

## Trust Not Thine Own Understanding

*"The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul, but he that heareth reproof getteth understanding"—Prov. 15.31-32*

### PROVERBS CHAPTERS TWENTY-FIVE TO THIRTY-ONE

OF all the books of Scripture, Proverbs contains the most *detailed* commands and instruction recorded by the Spirit for our benefit. It is a book of honesty: open and outspoken words that deal with things as they are. It tells us, in a factual manner, searching things about our natural selves, the sins and weaknesses that are always present due to our mortal, sin-stricken constitution.

It is a book where there is absolutely no catering to the flesh, but rather the continual exposure of man's natural wickedness and corruption, in contrast to God's holiness and pureness. Proverbs shows us the way that leads to death, the natural way, the wide gate; and the way that leads to life, the spiritual way, the narrow gate. It manifests that, as Paul wrote in Heb.4:12—

"The Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

If we will *let* it, this Word of Truth will help us to determine our true position in God's sight, and to correct it as the need maybe. It can show us how we stand, either as "fools" or "wise." God's Word distinguishes between natural and spiritual things, between the works of the flesh and the works of the Spirit: and is a discerner—a decider, a decisive and critical judge—of the hearts thoughts and intents. This is the purpose of God's revealed Truth—that we may see things in their true perspective—that we may fully realize that unless we are striving to be righteous in *all* things, we are *not walking as God's people*.

The book as a whole is divided into several sections. The portion we would like to consider, chs. 25-31, deals explicitly with the fool, the slothful, the wicked, in contrast to the wise, earnest, righteous worker in God's Truth. Ch. 25 begins—

"These are also proverbs of Solomon, which the men of Hezekiah king of Judah copied out."

We remember that Hezekiah was one of the most righteous kings of Israel. In 2 Kings 18:5-6 it is recorded—

"He trusted in the Lord God; so that after him was none like him of all the kings of Judah, nor any that were before him. For he clave to the Lord and departed not from following Him, but *kept His commandments*."

Here is the secret of Hezekiah's righteousness before God. He took the time to learn and obey God's commands with his whole heart. He realized the importance, and value, and blessing of divine instruction in the Way of Life. Just as all the previous chapters, so these proverbs are the Spirit's voice through Solomon, faithfully copied out and compiled for our learning by the righteous Hezekiah. It helps us to know that the faithful Hezekiah valued these proverbs, and was providentially instrumental in preserving them for us. If we would be wise and righteous, we must study and obey them in detail.

Some of the proverbs are difficult to fathom, and lest we be discouraged we are told (v. 2)—

"It is the glory of God to conceal a thing: but the honour of kings is to search out a matter."

*King* Hezekiah realized this was his true honour, greater than all temporal power. How many of us truly *seek* to search out the concealed wisdom of God's Word in every chapter and verse? Why do we so often forget these Spirit-words, and waste our precious time unprofitably? If we ever want to be acceptable in God's sight, we must derive from Scripture all the lessons and teachings we can. By doing so, we will be strengthened and purified, and will be enabled to overcome our weak human nature in doing righteously continually.

Only by a constant striving to absorb and assimilate God's Word can we be transformed into a righteous and acceptable servant of God. It is so natural and easy to drift along in the state Solomon describes over and over as— "The way that *seems* right to a man."

We always tend to think—to assume—that we are naturally righteous, that we are doing good; but we are fatally deceiving ourselves unless our every action is weighed by God's Word. The human mind forgets all too easily. It is not possible to remember God's commands unless we *keep at them* by reading—searching with interest and love what God has graciously caused to be written for our welfare.

"Take away the dross from the silver, and there shall come forth a vessel for the finer (refiner)."

Several times in Scripture we have examples placed before us of the refining of metals. When ore is refined, such as silver, it is heated to a high temperature to separate and burn away the impurities that make the metal of no use in its natural state. This is likewise true of ourselves, for we are as raw, rough metal ore in the Divine hand. Through trial and tribulation we are continually refined and perfected to attain a purer state. This is the purpose of our trials and difficulties from day to day: not that we should be discouraged, but perfected.

". . . and there shall come forth a vessel for the refiner."

Once the dross—the impurity, the corruption—is gone, a good vessel will be formed, one that is fit for the eternal use of the Great Refiner. If the dross remains, the metal is no good: it has neither beauty nor strength: it is unfit for use. The thought in this is obvious. The good vessels, cleansed from all dross, beautified and purified, will adorn God's glorious spiritual Temple in the Age to Come. In order to be these vessels, we must be cleansed and sanctified in this our day of trial, painful and sorrowful though the process may be, just as the vessels of old in the Mosaic Tabernacle. The vessels of God are silver vessels, for they are the *redeemed* from among mankind, and only these shall enter, for—

"There shall nothing unclean enter therein" (Isa. 35:8; Rev. 21:27).

25:8—"Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame."

If we are quick to enter debate and strife we will usually be sorry afterwards, because it is so easy to speak before thinking in a godly Christlike manner concerning a problem—

"A fool uttereth all his mind, but a wise man keepeth it in till afterwards . . . He that is slow to wrath is of great understanding, but he that is hasty of spirit exalteth folly" (Prov. 29:11; 14:29).

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25:9-10—"Debate thy cause with thy neighbour himself, and discover not a secret to another; lest He that heareth it put thee to shame, and thine infamy turn not away."

It is remarkable how often this command, urgently repeated by Christ himself, is deliberately or thoughtlessly ignored by those who claim to be his loving and obedient disciples. How *often* all of us fail in this! We ignore both precept and example, and continue setting up our own laws, according to the mind and reactions of the flesh. This is foolishness, and hurtful in many ways. This is why God hates it. Love seeks to cover sin and correct it privately. God commands us to deal directly with one another, and not publish the shortcomings of others. If we do, it will be at last exposed, and we will be put to a shame that *will not turn away*.

This proverb is embodied in the Law of Christ as given in Matt. 18. This is a lesson it is so easy to forget—the vicious, gossipy flesh glories and delights in talking of others' faults. But if we are the children of God, we will keep silent. We will constantly bridle the fleshly viper tongue. If something another does troubles us, we will go directly to the one involved, not blaze it to third parties. Matt. 18:15—

"If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother."

—and not only that, but we have saved ourselves from righteous divine wrath. Our fault in speaking of others is often—perhaps always—worse than the fault we are condemning. What hypocrisy!

25:16—"Hast thou found honey? Eat so much as is sufficient for thee, lest thou be filled therewith, and vomit it."

Naturally speaking, if we over-indulge in the consumption of sweet and rich foods such as honey, we become sick. That is common-sense to all. But what is the *spiritual* lesson? We find the clue in v. 27—

"It is not good to eat much honey: so for men to search their own glory is not glory."

The Proverbs describe honey as "pleasant words"—words that please and flatter, just as honey is sweet and pleasing. While words of praise have their proper place as encouragement, they must not be overdone or done for wrong motives, because of the flesh's natural tendency to pride. A little honey is sufficient. Accepting praise must be done in the right spirit—keeping a proper balance between pride and despair, for neither of these are right. We must not be overpleased with ourselves; nor should we be overly discouraged and give up. We must cheerfully, thankfully and diligently labour, humbly giving the praise and glory to God, for He has given us all good things by His mercy and love. What has anyone that they were not given? (1 Cor.4: 7). All need encouragement, but all need to guard against pride.

Another aspect of the use of the word "honey" in other places is in relation to spiritual words. God's words are frequently described as honey or compared to honey. We often sing—

"How sweet are Thy words unto my taste! Yea, sweeter than honey to my mouth"

(Psalm 119:103).

Hopefully, we are thinking what we are saying, and have the wisdom to mean it. In this sense, the honey of God's Word is good and acceptable. The Bride the Lamb's Wife in Solomon's Song has this honey in her Speech (4:11)—

"Thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue."

This is the point we should be striving for, that Christ may in love say this of us. When we reach it, we are on the border of acceptance.

25:21—"If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink."

On a natural basis, who would give an enemy in a battle food and water to strengthen him? By the world's standard, it would be foolishness. But we are not of the world: we are of God, and must heed His Word, for it is our life. In this verse we have the Law of Christ (Matt. 5:44)—

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

Over and over this basic lesson of Christ's Law is brought home to us. Are these just so many high-sounding words to us, or are we really trying to *practise* them and to obey God's commands. Are we among the few wise who do as God tells us we must, or are we among Solomon's "fools," deceiving our own selves with a *form* of religion while in reality denying its *power*?

V. 22 may be a puzzle to us. It may appear to teach a vindictive motive for v. 21, but we know this cannot be. The "coals of fire" must be the pure and holy coals from the altar (Lev. 16:12) that cleanse and purify and cause the protective incense prayer of repentance to ascend.

26: 1,8—"As snow in summer and as rain in harvest, so honour is not seemly for a fool . . . As he that bindeth a stone in a sling, so is he that giveth honour to a fool."

Here is the same lesson we considered concerning honey or sweet words. In order to receive honour, we must become wise by the Scriptures, and not be puffed up and vain in natural ignorance.

We must remember the examples given us. Moses spoke unadvisedly with his lips: he took the credit to himself in one brief thoughtless second, and so he was denied the longed-for privilege of entering the Promised Land—a terrible type, but happily not final for him. Herod in vanity glorified himself as a god and was smitten dead on the spot. Let us keep the dreadful majesty of God always before our eyes, and follow the example Christ has set for us—

"I seek not mine own glory . . . I seek not mine own will . . . If I honour myself, my honour is nothing . . . I seek His glory that sent me" (John 5:30; 7:18; 8:50-4).

Rain, like honour, is good, but how destructive and out of place at harvest-time! It can ruin the entire year's labours. And to bind a stone in a sling not only defeats one's purpose of conquering the enemy but assures personal injury from one's own weapon. The lesson is probably not so much (as we might suppose) a warning not to give honour to a fool, but rather to make sure we ourselves are transformed from the natural fools that all men are, to spiritual wisdom, so God may safely and profitably give us honour and authority.

26: 3—"A whip for the horse, a bridle for the ass, and a rod for the fool's back."

A whip, bridle and rod are used for guidance and correction. Each is necessary in guiding in the right way. Chastening and correction by God are necessary for us now, to drive out our natural foolishness, just as it is necessary to chastise children to keep them in right paths until maturing wisdom and love take over the task.

26: 4-5—"Answer not a fool according to his folly, lest thou also be like unto him.  
Answer a fool according to his folly, lest he be wise in his own conceit."

This appears to be a contradiction, but when we consider it, we find it is not. Perhaps the thought is best explained by Solomon's words—

"To everything there is a season, and a time to every purpose under the heaven . . . a time to keep silence, and a time to speak" (Eccl. 3:1, 7).

In this we can consider Christ in his dealings with the Pharisees and the authorities. Many times he simply answered nothing: but at other times he answered them according to their own folly. His words were of life and truth, and they were silenced. In this we see the power of the Truth and the power of God. In all his words and actions Jesus sinned not, but always spoke in wisdom appropriate to the occasion. He is our perfect guide. We must answer a fool (or not) according as his folly requires; but we must not answer a fool in the spirit of, or on a level with, his folly. Who of us has not on occasion forgotten this, and by a foolish rejoinder has found himself humiliatingly trapped into apparent fellowship with worldly folly and worse?

26:11—"As a dog returneth to his vomit, so a fool returneth to his folly."

The Scriptures make the rejection of God's Truth—turning again to the filthy world after coming to a knowledge of the holiness and purity of God's Way—very repulsive. In God's eyes, this is how we look if we decide to go our own way and just drift along with the world His enemy, after receiving His glorious and gracious invitation and promise. And it is not necessary for us to actually leave the Truth for this to happen. We can unconsciously be doing it *now*, while offering lip-service to God. To see if this is so with us, let us think of all the things of the world's ways we enjoy and do, when our minds should ever be full of spiritual things.

26:23—"Burning lips & a wicked heart are like a potsherd covered with silver dross."

As we have seen from 25:4, the silver vessels are the saints, purified and beautiful. Here Solomon speaks of those who do not heed God's purifying Truth. They are only an artificial *imitation* of the righteous. These are distinguished by their outward burning lips of pretence, and inward wicked heart full of perverseness. They are like a potsherd, or broken piece of pottery, glowing with the false

disguise of silver refuse, of no use as vessels. The Hebrew root for potsherd (broken pottery) means to fabricate or devise in a bad sense. If we think and speak evil, while professing worship, we are in this category. If we face and overcome these evils within us, we are wise and good, unbroken vessels of true silver throughout, filled with God's Word. Out of our lips and heart will come forth only righteousness, goodness, joy and love. Unless this change occurs, we are—

"A potsherd covered with silver dross."

We *look* good, but in reality we are out of harmony with God. We act and look like silver, the redeemed, but we are earthen potsherds like the rest of the world. We are not inwardly *transformed*, but just outwardly plated over. In that condition the day of judgment will find us unworthy and unacceptable when God makes up His jewels.

27:1—"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth."

How often we are thoughtlessly guilty of this! How often we tell others or ourselves that tomorrow we are going to do a certain thing, all heedless of Solomon's caution. If we say or think such things, we are among Solomon's "fools," for we do not know the events of the next day, or even of the next moment. James wrote (4:13-14) —

"Go to now, ye that say, Today or tomorrow we will go into such a city, and continue there a year, and buy and sell and get gain.

"Whereas ye know not what shall be on the morrow. For what is your life?—even a vapour that appeareth for a little while, then vanisheth away!"

This present life is only temporal: the wise constantly keep this fact in mind, while the fool ignores it to his own destruction. We are always in the presence of death, but we act as though we expect to live forever. God looks after tomorrow. Let us look after today by using its precious moments to the full in growing and developing into the perfect man in Christ Jesus: each day should produce some measurable movement in this direction.

27:12—"A prudent man foreseeeth the evil, and hideth himself; but the simple pass on and are punished."

There are many and varied aspects in this verse that can be brought to light. The greatest lesson is that a true saint perceives and recognizes evil, and wisely shelters himself from it; gets as far from its influence and danger as he can. By using wisdom, he will not be found associated with evil, but only in God's glorious goodness and holiness. He sees the distinct line between right and wrong, wisdom and foolishness, life and death; and stays in the right. The simple (silly or foolish) pass on heedlessly over that line, and become bogged down with evil. They are trapped like Lot in Sodom, and the end result is their punishment and humiliation.

27:20—"Hell and destruction are never full . . . "

Hell (*sheol*: the grave) is never full. Daily it consumes, as mortal man dies and returns to dust, but there is always room for more—a continuous, endless flow of empty, finished lives. This fact should make us stop and think, in the midst of all our brave temporal plans: make us examine our lives and our actions of today, with the sobering knowledge that someday soon it will all end abruptly. Today is full of wonderful opportunity to seek and serve God; tomorrow may be sudden darkness. If Christ remains away, all of us will enter the grave, as we have seen so many of our close companions do already. When the end comes, will we be prepared? Will we be happy and satisfied with the record we have made? Will we be able to joyfully face our Judge? These are questions the wise will constantly ponder.

" . . . so the eyes of man are never satisfied."

Just as the grave is never full, so the eyes (desires) of man are never satisfied. John calls it the "lust of the eyes," and tells us it—

"... is not of the Father, but is of the world. And the world passeth away, and the lust thereof" (1 John 2:16-17).

We must not waste our brief and precious lives with wanting and desiring the things we see and fancy around us. Such things are perishing. No matter how much we attain of what we behold, we will never find any real happiness and satisfaction therein: there is always more to see and want. There is no true happiness in natural desire: it is a cheat and a sham that mocks us at the last. We must keep in mind that all the desirable things we see today are mere passing trinkets. We must lay hold of and keep that which is unseen (Heb. 11:1)—

"Faith is the substance of things hoped for: the evidence of things not seen."

"We look not at the things that are seen, but at the things that are not seen: for the things that are seen are temporal, but the things that are not seen are eternal" (2 Cor. 4:18).

28:13—"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

In this we are reminded of Adam who after sinning tried to hide from God. We remember also how Cain tried to conceal his sin; but God cannot be deceived. If we try to hide our sins, we only deceive ourselves for a time, then retribution will come. On the other hand, the Psalmist, though committing two of the gravest of sins, received mercy and forgiveness from God (though still grievously punished)—

"I acknowledge my sin unto Thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin" (Psa. 32:5).

By facing and confessing and forsaking our sins, we clear their great burden from us, we receive mercy and forgiveness and relief, and in the glorious new day, the gift of pure, sinless new life.

28:26—"He that trusteth in his own heart is a fool; but whoso walketh wisely, he shall be delivered."

Have we learned this primary lesson of all lessons? If we drift along from day to day, trusting ourselves, doing what we want to do and what *we* think we should, *we are fools*. We are unable by ourselves to know how to walk wisely and righteously: the Scriptures tell us that over and over. If we desire to be delivered from the bondage of the foolish, from sin and death, we must walk *wisely*, and to walk wisely we must *seek, and find, and keep, divine wisdom*—

"But where shall wisdom be found? And where is the place of understanding? Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding" (Job 28:12, 28).

29:1—"He that being often reproveth hardeneth his neck, shall suddenly be destroyed, and that without remedy."

"Hardeneth his neck"—obstinately refuses counsel often called "stiff-necked." This is another evil natural reaction we all have to overcome. When we receive advice or criticism, the way of the flesh is to rebel, to defend ourselves, to refuse to listen, to strike back in anger and counter-charges. If we continue in this very natural way, we can never grow up into the spiritual man in Christ Jesus, but will finally be destroyed in our own conceit. We all make mistakes, we all err, and it is the course of wisdom to humbly listen to all voices of advice, friendly and unfriendly. All criticism has *some* value and usefulness. Even if it is biased and unfair, there will sure to be some element of truth in it from which we can learn. We should therefore be thankful for it, for it often reveals to us our dangerous and unsuspected blind spots. Of course the Scriptures are the surest, safest truest voice of counsel, and we should humbly study their searching criticism of our natural mind, and not react in the ugly way of the flesh.

"The ear that heareth the reproof of life abideth among the wise. He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding" (Prov.15:31-32).

29:20—"Seest thou a man that is hasty in his words? There is more hope of a fool than of him."

We must be reminded of this continually, because we will keep drifting back into the natural way of fools unless we keep these divine precepts before us. How often have we stupidly blurted out something before thinking, and then bitten our tongue in regret. The tongue, our words, are the hardest of all things to keep under control. But we *must* learn to control them (Matt. 12:37)—

"By thy words thou shalt be justified, and by thy words thou shalt be condemned."

We *must* learn the gentle, meek, self-controlled way of Christ if we hope to be accepted by him. It is fatal folly to just excuse ourselves by saying that's "just the way we are." The "way we are" naturally is the way of death. To control ourselves is not just an unreachable, fanciful ideal. It is an essential, required step, something that with God's help and guidance all of us *can attain*, and *must attain*: the promise is only to—

"Him that OVERCOMETH."

29:23—"A man's pride shall bring him low, but honour shall uphold the humble in spirit."

This is a striking principle; the opposite of the world's way. If we seek prominence and are lifted up in pride, we shall be abased: if we are lowly and humble, we shall be exalted and honoured. If we would have true honour, we must render lowly service. Christ himself both taught and exemplified this beautiful paradox that the way to rise in God's sight is to abase oneself, for this is true wisdom as we are of ourselves nothing and can do nothing. To aim for advancement and power and prominence is to manifest the proud folly of the flesh—

"The Son of man came not to be ministered unto, but to minister. . . whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant" (Matt. 20:26-28).

There is deep wisdom here, worthy of meditation: submission and self-abasement is exaltation, and the true royalty is loving service.

30:8-9—"Remove far from me vanity and lies: give me neither poverty nor riches: feed me with food convenient for me. Lest I be full and deny Thee, and say, Who is the Lord? Or lest I be poor, and steal, and take the Name of my God in vain."

Here we are told there is always danger of 2 extremes. It is important we keep a proper balance in all things. There are temptations in both riches and poverty, abundance and hunger. It is best to be content and thankful with the middle portion, which all of us in God's goodness have. God has blessed us with food and clothing and shelter as we need. In God's wisdom, it has not always been so with His people. For these things we should be grateful, and not lust after more, which may lead us to greater trials and temptations. "Having food and raiment, let us therewith be content," as Paul commands, and devote all our time and energies and interests to eternal things.

30:24-28—There be 4 things which are little upon earth, but they are exceeding wise: The ANTS are a people not strong, yet they prepare their meat in the summer; the CONIES are but a feeble folk, yet they make their houses in the rocks; the LOCUSTS have no king, yet they go forth all of them by bands; the SPIDER taketh hold with her hands, and is in kings' palaces."

These 4 small creatures God has endued with ways of wisdom. We may learn profound lessons for our lives by considering these natural things. Ants: we have often observed the constant busy industry of these tiny labourers, working together in selfless and purposeful harmony. Conies or rock badgers: these weak and defenceless little animals wisely build their houses in the impregnable rocks. David in Psa. 14:18 points out this same fact. What is the lesson of wisdom? We should be

building our houses on the Rock, God and Christ, not on shifting sands. Summing up his wonderful teachings in Matt. 5-7, he says:

"Whoso heareth these sayings of mine and doeth them, I will liken him unto a wise man which built his house upon a rock" (Matt. 7:24).

Locusts: although they have no king, yet they sally forth a great and unified irresistible army. If these have the wisdom to work together with no leader, how much more should we work together for the welfare and benefit of the Truth and the Household, who have the greatest and best of all leaders!

The spider: tiny and of no consequence, yet wise in her dauntless persistence and the beautiful, delicate symmetry of the labours of her hands. She finds her way even into the gorgeous luxury of kings' palaces. Will we be found by our industry in the Palace of the Great King?

Considering these 4 together, we note that they are all small and insignificant, but still mighty and of great steadfastness in their diligent efforts. In this Solomon says they are exceeding wise. Are we? Are we—who are so much more greatly favoured, and so much more greatly endowed with the *potential* of wisdom—thus diligent in the blessed and joyful work of the Truth? Unless we work long and hard and *enthusiastically*, we will accomplish little or nothing. The reward is for the steady, earnest, persevering labourer: not for the foolish, the wishful, the idle, the self-pleasing and the self-satisfied.

Proverbs closes with the picture of the Virtuous Woman—

31:10—"Who can find a virtuous woman?"

The Virtuous Woman, the Bride of Christ, the Ecclesia—

"... for her price is far above rubies."

Her value is precious in the sight of God. Do we fit this description? Only they who do will be part of that glorious multitude—

- V.     12: *She does good and not evil all her life.*  
       13: *She seeks materials, and works willingly with her hands.*  
       15: *She riseth early, and provides for her household.*  
       16: *She extends her operations, and plants fruitful vineyards.*  
       17: *She girds her loins and strengthened herself continually.*  
       18: *She makes sure her productions are good, her candle is always shining.*  
       19: *She weaves her cloth and clothes her household.*  
       20: *She remembers the poor and needy, and provides for them.*  
       21: *She has well prepared, and has no fear of the outside elements.*  
       22: *She adorns herself with rich and honourable garments.*  
       23: *Her Husband sitteth in the gate of the City, among the Elders.*  
       25: *Strength and honour are her clothing; her future shall be rejoicing.*  
       26: *She always speaks with wisdom and kindness.*  
       27: *She takes good care of all her household: she is never idle.*  
       28: *She is praised and called blessed by her Husband and children.*  
       29: *She excelleth far above all the daughters.*  
       30: *She has true inner beauty; she feareth the Lord; she shall be praised.*  
       31: *She shall be given the reward of the fruit of her hands.*

Truly this all has a useful natural application, but it is quite clear that this beautiful conclusion to this marvellous book of divine instruction is primarily spiritual in its teaching. In all these varied aspects of wisdom, labour and excellence, the eye of faith will trace a deep spiritual meaning. Let us constantly strive to make our lives rich and productive and worthwhile in emulation of this ideal of bridehood and help-meet-ship, that we may at last be a glorious element of the perfected Ecclesia of Christ throughout eternity.

—D.C. October 1976 Berean