



Bible Student's Notebook™

The Herald of His Grace

Presenting *every man* perfect in Christ Jesus. Colossians 1:28

Volume XI
Issue 265

True Qualifications of Service

by – Frank Neil Pohorlak

The true servant of God may well take heart from this list in II Corinthians 6:3-10. Practically all of the present-day ministerial qualifications for service are absent. We know that Paul had no presence. His personal appearance did not commend him. His speech was counted contemptible. These were faults keenly felt by the carnal Corinthians, just as they are today. Paul deemed eloquence and physical appearance of no vital moment. Love, knowledge, toil, endurance, these ought to characterize the Lord's servant today even if he should not be called upon to bear afflictions and distresses such as came to Paul. It is a vast comfort to the editor of this version [Concordant] to find himself able to enter fully into the apostle's experience in many particulars. His efforts have met with defamation and renown, he has been accused of deceiving yet is assured of his integrity, he is unknown yet recognized, disciplined yet not put to death, sorrowful yet ever rejoicing, poor yet enriching many. – A.E. Knoch, *Concordant Commentary*

Paul could say of himself,

We are giving no one cause to stumble in anything, lest flaws be found with the service, but in everything we are commending ourselves as servants of God (II Corinthians 6:3-4).

He was a man in whom the sufferings of Christ were superabounding (II Corinthians 1:5), a man whose service was greater than that of the apostles before him. To what does he attribute his prodigious work? Why, to the grace of God which he had not received for naught! Listen:

Yet, in the grace of God I am what I am, and His grace, which is in me, did not come to be for naught, but more exceedingly than all of them toil I – yet not I, but the grace of God which is with me (I Corinthians 15:10).

Three times Paul tells us here that his toil is due to the grace of God which he had not received for naught, or as an empty thing.

We have no desire to impose our thoughts on this precious passage in II Corinthians 6:1-10, nor to channel your thoughts after our way of thinking. We want to leave you with God and His Word. Yet who can refrain from unburdening his heart and sharing his thoughts with sympathetic readers.

Paul's detractors in Corinth thought to do him a disservice by maliciously slighting him; but God used their evil to bring about His good. Thus Paul's boast, called forth here from him under protest, gives us a standard by which we can measure the stature of this stalwart saint. In II Corinthians 11:23-31 we find another catalogue of sufferings, unsurpassed in the annals of heroic endeavors, many of which are not recorded by the historian Luke in his book of Acts. The love of Christ constrained Paul, the tremendous ethic which grace requires made him uncomfortable; he had to toil on the behalf of others, even to the point of bankrupting (12:15) himself, if need be:

Servants of Christ are they? (Being insane, I am speaking.) Above them am I! In weariness more exceedingly, in jails more exceedingly, in blows inordinately, in deaths often. By Jews five times I got forty lashes save one. Thrice am I flogged with rods, once am I stoned, thrice am I shipwrecked, a night and a day I spent in a swamp, in journeys often, in dangers of rivers, in dangers

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Bible Student's Notebook[™]

Paul Our Guide – Christ Our Goal

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This weekly publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total forgiveness of sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
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SERVICE ... (continued from page 2461)

of robbers, in dangers of my race, in dangers of the nations, in dangers in the city, in dangers in the wilderness, in dangers in the sea, in dangers among false brethren; in toil and labor, in vigils often, in famine and thirst, in fasts often, in cold and nakedness; apart from what is outside, that which is coming upon me daily, the solicitude for all the ecclesias. Who is weak and I am not weak? Who is snared and I am not on fire? If I must boast, I will be boasting in that which is of my weakness. The God and Father of the Lord Jesus, Who is blessed for the eons, is aware that I am not lying.

Going back to the first catalogue of sufferings, we are deeply impressed by the powerful propositions wrapped up in such small prepositions as Paul used in II Corinthians 6:4-10: *in, through, as*. Each serves to set forth service under three categories: *through* three supplies of grace (6:7-8), as manifested in seven different characters (6:8-10), *in* eighteen forms of service (6:4-7).

IN MUCH ENDURANCE

The first form of service is *in much endurance*, or under stress. We too often do not want to remain under the stress designed by God for our good, which will contribute toward our conformation into the image of His Son. We seek to escape the moment the stress is felt in the slightest degree. Paul was in *much* endurance. How do your present circumstances compare in stress with those under which Paul remained? How do they compare with those of Christ?

*For take into account the One Who has **endured** such contradiction by sinners while among them, lest you should be faltering, fainting in your souls (Hebrews 12:3).*

Why does Paul tell the Colossian saints that he does not cease praying for them and requesting that, among other things, they may be endued with all power, in accord with the might of His glory, so that His vast reservoir of power might enable them to *escape* their trials and have surcease from stress? No! Enduement with all power is for all endurance and patience with joy (Colossians 1:9-11). How can you benefit from the work the tool is designed to give if you thrust it away from you? Don't you trust the tool of trial when it is held in His nail-pierced hands? Do you think He will press it against you one second longer than is required to do the work He designed it to do?

The present circumstance in which you now find yourself is the best shaped tool possible in the Master's hand to chisel you into conformation to the image of His Dear Son. Remain under the stress until He finishes His work. All of His power, all of His might are yours for all endurance and patience with joy. Let us emulate Paul in this prayer, day after day.

IN AFFLICTIONS

Thlipsis means CONSTRUCTION, the verb *thlibo* has the standard CONSTRUCT and the variants: to afflict, to crowd, to narrow.¹

In the same Greek word family we have the verb *jostle* (*apothlibo*).

*And Jesus said, "Who touches Me?" Now, at all denying it, Peter and those with Him, said, "Doctor, the throngs are pressing Thee and **jostling**, and art Thou saying, 'Who touches me?'" (Luke 8:45).*

Do you know what pressure and constriction a crowd in the Orient can place upon one? This pressure was almost a daily occurrence in His busy life.

Is your affliction as great as that of the Macedonian saints who, out of their depth of poverty, and in a test of affliction, superabounded in the riches of their generosity until they gave beyond their ability? Read II Corinthians 8:1-5 and see.

Are your afflictions like those of Paul (Acts 20:23; II Corinthians 1:8; 2:4)? Have you forgotten that the sufferings of the current era do not deserve the glory about to be revealed for us (Romans 8:18)? Has your concern over your constrictions served to make you forget that the *momentary lightness of our affliction* is producing for us a transcendently transcendent eonian burden of glory (II Corinthians 4:17)? How gracious of our God! In our present infirm, soulish tabernacle He sends us momentary *light* afflictions; but when we are clothed upon with our house not made with hands, incorruptible, glorious, powerful, spiritual, conformed to the body of His glory, then – and not before then – will He place on us a *burden* of glory. Now we have momentary lightness of affliction, then we will have an *eonian* burden of glory. Now, momentary, then *eonian*; now lightness, then burden; now affliction, then glory. Praise our wonderful God!

1. *Keyword Concordance*, page 11.

IN NECESSITIES

Necessity means to feel the pressure of compression or compulsion. What is necessary is also compelling; it is subjection to forces which make certain decisions imperative or certain actions a foregone conclusion. The perils of the sinner and the needs of the saint make necessary, indispensable, unavoidable or inevitable demands upon the one who glories in being a slave of the Master. Paul was in *necessities*. Do you find yourself under Divine necessities when you must pray for someone? Or write a letter of encouragement or of consolation? Or visit a friend whom you had not seen for a long time and talk to Him of the Lord? Multiply your infrequent necessities a thousand-fold and you will come near to the heart of Paul.

IN DISTRESSES

When you are in *distress* you are, figuratively, cramped for space. When you are cramped you are compressed, and the effect of being compressed is to groan (Romans 8:26). Distress is one of the things Paul mentions which cannot separate us from the love of God which is in Christ Jesus, our Lord (Romans 8:35). In distresses, yet not distressed: what a paradox! (II Corinthians 6:12). Yet it is the same man who writes:

Now we have this treasure in earthen vessels, that the transcendence of the power may be of God and not of us. In everything, being afflicted, but not distressed; perplexed, but not despairing; persecuted, but not forsaken; cast down, but not perishing – always carrying about in the body the deadening of Jesus, that the life also of Jesus may be manifested in our body (II Corinthians 4:7-10).

IN BLOWS

Later, in II Corinthians 11:23, Paul adds the word “*inordinately*” to “*in blows*.” It means not kept within bounds, unrestrained, excessive, immoderate. How tactful of this peerless Paul not to use this word when he reminds us of our service; it might cause our faint hearts to withdraw from the service. Paul would have kept silence as to “*in blows inordinately*” if he had not been forced to boast. Paul did not wear his campaign ribbons on his chest; he kept his scars covered and referred to them under compulsion (Galatians 6:17). How different is his disposition from ours! He

will not speak of his inordinate blows until forced to do so. Epaphroditus was depressed because the Philippian saints heard that he was infirm, very nigh to death because of the work of the Lord (Philippians 2:25-30). Yet we are depressed when the saints do *not* know that we are infirm, and the infirmity usually has nothing to do with the work of the Lord. Even if we did put in an inordinate number of hours in the work of the Lord, would we be depressed if others heard of it, or would we be distressed if others did not hear of it?

IN JAILS, IN TURBULENCES, IN TOIL

Guardhouses were often Paul’s home; tumult, agitation, commotion, disturbance, unruliness, rioting, uproar were the almost daily allotment of this man in his duties; to labor excessively is toil, the result of such toil is weariness. Paul did not mind toil; but he did not desire to toil for naught (Philippians 2:16; I Thessalonians 2:1; 3:5), hence his exhortation to the saints at Philippi to be doing all without murmurings and reasonings, to become blameless and artless, flawless, in the midst of a generation crooked and perverse, luminaries in the world, having on the word of life.

What an insight into the needs of men is evinced in the precious promise of Jesus, Who knew toil and weariness, when He said,

Hither to Me, all who are toiling and laden, and I will be giving you rest. Lift My yoke upon you and be learning from Me, for meek am I and humble in heart, and you shall be finding rest in your souls, for My yoke is kindly and My load is light! (Matthew 11:28-30).

Here there are two rests: the *given* rest and the *found* rest. Rest is given to those who toil and are laden, rest is found by those who lift His kindly yoke upon themselves. “**My** load is light!” If *His* load was light, ours should not even disturb the delicate balance of the most sensitive scales devised by man. Each of us shall be bearing his own legitimate load; it is the *burdens* of one another we are to bear, and thus fulfill the law of Christ (Galatians 6:2-5). God knows our frame (Psalms 103:14), He remembers that it is dust; He has stamped our frame with a load limit; He will not break us down, but build us up.

IN VIGILS

Those who do a day's work in the Lord's service feel that they are entitled to a good night's sleep so that tired bodies, weary souls and flagging spirits may find a measure of rest in preparation for the duties of the next day. Yet Paul's rest or sleep had to be a vigilant one. His sleep was often in the open where wild animals and other dangers required one to be vigilant.

In fact the elements of this Greek word translated *vigil* resolve themselves into FIELD-SLEEP. How full of meaning this is when the writer of Hebrews says,

Be persuaded by your leaders, and be deferring to them, for they field-sleep [are vigilant] for the sake of your souls, as having to render an account (Hebrews 13:17).

Paul was deeply conscious of his obligations and the necessity laid on him, not only to be bringing the evangel (I Corinthians 9:16), but to maintain *vigil* lest burdensome wolves enter among the saints, not sparing the flock (Acts 20:29). How needful is the apostle's warning as to the stratagems of the Adversary (whom we are to resist, putting on the panoply of God), when Paul cautions us during every prayer and petition to be praying on every occasion, in spirit being *vigilant* also for it with all perseverance and petition concerning all the saints (Ephesians 6:18). Field-sleeping, in spirit, to enable us to withstand the stratagems of the Adversary!

What still may I be saying? For the time will be lacking for me to relate concerning fasts, pureness, knowledge, patience, kindness, holy Spirit, unfeigned love, word of truth, power of God, to say nothing of the implements of righteousness, of glory and dishonor,

of defamation and renown, and the consideration of the seven different characters (II Corinthian 6:5-10).

Perhaps enough has been said to whet your appetite for further study in this profound passage; perhaps a glimpse of the inexhaustible treasure which the ore of this passage has so far yielded will cause you to go prospecting for more gold; perhaps new resolves have been made, perhaps new dedications to service – any one of these or all of them are ample remuneration for your teacher who seeks not yours, but you (II Corinthians 12:14).

Here is a fruitful field for future endeavors; no cause of stumbling to anyone in anything; in everything commending ourselves as servants of God; exercised by the entreaty to not receive the grace of God for naught, "*lest flaws be found with the service.*"

Do you find a reminder to be pursuing love (I Corinthians 14:1), to be zealous of ideal acts (Titus 2:14), irksome? The searching light of God's Word turned upon our lax practices is always difficult to bear; but to the believer who loves his Lord, the admonition to "*walk worthily of the Lord for all pleasing*" (Colossians 1:10) is a plea not to be dismissed impatiently or lightly.

On these things meditate. In these be, that your progress may be apparent to all ... lest flaws be found with the service (I Timothy 4:16; II Corinthians 6:3).

"Flaws in Service"
Unsearchable Riches
Volume 61, 1968

From the Editor

This Issue

In issue #258 we ran two wonderful articles by Frank Neil Pohorlak originally published in the *Unsearchable Riches Magazine* in the 1960s. In this issue we will run two additional articles from him. To see a short biography of his work see the editorial from that past issue.

Our Previous Issue

The article from our last issue was too large to include a word about its author. *Glorying in Expectation* was written by Don Bast from Canada. I first met Don at a fellowship that he and I spoke at in Ohio last year. I had an immediate bond with him and his wife Marja. Since then we have ministered together on a couple of other occasions. Don is a dear brother who is faithful to Paul's gospel.

Be Ambitious to Be Quiet

A Concordant Keyword Study

by – Frank Neal Pohorlak

That you study to be quiet, and to do your own business, and to work with your own hands, as we commanded you (I Thessalonians 4:11).

In the midst of such a great spiritual awakening as occurred at Thessalonica there is a temptation to neglect the necessary duties of life, and mistake enthusiasm and noise for the quiet yet powerful operations of the spirit. The apostle urges them to attend to their own affairs and provide for their needs, so that their enemies will not find occasion to reproach them. – A.E. Knoch, *Concordant Commentary*

The study of *Concordant* key words will often show different results with different students. Where one will see a Bible reading, another may see a devotional; where one will see only statistics another may see a sermon; where one will see a key word study another may see nothing to challenge the mind.

Let us each prayerfully look to the Lord for what we are to receive from this study of words in God's divine vocabulary, while we are learning how to use the *Keyword Concordance*.

“WORD” STUDY OF THE WORD “STUDY”

Suppose, as a student of the Scriptures, you saw the word “study” in “study to be quiet” (I Thessalonians 4:11, AV), and in “study to shew thyself approved unto God” (II Timothy 2:15, AV). How would you go about finding out if they were the same word or different words?

Let us see what our tools can tell us that will reveal truth in which we can revel. First let us look at the last reference, since it will lead us to the other verse. We turn up “study” in alphabetical order and find it on page 291 of our *Keyword Concordance*. Since one entry is in lightface type we know this one represents the rendering found in the *Authorized Version*.

Above this entry on page 291, we find “study” in boldface and only one reference, Matthew 6:28, where the

CV¹ “study” stands for the AV² “consider.” Just below this entry we find our lightface “study” and with it in boldface type (representing the CV) two words listed: “ambitious (be)” once, and “endeavor” once.

When we look up “endeavor” in alphabetical order we find it on page 89 and see that our standard for the Greek term is be-DILIGENT. In this cluster of references we find that Timothy is to present himself to God (II Timothy 2:15). In this way we have learned that here the AV “study” is “endeavor” in the CV and reads, “Endeavor to present yourself to God qualified, an unashamed worker, correctly cutting the word of truth.”

Now let us look up “ambitious (be)” in alphabetical order (page 13). Here we find our Thessalonian verse to be one of three places where “be ambitious” is to be found and is represented by our standard FOND-VALUE.³ At the end of this listing on page 13, we also find that the CV has “be ambitious” in all three places (Romans, II Corinthians, I Thessalonians) uniformly, while the AV has three different renderings: “labor” once, “strive” once, and “study” once.

While the New Testament writings cannot be dated with certainty in every case, the consensus seems to be that the order of these three letters is I Thessalonians, II Corinthians, and Romans. Let us look up in this order these three occurrences of “be ambitious” in the *Concordant Literal New Testament* and see what we can learn.

I THESSALONIANS

Now, concerning brotherly fondness, we have no need to be writing to you, for you yourselves

1. CV stands for *Concordant Literal New Testament*.
2. AV stands for *Authorized Version* (also known as the *Kings James Version*, since he is the one who authorized it.)
3. In this manner we have learned that the one word “study” in the *Authorized Version* was made to represent two different Greek words. They are *spoudazō* (be diligent) and *philotimeomai* (FOND-VALUE).

are taught by God to be loving one another, for you are doing it also to all the brethren who are in the whole of Macedonia. Now we are entreating you, brethren, to be superabounding yet more, and that you be **ambitious** to be quiet, and to be engaged in your own affairs, and to be working with your hands, according as we charge you, that you may be walking respectably toward those outside and you may have need of no one (I Thessalonians 4:9-12).

Though these believers had been taught by God to be loving one another (and this they were doing), yet love is an obligation we never fully discharge (c.f. Romans 13:8), hence Paul entreats them to be “superabounding yet more” in loving one another (c.f. Philippians 1:9).

Next, and here we find our word, “be ambitious to be quiet.” Why was this word of entreaty necessary? It seems that some of the saints misunderstood their expectation. Since His presence for them was imminent, they were becoming disorderly, eating freely the bread earned by the sweat of another’s face, working at nothing, but meddling (II Thessalonians 3:6-15). This time Paul’s additional charge is a stern statement, that “If anyone is not willing to work, neither let him eat” (3:10). Instead of being busy so that no matter when He came He would be pleased with them, they were disorderly, meddlers, parasites sponging off of other working believers who also were expecting His summons to meet Him in the air.

IS THIS OUR AMBITION?

Is this also our ambition – “to be quiet”? To be engaged in our own affairs? To be working with our own hands? To be walking respectably toward those on the outside? To be like those who do not need any support from others?

This entreaty to be ambitious was followed by the removal of the ignorance concerning those asleep and what would take place in His presence and our assembling to Him (I Thessalonians 4:13-18; II Thessalonians 2:1).

II CORINTHIANS

The next occurrence of “be ambitious” is also found in a context that speaks of His return for us, and the “judgment seat” (AV) or “dais” (CV) before which believers will be manifested.

We are not wanting to be stripped, but to be dressed, that the mortal may be swallowed up

by life. Now He Who produces us for the same longing is God, Who is also giving us the earnest of the spirit. Being, then, courageous always, and aware that, being at home in the body, we are away from home from the Lord (for by faith are we walking, not by perception), yet we are encouraged, and are delighting rather to be away from home out of the body and to be at home with the Lord. Wherefore we are **ambitious** also, whether at home or away from home, to be well pleasing to Him (II Corinthians 5:4 -9).

Even when we are at home with Him and clothed in our new bodies, we shall still strive while there to be “well pleasing to Him.” Even so, while we are away from home in our bodies of humiliation (c.f. Philippians 3:20-21), we should seek to be well-pleasing to Him in every way – in word, will, walk, work, wisdom, waiting, witnessing, in worship – since all of us must be manifested in front of the “judgment seat” (AV) or “dais” (CV) of Christ (II Corinthians 5:10). For what reason? That we should be requited for our acts in “the” body, that is, our present soulish bodies, whether our acts are good or bad.

“The desires of the flesh” we are not able to vanquish, but these desires cannot be carried into effect without the use of the members of our bodies. Yet our members are not to be the implements of injustice to sin, but rather the implements of righteousness to God (Romans 6:13). In Romans 8:12-14 we are reminded that we are not debtors to the flesh, to be living in accord with flesh, but in spirit we are to be “putting to death the practices of the body.”

Flesh and spirit, not flesh and body, are antagonistic to each other (Galatians 5:17). If we are putting to death the practices of the body we shall be living really (c.f. I Timothy 6:19), since we are not sowing for the flesh, of which we reap corruption, but sowing for the spirit, from which we reap life eonian (c.f. Galatians 6:8). Let none of us be deceived by others or deceive himself in this matter.

God is not to be sneered at,⁴ for whatsoever a man may be sowing, this [and not something else] shall he be reaping also. Therefore we should not be despondent in ideal doing (which is well pleasing to Him), for in due season we shall be reaping, if we do not faint (Galatians 6:7-9).

It is so easy to become “despondent” (Keyword Concordance, p. 74, IN-EVIL). Paul, knowing we would ►

4. The Greek for “sneered at” is *muktērizō* and means: “toss up the nose in contempt;” (*mukter* is nose or irony). C.f. Keyword Concordance, page 275, NOSEize.

be prone to such a defeatist disposition, wrote a whole chapter (I Corinthians 15) in order to strengthen us for the admonition which we find in its last verse.

Paul knew that it takes great truths to keep us faithful to small duties. In verse 58 he clasps his readers close to him with the words,

So that, my beloved brethren, become settled, unmovable, superabounding in the work of the Lord, always being aware that your toil is not for naught in the Lord.

ROMANS 15:20

The third and last occurrence of be “ambitious” is found in a section dealing with Paul’s *previous ministry* as a *priest* (15:8-21) and as an “evangelist” (1:14-17). Where do we find this? In Appendix C, “Skeleton Index of Subjects” (p. 409), which is an invaluable aid in seeing a verse or a subject in its immediate and remote context, since in it each New Testament book is outlined in a unique way.

Paul was not only much “hindered” in coming to them (15:22), but he also had been “prevented” hitherto (1:13). Yet Paul was fired by an ambition that could not be hindered or prevented from being carried out.

*Yet thus I am **ambitious** to be bringing the evangel where Christ is not named lest I may be building on another’s foundation, but, according as it is written, “They who were not informed concerning Him shall see, and they who have not heard shall understand.”*

Not all of us may have an opportunity to herald Christ among people who have never heard of Him. There will, however, be many occasions where we can emulate Paul and proclaim all the aspects of truth which he was taught by the risen Christ (c.f. Acts 26:16). Even among believers, our Lord is not known as He ought to be. We all cherish, and rightly so, hearing or reading “concerning all which Jesus begins both to do and to teach, until the day on which He was taken up” (Acts 1:1); but the words of the risen Christ (which Paul put down in writing) are no less important than the precious words of Jesus during His earthly career. Did He not intimate to His disciples that He had much more to tell them, but that they were not able to bear it at present (c.f. John 16:12)? At that time He did not disclose to them what John was to write at Patmos, nor what Paul was to write in his epistles to us.

Not all of us may have an opportunity to bring the evangel [gospel] of the “unsearchable riches” of Christ to the nations, and to enlighten all as to what is the secret administration of the grace of God (c.f. Ephesians

3:2, 8-9). Even if we feel that we are not able to proclaim these truths ourselves by word of mouth, we can distribute tracts and pamphlets which bring them out. We may even offer copies of this magazine [*Unsearchable Riches*] when we think that the recipient might enjoy some of its contents.

Are we ambitious, like Paul, to spread the evangel of the risen Christ? Let us do it in a quiet way; let us not “mistake enthusiasm and noise for the quiet yet powerful operations of the spirit,” as A.E. Knoch urged in his commentary.

THESE THINGS CHARGE AND TEACH

Are you “ambitious” to be quiet (I Thessalonians 4:11)? Are you “ambitious” to be well-pleasing to Him (II Corinthians 5:9)? Are you “ambitious” to bring the evangel where Christ is not named as He ought to be (Romans 15:20)?

Have we been quiet when we wanted to protest against those who persecuted us or disparaged Pauline teaching? Have we gone on seeking to be well-pleasing to Him when it would have been easier to please those who criticized and chided us for relying on “the living God, Who is the Savior of all mankind, especially of believers” (c.f. I Timothy 4:10)? Have we gone on seeking to announce Him where He is not made known as He ought to be? Have we stressed His grand and glorious goal, His ultimate victory over all opposition?

Have we been charging and teaching those truths (c.f. I Timothy 4:11) which glorify God and exalt His Son – the repudiation of sin at the conclusion of the eons (Hebrews 9:26), the abolition of death as the last enemy (I Corinthians 15:26), race-wide salvation (I Timothy 2:3-6; 4:9-10), race-wide justification (Romans 5:18-19), race-wide vivification (I Corinthians 15:22), creation-wide reconciliation (Colossians 1:20), with God “All in all” (I Corinthians 15:28)?

Let us use our three tools to check these facts in order to make these truths known “by every method” (Philippians 1:18). Let us live these truths where He has been pleased to place us for and support service to others, and let us pray for and support those who have made it their ambition to “spend and be bankrupted” (II Corinthians 12:15) that all may know our great God in all of His glories.

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