an exaggerated statement, but this we must confess, that there is far too much jealousy among the men who have been separated to the service of God and the proclamation and propagation of evangelical Christianity.

It is reported that Dr. Haldeman at one time said something to this effect, "Christians are some times worse than sinners, because the sinner has but one nature and the Christian has two." Saul was jealous of David because he heard his praises sung, sharpened his javelin and waited for a chance to thrust the sweet singer of Israel through. Many a Christian worker has been unable to sweetly and spiritually survive the song of the praises of their fellow-worker. And many a Christian worker has sharpened the javelin and sought opportunity for the jab. There is one thing we remember about Saul—he lost his spirit and he lost his song and he sent out to import some minstrels to sing for him. But nothing on the outside could fix up his jealous heart on the inside.

When one Christian worker becomes jealous of another, he loses

*Scripture Research*  
*Volume 2 (Second Edition) Number 6*

*Scripture Research, Inc.*  
*P.O. Box 51716 Riverside, CA 92517*  
*Formerly*  
*Ewalt Memorial Bible School*  
*Atascadero, California*

## CONTENTS

	<u>Page</u>
THE TITLES OF GOD AS USED IN THE SCRIPTURES - <i>ADONAI</i> ...	155
by Russell H. Schaefer	
APPENDIX 32 OF <i>THE COMPANION</i> <i>BIBLE</i> .....	167
by E.W.Bullinger	
HEBREWS 10:5, "A BODY PREPARED" From " <i>Figures of Speech</i> " .....	168
by E.W.Bullinger	
USAGES OF THE <i>KURIOS</i> TITLE IN THE NEW TESTAMENT From Ada R. Hebershon's arrangement .....	170
PAUL'S EPISTLE TO THE COLOSSIANS .....	179
by Robert A. Hadden	
<i>THE INQUIRER</i> .....	181
THE SEATINGS AND STANDINGS OF CHRIST .....	182

**PAUL'S THORN IN THE FLESH**  
(2 Cor. 12:7-10)

Verse 7:

1. **THE PERMISSION:** "was given — messenger of Satan."
2. **THE PORTION:** "a thorn" Greek— "*SKOLOPS*."
3. **THE PURPOSE:** {"that I might not be exalted."  
{"that he (Satan) might buffet."

Verse 8:

4. **THE PETITION:** {"besought The Lord thrice."  
{"that it might depart from me."

Verse 9:

5. **THE PROTESTATION:** "But He said."
6. **THE PROVISION:** "My grace is sufficient for thee."
7. **THE PERFECTION:** "My power in weakness is perfected."  
{ "Most gladly therefore rather will
8. **THE PREFERENCE:** { I boast in my weakness."  
{"That may dwell upon me the  
{ power of the Christ."

Verse 10:

9. **THE PLEASURE:** "Wherefore I take pleasure in weakness,"  
etc.
10. **THE POTENCY:** "then POWERFUL I am."

**NOTES** — The revelation (V. 6) might be used by the flesh as an occasion for boasting. The thorn indicated that Satan has access to the flesh, not to the real person in Christ. Permission is granted only as far as the flesh (Cp. Job). The Devil can prod, but not POSSESS. Someone has said: "BETTER A THORN IN THE FLESH THAN PRIDE IN THE HEART." Cp. Gal. 4:13, 14.

The thorn was not an accident; it was an **ACTUATION**. Paul sought relief ere he was aware of the purpose. What God said about the matter satisfied Paul. The strength, or power, of God was displayed in the infirmity of Paul. What may not be pleasing to the flesh may be most profitable to the spirit. God's **PERMISSION**, **PROTESTATION**, and **PROVISION** became Paul's **PERFECTION**, **PREFERENCE**, **PLEASURE**, and **POTENCY**. Let us **PREFER** what God **PERMITS**.

**THE TITLES OF GOD AS USED IN THE SCRIPTURES  
-ADONAI -**

by Russell H. Schaefer

Many things are revealed to us about God in the titles by which He addresses Himself to us. We can learn what He was, and is, and will yet be to His people. They spell out His essential being and His God-hood, His varied relationships and offices, His manifest glory, and His doings. The Scriptures use these titles with utmost care and with a doctrinal significance lost upon the careless or casual reader.

---

The following quotation from Appendix 4 of the *Companion Bible* affords us a few guidelines in this study relative to the titles *ADON*, *ADONAI* and *ADONIM*. (Appendix 4 - VIII)

*ADON* is one of three titles (*ADON*, *ADONAI*, and *ADONIM*), all generally rendered "Lord"; but each has its peculiar usage and association. They all denote HEADSHIP in various aspects. They do have to do with God as "overlord."

(1) *ADON* is The Lord as Ruler in the earth.

(2) *ADONAI* is The Lord in His relation to the earth, and as carrying out His purposes of blessing in the earth. With this limitation it is almost equivalent to *JEHOVAH*. Indeed, it was from an early date so used by associating the vowel points of the word *JEHOVAH* with *ADON*, thus converting *ADON* into *ADONAI*. A list of 134 passages where this was deliberately done is preserved and given in the *Massorah* (*Adonai* is the plural *Adonim* with the first person singular possessive suffix, lit., "my Lords").

(3) *ADONIM* carries with it all that *ADON* does, but in a greater and higher degree, and more especially as OWNER and PROPRIETOR. An *ADON* may rule others who do not belong to him. Hence, (without the article) it is often used of men. But *ADONIM* is the Lord Who rules His own. The three may be thus briefly distinguished:

*ADON* is The Lord as overlord or ruler.

*ADONIM* is The Lord as owner.

*ADONAI* is The Lord as blessor.

At the conclusion of this article is a copy of Appendix 32 of the *Companion Bible*. This list is of 134 passages where the *Sopherim* (ancient copyists, counters or numberers of the sacred text) altered *JEHOVAH* to *ADONAI* out of extreme reverence for the Ineffable Name. The reader of the text would see the word *JEHOVAH*, but his lips would follow the vowel points and say *ADONAI*. This would also seemingly prevent the light use of the Name, *JEHOVAH-ELOHIM*, as prohibited in the Second Commandment. According to Dr. Edersheim, in the Temple blessing *Jehovah* was uttered but *Adonai* was substituted in the Synagogue. In Gen. 15:2 we hear Abram in his prayer addressing God under the combined title of *ADONAI-JEHOVAH*, also in 15:8. In this case, the vowel points of *ELOHIM* were added to *JEHOVAH* in the text, and *ELOHIM* was uttered instead of *JEHOVAH*. It is well, of course, that we do not use the Name of God carelessly upon our lips, but Scripture does speak of those that honor God with their lips but deny Him in other ways.

The first occurrence of *ADONAI* is in the passages just quoted in Gen. 15:2 and 8: Abram, feeling that possibly his will making time had come and feeling impatient with God for the long years of delay in fulfilling His promise, and feeling that the sands of time were running low and all natural resources of having an heir by Sarai was exhausted by old age. The son-heir that Abram looked for must

come, and God assumed the pledge that as from a root out of a dry ground, a dead womb, an heir would come forth, and Abram believed *ADONAI-JEHOVAH* about this son-heir (Gen. 15:6). God counted this to him for righteousness, just as God does with us as we believe on the greater Son-Heir that The Father sent in His own time and in His unique way. On Abram's part, his use of the title *ADONAI* suggests a closeness to God, yet with a feeling of devotion and complete submission. This last is borne out in his intercession for Sodom in Gen. 18:27, 30-32. An intimate servant-lord relationship is felt here inasmuch as God feels He must let His servant "in" on what He intends doing (18:17). Sodom was to be spared if there were but ten righteous persons there. It was destroyed.

Joshua had the sad experience of having had a major military victory against a great foe and then of being defeated by the few people at *Ai* (Josh. 7:7). He had to learn the bitter lesson that moral and spiritual battles are not won on a battlefield and that God can withhold His blessing as He once gave it. So we hear Joshua imploring, as a servant to a master, his case to *ADONAI-JEHOVAH* for redress.

The human usage of this title may help to illustrate the divine lesson. In Gen. 24:9, 10, 12, 14, 27, and 35 we have a glimpse given us of a faithful servant going on a journey to find a bride for his MASTER'S son. The following may help illustrate the MASTER-servant relationship:

- Gen. 24:9 The servant's oath of his master.
- 24:10 The servant's entrustment of his master.
- 24:12 The servant's prayer for his master.
- 24:14 The servant's expectation for his master.
- 24:27 The servant's praise for his master.
- 24:35 The servant's oath fulfilled for his master.

The whole story needs to be read, for we have here an insight into Godly servant-master relationships that did exist in that far-gone day. This man was no mere servant. In

his hands were committed the future of his master's family. He loved and served the same God as his master, he prayed as Abraham prayed, he loved as Abraham loved. Might we be reminded that there were faithful men of God that sought out a bridal people for Christ among the brethren-Israelites, but they then would not come. Will Israel and Judah be willing in a future day?

In regards to this *ADON* or *ADONI* title's being applied to human masters, one of the most graphic lessons is involved with this title as applied to Joseph in Egypt:

... and Judah said, "What shall we say unto my *lord*? what shall we speak? or how shall we clear ourselves? God hath found out the iniquity of thy servants: behold, we are thy lord's servants, both we, and he also with whom the cup is found. For thy servant became surety for the lad unto my father. If I bring him not unto thee, then shall I bear the blame to my father forever. . . let thy servant abide instead of the lad a bondman to my lord." (Gen. 44:16, 32 and 33 b)

Joseph was indeed MASTER in Egypt under Pharaoh, and he sought to discover the details of his being sold into slavery by his brethren; Benjamin was arrested for supposed theft from this ruler in the house of Pharaoh; Judah offered himself as bond-slave in Benjamin's place so that the lad might be returned to his aged father. Joseph could and did force the issue till all the facts were known, and then he bestowed his blessing upon his brethren. Is not this the story of the greater Joseph? The *ADONAI*? They, like a later generation of Israelites, refused to have God's appointed ruler over them, sold him, betrayed Him, sought his death, stripped him of his seamless robe, and left him to die.

Another illustration of this title as applied to human beings is in Ex. 21:1-6 where we have the law of slaves

and masters. The slave that had learned to love his master and refused his freedom when offered, or in the year of Jubilee, was to have his ear pierced (most likely for a jeweled earring) as a sign to all that he served from love and not because he must. Ex. 21:6 (the pierced ear) is commented upon in Psalm 40:6, Isa. 48:8; 50:5 and Heb. 10:5 (which is a quotation from Psa. 40). In this last, Christ is spoken of as having a prepared body -- a body offered up to God in loving service, a complete bondsman serving in complete freedom because of love. The quotation in Psa. 40:6 is prophetic of Messiah, and the Hebrews passage is a wonderful commentary upon it. The Psalmist writes: "Mine ears hast Thou opened," and the writer of Hebrews writes: "A body hast Thou prepared Me." (See study on Heb. 10:5 [page 168], "*Figures of Speech.* ")

Certainly the pierced ears spoke of loving service, but it was symbolical of the **WHOLE MAN**, hence the words of Hebrews, a **PREPARED BODY** in which a divine life was lived and laid down, a body in which the last and great sacrifice for sins was to be made. Christ's whole life and death are summed up in the words of this Messianic Psalm (40:8): "I delight to do Thy will, O My God."

The title *ADONAI* or Lord should teach us that a relationship exists between God and His creatures that corresponds to a husband (*adoni*) and wife such as Abraham and Sarah (Gen. 18:12, cp. I Pet. 3:6), and this figure is very frequently spoken of in Scripture, as, for instance, Psa. 45:6-11:

... Hearken, O daughter, and consider, and incline thine ear; Forget also thine own people, and thy father's house; so shall the King greatly desire thy beauty: For He is thy Lord (*Adonayikh*); and worship thou Him....

Also, the title should illustrate the truth that to be a bondservant of *ADONAI* is not to be shunned. The Apostle Paul exemplified this in his life and labors. In his epistles Paul spoke of himself as a *DOULOS*, a bond-slave, for instance, in Rom. 1:1, Gal. 1:1, Phil. 1:1, Titus 1:1. He speaks of this type of service in 1 Cor. 7:22:

For he that is called in The Lord, being a servant, is The Lord's freeman: Likewise also he that is called, being free, is Christ's servant.

In this day when we do not wish to have any restraints over us and we would all fain be MASTERS, we are reminded in Luke 22:24-27 by Christ that He Himself was among them as one that serveth. The vivid picture of Christ's condescension and relinquishment in Phil. 2:1-8 was to be the MODEL and MOTIVE for all Christian conduct and service. The seven downward steps in these verses were given to set forth the MIND OF CHRIST that we were to reflect. I frequently wonder about the UNITY of which Paul speaks in Eph. 4 and why we do not see it anywhere, and then I wonder if the UNITY is not predicated upon the second verse (Eph. 4:2):

... with ALL lowliness and meekness, with long-suffering, forbearing one another in love ...

When we seek to lord it over each other, when we do not submit our wills to each other and to Christ, how can there ever be a unity? The title does speak of OVER-Lord; we are NOT OUR OWN MAN, we have been bought with a price (1 Cor. 6:19, 20), redemption's cost, and we are not our own any more. In the face of this, can we not love our MASTER? He is ever meek and lowly in heart. He is love embodied, redemption embodied, grace embodied. He only wants the service of the PIERCED EARS; that is, a

willing heart and a loving heart, because He loves us so much.

In this context, the usage of MASTERS and SLAVES in Eph. 6:5-9 is one of the most beautiful commentaries of our relationship to our MASTER or Lord. Notice, if you will, the commands and instructions to SLAVES and then what is said to MASTERS. To sum it up, the slave was to "serve in singleness of heart as unto Christ, as a servant of Christ, doing the will of God from the heart, as to the Lord, and not men." The instructions to MASTERS? "Do the same thing (as he had already stated to SLAVES) to them." Both alike were under the same binding rules, as hand in hand both served The Lord Christ. The Master had the additional admonition to "refrain from threatening." Both are reminded that they alike are bond-servants to God and that "both their MASTER and yours is in heaven" (Gr. text), and that their Heavenly Master or *KURIOS* does not respect these fine distinctions that are so binding on men. Both are to be BONDSMEN to Him.

### *KURIOS*-Greek translation of the Heb. *ADONAI*

In the Greek Old Testament and in the New Testament we have *KURIOS* used as a translation of this *ADONAI* series of titles.

To comment briefly upon the usage of *KURIOS* in the *LXX* (Greek O.T.) is an almost impossible task due to the overwhelming amount of Scripture references involved. The usage runs into an estimated 30,000 to 36,000 usages or citations. The most outstanding fact that faces us in the usage of this title is that it is used in place of *JEHOVAH*. Let me repeat that *KURIOS* (a title of Christ) is used of *JEHOVAH* in

the *LXX*. If you care to glance over the following, you might grasp how far-reaching the usage of *Kurios* was in the *LXX*, for it not only translated *JEHOVAH* but the following titles as well:

- |  |                                    |
|--|------------------------------------|
| 1. <i>ADON</i>                         | 9. <i>YAH</i>                      |
| 2. <i>ADONAI</i>                       | 10. <i>TSUR</i> (Rock)             |
| 3. <i>ADONAI JEHOVAH</i>               | 11. <i>SHADDAI</i>                 |
| 4. <i>EL</i> (Power)                   | 12. <i>SHALLIT</i> (Ruler)         |
| 5. <i>ELOH</i> , Chaldeic of <i>EL</i> | 13. <i>ELAH</i>                    |
| 6. <i>ELOHIM</i>                       | 14. The Angel of<br><i>Jehovah</i> |
| 7. <i>BA'AL</i> (master)               | 15. The Word of<br><i>Jehovah</i>  |
| 8. <i>GEBHIR</i> (hero)                | 16. The Face of<br><i>Jehovah</i>  |

Because some *LXX* usages are combinations of the above, we have not listed them. But this will give you a glimpse of how much weight the compilers of the Greek O. T. placed upon this *KURIOS* title in translating the Hebrew O.T. into Greek.

### *KURIOS*, Lord versus *DESPOT*

The common thought of all of us when we use the title Lord or MASTER is one of servility on the part of the servant and despotism on the part of the Master. It is a curious fact that the bond-servant in the Bible had more rights than the servant that worked for wages ... and abusers of men or animals were punished. The words of Eph. 6:5-9 relate directly to this subject. The slave was to serve the Master as unto Christ; and the Master was to do the SAME thing for those that were placed in his trust, for Paul reminds them both that "both their Master and yours is in heaven" (verse 9, Gr. text). Even threats had no rightful place in the relationship.

The underlying thought in the use of *KURIOS* is the concept of over-lord or authority but within certain boundaries

that is, the hand of power is restrained by moral and spiritual considerations. The thought involved with a *DESPOT* is of domination, absolutism. That there were despotic masters is mentioned in 1 Tim. 6:1,2 and Titus 2:9 and, for this, special encouragement was given by Paul since their role in life would be difficult. It is only with God that absolute power can be trusted, for man abuses man; but God never uses power for its own end, nor does He use it aside from good and holy ends. It is with this thought that we do find the title *DESPOT* applied to God in the Book of Revelation, and in the face of man's hate and rebellion, it is understandable.

The title of *DESPOT* is applied to Christ in 2 Pet. 2:1 and Jude 4. Both of these are within the context of denial of the ONE, Who, having the power of life and death as *DESPOT*, still had died for them, His enemies. The *DESPOT* title as applied to God in Lk. 2:29 is fitting since Simeon asked God as *DESPOTES* to let him die; he had seen The Christ and his cup of life was full; his years of waiting for the promised Redeemer had been many and long. The appeal to God as *DESPOT* in Acts 4:24 was in virtue of the Apostles' being threatened by death. They were appealing their case to the SUPREME AUTHORITY, the very giver of life or death. The context of Rev. 6:10 is the same issue. There is a place in which God must act as a holy and righteous *Despot*, to depose unrighteous men and their schemes; but our *KURIOS*, our *ADONAI*, our MASTER, wields but the power of love over our hearts to serve Him because He is worthy.

### CHRIST and the Title *KURIOS*

(See complete list at conclusion of article)

In the following citations, Christ Himself assumed this title:

Matt. 7:20, 22: The text points up the truth that merely calling Christ *KURIOS* and supposedly doing

miracles in this Name (Lord), while not doing the will of The Father, would evoke, "I never knew you," from the lips of Christ.

Matt. 22:41-45: This is a paradoxical text in which David's Son is also David's Lord. Only the unique conception and Deity of Christ would solve this puzzle.

Luke 19:31, 34: The story of the borrowed, unbroken colt with the explanation, "The Lord hath need of him."

John 13:13, 14: "Your Lord and Master, for so I am."

John 13:16: "The servant is not greater than his Lord." Humble service was Christ's hallmark of greatness.

The first one to address Christ as Lord (*Kurios*) was a leper in Matt. 8:2. The amazing cry of Thomas upon the beholding of the risen and resurrected Christ (John 20:28), "My Lord (*Kurios*) and my God," has been sounding down through the years as a testimony to the Deity of Christ. The bold declaration of Acts 2:36, "God hath made this same Jesus (the name of His humiliation) Whom ye have crucified, both Lord and Christ," is clear enough. In Acts 10:36, Christ is declared to be "Lord of all," a declaration used of Jehovah in Deut. 10:14 and of The Father in Matt. 11:25 and of God in Acts 17:23.

### KURIOS in Quotation from the O. T.

Matt. 22:44 is a quotation from Psa. 110:1. In the Psalm we hear:

The LORD (*Jehovah*) saith unto my Lord (*Adonai*), sit Thou at My right hand, until I make Thine enemies Thy footstool.

In Matt. 22:44 we read:

“The Lord said unto My Lord,” etc.,

*Kurios* being used to translate *JEHOVAH* and *ADONAI*. It is interesting that this text is cited seven times in the N.T. In six of these references, Christ's enemies are placed as His footstool by *JEHOVAH*. In the last (1 Cor. 15:25) they are placed under His feet by *Adonai* or *Kurios* Himself, that is, Christ.

The wonderful passages of Phil. 2:9-11 are unusual ones as regards the usage of this *KURIOS* title:

Wherefore God also hath highly exalted Him, and given Him a (Gr. THE) Name above every Name: That at the Name of Jesus (*Jehovah* the Savior) every knee should bow ... and that every tongue should confess that Jesus Christ is Lord (*KURIOS*), to the glory and praise of God (2:9 and 11).

Now this Philippians quotation is a paraphrase of Isa. 45:23. The context of the Isaiah passage speaks of God, *JEHOVAH*, The Savior--no other God--and all knees bowing unto Him. The Philippian passage has all knees bowing at or in the Name of Jesus. By parity of reason, Christ must be the manifest *JEHOVAH*, the One Who Was, the One Who IS, and the COMING ONE, all different aspects of the *JEHOVAH* title. May we quote Rev. 1:8 in this connection:

I AM the *Alpha* and the *OMEGA*, says The *KURIOS* God, the (one) BEING and the (one who) WAS and the (one) COMING, the ALMIGHTY. (Marshall Text)

These titles can only lead one to the conclusion that Christ was given the *JEHOVAH* title in virtue of His redemptive work, it was His by birthright, but was also conferred upon Him upon His ascension to The Father. This same concept holds true of the title SON OF GOD. It

was by His Birth, by redemption, and by ascension. (Cp. Lk. 1:35; Rom. 1:4; Heb. 1:2-8.)

### Conclusion

As we consider, in closing, this aspect of this study, may we point out that our relationship to The Father is complete acceptance in The Perfect Son (Col. 2:10) and that we are "accepted in the BELOVED" (Eph. 1:6). We are called to be The Father's special heritage (Eph. 1:11 and 18, Gr. text), and this was in order that we might be marked out to adoption of sons — or placed as Sons, that is, SON-HEIRS to the Father in Christ (Eph. 1:5). If such a high and holy position be ours, the very thought of BOND-SERVANT to a KURIOS, an over-lord, and owner and possessor seems or might seem highly out of place.

It might be looked upon as a foreign thought, to be such SONS and yet to be SERVANTS. Might we mention that the only perfect SON who alone and always did the will of The Father, HE was perfect SON, yes, but also perfect SERVANT. His perfect Sonship marked the degree of loving, willing, free service. One can truly wonder if any but a son can render full and free service to God as a willing servant. Servants of Christ are mentioned in Eph. 6:6, 8; Col. 3:22; 4:12; 2 Tim. 2:24; and Titus 1:1. These few references out of many are chosen because those of us who enjoy the prison ministry of Paul might be tempted to think that ours is a position of indolent sons, that we are not to submit or enjoy any role of service or servant for Christ or to Christ. Paul uses this KURIOS title of Christ, this title denoting over-lord, owner, master, some 27 times in the Ephesians letter, 15 times in the Colossians letter and, of course, many times elsewhere. To Paul, our pattern as far as we can follow any man, owned Christ as Lord, as Lord Jesus, as our Lord Jesus Christ, and as Christ Jesus our Lord. As in Titus 1:1, Paul was not ashamed to connect his apostleship with being a bond-servant. Are we ashamed

as SONS to own Christ as our *KURIOS*, our MASTER?

Is not this the import of Rom. 10:9 and 10, confessing with our mouth Jesus as Lord? Does SONSHIP clash with SERVICE? Or, can our sonship be the measure of our service? Maybe we should ask, "How can we not serve as sons with The Perfect Son because we both alike are The Father's BELOVED, and He is ours forever and forever?"

---

### Notes

*Adon*, sg., is applied to God in the following texts: Ex. 23:17; 34:23; Josh. 3:11,13; Neh. 8:10; Psa. 8:1,9; 97:5; 114:7; 135:5; 147:5; Isa. 1:24; 3:1; 10:16, etc. The plural form is the most usual form used of God, and a certain form of the plural, using the article, is used exclusively for God. The title is also used of men and angels.

## HEBREWS 10:5 – “A BODY PREPARED”

Heb. x. 5 (7) — “A body hast thou prepared me.”

These words are like the *LXX* of Psalm xl. 6 (xxxix. 6), and differ from the Hebrew, which is, “Mine ears hast thou opened.”

But this is not given as a quotation. It does not say, “As it is written”; but it gives the words which “He saith,” “*when He cometh into the world.*” What he then said in the accomplishment of a prophecy must certainly differ from the form in which the event was foretold and written centuries before.

What we have here is an adaptation or accommodation of a prophecy; and the words are changed to make it suit the actual fulfillment of the prophecy.

It consists of four lines arranged alternately:

- a [ “Sacrifice and offering thou didst not desire;
- b [ Mine ears hast thou opened:
- a [ Burnt offering and sin offering hast thou not required;
- b [ Then said I, ‘Lo, I come ... to do thy will, O my God.’”

Here in a and a we have *sacrifices*; while in b and b we have *obedience*.

This is another statement of the truth in 1 Sam. xv. 22:

- a [ “To obey
- b [ Is better than sacrifice,
- a [ And to hearken
- b [ Than the fat of rams.”

Here, again, we have *obedience* and *sacrifice* set in contrast. And that is exactly what we have in Heb. x. 5, except that the *obedience* is differently expressed.

In Ps. xl 6, the symbol is the opening or boring of the ears, which is in harmony with Isa. 1. 5; xlvi. 8; and an allusion to Ex. xix. 5; xxi. 5, 6; and Deut. xv. 16, 17; while the contrast is in harmony with 1 Sam. xv. 22 and Jer. vii. 22. The boring of the ears signifies the voluntary acceptance of bond-service, and the promise to perform it. But in Heb. x. 5 we have not the promise (as in Ps. xl. 6), but the actual *performance*, and therefore the words are changed by the One who came to do that will of God. Surely He had the right to change them, and to state as a fact, “A body hast thou prepared me” in which to obey, and by perfect obedience

unto death to do that which is “better than sacrifice.” The “great delight” (1 Sam. xv. 22) of the Father is expressed in Matt. lvi 17, as well as foretold in Isa. xlii. 1.

## **USAGES OF THE KURIOS TITLE IN THE N.T.**

(Inside back cover)

his power, he is bereft of his song, the minstrels that attended him are gone and his jealousy will soon become hatred and hatred is the seed of murder. We have known so-called Christian workers, who, when their jealousy had reached the place of intolerance, to begin systematic slander. O! how these things grieve the Holy Spirit of God. How the unity of the Body of Christ is violated.

Again we have known Christian workers who have been overtaken by sin, who have sought God, have found relief, recovery and restoration, who too suffer constant insinuation and intimidation at the hands of other Christians, when in fact they should have been the recipients of tender love and faithful friendship in the fellowship of the faith. Is it not written, "Ye that are spiritual restore such an one"? Is it the Christian's duty to assist the unfortunate fellow to the favor and fullness of God? It certainly is. Oh! that God would give Christians hearts of compassion! Oh! that we understood what the Apostle means when he says, "Forgiving one another as God for Christ's sake hath forgiven you."

My brethren, and all who hear and read, in a lost world like this, with the ravages of man's ruin everywhere to be seen, is there not enough to call every Christian to zealous work? Are not faithful evangelists far too few to take up slush to besmirch them? Are not fearless pastors far too few to breath out suspicious suggestions concerning them? Should not the Bible teachers be surrounded by prayer and succored through intercession that they may be enabled to withstand the fiery darts of the wicked One?

Blessed God, make us zealous in the work, that we may be jealous of no worker. Amen.