New Year's Soliloquy

The sacrifice You made for me
Has caused a change within;
You've filled my heart with love and peace,
Where once was hate and sin.
I've seen the love that filled Your heart
On that accursed tree
To justify the human race
And thus set all men free.

You gave me faith to see the gift
Of life You purchased there,
And now I have a blessed hope,
Where once there was despair.
Now as I walk my daily life,
I live it by Your grace,
For I have seen the love that flows,
And the smile upon Your face.

And when the ones who injure me
Would scoff upon Your name,
I'll gladly suffer there with You,
To shed abroad Your fame—
To make men see how great You are
And that You love them so,
You'll reconcile them all to God,
And this, one day, they'll know.

I have no fear when I should fail—
It's in God's grace I stand.
I've glimpsed the wondrous future that
For them in grace is planned.
I'm glad that though great sin abounds
(And sin must needs increase),
You've made of me an instrument
Of Your eternal peace.

Sheila Osgood
EDITORIAL

NO DOUBT, when the first issue of Unsearchable Riches was prepared more than 92 years ago, the editors, Vladi- mir Gelesnoff and A. E. Knoch, had no thought of it still being published in 2001. The consoling words of 1 Thessa- lonians 4:13-18 centered their expectation on Christ and not on distant prospects for this effort they had undertaken. Nevertheless, they did have a continuing goal in mind as outlined in the editorial for the first issue, dated October, 1909: “The aim we have in view is recovery of truth. Much of it was lost immediately after Paul’s departure from this earthly scene. Some has been recovered, but a great deal still remains buried beneath the rubbish of decayed theology. Current teaching, especially on the subject of Paul’s ministries, needs readjustment.”

This task remains far from completion. But much truth that has been preserved as well as that which has been recovered needs repeating and, sometimes, restating in more scriptural terminology. We try to keep this in mind as we prepare the magazine.

Of course, since we have the Scriptures in translations from Hebrew and Greek (and Aramaic for some small portions), and the manuscripts on which our translations are based are copies of copies many times over, the task of “recovery of truth” is no small one. There are many oppor- tunities for discouragement. Yet the endeavor, both that relating to translation and that relating to listening to, consider- ing and sharing the Word, is exciting and rewarding.

Perhaps the reader will feel some of my own excite- ment in the investigations leading to the CV of 1 Samuel 10:1 and 10:27 described in the article beginning on page
Recovering the Truth

39. Many years ago, Brother Knoch had directed that the CV of 10:1 should include the passage about Saul steering and saving Israel, as preserved in the Septuagint translation. Now in seeing how important this prophecy was as God's declaration, not challenge, but His promise, to Saul concerning Saul's kingship, I have a greater appreciation of the value of this insertion as well as conviction of its genuineness.

Brother Knoch, however, was not aware of the addition at the end of the chapter supplied by a small fragment of 1 Samuel found among the Dead Sea Scrolls. A few years ago, Brother Herman Rocke and I procured some studies concerning this fragment, published by scholars working with the Dead Sea Scrolls, and we discussed its possible value for the CVOT. The result was that we decided, just a few months before Brother Rocke died, that we should include a translation of this paragraph about the Ammonite king, Nahash, in a footnote. We felt there was good support for its genuineness.

Then, looking again at the evidence and relating the passage to the whole context of chapters 10 and 11, and the issue of Yahweh's great work of salvation of Israel from the enemy, Nahash, led me within this past year to the decision to put the passage in the CV text itself. I have tried to bring out the value of its contribution to this portion of God's Word in my article.

I mention all this here, not to suggest we always make the right decision on translation or scriptural studies, but to indicate something of our struggles in the "recovery of truth" (as well as the "restating of truth") and certain of our standards in reaching our decisions. It is our conviction that truth glorifies God, and in doing so is beneficial to our lives of faith. That is the bottom line.

May God give us all grace and peace in believing.

D.H.H.
THE SPIRIT IN GENERATION

Generation, which seems to be confined to humanity and the creatures subject to it on the earth, is, in some respects, even more wonderful than creation. The spirit, or breath of life (literally, breath of lives) breathed into Adam, is still alive in his posterity. His body, and those of billions of his descendants, lie moldering in the grave, or have become entirely one with the soil. Indeed, its elements may have formed part of many other men, or even of animals or plants, since its death. But, even though Adam’s spirit has returned to God Who gave it, its life and power has been transmitted to all the race, so that there is an unbroken life line from the first human to all who are alive today. His body never could have provided the material for all his progeny, but his spirit was the spark which lit the torch of life in every human ever since.

Spirit must be distinguished from breath. In Greek they come from the same stem. Pnoe means breath. With ma added to it, pneuma, we have breath-effect, spirit. So that spirit is the effect of breath in humanity. When breathing stops, the spirit leaves. The spirit gives life to all that lives. It is the vital, essential part of every plant and animal. The body may change from moment to moment, but this does not affect its so-called “identity.” Plants may be pruned, animals shorn, or these may even lose a large part of their frame; so long as the spirit remains they retain enough to carry on the vital functions, and their identity remains. By generation they may even pass on a part of their spirit and body to form a new and distinct life, but they still remain themselves.
The unbeliever today has a spirit, which he received from God through Adam, and which will return to its Giver (Ecc.12:7). But the believer has more than that. Besides possessing the spirit that vitalized his body even in unbelief, he is the home of God's holy spirit, which gives divine life to all the saints, and which anoints them for service.

We have already marvelled at the myriads of seeds which spring from one life germ created by the spirit of God. In living souls this marvel is multiplied many many times, for the spirit is the force giving a life-long experience to each one, and each act is due only to the spirit's power and direction. An infant's wail may seem immaterial to us, but the fate of Israel hinged on the lament of the little laddie Moses, and this people's whole history was influenced by his cries. Our Lord Himself assured His disciples that not one sparrow is forgotten in God's sight. Yea, the hairs of our head are all numbered (Luke 12:6,7).

Let us not despise seemingly insignificant events. They may lead to tremendous sequels. It is said that a pig started the war of 1812, between England and the United States. Two friendly neighbors of the same political party lived on adjoining lots. One had a garden. The other bought himself a pig. The pig got into the garden, and ended their friendship, so that, when the gardener ran for Congress, he was defeated for lack of his friend's vote. When the question of war came up in the House of Representatives, it would have been defeated had he been there. So it seems that the pig was the deciding factor in a war which cost much bloodshed and even the destruction of the capital itself. Yet it was not even the pig, but only one of its acts that turned the tide of a nation's history.

Man was formed of the soil, not dust, as the AV has it. Nothing can grow in the dust (cf Job 8:19). The human frame is not dry as dust, but very moist indeed. Soil is that part of the earth or the ground in which plants can
Bodies Must be Vitalized

grow. It is that portion of the surface which has been oxidized by the sun's rays and the weather, so that the roots of plants can absorb its elements. Here we see repeated the operation of God's spirit as in the beginning of the restoration of the earth. Sunlight acts upon the ground and gives it life-giving force from which plants are sustained. Then the animals and man share this vital force when they eat the plants. Of such vitalized ground was the first human formed. Indeed, adam [Adam] was taken from adme [ground].

It is interesting to note, in this connection, that one of the five Hebrew words the AV translates world, means disintegrate (rendered "habitance" in the CV, as in 1 Sam.2:8) which is quite the opposite in sense from kosmos, the one that is rendered world in the Greek Scriptures. Different derivatives of the same stem bl are decay, disgrace, carcass, deluge, Babel, and Bul (a month, about our October, when the vegetation disintegrates). Ever since the disruption, the earth has been eroding and decomposing. We do not realize that this would finally wash all the dry land into the sea, and we would have none left to live on. Yet the story is repeated for us every year by the dissolution of much of the plant life, and we are given a preview of the new creation when Spring revives all the dormant flora of the earth.

God has named the present earth a "disintegrating" habitance since the disruption, and the deluge was given a name from the same stem m-bul, for it greatly accelerated this process. The previous earth was not like this, neither will the future new one be. In them all was and will be permanent. The present one is in accord with the life that lives upon it. It is in harmony with decaying humanity. It lacks spirit power to sustain a life without gradual disintegration and death. How few of the learned scholars who explore and study the surface of the earth see the sense
of it all, or grasp the great truth that the insufficiency of God's spirit leads inevitably to decay and dissolution.

As with the soil, so with the breath. Man cannot use all parts of the air, any more than he utilizes all of the ground. Only vitalized air, which has some oxygen, can be absorbed by the lungs. Much of the air is inert, dead. Only about a quarter of it is oxygen, fit to sustain life in animals. Some of it is combined with carbon to fit it for plant life. The same vital element, oxygen, which makes the soil life-sustaining, is found in much larger quantities in the air. We may trace all this back to the very beginning, when the spirit of God's vibrations produced light, for it is sunlight which vitalizes both the soil and the air, and this comes from the divine spirit.

The bodies of all living things are composed of soil. This is that part of the earth's surface which, having been oxidized by sun and air, contains the minerals of which these bodies are built. But, in a soilish body, such as mankind has at present, the soil is not permanent or stable, but is continually changing. It is constantly renewed by the ingestion of food and drink, and at the same time, broken down and eliminated by catabolism. So long as this operation is balanced after maturity, and the body gains as much as it loses, and its organs operate properly, this process of dying will not be fatal. But when its functions fail, or the body is not renewed, then the spirit leaves, and the body returns to the soil.

DEATH IS A LACK OF SPIRIT

The body apart from the spirit is dead (James 2:26). Even Adam, who received the breath of life direct from God (Gen.2:7), lived only so long as God's spirit remained in him. After he had transgressed and offended God, and mankind began to multiply, Yahweh Elohim said concerning it, "My spirit shall not abide in the human for the eon, in
that he too is flesh” (Gen.6:3). The AV translates, “my spirit shall not always strive with man.” But the word dund does not signify “strive,” but adjudicate. They could not very well translate this “judge,” their usual rendering of this stem, for Yahweh Elohim was not judging at that time. Moreover, the Greek version renders it reside [katameine]. The change of a single letter in Hebrew makes it abide, which fits perfectly into the context. Hence the CV so renders it. When man sinned, God’s spirit was withdrawn in some measure, and death began to disintegrate his body. At the deluge all, except a single family, perished.

LIVING SOUL

Few renderings in the AV are more deplorable than the substitution of creature for soul in the first chapter of Genesis. The matter is made worse, rather than better, when it suddenly changes to the correct rendering in the formation of Adam. The impression is given that the animals are not souls, and that man alone has a soul. This false idea is further strengthened by reverting to creature in the rest of Genesis when animals are in view (2:19; 9:10,12,15,16), but using soul or person when man is mentioned. The confusion is further confounded by changing to life on some occasions (9:4,5,5; 19:17,19; 32:30; 44:30).

The Bible is generally supposed to be a bloody book. The implication is that the sacrifice caused untold suffering to innocent animals. Some shudder with horror at a religion that would give so much pain and agony to harmless, inoffensive, blameless beasts. But this is due to a misunderstanding of the function of the blood, for the fact is that the bloodiness of the Jewish ritual was largely due to the desire to make it painless, and save the animals all unnecessary suffering. The hunting law, which demanded that the blood of the prey must be poured out, is also a provision to save the animal suffering. Where there is no
blood, there is no sensation. An animal whose blood has been poured out cannot feel either pleasure or pain, and is past all suffering. The many thousands of sacrificial victims slain on Jewish altars probably suffered very little when they were killed, for the blood was immediately drained away (Lev.17:13).

The havoc which this discordant rendering has wrought may be seen in the following quotations from an encyclopedia: “Soul: The principle of life, regarded as existing as a separate entity apart from the body of men and animals.” [There can be no soul sensation apart from the body.] “The ancient Hebrews conceived it to be the principle of life in living creatures, and this idea persists throughout the Bible.” The reason for this false conception of the soul is due to the fact that, in our Authorized Version, we read life where it should be soul, one hundred and fifty-nine times! No wonder it is defined as “the principle of life” in standard works of reference, even though it is never so in the Original.

**SOILISH, SOULISH, AND SPIRITUAL**

But for those who have a celestial allotment a great change is needed. A soulish body can breathe only near the surface of the earth. Even if we ascend a high mountain we find it hard to get sufficient air to keep active. In the high altitudes we must take our air with us or we would “black out.” What good would it do if we went to “heaven” and lost all consciousness for lack of air to breathe? The celestial saints must not only be resurrected, like the Circumcision, but their bodies must be changed, from soulish and soilish, to spiritual bodies (1 Cor.15:52). These will not depend on the soil for food, or the blood for sensation, but directly on the spirit of God for life.

Although Christ was human, and like the rest of the race in most things, we must not drag Him down to our level
in the matter of life or vitality. His superiority to other humans lay in the realm of spirit. Others receive their spirit by generation from Adam, but He was generated directly by God's holy spirit, without any human intervention. It is called the power of the Most High. Although He became a Son of humanity from His mother's side, He is the Son of God on His Father's. This power continued with him through life, and not only vivified Him but enabled Him to heal the sick, and even restore life to the dead. The life He had, no man could take from Him, even if they broke His body or drained His blood. He Himself gave it up and committed it to His Father (Luke 23:46; John 19:30).

The crucifixion could not take His life. He could cry out with a loud voice just before He voluntarily let out His spirit. His body saw no decay. When He was roused, He had no blood, and His body became a spiritual body, such as ours may become when He descends and calls us to Himself. In Him we can see the operation of God's spirit at its highest, hence the clearest.

MAN'S RULE IN GENERATION

The character of human rule, as connected with generation, is very different from the sway over the lower creatures in creation. Generation led to the rule of the husband over the wife, although she was not beneath him, but his complement. It also involved the rule of the parent over the child, due to its immaturity, not its rank. Each son, in his turn, inherits the place of his father. This rule is based on close relationship, common interests, and natural affection, and foreshadows the rule of God, as Father, in the consummation.

This rule in marriage and family life is not eternal, but limited in time to the eons. That is why it is associated with Yahweh, the One Who is and was and is coming. It is not a permanent institution, or an end in itself. It is intended to
teach us our heart relationship to God. It is connected with our souls, our feelings, rather than our wills or wisdom.

A human infant is said to be the most helpless of all living things. Without care by parents or others, it would soon perish. It must be nurtured for many a long day before it is mature and able to fend for itself. Eventually all mankind will learn the lesson that this teaches, for we are just as helpless, in relation to God, as babes are in reference to their parents. This is doubtless the object in generation. Not only is it meant to teach us our own helplessness, but also to put us in the place of God toward our families and to demonstrate to us how God cares and provides for and loves His spiritual children. Our affection is drawn out unselfishly by our offspring. So is the love of God for us.

The rule of man over the living souls below him seems to be permanent, but the rule of the father of a family is continually shifting, from generation to generation. The child of today is the father of tomorrow. Normally, each man goes through all the experiences of childhood, maturity and parenthood, in order to fit him for a realization of God's relations to the race. He first sees God's provision, care, and love in his parents, and then experiences it himself with his own offspring. But this passes on from one generation to the next, and is probably unknown in the resurrection. At the consummation God Himself becomes the All-Father, and all other rule is superfluous. This will be the fair fruitage of generation when all will find their peace in loving obedience and communion with God as their Father.

A. E. Knoch

Our sister in the Lord, Margaret Mann, age 90, passed away on December 4, 2000. Margaret and her husband Bromley (who died some years ago) were our faithful friends in Christ for well over fifty years. They hosted Bible classes at their home in North Denver on a consistent basis. These studies always proclaimed the great truth of universal reconciliation as well as other precious gems of wisdom and truth.
INSIGHT AND DISCERNMENT

Question:

Can you explain 1 Corinthians 4:7 to me? In the Concordant Version it reads, “For who is making you to discriminate? Now what have you which you did not obtain? Now if you obtained it also, why are you boasting as though not obtaining?” Yet in the Authorized Version this verse is translated, “For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?” The AV rendering here is easier to understand; but it seems to convey somewhat a different thought than the CV.

Also, I am troubled by the fact that so many different and conflicting doctrines are held among believers; this is so to quite an extent, even among those who are acquainted with your ministry. I realize that each one needs to think and decide for himself; and, I realize too that, by the grace of God, some are more able and enlightened than others. Still, I do not like controversy, even as its usual consequence, that of strained personal relations if not outright estrangement between believers.

Answer:

A FRIEND recently mentioned to me that perhaps not a single disputation which he had ever had over the years, between himself and other believers, had ever been fruitful. He spoke of such contentions instead, as being an object lesson in, “How to lose friends together with any ability to influence people.” I replied by saying that I expect that all
challenges even as contentious disputes among believers are condemned by Scripture.

Perhaps we have all failed (I certainly have) in this matter, even as in so many other aspects of our walk. Yet may we be learning from our mistakes, becoming transformed by the renewing of our mind, for us to be testing what is the will of God, good and well pleasing and perfect (Rom.12:2).

If we suppose others to be mistaken, we should still consider them “in the faith” (since they are believers) even if “infirm in the faith.” The sense of Romans 14:1 seems to be that we are freely to take those who are simply “infirm in the faith” (ones who are not mean or troublesome) to ourselves; yet we are to do so in a way that does not result in “discriminations [ones which are the fruit] of reasonings.”

Such discriminations “of reasonings” are those discriminations which follow from the misuse of the ratiocinative (i.e., reasoning) process. It is not that Paul is being critical of good logic (which we can hardly do without), but of bad “reasonings,” and especially of the usual consequences associated with them. “Discriminations” are differences; connotatively (and that is the sense here), those who make such “discriminations” do not merely note such differences of opinion as may exist, but become “puffed up” concerning the correctness of their own views, the result being that “one [is] over the one, against the other” (1 Cor.4:6). Such is not the result of merely judging one’s own findings correct, but of being proud and unloving concerning them.

To correct this problem, Paul declares, as rendered in the Concordant Version, “For who is making you to discriminate? Now what have you which you did not obtain? Now if you obtained it also, why are you boasting as though not obtaining?” (1 Cor.4:7). Yet most versions translate along the lines of the New King James Version, which is, “For who makes you differ from another? And what do you have that you did not receive? Now if you did indeed receive it, why do you boast as if you had not received it?”
Paul’s main point, however, comes through in both these renderings. Yet in the first sentence here, in the CV, in the words, “who is making you to discriminate?” we may wonder if the sense is, “Who is teaching you to make such discriminations? It must be someone among yourselves, for neither Apollos nor myself have encouraged any such behavior” (cf v.6).

Or perhaps we might take Paul to be saying the following: “Who is [or, ‘Are there any who are’] discriminating you [i.e., thus treating you improperly]”? Since there are indeed those who thus discriminate against us, the rhetorical implication would then seem to be, Since you do not like it when others treat you in such a way, do not treat anyone else in such a (unjustly discriminatory) way yourself (cp Matt.7:12).

It seems to me that Paul’s thought is along these lines. But even if so, it is impossible to bring out such an idea simply in translation alone.

Even if it is not so easy to grasp, it appears that the Concordant Version of 1 Corinthians 4:7a is an accurate rendering. Still, however, grasping the true sense here is difficult. Indeed, for most readers, our rendering of this text no doubt tends to confuse more than clarify the overall passage. This would seem to be so, even though the remainder of the verse is quite clear as it stands, as rendered in the CV.

Yet according to the context, and especially in consideration of the rhetorical flow of the three questions which Paul herein asks, it might seem “truer to the truth” to render the first of these questions as, “Who is making you to differ?”

Such a rendering, however, would be contrary to the concordant method; and, it would fail to convey what is actually being said. The Greek is THROUGH-JUDGING (diakrinei). This word does not mean “to [be made to] dif-
Improper Noting of Differences

fer,” (i.e., so that, as a result, one person is different than another). Therefore, we cannot render it by such an English expression. We say this, however, being zealous ourselves for the sentiment, “Who maketh thee to differ from another?” (AV) to which the only answer is: God alone. It is evident, on other grounds, that this is a gloriously true thought; it would not, however, seem to be an accurate translation of this text. Since all is out of, through, and for God (Rom. 11:36), we may be certain that He alone “makes us to differ,” that is, to be different than others, wherever we may be worthy. Even so, let us not merely presume that such is therefore necessarily the revelation of 1 Corinthians 4:7a.

Diakrino speaks of the process of judging, with a view toward adjudication, or, in an adjudicatory sense, with a view toward “discrimination.” (It is rendered “doubt” in instances where, in the process of adjudication, one is uncertain how to decide.) As a consequence of judging, or decision, one certainly will distinguish one thing from another, or one person from another. Differences do exist. Yet while we need to recognize them, we must not, in a connotative sense, unjustly discriminate among ourselves because of them.

It is not that we may not note whatever distinctions there may be between the faith of one believer and another, but that we must not act unjustly in consideration of those differences. The primary injustices which we must avoid are self-pride and an unloving spirit. If we are “puffed up” (i.e., proud) or are boasting, we will taint the very truth for which we would stand. It will not do merely to attempt to keep such prideful attitudes within, for that is impossible, and will only make us hypocrites as well. Instead, we are to get rid of such attitudes; we are to “put them out” that they might be “taken away” (cf Eph.4:31).

For this we need a Saviour from ourselves. The good news is that Christ Jesus is our Saviour from ourselves.
Invigoration in *His* Strength

As we attend to the reading, the entreaty, and the teaching (cf 1 Tim.4:13), we find it to be so that He is our Saviour too, even in the practical affairs of our daily lives. Let us be invigorated by the grace which is in Christ Jesus (2 Tim.2:2). Let us not seek for invigoration from the world, or from within our own selves. Let us rather “be invigorated in the Lord and in the might of *His* strength” (Eph.6:10). Paul does not entreat us to “do our part,” in some independent way that finally looks to man for the victory. Instead, he entreats us to be doing what is faithful; and, while we are so doing, to be thanking God that we are indeed so doing.

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**Question:**

Does not Romans 11:19-24 show that the church is spiritual Israel, and, as well, that we can lose our salvation?

**Answer:**

No, Romans 11:19-24 does not show that the church is spiritual Israel, or that we can lose our salvation. Here is the complete text of that passage:

> You will be declaring, then, “Boughs are broken out that I may be grafted in.” Ideally! By unbelief are they broken out, yet you stand in faith. Be not haughty, but fear. For if God spares not the natural boughs, neither will He be sparing you! Perceive, then, the kindness and severity of God! On those, indeed, who are falling, severity, yet on you, God’s kindness, if you should be persisting in the kindness: else you also will be hewn out. Now they also, if they should not be persisting in unbelief, will be grafted in, for God is able to graft them in again. For if you were hewn out of an olive wild by nature, and, beside nature,
The “Olive Tree” figures grafted into a cultivated olive tree, how much rather shall these, who are in accord with nature, be grafted into their own olive tree! (Rom.11:19-24).

Note that the nations (cp v.13) are not grafted in to Israel; they are grafted in to the “olive tree.” It is not true (as some claim) that “olive tree” is a figure of speech for Israel. Instead, “olive tree” is a figure of speech for God’s agency of enlightenment in the world, and, in certain eras, this service is appointed unto the nation of Israel.

It is not at all that “gentile Christians” become, in the sight of God, effectually, “Israelites” (so-called “spiritual Israelites”), much less that if they should backslide they will “lose their salvation” and be sent to Hell. It is rather that, in this era, the nations (the non-Israelite national groups themselves) are “grafted in,” that is, placed into a [temporary] service which, “by nature” (i.e., by God’s original appointment) belonged to Israel, that of being God’s agency of enlightenment in the world. Even as the time came when Israel disqualified herself for such service and so was removed therefrom, the day will come as well when the nations, in the fullness of their own unbelief, will fully disqualify themselves for such service and will likewise be removed therefrom. Subsequently, however, as Paul explains, this service will return to Israel, whose ministry it is “by nature.”

The passage is not concerned with personal salvation, but with the respective service of both Israel and the nations, each in its own era, as the divine means of enlightenment among men. Israel has already lost this privilege (though they will regain it in the future; cp vs.23,26). And those peoples, those of the nations, whose portion it has been during the past two thousand years to have been engaged in such service (in the figure, who have been “grafted in” to the olive tree) will lose it as well, in due time, as the conclusion of the eon approaches.
The common error is to claim that Israel is herein "identified" as the olive tree, and then to reason that therefore "the church," in turn, is to be spiritually identified as Israel. It is true that Israel, in her own eras, serves as the olive tree, and that we may say that, in former and future eras, Israel will be "the olive tree." But this is only to say that, in such instances, Israel "is" (representatively) the olive tree; that is to say, that Israel, originally, was placed into the service of being God's agency of enlightenment in the world, which of course is true. But it does not follow from this that wherever we read of the "olive tree" here, we are to think "Israel.

Paul, effectually, merely says that Israel, by nature, and in certain eras, is put into the service of being "God's olive tree." He nowhere says that Israel, timelessly and abstractly, is God's sole means of human enlightenment, and that hence if we would be faithful to Him we must become some sort of Israelites and then take up with Israel's law!

It is not true that Israel is abstractly and timelessly to be identified as the agency of light—much less that believers of the nations are somehow to be reckoned as Israelites!

The nations' service in the "olive tree" (their service as the present agents of divine enlightenment among men) has nothing whatever to do with the question of whether any individuals among such national groups should personally observe any certain portion of the law of Moses. To suggest that it does, much less to claim that it is because of such service that such ones must keep portions of the law, is simply illogical.

Paul, primarily, is the apostle of the nations, and his evangel, that of the Uncircumcision (Gal.2:7; even though, according to God's choice, certain ones of Israelite descent enjoy its blessings as well). According to his evangel, we are chosen in Christ before the disruption of the world, and designated beforehand for the place of a son for God
Boasting in Man, even as in Himself (Eph.1:4,5). It is according to this evangel, that where sin increases, grace superexceeds, for life eonian (Rom.5:20,21). And, it is according to this evangel as well that God vivifies us together in Christ (in grace are you saved!) and rouses us together and seats us together among the celestials, in Christ, that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus (Eph.2:5-7). Consequently, then, we would imitate Paul and deem the righteousness which is of law (the righteousness which comes from heeding the law’s precepts) simply as refuse, as that which, however suitable and needful in its place, we now have no need of whatever (Phil.3:6,8).

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**Question:**

While not intended in a sense of personal disrespect, let me say this about the Concordant “ministry”: Since you do not, in the Trinitarian sense, believe that Jesus is God, you are therefore lost and not in Christ.

Therefore you should not complain when someone such as myself states that you are not really Christians but only members of a non-Christian cult.

Does it not speak to you at all that your doctrines are contrary to the teachings of so many devout and learned scholars? Since your views in favor of various ancient heresies such as universalism, soul-sleep, and dispensationalism, are also contrary to the teachings of the historic Christian church, it is a practical certainty that you are mistaken on such lesser subjects as well.

What I would like to know at present, however, is whether you have anything available about your translation principles. It troubles me particularly that “eternity” is nowhere to be found within the Concordant Version, which includes only the renderings, born of wishful thinking, “eon” and “eonian.”
It is difficult to know how to reply to your letter helpfully. I accept that you mean us no personal disrespect in stating your opinions concerning our teachings, which you believe to be mistaken. However, all you have actually claimed is that since our teachings are not "orthodox" and are deemed "heretical" by those who identify themselves as members of traditional orthodoxy, it is therefore "a practical certainty" that our views on the subjects you mention are in error. Beyond this, you only add the further claim that since our teaching concerning the nature of Christ, again, is not "orthodox," we are therefore necessarily in error here, insisting that in this case the error is so egregious that it even precludes our membership in the body of Christ.

I can only assume that you simply wished to state your opinion about us directly to us, personally, and, that you feel that no further proof against us is needed beyond the fact that we do not hold to "orthodox" doctrine. Since you have not asked for my help here, I will simply accept your "non-disrespectful," nevertheless extremely negative evaluation as it stands without further comment.

You did ask, however, whether we have anything in print setting forth the Concordant translation principles. I would say at the outset that our translations "eon" and "eonian" are made in an endeavor to be faithful and objective in our work of consistently translating the Hebrew and Greek texts of the Scriptures. I would even suggest that if you should gain an understanding of our actual principles of translation, you will no longer presume or suppose that these renderings are "born of wishful thinking."

Actually, we have a great deal in print (and on the internet as well: www.concordant.org) concerning issues and principles of translation. In fact, how familiar are you with the Concordant Literal New Testament? In any case,
Actual, Definitive Contexts are if even a modest portion of the explanatory matter in this volume (especially within pages 613-624) together with similar sections in the CONCORDANT GREEK TEXT is understood, one will then possess a reasonable idea of what is comprised in Concordant translation principles. In addition to such introductory, explanatory matter, there are many articles within the writings of Unsearchable Riches which, incidentally, give much additional information concerning our translation principles.

In brief, our principles of translation are simply this: We seek to discover the essence (or basic significance) of scriptural terms through their usage in definitive contexts. Definitive contexts are not contexts in which a certain idea can fit, but are contexts in which a certain idea alone can fit. We take the knowledge gleaned from definitive passages and apply it to indefinite passages. After all, since indefinite passages are, at least, less than decisive, and, in many cases, are of no definitive value at all, we can hardly consult them for definitive information.

Now in any certain passage, a given word may be used in a wide variety of different ways, whether literal or figurative. While varied usage will not change a word’s essence, it will indeed change the leading idea that may be in view in any certain passage. Such considerations, however, since they are matters of interpretation, not translation, should not be introduced in translation. A translator must (1) note the ideas inherent in the vocabulary terms and grammatical forms of the Original, and then, as much as possible, while seeking to preserve good diction, (2) convey and reflect those ideas in translation.

Nearly all will acknowledge that, in many passages, the Greek aiōn refers to a long period of time, that is, an age or eon. It is claimed by most, however, that in some places it means instead, that which is without end, that is, (for) ever.

All advanced (and indeed, most elementary) dictionar-
ies give two definitions for the English “eon”: (1) a long period of time; (2) endlessness.

The Concordant translators, having found definitive scriptural evidence that *aiōn*, itself, simply signifies *duration*, translate the Greek accordingly, simply by the anglicized transliteration, “eon.” They do so being aware both of the theological dispute concerning the meaning of this word in some passages, even as of the two diverse English definitions of “eon”. What could be more sensible, fair, and non-interpretative than this? (Any hermeneutical opinions of the Concordant translators related to this matter are entirely beside the point.)

When employing solely the Greek text itself, one may, as a matter of interpretation, affirm whatever his judgment may be concerning any connotative sense perceived to attend any certain usage of *aiōn*. But, in any event, he will read, and say, *aiōn*, not some other word. One may do the same thing when reading and saying “eon” from the Concordant Version. Whether the notion of endlessness is correct or incorrect with respect to a concept which may attend any certain usage of “eon,” is, in any case, a matter of interpretation, not translation. Most translators are evidently simply blind to the fact that their renderings are often not translations at all, but interpretations.

The great majority of Bible students, for the most part, merely copy scholarly opinion in order to “build their case.” Such ones themselves possess hardly any real knowledge of a linguistic nature. At best, they are like the high school biology student who may do an excellent job of memorizing the many assertions of his teacher. Such a one himself, however, does not really grasp the issues involved, and so is quite at a loss to tell where it is that his teacher leaves the realm of proven science and enters the realm of speculation or even of proven error.

The rendering “eon” ought to be applauded, not crit-
icized. Nothing could be more unfair and presumptuous than the claim that the motivation for this translation, eon, was the propagation of the universalist views of the Concordant Version's translators. It would be just as "fair" to claim that the renderings "everlasting" and "eternal" by orthodox translators are the product of their desire to teach eternal punishment. Besides, the issue is not the presumed motives of any certain translators for their renderings, but the actual validity of their renderings themselves. "Eon" is the only possible non-interpretative rendering for the Hebrew olam and the Greek aiōn. Rather than "eon" being unfair, it alone is fair.

In many instances, a single term in the Original can be faithfully represented by a single, corresponding term in a translation. In many other instances, however, the idiom between languages is such that a variety of synonyms are necessary in order to reflect the sense of the Original as closely as possible in the translation. Often there is a close idiomatic "match" between words in both languages; often as well, there is not such a match.

Now few believers have the aptitude for, nor even the inclination toward the serious study of any such considerations. Indeed, whether due to prejudice or blindness, even a person of much linguistic expertise may nevertheless not have the special ability truly to keep these things straight and to make objective, wise judgments concerning them.

Aptitude, intelligence, and education are vital for many things. They are not, however, sufficient in themselves. What is needed as well is the provision of conclusive evidence and the grace to recognize and accept it accordingly.

It is no great thing to "critique" and "disprove" our views, even after having convinced oneself that our views have been given an adequate hearing. But to grasp the truth (whether or not any certain Concordant teaching is the truth), that is a great thing indeed.

J.R.C.
GOD’S PURPOSE IN CHRIST

THE book of Ephesians begins with a stirring blessing-song of praise to the laud of the glory of the God and Father of our Lord Jesus Christ (Eph.1:3-14). It speaks in superlatives of God’s blessings of love and grace and wisdom in Christ. The passage is one sentence, one complete thought made up of about 170 Greek words grouped into 15 to 20 clauses, often compounded, and expanded by numerous prepositional phrases. It flows with wave after wave of revelation of God as He is made known in, and operates through, His beloved Son, our Lord Jesus Christ.

THE BLESSED GOD WHO BLESSES

Paul’s heart is filled with applause for the blessed God Who blesses us in and through His Son. God blesses us with every spiritual blessing among the celestials (1:3), three of which, centered in His love, grace and wisdom, are distinguished here: (1) God chooses us in Christ before the disruption of the world, in love designating us beforehand for the place of a son for Him through Christ Jesus (1:4,5); (2) God lavishes His grace on us in the Beloved with deliverance through His blood and forgiveness of offenses (1:5-7); and (3) in all wisdom and prudence, God makes known to us the secret of His will (1:8-12).

We will look at the first two of these operations briefly, but our main interest here comes under the third heading, especially verses 9-11 where the apostle speaks of God’s purpose for all and His operating of all. The emphasis throughout is on God’s blessings for the ecclesia, His
Blessings are Based on choosing of us, His deliverance of us through the blood of His beloved Son, and His revelation to us of the glorious future He has purposed in Christ, and the part He allots us in that purpose. But none of these blessings, for all their special and transcendent favor with respect to us, are narrow and coiled inward. And, in fact, all of them are founded on what God has done and purposes to achieve in Christ for all.

THE GOD AND FATHER OF OUR LORD JESUS CHRIST

God would have us appreciate His blessings as specifically centered in and carried out by His Son, Who is the Saviour, anointed with power and authority. God does not operate alone. It is in relation to His love for His Son and His love channeled through His Son that the God and Father of our Lord Jesus Christ chooses us in Christ before the disruption of the world (Eph.1:4). In love, commended in the death of His Son for sinners, the God and Father of our Lord Jesus Christ designates us beforehand for the place of a son for Him through Christ Jesus (Eph.1:5).

PREDESTINATION AND HELL

There is no doubt that Ephesians 1:4,5 teaches that God chose us long before we were born, and He determined ahead of time that we would have the place of a son for Him. We had nothing to do with it. This has become known as the doctrine of “predestination,” which in turn has become a great source of contention and division. However, the cause of division is not in the idea of God predestinating us but in divorcing Ephesians 1:4,5 from its context and in relating the blessing of predestination to the idea of an eternal hell.

Many of those who accept Paul’s words concerning God’s choice, in the distant past, of certain individuals to
become sons to God connect this, not with God's purpose to head up all in the Christ, but with the fantastic idea that the chosen are predestined to no other end than a subjective happiness, and with the hideous idea that those who are not chosen will be given over (by default, as it were, not having been predestinated to salvation) to an everlasting hell of shame and distress, or of final and irreversible destruction.

In reacting against this distortion of Paul's beatitude of praise to God, many others have gone so far as to deny, in effect, the blessings of divine choice and predestination altogether and make them seem to be divine payments to certain individuals who have made themselves bless-able, the rest being left to their fate in eternal hell. In both cases the end for the unbeliever is pretty much the same. And whether or not either view can truly lead the believer to bless God for His blessings to us, under such circumstances of loss for countless others, is seriously questionable.

**THROUGH THE BLOOD OF GOD'S BELOVED SON**

God lavishes the riches of His grace on us who were chosen in Christ before the disruption of the world. This is the "evangel of [our] salvation" (Eph.1:13), which is expounded in Romans. In view of the fact that all have sinned and offended God (cf Eph.2:1), we can only be delivered from this miserable condition "through the blood of Christ" (Eph.1:7), "justified gratuitously in [God's] grace, through the deliverance which is in Christ Jesus" (Rom.3:24).

When Paul writes in Ephesians 1:7 concerning the deliverance through the blood of Christ for us, he is saying first of all that there is deliverance through the blood of Christ. Because of the lavishing of God's grace on us, this deliverance is being given to us in Christ, but God's work of deliverance does not disappear in relation to other sinners. Part of the vital interconnecting of thoughts in Ephesians
1:3-12 is the reminder of the evangel that there is deliverance for sinners, in Christ and through His blood. This fact of deliverance in God’s beloved Son must not be disconnected from what Paul writes next concerning the secret of God’s will to head up the all in the Christ.

**GOD’S WILL AND DELIGHT**

The God and Father of our Lord Jesus Christ graces us lavishly in the Beloved. Through Christ's blood God has provided us with deliverance and the forgiveness of offenses.

But why should He do this?

It is His will (Eph.1:9,11).

It is His delight (Eph.1:5,9).

But it is that will and that delight of God’s which He has purposes in Christ (Eph.1:9). God Who is operating all in accord with the counsel of His will has a purpose in view. He knows exactly what He is doing and where it all is leading. In many ways, for us who live in the current era, this assurance of God’s deity and purpose is the greatest blessing of all.

**BLESSSED IS GOD**

Therefore we bless and honor God, not only because He Himself blesses us, but because He has a purpose in blessing us and is carrying out that purpose in His Beloved Son. When Yahweh called Abram from his father’s household, He promised to bless him and make him a blessing. There are two factors here that have been often overlooked and sadly forgotten by Israel. First of all it was Yahweh Who would bless Abram and his descendants. The word was not given as a challenge for the human to become blessed, but as Yahweh’s promise that He Himself would make Abram great, and He Himself would bless him. And, secondly, Yahweh not only promised that He Himself would make Abram into a great nation and bless
him and make him great, but He promised that Abram would have the blessing of becoming a blessing. In Abram (Father-high), whose name would be changed to Abraham (Father-most-high), “all the families of the ground” would be blessed (Gen.12:1-3).

If these features of God’s blessing of Abraham were often overlooked and neglected by Israel, it certainly is not outside the realm of possibility that we might overlook and neglect the very same features in God’s blessing of us. After all, we are human beings, corrupted by death and sin within us. It is easy for us to think of our blessings as somehow related to some sort of superiority in ourselves, and from this deception it is easy for us to suppose our enjoyment of our blessings is the sole end for which they are given.

It certainly is a fact that Ephesians 1:3-14 prominently features the grace of God’s achievements in Christ, not our own, and presents God’s purpose as it embraces more than ourselves alone. It is God Himself Who blesses us in Christ. We are not called upon to become bless-able; we could not do so if we tried with every ounce of our being. And we are not blessed as an end in itself, or to an end that we devise. God’s blessing of us is in line with God’s own purpose, toward the end that He has in view. For this very reason it is all to the laud of the glory of God (Eph.1:6,12,14).

God purposes to bring all into a willing and glorious subjection to the One Who shed His blood for sinners. Then all will find their all in the God of all power, wisdom and love. It is our blessing now to know of this blessed purpose. It will be our blessing in the oncoming eons to be associated with Christ in the display of God’s transcendent grace. We will have the blessing of being a blessing, and of being part of that great future process leading to the goal of all being headed up in the Christ.
MAKING KNOWN THE SECRET OF HIS WILL

God has chosen us and designated us ahead of time for the place of a son and has graced us in His beloved Son with deliverance from offenses and sins, and in addition He is making known to us His will and delight concerning the future which He has purposed in Christ. As He did with Abram long ago, so in telling us of His blessings for us, God points to His purpose for choosing us out from the rest and bringing us into a close association with His Son even now. This purpose in which we play a special part embraces more than ourselves. All in the heavens and on the earth are to be granted a glorious association with Christ, headed up in Him, finding their being wrapped up in Him Who becomes their Head.

Let us rehearse the thought in the words of this epistle, not only in 1:9-11 but in later passages as well: The secret of God's will is to have an administration of the complement of the eras, to head up all in the Christ—both that in the heavens and that on the earth (Eph.1:9,10). God seats Christ at His right hand among the celestials, up over every sovereignty and authority and power and lordship, and every name that is named, not only in this eon, but also in that which is impending: and subjects all under the feet of Christ, Who is the One completing the all in all (Eph.1:20-23). God, Who creates all, will make known to the sovereignties and the authorities among the celestials His multifarious wisdom, in accord with the purpose of the eons which God makes in Christ Jesus, our Lord (Eph.3:9-11).

I have deliberately omitted the references to the ecclesia in these passages so the reader can reflect on the broader purpose of God, embracing the universe. The grace which God lavishes on us is that we are given a uniquely blessed relationship to Christ in His work of completing the all in all. In the oncoming eons, God will display the transcen-
dent riches of His grace in His kindness to us in Christ Jesus. For in grace, through faith, are we saved, and this is not out of us; it is God's δόρος (His sacrificial present for approach unto Him), lest anyone should be boasting. For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them (Eph.2:7-10). What God does for us has grand implications for the all.

ALL HEADED UP

There has been much discussion concerning the application of the word “all” in this passage and the meaning of the Greek verb, anakephalaioo, translated “be headed up” in the CV. Any attempt, however, to limit or confine “the all,” so that it excludes certain sinners or situations, runs into difficulties when the revelations of God made in this passage are taken into account. The apostle speaks of God in relation to His Beloved Son, and to His delight and glory. To speak of God’s will and of His delight within a context centering on the revelation of God in the Lord Jesus Christ encourages us to give the word “all” its widest scope. And this is well supported by the phrase “that in the heavens and that on the earth.”

But what is intended by the verb “headed up”? The idea of “recapitulation,” or “summing up,” is certainly supported by its use in Romans 13:9. The precept, “You shall love your associate as yourself,” gives all the other precepts their meaning, and brings them all together in close association under the character of love.

Yet this significance is seldom explored. We read of “the unifying” and of “the gathering up” of the alienated universe, all to be “subsumed” under Christ’s feet. But along with such views of universal order under Christ, many expositors struggle to preserve the traditional views of everlasting loss for those found to be God’s enemies at
His future judgments. This means evidently that, in being headed up in the Christ, they will be brought together in some association with Christ involuntarily against their own wishes, obedient but sullen, acquiescent and pacified, but without any appreciation or enjoyment of God as He is revealed in Christ.

Such an idea is wholly contrary to the view of God given here in Ephesians. What God is to us is what God is. He is not putting on a mask of love and glory for us and a different mask for others, but He is truly a God of love and glory. The revelation of His indignation against sin and upon the sinner does not make it impossible for Him to reveal Himself to all as He has revealed Himself to us. Rather, the revelation of divine anger must be, like all experiences of pain and sorrow, only a dark background for the illumination of God's blessedness.

What can be meant if we say that the God Who blesses us is blessed and we also say God will not bless others because He is unable to do so or has sovereignly decided not to do so? What is the nature of a love which is lavished on a few but eternally denied to others? Replies to questions such as these invariably seek to divert attention from what is being said about God to philosophical questions that go round and round but never stop.

GOD IS OPERATING ALL

We learn from Ephesians 1:3-14 that God graces some but He also wills to head up all in the Christ, both that in the heavens and that on the earth. We also read that God chooses some, but He also is operating all in accord with the counsel of His will. We must be willing to accept the connections of thought which are made in this passage. God's choice of us does not keep Him from bringing all into a blessed relationship with Christ. God's will and delight to bless us does not exhaust the operations that He has coun-
seled to carry out. We must be prepared to take this which speaks of God’s will, His purpose and intention, and the comprehensiveness of His operations as God’s Word. We cannot suppose that the words are meant to say less than they say, especially since they speak of God’s glory!

Why should we find the claim that God is operating all a matter needing qualification? Especially since His operating of all is shaped by the counsel of His will, where is ground for objection? Do we feel that when God’s will differs from ours, as it often does, that His will must submit to ours? Do we suppose His counsel could be thwarted?

No! God has said His will and delight and purpose is to head up all in the Christ. And He has also said that He is operating all in accord with the counsel of His will. These claims of supreme deity are not overstated. Since God is operating all in and through His Son, all will be headed up in the Christ, to the glory and laud of God.

ALL HEADED UP IN THE CHRIST

The words “in the Christ” in Ephesians 1:10 have the same Reference as the words “in the Beloved” in Ephesians 1:6. In the earlier passage He is presented as God’s beloved Son Who achieves deliverance for us through His blood. In this evangel of our salvation we see Christ in His death for sinners. Now in Ephesians 1:9-11 the Same One is presented as the Christ in Whom God is carrying out His purpose. He is not presented here as Avenger or Judge, which indeed are temporary roles. In the place of authority presented here He is God’s Beloved Son Who shed His blood for sinners, and He is the One, Anointed by God, by means of Whom God carries out the desires of His heart which He has purposed and willed.

In His exaltation of His Son, God will have no less than all entering into this grand consummation.
The doctrine of everlasting hell has kept many believers from a proper and productive appreciation of their own blessings in Christ. It breeds callousness in heart (cf Eph.4:19) toward those it claims are eternally doomed. In allowing God's love to be eternally restricted to themselves, or to be expressed in terms of damnation as well as in terms of salvation, any progress toward walking in love (cf Eph.5:1,2) will surely be impeded.

What is this vast love (Eph.2:4) and this transcendence of power for us who are believing (Eph.1:19) if they cannot ever break through the bulwarks of unbelief and stubbornness that infest God's creation? In the end, is the cross of Christ to be ineffective for many, and must we who are graced with deliverance and peace because of the cross become resigned to such limitations? And how are we to suppose God, as He is revealed through His Son, our Lord Jesus Christ, could or would be satisfied with such a fragmentary and partial appreciation of His love?

The allotment God has graciously given us is firmly and essentially associated with God's purpose to head up all in the Christ. It is not an exclusive privilege with no purpose other than our enjoyment. We are not blessed in a vacuum. Just as all are to be headed up in Christ, so do we also find our lot in Him. The "also" joins us with the all, albeit in a special way, chosen beforehand and graced with the riches of God's grace.

What could be more blessed than to be given the place of a son for God, as a part of God's operation to head up all in the Christ? What a great blessing it is for our present lives, as believers, for our peace and joy, to be graced with the awareness of this wise purpose of God! Indeed the God and Father of our Lord Jesus Christ is blessed!

D.H.H.
DAVID LEAVES THE LAND OF ISRAEL

27 David said in his heart, Some day now I shall be swept away by the hand of Saul. There is nothing better for me than to escape, yea escape to the land of the Philistines. Then Saul will despair of me to seek me further in all the territory of Israel, and I will escape from his hand. 2 So David arose, and crossed over, he and six hundred men with him, to Achish son of Maoch, king of Gath. 3 David sat staid with Achish at Gath, he and his men, each man with his household, and David with his two wives, Ahinoam the Jezreelite, and Abigail, former wife of Nabal, the Carmelite. 4 When Saul was told that David had run away to Gath, he did not continue to seek him further.

5 David said to Achish, Now if I have found favor in your eyes, let them grant me a place in one of the field cities, and let me dwell there. Why should your servant dwell in the royal city with you? 6 So Achish granted him Ziklag on that day; wherefore Ziklag has belonged to Judah’s kings until this day. 7 The number of days that David dwelt in the field of the Philistines was a years’ days and four months.

8 David with his men went up and transacked the Geshurite, the Gizrite and the Amalakite; for they were the dwellers of the land from Telam as you come to Shur, as far as the land of Egypt. 9 When David smote the land, he would not leave a man or a woman alive; yet he would take flocks and herds, donkeys and camels, and garments. When he returned and came to
Achish, then Achish would ask, Whom have you ransacked today? And David would reply, The Negev of Judah, or the Negev of the Jerahmeelite, or the Negev of the Kenite. David would not leave a man or a woman alive to bring them to Gath, for he thought, Lest they denounce on us, saying, Thus did David. Thus was his custom all the days while he dwelt in the field of the Philistines. Now Achish put his faith in David, saying, He has made himself a stink, yea a stink among his people in Israel, and so he has become mine as a servant for the eon.

In the previous chapters David had repeatedly escaped Saul, being delivered in God’s protective care. But, believing Saul would only return to pursue him later, David became exasperated and decided to leave the country. His frustration had shown through in his reply to Saul, “They have driven me out today from adhering to the allotment of Yahweh, saying, ‘Go, serve other elohim’” (1 Sam.26:19).

This statement associates God’s presence with the promised land. To leave that land was viewed as going into the lands of other gods. This thought is reflected in some of the Psalms and exilic literature, and in customs such as Daniel’s praying while facing toward Jerusalem (Dan. 6:10). This highlights one of the great differences between God’s relationship to Israel and to the body of Christ. God’s Spirit is making its home in us (Rom.8), and we have no geographical focus on this earth. Our realm is inherent in the heavens (Phil.3:20).

David formed a subservient alliance with Achish, the Philistine king of Gath. Achish gave David the city of Ziklag as a place for him, his 600 men and their families to dwell in. From there David raided other enemies of Israel. Yet he was always in fear of Achish discovering his true allegiance, so he was always careful to leave no living witnes-
ses from the cities he raided. Achish believed David's false reports and came to trust him.

**DOUBLE WORDS**

Like David, many of us have come to the point where we have thrown up our hands in despair and said, "That's all! That's the straw that broke the camel's back! I give up." The wonderful thing about those situations is that they become benchmarks for us to compare the faithfulness of God to our own unfaithfulness.

Several times in these later chapters of 1 Samuel words are repeated for emphasis of an idea. These double words emphasize the thought of David's unfaithfulness in contrast to God's faithfulness. The first three occurrences of double words were all spoken by Saul. The first at the cave where David cut the hem from his robe, and the other two when David had stolen his spear and cruse of water. "Now behold, I know that you shall be king, yea king, and the kingship of Israel will prosper in your hand" (1 Sam. 24:20). "You shall surely accomplish, yea accomplish all, and you shall surely prevail, yea prevail" (1 Sam.26:25). Saul himself spoke these words to David, prophesying David's success.

But David's frustration could not find enough encouragement to sustain him, either in these words, or those of Samuel at his anointing. "David said in his heart, Some day now I shall be swept away by the hand of Saul. There is nothing better for me than to escape, yea escape to the country of the Philistines" (1 Sam.27:1).

Achish desired to have David as his servant and ally. By allowing David to dwell with him he felt sure that he could manipulate David's loyalty. "He has made himself a stink, yea a stink among his people in Israel, and so he has become mine as a servant for the eon" (1 Sam.27:12). And when the time came that Achish was to fight with the rest of the Philistine lords against Israel, he said to David, "You
realize, yea realize that with me you shall march forth into the army camp, you and your men” (1 Sam.28:1).

God delivered David even from these circumstances into which his faithlessness had brought him. And on returning to Ziklag, David found that all the families and possessions belonging to him and his men had been carried away by the Amalakites. Furthermore their city was burned. At such a point David could easily have said, “This is my fault, I should never have left the land of Israel. God has punished me. I got what I deserve!” But he did not. Instead, David encouraged himself in Yahweh and inquired of Him for direction. Yahweh answered, “Pursue, for you shall overtake, yea overtake, and you shall rescue, yea rescue” (1 Sam.30:8).

God’s faithfulness is independent of our faithfulness. And David learned a great lesson from this. When they had rescued their people and possessions, some did not want to return the possessions of the men who stayed behind, since they had not helped in the rescue. David replied, “You shall not do so after what Yahweh has given to us. He guarded us and delivered into our hand the raiding party that had come against us” (1 Sam.30:23).

It is a great thing when we can separate ourselves from our works and see the hand of God in them (Phil.2:12-13; Eph.2:10).

PROPHETIC SIGNIFICANCE

David’s absence from Israel before he came to them as king is similar to that of Moses before his deliverance of Israel from Egypt, and that of Joseph before he saved his family from famine. In all these examples may be seen a representation of the absence of Christ before His reception by Israel as their Messiah.

J. Philip Scranton
A PROPHETIC TEXT

TWO MAJOR ADDITIONS to the traditional, “Masoretic” Text of 1 Samuel 10 appear in the Concordant Version. The first is a widely accepted expansion of the first verse based on the ancient Greek translation called the Septuagint (LXX). And the second is an entire paragraph added to the last verse of the chapter, based on the Dead Sea Scrolls (DSS). Both insertions make important contributions to our understanding of this portion of God’s Word concerning the early days of Saul’s kingship.

In addition, a small insertion in verse 26, based on both LXX and DSS, helps draw our attention to a valuable distinction between those who scorn God’s words and those who are strengthened by them.

Unlike emendations, these changes do not replace readings in the Masoretic Text. They are additions which we view as restorations of original passages which, for one reason or another, dropped out in the course of time, generally because of errors in copying the text by hand.

The evidence that these readings are original is strong. Both the extant manuscripts of the Septuagint in Greek and the Dead Sea Scrolls in Hebrew (mostly fragmentary) are older than the oldest manuscripts of the Masoretic Text in Hebrew still in existence. Even though this by itself may not be enough to establish their originality, in these cases these ancient readings supply details that are altogether harmonious with the theme of this portion of God’s Word and enrich our appreciation of that theme. They clarify and complete the thoughts of the context.
A Word of Prophecy

The books of Joshua, Judges, 1 and 2 Samuel and 1 and 2 Kings are called the "Former Prophets." They are not simply books of history. Rather they center on revelations from God to man, mostly delivered by means of chosen prophets. The message spoken is not always predictive of the future (though it often is), but it is always directed from God to man.

The tenth chapter of 1 Samuel opens with the prophet Samuel's first anointing of Saul as governor over Israel.1 The anointing is in itself a message for Saul and Israel from God. But in association with this anointing, Samuel brings a word of prophecy to Saul revealing God's objective in empowering this young man. It is this prophetic message that was lost from the Masoretic Text by scribal error.

1 SAMUEL 10:1

10 +Then Samuel +took +a vial of oil, +poured some on his head and +kissed him. +He +said, Has not 7Yahweh anointed you +as governor over His people, over Israel? And you, you shall steer the course of the people of Yahweh. +You +shall save them from the hand of their enemies' round about. And this is the sign for you0, that Yahweh has anointed you +as governor over His allotment . . . .

The reader will notice here that the words concerning Yahweh anointing Saul occur twice in this passage, first as a rhetorical question: "Has not Yahweh anointed you as governor over His people, over Israel?" and then as a declaration: "Yahweh has anointed you as governor over His allotment." It appears, as indicated by the Septuagint, that somewhere along the line in the transmission of the Hebrew text, a scribe's eye jumped from the first occurrence of the clause to its second occurrence, thus skipping the words in

between (the words between the superior 7 and superior 0 in the CV). Anyone who has copied a piece of writing by hand knows how easily this kind of omission can occur.

Two important prophetic revelations from God were thus lost, at least partially:

1. Saul would steer the course of the people of Yahweh.
2. Saul would save Israel from the hand of their enemies.

THE SIGNS

Immediately after making this prophecy Samuel informs Saul that Yahweh would give him a sign “that Yahweh has anointed you as governor over His allotment.” This series of events are foretold in great detail in 1 Samuel 10:2-6. But why did Saul need such strong supporting evidence? It was surely because of the serious significance of the anointing and Saul’s own personal shortcomings. To be the first ruler over all Israel involved, as the restored words of verse 1 implied, great wisdom and courage in steering the course of the people, as well as courage and steadfastness in meeting the enemy. In 1 Samuel 9 we learned that despite his physical superiorities Saul was not naturally a steady or able leader; he could not find his father’s lost jennies and would have returned home early on had it not been for the advice of his servant lad.

Consequently, it is imperative that Saul recognize and appreciate the reliability of Yahweh in invigorating him and granting him wisdom and valor in leadership.

“And all these signs came true on that day” (1 Sam.10:9).

Samuel was the human instrument for the anointing of Saul, but Yahweh anointed him. And Samuel was the human instrument for the prophetic revelation that Saul would steer and save Israel. But this revelation was from Yahweh, and it is Yahweh Who must fulfill these words! The signs which also were from Yahweh are meant to encourage Saul, to assure him and give him confidence.
in Yahweh’s words through the prophet. Because the signs all occurred as Samuel said they would, Saul should have been strengthened in reliance on Yahweh and in conviction that he would be God’s instrument for guiding the course of Israel and saving them from their enemies.

But Saul’s transformation was only temporary, and his absorption with himself returned.

SAUL HIDES

17 + Samuel summoned the people to Yahweh at Mizpah and said to the sons of Israel, Thus speaks Yahweh Elohim of Israel: I brought Israel up out of Egypt and rescued you from the hand of Pharaoh king of Egypt and from the hand of all the kingdoms that were oppressing you. 19 Yet you have today rejected your Elohim Who has been bringing salvation to you from all your evils and your distresses. But you said, No, for you should set up a king over us. Now station yourselves before Yahweh by your tribes and by your thousands.

20 + When Samuel brought near all the tribes of Israel, the tribe of Benjamin was selected by lot. 21 + When he brought near the tribe of Benjamin by its families, the Matrite family was selected. 7 + When he brought near the Matrite family by masters, Saul son of Kish was selected. Yet when they sought him, he was not found. 22 + Then they asked Yahweh again, Has man come here yet? + Yahweh replied, Behold, he is hiding among the baggage. 23 + So they ran and took him from there.

But when Samuel calls the people together for introducing Saul as their king, Saul is reticent. He had already been anointed once and had heard the words of prophecy. He had seen the signs and had experienced God’s spirit on him and had been transformed. Nevertheless, his former
The Doubts of Some

traits reassert themselves, and his doubts and fears send him into hiding (1 Sam.10:21,22).

SONS OF WORTHLESSNESS

Then he stationed himself in the midst of the people; from his shoulders upward, he was taller than any of the people. Now Samuel said to all the people, Do you see whom Yahweh has chosen? Indeed, there is no one like him among all the people. At that all the people shouted, saying, Long live the king!

Samuel spoke to the people about the customary rights of the kingship; he wrote them in a scroll and left it before Yahweh. Then Samuel dismissed all the people, each man to his home. Saul too went to his home at Gibeah; and going with him were sons of valor whose heart Elohim had touched. But some sons of worthlessness said, How shall this one save us? So they despised him and did not bring any present to him.

In addition to Saul’s own uncertainty, and no doubt partly because of his reticence, some among Israel, called “sons of worthlessness,” rejected Saul as their king (1 Sam.10:27a; cp 10:11,12). On the basis of both LXX and DSS, the CV has restored the words “sons of” before “valor” in verse 26. This draws attention to a definite and intentional contrast between the sons of valor and the sons of worthlessness. The former supported Saul, and the latter scorned him. And in so doing, the former group indicate faith in Yahweh’s anointing of Saul for guiding and saving Israel, while the latter group indicate rejection of that prophecy.

DOUBTS

Saul is now presented to the people. But the truth of Samuel’s words of prophecy given in verse 1 is left in doubt. How is Yahweh to use such a one as Saul, timid in disposi-
AN ENEMY ARISES

As for Nahash king of the sons of Ammon, he had oppressed the sons of Gad and the sons of Reuben unyieldingly. He had gouged out all their right eyes, thus allowing Israel no saviour. No one remained among the sons of Israel in Transjordan of whom Nahash king of the sons of Ammon had not gouged out every right eye. But 7,000 men had fled before the sons of Ammon and had come to Jabesh-gilead.

The following occurred as about a month later:

11 Nahash the Ammonite marched up and encamped on against Jabesh-gilead. All the men of Jabesh said to Nahash, Contract a covenant with us, and we shall serve you. But Nahash the Ammonite replied to them, I shall contract a covenant with you on this condition, that all your right eyes are gouged out; I will make this a reproach on for all Israel. The elders of Jabesh said to him, Hold back from us for seven days, and let us send messengers throughout the whole territory of Israel; should there be no saviour for us, then we will come forth to you.

When the messengers came to Gibeah of Saul and reported these events in the ears of the people, all the people lifted up their voice and lamented. Now Saul came in from the field, following the herd of cattle. And Saul asked, What ails the people that they should lament? So they related to him the message of the men of Jabesh.

The spirit of Elohim prospered over Saul when
he heard these words; and his anger was exceedingly hot. 7 He took a team of oxen, cut them in pieces and sent them throughout the whole territory of Israel by the hand of messengers, saying, Should anyone not come forth following Saul and following Samuel, thus shall be done to his oxen! 8 Then the awe of Yahweh fell on the people, and they came forth as one man. 8 When he mustered them at Bezek, there were 300 contingents of the sons of Israel and 30 contingents of the men of Judah. 9 He said to the messengers who had come, Thus shall you speak to the men of Jabesh-gilead: Tomorrow victory shall be yours when the sun is brightly warm. 10 When the messengers came and told this to the men of Jabesh, they rejoiced. 10 So the men of Jabesh said to Nahash the Ammonite, Tomorrow we shall come forth to you, and you may do to us all just as it seems good in your eyes.

11 It was on the morrow that Saul positioned the force in three bands. They advanced into the midst of the camp during the morning vigil and smote the sons of Ammon until the day was brightly warm. Thus it came to be that those remaining scattered, and not two among them remained together.

12 Then the people asked Samuel, Who was it who said, Saul, he shall not reign over us! Give us these men, and we shall put them to death. 13 Yet Saul replied, No man shall be put to death on this day! For today Yahweh has given a victory in Israel.

PROPHECY FULFILLED

Thus the prophecy given through Samuel becomes truly operative in the events of chapter 11. The spirit of Elohim "prospers over Saul," and he becomes actively involved as a leader. In the fields following the herds, Saul was insulated from the troubles of his brethren east of the Jordan.
He was not concerned about the dangers that threatened the whole nation from Ammon. But now we find Saul filled with anger over the cruelty of Nahash, sending a stern message throughout Israel, gathering an army together, reassuring the men of Jabesh-gilead, positioning the forces, advancing to battle and smiting the sons of Ammon. Here Saul is actually steering the course of Israel and saving them from their enemies.

Added to this, the spirit of Elohim leads Saul to utter words of prophecy himself. In rejecting the request to put the "sons of worthlessness" to death, Saul says, "Today Yahweh has given a victory in Israel" (1 Sam.11:13). That is probably the greatest prophetic message from the lips of Saul. Even if it did not penetrate into his own heart, it was true, and it was a truth that must eventually be realized by Saul and all those involved in this battle.

But here again, the introductory information for the important events of chapter 11 was omitted by scribal error in the transmission of the Masoretic Text. But it was not entirely lost. The information concerning Nahash's violence among the sons of Gad and Reuben and the escape of 7,000 men, which we have added to 1 Samuel 10:27, is preserved in a fragment of an ancient scroll of Samuel found near the Dead Sea. It was also known to Josephus, the Jewish historian of the First Century A.D. (Antiquities of the Jews, Book 6, Chapter 5).

In this case, to be sure, the passage does not supply such a vital piece of prophetic information, as the LXX supplies for 1 Samuel 10:1. But it does add very helpful background information which makes the fulfillment of 1 Samuel 10:1 even more striking than it is in the traditional text. This information concerning Nahash's unyielding oppression enhances our appreciation of Yahweh's victory through the instrumentality of Saul. By showing that Nahash's tyranny was his established policy, the restored information lays
additional emphasis on the prophetic revelation of Yahweh’s power for victory (or salvation) in Israel. In “allowing Israel no saviour,” Nahash prepares the way for Yahweh to save Israel from their enemies through Saul.

Thus some of the details of chapter 11 are made more understandable with the background information now recovered. The character of Nahash stands in more obvious contrast to the timidity of Saul. Whereas Saul hid himself from the people, Nahash thirsted after conquest. The Ammonite king was not satisfied with his defeat of the Israelites in the territory of Gad and Reuben east of the Jordan, but pursued those who escaped to the north in Jabesh-gilead far from Nahash’s home base. Seeing this, we perhaps can better understand why Nahash was willing to hold back from seizing Jabesh-gilead until reinforcements could come from the other tribes of Israel west of the Jordan (1 Sam.11:3). He was confident of victory and desired the glory that would come from defeating an enlarged force.

But through the invigoration of Saul with the spirit of Elohim, Nahash is defeated and Yahweh is glorified. Saul is transformed into a leader who recognizes that deliverance is from Yahweh.

No doubt this information now given in 10:27, had it not been lost, would have appeared in our translations as the opening verse of chapter 11. But because a small part of this restoration replaces the very last words of chapter 10 as rendered in our translations of the Masoretic Text,² we have placed the entire passage at the end of the tenth chapter (as done also by the New Revised Standard Version).

Admittedly, there is a certain awkwardness in placing the

². The clause, “It occurred about a month later,” which appears in both dss and lxx, replaces (by changing a single Hebrew letter) the Masoretic reading, “Yet he was silent.”
restored information about Nahash at the end of chapter 10. And yet it has this advantage, that the events of chapter 11 are thus connected more closely in the reader's mind with the prophecies of chapter 10. Nahash's vicious treatment of certain Israelites opens the way for the display of Saul's leadership. And this in turn supports our appreciation of the greater prophetic revelation that it was actually Yahweh Who saved Israel, Saul being simply Yahweh's chosen instrument for this rescue.

This revelation of God as the Saviour is the high point of these two chapters. Whether or not Saul or Israel realized it, this testimony of Saul as He was enlightened by God's spirit, is the greatest prophecy of the whole passage, the most significant word from God to Israel (and indeed mankind) in this portion of Scripture. All else simply serves to highlight the truth that God saved Israel on that day.

Hence we trace in these two chapters a prophetic pattern. A word of prophecy is given but is not fulfilled until it is apparent that God Himself must fulfill it, so that the greater prophetic revelation that God Himself is the Saviour can be heard.

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KEVIN J. BERRY

Kevin J. Berry, of Williamston, Michigan, died on December 25, 2000 at the age of 46. Kevin not only was our good friend, but was a cheerful evangelist as well, one who loved to make new friends, telling them of the living God, the Saviour of all mankind, Who will someday be All in all.

For many years, Kevin endured severe physical afflictions; yet he found consolation that, at his not "noting" these afflictions, they were producing for him a "transcendently, transcendent eonian burden of glory" (cp 2 Cor.4:17,18).

Kevin's smile, sense of humor, and love for God and His Word will not be forgotten. His encouragement and support of brothers and sisters in ministry is fondly remembered. We look forward to greeting you once again, Kevin, in that happy day of the presence of Christ.
EDITORIAL

"God does not forget us when we do not live close." A beloved friend shared these touching, encouraging words with us in a recent letter.

We must all acknowledge the truth captured in the words of the hymn “Come Thou Fount of Every Blessing,” where it is declared, “Prone to wander, Lord, I feel it.”

That we are indeed “prone to wander,” can hardly be denied. Even if we should be spared from departing into darkened deeds of utter uncleanness and depravity, we may nevertheless by no means be spared from lapsing into a course that is shameful enough itself, one which, at once, is filled with inattention to the things of God, and yet with an abundance of attention to the desires of the world.

Scripturally speaking, “worldly desires” (Titus 2:12), have in view that collective whole of sinful desires connected with human society as presently constituted. The apostle John speaks directly to this issue, declaring: “Be not loving the world, neither that which is in the world . . . everything that is in the world, the desire of the flesh, and the desire of the eyes, and the ostentation of living . . . is of the world” (1 John 2:15,16).

It is not that we are not to like or may not enjoy those glorious objects and wholesome activities which exist in our society, but that we are not to love that which is “in the world.” Our perspective is not to be Sin’s perspective, which may be briefly summed up as, “the desire of the flesh, and the [associated] desire of the eyes, [even as] the ostentation of living.”

In the highest sense, then, we would reserve our true love for God alone. Indeed, all else is idolatry.

It is no more sinful to take pleasure in one’s sensible use
of a man-made object such as an automobile, than to find enjoyment in the natural beauty of a sunset. Ultimately speaking, both the automobile and the sunset are a part of God's creation, one as much as the other.

What is wrong, however, is whenever we begin to offer "divine service to the creature [or creation] rather than the Creator" (Rom.1:26). The simple test of any human activity as to its appropriateness for our involvement, is whether—for ourselves, in our application of it—it fosters, or hinders, our "closeness to God."

If it fosters, or at least does not hinder, our pursuit of "righteousness, faith, love, and peace" (cf 2 Tim.2:22), then we may accept its presence in our experience. In the case of whatever does not hinder our "divine service," we may at least not be concerned that it has a place in our life. And in the case of those activities which we find conducive to or supportive of our quest for faithfulness, we should seek to maintain if not increase the time and toil which we allot to them.

It is only that even these may not have "first place" in our hearts, or within the sphere of our attentive devotedness. This is because anyone or anything that "takes us away from God," in so doing, effectually causes us to offer that service to the creature which must be reserved for the Creator alone.

How we rejoice in knowing that "God does not forget us when we do not live close." This is simply to say that He is not unfaithful to us even if we should be unfaithful to Him. Whether sooner or later, we shall be made to stand, for the Lord is able to make us stand (Rom.14:4). And, to whatever degree we should indeed be enabled to stand faithfully, we would recognize this blessed equipoise for what it is: the "saving grace of God . . . training us that, disowning irreverence and worldly desires, we should be living sanely and justly and devoutly in the current eon, anticipating that happy expectation, even the advent of the glory of the great God and our Saviour Jesus Christ" (Titus 2:11-13). J.R.C.
THE SAVIOUR'S EXALTATION

Wherefore, also, God highly exalts Him and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial, and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father.

There are some seven salient statements here in Philippians 2:9-11 which prohibit our supporting the exaltation of the Saviour upon a heartless subjugation of His enemies. These are:

1. God graciously gives Him the highest name.
2. All bow the knee.
3. In the name.
4. The name itself signifies Saviour.
5. It is acclaimed.
6. All both bow and acclaim.
7. It is to the glory of God the Father.

First, then, the words "graciously gives" ["graces"] introduces us into an atmosphere of grace, ill suited to the thought of judgment. It is used once before in this letter. "To you," says the apostle, "it is graciously granted, for Christ's sake, not only to be believing on Him, but to be suffering for His sake also" (Phil. 1:29). The saints have the privilege of suffering at the hands of His enemies; the Saviour has the higher privilege of effecting their salvation.

Christ emptied and humbled Himself, but God exalts Him. As the result of His descent to the deepest humil-
The Name Above Every Name

God has now placed Him on the way to the highest place in the universe. Already, in countless hearts, His name ranks far above every other name.

But all, we are told, will bow the knee. This is a sign of fealty and worship. In one of the darkest days of Israel's defection God reserved seven thousand men who had not bowed the knee to Baal (Rom.11:4). It is clear from this that this is no mere perfunctory performance, but that it involves a hearty homage. If He spared those who did not bow the knee to Baal, how much more will He save those who bow the knee to the Saviour of His selection?

And this is vastly strengthened by the preposition here employed. It is not merely "at," but "in." Its meaning is manifest in the opening of the chapter: "If then, there is any consolation in Christ," and again in verses 19, 24 and 29 where Paul speaks of "in the Lord." "In the name" has the force of "by virtue of the name," "in the power of the name," as is evident from its other occurrences (cf Matt. 7:22; 10:41; 18:5-20; 21:9; 24:5-9; John 2:23; 5:43; 16:24-26; Eph. 5:20; Col. 3:17). This gives us the key to the passage, which is the divine declaration (Rom. 14:11; Isa. 45:23):

"Living am I, the Lord is saying,
For To me shall bow every knee,
And every tongue shall be acclaiming God."

When this august oath is fulfilled, it will be found that it was only by virtue of the name of a Saviour that every knee shall bow and tongue acclaim.

The name "Jesus" signifies "Yahweh-Saviour." It is the Greek equivalent of the Hebrew Joshua. This seems to be shortened from Yahweh-Hoshea, Yahweh-Saviour. Yahweh is the Name of the Deity as associated with time, especially the eonian times, in the midst of which stands the cross, through which God will transmute all the evil into
All Acclaim the Saviour as Lord 53
good. Yahweh is He Who will be and is and was. Hoshea is added to describe His work.

Jesus is the appropriate name of the Saviour Whom God has given to rescue the creation from the thralldom of sin and destruction and death, during the eonian times. The Christ was given this ineffable name because “He shall save His people from their sins” (Matt.1:21). Never is it used alone in connection with judgment, but always in conformity with its import. To bow in this name can indicate but one thing, the acceptance of Him as their Saviour and all the benefits which that involves.

A concordance will show that a simpler form of the word rendered “confess” in the AV means to avow. It is always used in a voluntary avowal without the least suggestion of constraint. Those who avow Him before men He will avow before His Father (Matt.10:32). The Jews had agreed to put out of the synagogue anyone who should avow Christ (John 9:22). Even some of the rulers believed, but did not avow Him (John 12:42). But a most conclusive passage is that where we are assured that if Jesus is avowed as Lord, salvation results (Rom. 10:9). The word in Philippians, however, is the strengthened form which occurs when we read of the confession of sin (Matt.3:6; Mark 1:5; Acts 19:18; James 5:16). And yet it comes so close to worship that twice the AV renders it “thank” (Matt.11:25; Luke 10:21), while the Revisers suggest “praise.” It is a matter of acclaiming, by consent, not constraint. It never denotes a forced confession in the Scriptures.

And this is confirmed and clinched by the fact that every knee and every tongue are included in these acts of adoration. Even now His saints adore His name, and own His lordship in their feeble way. How unlikely that they should ever need compulsion! But this is inevitable if these words have any such force. There is no distinction between believer and unbeliever in this passage at
The Glory of God the Father

all. Celestial, terrestrial and subterranean—all will bow the knee in worship and use their tongues to acclaim the Crucified before the eons end. Low as was His humiliation so high will be His exaltation.

“For the glory of God, the Father.” This is the object of it all, as well as the key to our understanding of it. Christ descended in obedience in order to glorify God, His Father. He is exalted for the same reason. And it is for this cause that every knee shall bow and every tongue acclaim Him Lord—because this not only elevates Him to the place supernal, but at the same time brings to God the glory which is His due.

How beautiful to see that His exaltation detracts nothing from the glory of the Father, but rather is the means of its display. But how can God’s Father-hood be revealed in crushing God’s creatures beneath His heel? Would a Father be glorified in grinding his enemies into subjugation? As Father He may chide His children, but the exaltation of Jesus here enforced must be established on grace and its gifts, for it leads to God’s recognition as a Father and glorifies that phase of His effulgence.

To appreciate these points at their best, the words we have emphasized should be carefully considered by means of a concordance. These seven statements, which culminate in the glory of the Father, conspire with all other Scripture to crown the work of Christ with consummate kindness in the consummation, when comes surcease of eonian sorrows and the Fatherhood of God becomes the heritage of all His creatures.

A. E. Knoch

The preceding article was adapted from two studies of Philippians 2:9-11, appearing in Unsearchable Riches, volume 4, pages 281-283, and volume 29, pages 57-59.
If One Died For the Sake of All

GOD HIGHLY EXALTS HIM

The consequences of Christ dying for all include more than the death of all in the death of Christ as expressed in 2 Corinthians 5:14. Because of His faithful obedience in dying for sinners, everyone will eventually bow in the name of Jesus (Yahweh-Saviour) and acclaim Him Who is the Saviour, as their Lord. The consequences of the death of Christ for sinners include the worshipful recognition of Jesus Christ's Lordship and appreciation for His saving work at the cross, to the glory of God the Father.

Christ Jesus "humbles Himself, becoming obedient unto death, even the death of the cross. Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father" (Phil.2:8-11).

The "wherefore also" of Philippians 2:9 corresponds with the "consequently" of 2 Corinthians 5:14. It introduces the results of Christ's death for sinners. In 2 Corinthians the result of Christ's love in dying for all is the identification of all in His death. In Philippians the result of Christ's obedience in dying on the cross is His exaltation by God as the Saviour-Lord of all.

THE NAME ABOVE EVERY NAME

During the long years of His humiliation, our Lord bore the name Jesus. And like Abram through his many years of childlessness, bearing a name that meant "Father-high,"
then changed to Abraham ("Father-most-high"), our Lord's name did not reflect the perceptible reality. In fact, it was belied by most of the visible evidence. There were cases of healing and rescue and even resurrection, but they were few and mostly unrecognized, and the people He came to save (Matt.1:21) remained unsaved. Most astounding of all, in those dark hours on Golgotha He did not even save Himself from the death of the cross. We may indeed say that, as far as anyone could see, His name, Jesus, was an ongoing contradiction, which seemed to add to His humiliation.

But once God's Anointed One had reached the lowest point of humiliation and was made to be a sin offering, or rather (as literally expressed), made to be sin (2 Cor. 5:21), then God highly exalts the vivified Christ with the name that is above every name. From this point on, the name of Yahweh-Saviour is graciously granted to Christ as a glorious and true reflection of what He is, and which will ultimately be realized and honored from the heart by all. Nothing less could express God's "super-exaltation" of the obedient Son.

This, as Paul tells us, is an act of divine grace. The verb "graces" in Philippians 2:9 is the same verb translated "graciously granted" in Philippians 1:29. He Who had been made to be sin as the Antitype of those offerings of old which had to be burned outside the camp (cf Lev.4:11,12), is now exalted as Lord over all! The favor is not with respect to Christ's faithfulness or obedience (for that, in itself, calls for honor), but with respect to what that obedience involved, the realities of shame in His becoming a curse (Gal.3:13,14). The grace of His exaltation is with respect to Christ as the Sin Offering, which was indeed sin.

The shame of the cross would still remain to the extent that the name, Jesus, does not become a reality. The doctrine of eternally unsaved sinners is a denial of God's exaltation of Christ and a disgrace to the One bearing the name
of Saviour. Nevertheless, as this passage in Philippians makes clear, out of that temporary reality which engulfed Jesus in His death, God brings forth a new reality where the name Jesus reflects salvation glorious and true everywhere throughout the universe. God exalts Christ to the position of Lord over all with that Name, formerly identified with humiliation but now identified with exaltation. He is Lord, but He is Lord, not as an unfeeling enforcer of submission, but as the Saviour Who draws forth willing and loving and joyful obedience from all, to the glory of God the Father.

JESUS CHRIST IS LORD

The bowing and acclaiming of all is a recognition of God's Anointed One as Lord, but not that alone. At any time God could have placed His Son as Lord over all and brought all under His authority, but Philippians 2 speaks of Christ's Lordship arising from His humbling of Himself to the death of the cross. It is in relation to His obedience in dying for the salvation of sinners that Christ is exalted.

When the Adversary tried Jesus in the wilderness, at a time of extreme physical weakness before He died to save sinners, he showed Him all the kingdoms of the world and offered them to Him (Matt.4:9). What great things He could have done for the world then! All would submit to the lordship of Christ. But His high position would have been only as Lord, and that at the price of falling down and worshiping the Adversary. There would have been no cross, and no salvation from sin.

Is this what is envisioned for the majority of mankind by those who believe in everlasting hell? Are these supposedly, eternally unsaved sinners to be forced against their will to acclaim that Jesus Christ is Lord, apart from salvation from sin? Has His crucifixion done nothing more for them than His lordship would have provided apart from
Salvation is a Work of Love

the cross? No, all bow and acclaim Him as the One Who is their Saviour.

When we who believe acclaim that Jesus Christ is Lord, it is a very personal matter. We are drawn to God's Son as Saviour and Lord. We know that He died for each of us personally, individually, knowing who we are and all about us. We know Him as Lord, but we know Him as the One Who loves us.

That love constrains us, as the passage we began with in these studies, 2 Corinthians 5:14, reminds us. And that love is expressed in Christ dying for all. The exalted Christ will be Jesus in fact as well as name, and when He is acclaimed as Lord by all He will be known by all as their personal Saviour, Who died for them and loves them.

Consequently, when all bow and acclaim that Jesus Christ is Lord, they appreciate and recognize not only His power and authority but His faithfulness in dying for their sins. They grasp in keenest of experience the meaning of His name, Jesus, and they acknowledge it both in bowing and in acclamation from the heart even as we do today, who have been graciously granted to be believing. He is known as Saviour by all because they know and appreciate the truth expressed by His name.

GOD'S WORK OF HIGH EXALTATION

This high exaltation is all to the glory of God the Father. It is God Who was operating in conceiving and carrying out this marvelous work of salvation. To this plan of His Father's Christ was obedient. Therefore, it is all to God's glory, revealing not only His Deity but the nature of His heart which can only be expressed in human terms by the word "Father."

The scene pictured here in Philippians 2 is not of human glory. There is no flaw, no pretense or hypocrisy, nothing unwilling or resentful. God, as He is made known in and
Evidence that He has Saved

through His Son, will do and have only that which is perfect and honest and good. The high exaltation of Christ as Lord under the name Jesus must be manifested by the happy and open bowing and acclamation of all. Every feature of this passage supports and clearly demands that to be known as their Lord Christ must be known as their Saviour by everyone.¹

It is true that this subjection of all must be on God’s terms. It is gloriously true that it will be on God’s terms. It must not only be a recognition of Jesus, the Lordly Saviour from sin, but be itself the evidence that He has saved sinners in His death on their behalf. Nothing less would harmonize with God’s requirements for the exaltation of His Son and the worshipful submission of His creatures.

**OBJECTIONS**

Nevertheless, sadly and almost unaccountably, the glory of God’s achievement here in exalting Jesus, the One Who successfully saves, as Lord is often obscured in order to preserve a limitation to the work of salvation. It is widely taught today that the name God gives to Christ is Lord, not Jesus. The bowing and acclaiming, it is also claimed, is unwilling on the part of some. Or, on the other hand, we are informed that the subjunctive mode of the verbs bow and acclaim suggests the possibility that some will never even bow and acclaim Jesus Christ as Lord at all, whether from the heart or not.

It is claimed that because the bowing is not said to be in the name Jesus, but rather in the name of Jesus, Paul is speaking of a certain name belonging to Jesus that can relate both to believers and sinners lost in hell. And this (so we are told) is the name “Lord.” It might be enough to point to the phrase “the name of Paul” in 1 Corinthians

¹. cf the article “The Saviour’s Exaltation” in this issue.
The Basis of Bowing

1:13, where clearly the name of Paul is Paul, or note that “Jesus” is a name, while “Lord” is a title. But beyond replying to a technical point of language with other technical points of language, we would urge all (and encourage ourselves as well) to see the passage in its context and in accord with the revelation of God in the face of Jesus Christ.

That is why it is so important to keep Philippians 2:6-8 in mind when we look at verses 9-11. What God does in exalting Christ comes out of His obedience in dying for sinners. God’s exaltation of Christ is not simply giving honor to One Who has suffered in His obedience, but giving honor to the One Who has obediently endured shame and affliction for the salvation of sinners. The concern of Paul’s whole ministry is the evangel (cf Phil.1:7,16). It may be conceivable that in using the Greek genitive construction, “name of Jesus,” a person may have in mind some name given to Jesus which is different from “Jesus.” But it is not conceivable that Paul could have meant the exaltation of Christ is something that stands apart from His work as the Saviour.

The objector speaks truly in pointing out that the exaltation of Christ is to the position of Lord over all. But He is exalted to this position as Jesus, as the Saviour, which is the name above every name with which God graces the Lord Who is over all.

BOWING AND ACCLAIMING

Another claim, sometimes made, is that the subjunctive mode of the verbs “bow” and “acclaim” implies that some actually will never honor Christ’s Lordship at all, let alone recognize Him as their Saviour. The idea is that all ought to bow and confess, but not all will do so, either willingly or unwillingly. What Paul’s purpose would be to suggest such a possibility (the objector evidently thinks of this refusal to submit to Christ’s Lordship as a certainty
is What God has Done

for some people) in connection with thoughts about the exaltation of Christ and the glory of God is puzzling.

Still, what shall we say about Paul's use of the subjunctive mode, as indicated in English by the word "should"? Why not use the declarative "shall" as in Romans 14:11?

The subjunctive mode here has a valuable contribution to the overall glory of the passage. It does involve a point of contingency, but not in the sense of "maybe all will bow and maybe not." The effect of the subjunctive is not simply to indicate contingency but to point us to the prior action upon which the contingency rests. Whether or not everyone will bow in the name of Jesus rests on the force of God's action in highly exalting Christ. God highly exalts Christ in order that something should occur. That something is the worshipful recognition of Christ's exaltation as Saviour and Lord.

I may say, for example, that I am struggling to express the meaning of this use of the subjunctive, so that the reader may, or should enjoy its significance as I do. Whether or not I succeed is problematical. But whether or not God succeeds in His exaltation of the Saviour is certain. He is God! He shall succeed. All shall bow and all shall acclaim, and they shall do so in a way that brings glory to God, revealing the certainty of His operations, and that brings glory to the Father, revealing the power of His love.

The contribution made by the subjunctive mode is thus its effect in causing us to search out and measure again the glory of God's work of exalting His obedient Son to the reality of Lordship as Saviour. The subjunctive directs us to test the significance of the declarative clause, "God highly exalts Him."

THE CONTEXT

The context of Philippians 2:9-11 is one of salvation. Paul expected that "in the defense and confirmation of the evan-
gel” (1:7) he would be saved from shame despite his bonds and the envy and strife exhibited toward him (1:14-20). By standing firm in one spirit and one soul in the faith of the evangel, against opposition, the Philippians display evidence of salvation (1:27,28). The apostle guides the Philippians, by his review of the evangel in 2:6-11, toward an effective expression of their salvation (2:12-15). This focus on the way the evangel of our salvation brings salvation from the despondency and despair that opposition and injustice and struggle tend to create is truly in accord with the account of Christ’s humbling and exaltation as the Lord Who is the Saviour.

This contextual association with salvation is found also in Isaiah 45:23, that great passage of Scripture addressed to Cyrus which is the basis of Paul’s language in Philippians 2:10,11. There, God declares, “By Myself have I sworn; from My mouth has gone forth righteousness, a word that shall not turn back; for to Me shall bow every knee, and every tongue shall swear fealty.” In that earlier context, all peoples of the earth, ignorant of God and far from Him, idol-worshippers, are envisioned as coming close to Him in a grand future day. “Turn toward Me,” says Elohim, the righteous El and Saviour, “and be saved, all the limits of the earth” (Isa.45:21,22).

The subjection is not to a cruel autocrat. It is to the righteous God Who is the Saviour. The people spoken of will not simply be made submissive, but in some sense that is genuinely to the glory of God they will be saved.

Paul’s use of Isaiah 45:23 serves only to strengthen the association of Christ’s exalted Lordship with His name Jesus, and the work of salvation that it represents. That the vision is broadened to include more than nations on the earth in the future kingdom with the words “celestial, terrestrial and subterranean” can only underscore the advancement in revelation given through the apostle Paul.
Effects of Believing

Where both passages are similar or the same in language and theme we are aided by the agreement. And where the one goes beyond the other, we would let the revelations of the more complete passage enlarge our thoughts on the other, rather than let the other restrict the meaning of the expanded thoughts.

CURRENT SALVATION

But while Paul also speaks of a future bowing and acclaiming he does so as a power for the believer in their current lives. In believing that the name Jesus will some day be fully reflected by the actual experience of salvation by all throughout the universe, you and I can enjoy the salvation of mutuality toward our fellow believers and a good testimony in the midst of a perverse world.

The apostle does not simply tell us of this future bowing and acclaiming in order that we can have the knowledge of God's future plans. He reminds us of this future glory because, like every revelation of God's good news, it is of great practical value for our current salvation.

What does this assurance of the future bowing and acclaiming of Jesus as Lord have to do with believers being mutually disposed to one another apart from vainglory (Phil.2:1-4) and with our obedience in carrying our salvation into effect (Phil.2:12-15)? How, further, does it relate to the fact that God has graciously granted faith and suffering for Christ's sake to us, and not to others (Phil.1:29)?

God's exaltation of Christ after His time of suffering and humbling gives to us in our time of struggle much encouragement. Such parallels as the word "humility" in 2:3 with the word "humbling" in 2:8, and the word "obedient" in 2:8 with the word "obey" in 2:12 have been often noted, and ideally so.

But humility and obedience are glued to the evangel. They are vitally connected with the truth that our salvation
is fully established by the work of the Saviour Who died for us, graciously granted to us who believe, with the believing also being graciously granted to us. Nothing of salvation is our accomplishment, to our glory. We are not believing if God has not graciously granted faith to us. We are not obeying if our walk is not due to God operating in us.

This entire truth of grace and joy in the Lord and praise to God the Father, this whole message of the evangel of our salvation, is clouded over and weakened if we suppose that others who are not graciously granted faith today will be consigned to hell forever due to their own fault. Again, if, on the other hand, we suppose God has sovereignly decided ahead of time not ever, through all eternity, to apply the salvation that has been gained through the obedience of Christ to certain individuals, how can we avoid at least a tinge of vainglory and a touch of insecurity concerning God’s grace to us?

**EXULTING IN HIS EXALTATION**

How blessed we are to be believing! To be believing that Christ died for our sins, for each one of us personally, and that He loves us, this gives us joy and peace and assurance that God shall be filling our every need in accord with His riches in glory in Christ Jesus (Phil. 4:19). And when we are believing that Christ died for the sins of everyone and will thus be exalted as Lord and Saviour of all, how much greater is our happiness and peace and assurance!

Not only the simple and clear thoughts of Philippians 2:9-11, but the obvious concerns of the context as well direct us to the conviction that God will exalt Christ as the Saviour and Lord of all. Christ’s obedience even to the death of the cross leads to the “wherefore also” of God’s high exaltation of Him. That high exaltation is centered in His name standing for what He is. In that name of Jesus every knee will bow, celestial, terrestrial and sub-
Every tongue will acclaim that Jesus Christ is Lord. And this will be for the glory of God the Father.

Everyone will exult in Christ’s exaltation as Saviour and Lord.

It is the evangel that lies behind Paul’s entreaties for worthy walk. Here in Philippians 2 it is the revelation that all will bow in the name of Jesus and acclaim that Jesus Christ is Lord that lies immediately behind the entreaty to carry our own salvation into effect. The fear and trembling that Paul talks about in Philippians 2:12 is not built on a concept of deserved, everlasting damnation for some and eternally exclusive salvation for others, but on the glad news of God’s high exaltation of Christ as Saviour and Lord of all. It is the view of God’s glory as God and Father that overwhelms us with trembling and joyful awe toward Him Who has made us and saved us and operates toward such a great good.

I am aware of the numerous roadblocks that keep many who believe Christ died for them from accepting the words of Philippians 2:9-11 at face value. The impression that God’s Word teaches everlasting damnation (though it does not) remains strong, but lurking below that misconception is usually a fear that there is something dangerous to our current behavior and something impossible in light of God’s holiness in the claim that all will know Jesus Christ as their Saviour. Just the opposite is true, as I have tried to show here. Accepting this exaltation of Christ by faith leads forward with powerful effect to the walk entreated in Philippians. And it clearly exposes the glory of God in all His holiness and love. My prayer for those caught up by the mistranslations and unscriptural traditions which are used to support the concept of everlasting damnation is that they may be freed from that dark nightmare by the gracious gift of believing this shining revelation of the future enjoyment by all of the salvation gained by our Lord Jesus Christ.

D.H.H.
GROWING IN THE REALIZATION OF GOD

“For I suppose that God demonstrates with us, the last apostles, as death-doomed, for we became a theater to the world and to messengers and to men” (1 Cor.4:9). “In everything, being afflicted, but not distressed; perplexed, but not despairing; persecuted, but not forsaken; cast down, but not perishing” (2 Cor.4:8,9).

How was it that the apostle's afflictions did not engulf him in despair? How was he enabled to write of these as being of “momentary lightness” (2 Cor.4:17)? Further, how was he strengthened to record, “Wherefore I delight in infirmities, in outrages, in necessities, in persecutions, in distresses, for Christ’s sake, for, whenever I may be weak, then I am powerful” (2 Cor.12:10)?

The answer must surely rest in his awareness that this “is producing for us a transcendently transcendent eonian burden of glory, at our not noting what is being observed, but what is not being observed, for what is being observed is temporary, yet what is not being observed is eonian” (2 Cor.4:17,18).

ENDURANCE AND PATIENCE WITH JOY

Mercilessly stoned by Jews from Antioch and Iconium, these, concluding Paul to be dead, callously dragged his body outside the city of Lystra (Acts 14:19). Then it may have been that his spirit was snatched away into paradise, and he received revelations which he later described as “ineffable,” of which he was not allowed to speak (2 Cor. 12:3,4). We should bear in mind and heart that Paul kept
Sustaining Power of Expectation

the full wonder of his glorious visions secret until the Circumcision evangel was placed in abeyance and he was confined in Roman custody. This very fact clearly displays his loving patience.

So often we are prone to despair when our “good news” is ignored, even sternly opposed. Such frustration should give place to a mild and quiet life in all devoutness and gravity. This peace becomes real as we grow in the realization of God, for which Paul prayed in the opening prayer of his Colossian epistle. The apostle then added a wonderfully sustaining note: “... being endued with all power, in accord with the might of His glory, for all endurance and patience with joy, at the same time giving thanks to the Father, Who makes you competent for a part of the allotment of the saints, in light, Who rescues us out of the jurisdiction of Darkness, and transports us into the kingdom of the Son of His love” (Col.1:9-13).

At Bethlehem, there was absolute astonishment! The messenger who appeared to the shepherds in the field astounded them with a startling proclamation! But suddenly, there was a multitude of the heavenly host, praising God and saying,

GLORY TO GOD AMONG THE HIGHEST!
AND ON EARTH PEACE,
AMONG MEN, DELIGHT!

Such a visitation, a multitude, no less! Should anyone question the supreme pre-eminence of the Son of God’s love, then they should carefully consider this. The heavenly multitude testifies to God’s glory in this wonder of wonders, this emptying of the One, through Whom all comes into being, appearing as a Babe, swaddled and lying in a manger. But amid the rejoicing, while the host would perceive something of God’s love in the gift of His Son, were they prepared for the horror of His sacrifice at
Golgotha? Or could they possibly see beyond this to His rousing and exaltation? In all this, how could they imagine the glory of the consummation and the resolution of creature estrangement?

AMONG THE CELESTIALS

"It is not God's plan that we should know much of the affairs of the celestials, but rather that they should learn the lessons of His dealings with us. The earth is the stage on which the tragedy of the eons is enacted. No other place can claim a Golgotha. No other sphere has sunk so low in sin or has received such rich grants of grace. The apostle claims that he is a gazing stock, not only to men, but to messengers (1 Cor. 4:9). Peter tells us that they are yearning to peer into the salvation of the Circumcision. Paul makes it evident that the sovereignties and authorities among the celestials are even now aware of the grace which is ours in Christ Jesus (Eph. 3:10).

"The fact that most of the celestial beings who have visited the earth are called messengers has led to the idea that all of the celestial host are "angels." They are only the couriers between the earth and the heavens. Those who were gazing at Paul certainly brought him no message, so we may rest assured that their message was about Paul, and was delivered to those who sent them. It seems as though the heavenly hosts took a livelier interest in Paul and his experiences than did his fellow men on earth.

"The significance of human events is better known in the heavens than on the earth. Until the heavenly host apprized the shepherds, men paid no heed to the birth of the Saviour."1

We believe there is good warrant in concluding that the revelations committed to Paul were quite exclusive. Indeed,

his very words seem to confirm this: "... and hears ineffable declarations, which it is not allowed a man to speak."

Some small part of the precious revelations were divulged, especially the expectation. But not until the grand presentation of Paul's prison epistles, Ephesians, Philippians and Colossians, is the glorious secret fully revealed. Then, and only then, are we assured of this very important distinction. Heed the apostle's own words:

"To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has been concealed from the eons in God, Who creates all, that now may be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God, in accord with the purpose of the eons, which He makes in Christ Jesus, our Lord; in Whom we have boldness and access with confidence, through His faith" (Eph.3:8-12).

**THIS NOBLE COMPANY**

Entrusted with so great a revelation it is not surprising that the apostle should have the sense of scrutiny, of becoming a theater! We have no way of knowing the means of communication among the celestials. Perhaps with the speed of thought? Rarely are we permitted the briefest glimpse into these realms. One such occasion was in reference to Job when the sons of God came to present themselves before the Lord (Job 1:6).

All these considerations are often beyond our limited comprehension, but what is the understanding among creatures scattered across the length and breadth of the entire universe? The Son of God, in exaltation, is seated in glory at the right hand of the Father, "up, over every sovereignty and authority and power and lordship, and every
A Reconciled Creation

name that is named, not only in this eon, but also in that which is impending" (Eph.1:20,21).

In majestic splendor, He is to lead forth an ecclesia of such might and power that this defies description. This noble company are even now being prepared, are being made competent for a part of the allotment of the saints.

How worthy is He, Who always seeks only to laud the glory of His Father’s love, how worthy indeed to be thus honored! Small wonder that yet another of Paul’s revelations was confided. He just could not contain his exultation that at the consummation, Christ Jesus lovingly presents a reconciled creation to His Father (cf Col.1:20). A glorious finished work which lacks but one thing more for complete perfection. Before the entire universe of adoring, delighted creatures, the Son shall present His Own fealty and love, in order that God, His Father, shall be All in all!

Come now with me adown the years,
all ye whom God hath richly blessed,
At Bethany His dear Son weeps,
    His loving spirit sore oppressed.
Ask not with whom we should unite,
or doth the faith of all agree,
Be still, and listen to the words
    He sighs in dark Gethsemane.
Do we despair when none believe;
    would we, like Peter, stand aloof?
Could we stay silent, or protest,
    when Pilate questions, “What is truth?”
There are no words which might describe
    the anguish of that Orphan cry.
God turns from His beloved Son,
    Who, helplessly, beseeches, “Why?”
Yet God, responding to this plea,
exalted Christ to heights above.
For at His name each knee shall bow,
    and every tongue acclaim His love!

Donald Fielding
ALL IS FOR GOD
CONCILIATION IN ACT AND FACT

Question:

When I recently attended one of your services, I heard you say, “To God be the glory, concerning all that we experience, even those things which are sinful and hurtful.” I realize that you were speaking sincerely and soberly, not sensationally, seeking to incite controversy. Still, your very calmness in saying this makes yours words all the more shocking to me. Since, so far, I have only attended this one meeting and have only read a little of your literature, could you elucidate to me what you had in mind in making this statement?

Answer:

You are correct that I was not seeking to be controversial in stating the words which you cite. Truth, itself, is controversial; hence we do well to present what we judge to be the truth in a gracious manner even as in an irenic spirit.

We believe that truly all is “for” God, that objectively, all accords with His purpose. Even at present, then, it is faithful to say concerning whatever subject may be in view, “to God be the glory” (Rom.11:36). Here Paul speaks of “the glory” which attends (i.e., that is connected with) all that exists and all that occurs. This is so, whether that glory should be intrinsic or telic. ¹ Therefore, there is glory asso-

¹ Such ultimate, final good, derived from ephemeral, intrinsic evil, is termed telic good, or consummative good (from the Greek telos, which means “consummation”).
associated with everything, no matter how inglorious any certain thing may be in itself. This is simply to say that there is something glorious with which every inglorious thing is connected—some glorious outcome which depends for its existence and fulfillment upon the previous existence of something which, in itself, is inglorious.

The permanent, greater good that God will bring into existence as the consequence of temporary evil, justifies the existence of temporary evil. Deliverance from sin and evil is the greatest good that can ever exist. This is because it is only thus that God can be glorified as Saviour; and, only thus that His creatures can know the blessing of salvation.

It follows, then, since God is good and these things are so, that with respect to the achievement of the divine purpose, the world in which we live is the best possible world.

If it were best that the world should contain some different kind or degree of good and evil than that which it does contain, then God would make the world in just such a way. But since God makes the world and all that is in it (Acts 17:24), not otherwise but precisely as we find it, it follows that the world in which we live is the best possible world. After all, it is God—Who is love, Whose goodness and wisdom know no imperfection—Who makes the world and all that is in it. Consequently, with respect to God’s purpose, it would not be best if the world existed in some different form than the form in which it, in fact, exists.

Believing this to be true (indeed, being aware that it is so), we boldly say, “to God be the glory” with respect to the marvelous good which He will one day bring out of even the most horrible of tragic, present occurrences.

Where these things are truly believed, believers no longer contend for a fancied freewill responsibility consisting of a power of categorical could-have-done-otherwiseness. Instead, they realize that whatever happens accords with “what must be” (Rom.8:26), for the achievement of God’s purpose.
This realization, however, does not deter those who believe accordingly from seeking uprightness of walk; that is, from a quest for proper role-responsibility. They are aware that only that which is good in itself is pleasing to God and of present benefit to themselves.

Yet this realization, that all is for God's purpose, to the degree that it is truly a realization, does free such believers from the usual forms of both pride and contempt. They realize that both the good things and the bad things attending each person, constitute the counsel of God's will as to what should be or occur (Eph.1:11; Rom.8:26). They certainly prefer, both in themselves and in others, the fellowship of good rather than evil, and will seek to order their lives accordingly. But in so doing, they will boast only in God concerning their own or anyone else's virtues. And, concerning their own or anyone else's failures, while abhorring the sin itself, they will say, "to God be the glory which will surely issue from this dreadful deed which He has wisely purposed."

As a consequence, their attitude toward their enemies and toward those who injure them becomes more Christ-like. God giving the grace, in the process of time, they find this simply to be so. How glorious is the type of Christ exhibited in Joseph, where he declares to his brothers: "'Do not be grieved or angry with yourselves that you sold me hither, because Elohim has sent me on before you to preserve lives . . . . Elohim sent me on before you to set up for you a remnant on earth and to preserve lives for you in a great deliverance. So now, not you sent me here, but the One, Elohim . . . . You devised evil against me, yet Elohim devised it for good for me, in order to accomplish, as at this day, to preserve many people alive. So now do not fear; I myself shall sustain you and your little ones.' Thus he comforted them and spoke to their hearts" (Gen.45:5,7,8; 50:20,21). May God, thus (cf Rom.15:4), comfort and speak to our hearts as well.
Man’s Injustice Commends

Question:

How can it be that God wants to display His indignation (Rom.9:22)? Likewise, how can it be that God is “bringing on indignation” (Rom.3:5)? Any such thoughts seem wrong to me and certainly go against all that I have been taught. Yet these are the apostle Paul’s own words, I must admit.

Answer:

You are off to a good start in acknowledging that these declarations are indeed the apostle Paul's “own words.” The next step, then, since what Paul says seems so wrong to you, is to accept that it must not actually be what Paul says but your own ethical perspective which needs to be adjusted.

Any who are at all sensitive to sin while also being acquainted with their own heart, are shocked by the terrible thoughts, whether deeds or not, which sometimes spring forth from the depths of their being. And when we attempt to ponder the multiplied billions upon billions of awful sins which, for thousands of years, have occupied and nearly consumed the human race, we are completely overwhelmed. We cannot bear the tremendous strain of such terrible contemplations.

Yet even though man’s injustice in itself is indeed transcendentally terrible, this awful entity’s presence in the universe is by no means gratuitous. This is because man’s unrighteousness serves an unspeakably glorious purpose. The most notable purpose in human injustice is that it serves in the commendation of its opposite, the righteousness of God. What a tremendous contrast man’s uncleanliness and wickedness makes to God’s purity and holiness! How glorious the white and great the light when set against such a black background! It is evident, then, since it is need-
ful that God's righteousness should be clearly revealed, not hidden from view, that Wisdom will not hesitate to ensure its marvelous unveiling.

Similarly, since God wants to display His indignation and to make His powerful doings known (Rom.9:22), it must not be left to chance that there should be dishonorable men, but rather it must be incorporated within the divine counsels that there should be just such persons, ones who are in fact vessels for dishonor (Rom.9:21).

Paul had not expressly stated, though some were "aver-ring that [he was] saying, that 'We should be doing evil that good may be coming" (Rom.3:8).

It is certainly true "according as" Paul was being "calum-niated" by others—"according as" they averred (or claimed) with respect to these words ascribed to him which they presented in a false and wicked way—that the apostle did not thus wish to be identified with the proposition that good would come from evil.

It was being said that Paul taught that, "We should be doing the evil that the good may be coming" (note the definite articles in the CV text). The sense intended, even by his detractors, however, was not that Paul was proposing that evil "should" (i.e., ought to) be done, as if he were advocating a wicked lifestyle. Rather, the thought is that it was being asserted that Paul, somehow, was "saying" that, "We should be doing the evil that the good may be coming."

It is a subjunctive construction which expresses not the thought of advocacy, but the idea that a purpose is being served by a first entity of which the second is the result, the latter being dependent for its own existence upon the former.

The sense is, So that the good which God intends may be realized, "we should be doing" (i.e., we will be doing, since it is needful for us to be doing) the evil upon which this good depends.
This saying (that, "We should be doing the evil that the good may be coming") evidently was originally only a deduction from Paul's own teaching concerning God's deity, made by one of the apostle's calumniators, not a statement which Paul himself had explicitly declared. Nevertheless, Paul plainly affirms that the judgment of such opposers—their judgment that, according to Paul, evil thus is necessary in order that it might serve the good—is a "fair" or "just" judgment (Rom.3:8).

It is a judgment which, in itself, is within the bounds of that which is right and true ("fair," endikon, IN-JUST), no matter how unworthy the motives of Paul's detractors may have been in putting these words into his mouth.²

Therefore, awful as it is in itself, since man's injustice does indeed serve God's wise purpose, the presence of human injustice in the world is justified. To be sure it is not justified intrinsically; but it is justified telically.

God, then, though all is the product of His own operations (Eph.1:11), is not unjust in actually "bringing on indignation" (Rom.3:5). That is, He is not unjust in making it certain that there will be certain specific persons on whom to visit His fury. He is the Potter, and He has the right over the clay to make utensils for dishonor (cp 2 Tim.2:20)—indeed, "vessels of indignation, adapted for destruction" (Rom.9:22).

² The sense of the phrase, "whose judgment is fair," cannot be, "they will receive a fair punishment for making such a false statement." For it is true that "we should be doing the evil that the good may be coming." Any foolish claim that this saying is intrinsically false and hence is worthy of punishment, is contrary to the truth of the context, the truth that our injustice serves the purpose of commending God's righteousness (e.g., "the truth of God superabounds in my lie, for His glory"; Rom.3:7), even as the truth that it is God Who is bringing on indignation. God's purpose in our evil deeds is that we might know the good of being delivered from them; and, that we might know Him, Who is our Deliverer.
Vessels of Indignation

Ultimately speaking, it is not that man, by his sinful deeds, is bringing the indignation of God on himself, but that God—by His righteous design and operation of those very deeds—is “bringing on” indignation. That is, seeing that all is out of Him, through Him, and for Him (Rom. 11:36), God is making the future presence of His indignation an inevitability.

In the depths of His heart, it is not at all that God, at any time, is enraged or filled with fury. Indeed, “Who has withstood His intention?” (Rom. 9:19). In this respect, there is nothing for God to be indignant about. Consequently, God is the happy God (1 Tim. 1:11), even as the God of peace (Phil. 4:9). God is love (1 John 4:8), and love is not incensed; neither is it taking account of evil (1 Cor. 13:5).

It is only that God, in the day of His chastening judging (2 Peter 2:4,9), as an expedient, will manifest Himself in the assumed character (cp Hebrews 1:3) of One Who is indignant. It is for the sake of rebellious and stubborn humanity that He will do so, for their good, to provide for their need. Further, since God wants to display His indignation and to make His powerful doings known, there must be those who would serve in this capacity—as vessels of indignation, as objects of indignation.

Though it will be a period of divine severity instead of divine mercy, nothing at all will occur in the day of His just judging to which any wise man will have the slightest objection. The judgment of that day will not be one instant longer or a single degree more severe than that which is needful, for it will be the judgment of One Who is love, Who is “God, the Merciful” (cp Romans 9:16; 11:32).

When, at the consummation, God becomes All in all (1 Corinthians 15:28), including All in all of those who were once, briefly, the objects of His indignation, undoubtedly all such ones will glorify Him accordingly (cp Philippians 2:10,11). For they will realize that, as former vessels of indigna-
God's Just Judgment accords

tion, which once they were, they too had a place of necessary and useful service, a vital role in the achievement of God's purpose.

* *

Question:

Your literature sometimes says that God is now conciliated to man; yet in some places it says that man is conciliated to God. Just what is it that you are trying to say? Besides this, if we were already conciliated to God, why does Paul say, "Be conciliated to God"?

Answer:

"Yet all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation. For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching for Christ's sake, 'Be conciliated to God!'" (2 Cor.5:18-20).

The fact that God has conciliated the world to Himself and is not reckoning their offenses to them, affirms the fact that man's sinfulness continues to be offensive to God. It is not that man's sinful ways are no longer offensive to God. That is far from the case. It is instead that now that the Sin Offering has been made, God is no longer reckoning (i.e., accounting) man's offenses to him.

It must be emphasized that the conciliation does not exempt man from his close and often painful connection with the generally attenuated yet sometimes full-toned indignation of God which, even now, is being revealed from heaven upon sin itself ("on all the irreverence and injustice of men"; Rom.1:18). We become acquainted first-hand with God's appraisal of sin whenever we ourselves
experience the practical retribution which often attends our failures (cf Rom.1:18-32; cp 1 Tim.6:9).

It does not follow from the fact that, legally speaking, sin has been taken away, nor from the companion fact that, "personally" speaking, offense is not being reckoned, that God will therefore do nothing at all insofar as personal adjudication is concerned with respect to the dreadful deeds of His beloved creatures. God will still bring every act into judgment (Ecc.12:14), both in the case of the believer (at the dais of Christ; 2 Cor.5:10) and of the unbeliever (before the great white throne; Rev.20:11,12).

Divine "judgment," however, simply speaks of divine decision. For the sake of the accomplishment of the divine purpose, it remains expedient that the various "judgments" in which God would engage in response to man's wickedness, still be carried out. Through these means, God will further make known the awfulness and injuriousness of sin.

Yet it must be recognized that the indignation in the day of the indignation and revelation of the just judgment of God (Rom.2:5), will itself proceed "according to" (literally, "down," i.e., based upon) that glorious body of divine revelation which Paul terms "my evangel" (Rom.2:16). Paul's evangel is the evangel which reveals the eventual justification and reconciliation of all mankind through the saving work of Christ (Rom.5:18,19; Col.1:20). How we rejoice to know that the events of the day of judging will proceed on the basis of and in the light of the glorious consummation when God becomes All in all.

In all future, adversative judgments, then, God will be mindful that the "sin in the flesh" of those undergoing judging has already been condemned and taken away through the sacrifice of Christ. He will be mindful as well that, through Christ's sacrifice, every sinner, even the most wicked, is already joined to Himself. That is, this is so in fact, all human unbelief notwithstanding.
It is true that, in the current era, God acts in conciliation toward mankind. It is true as well that, in coming times of indignation, He will not thus act. Though it may then appear that God surely is reckoning the offenses of humanity against them, actually, in the depth of His heart, this will not be so. This is because, at the cross, God was in Christ, conciliating the world to Himself; accordingly, He is not reckoning their offenses to them. The recognition that, practically speaking, this is a “dispensational” truth, must not be misused so as to obscure the realization that, factually, it is a timeless and abiding truth.

In the grace of God, Christ tasted death for the sake of everyone (Heb.2:9). “Christ Jesus is giving Himself a correspondent Ransom for the sake of all” (1 Tim.2:6).

“For the love of Christ is constraining us, judging this, that, if One died for the sake of all, consequently all died” (2 Cor.5:14). And, “one who dies has been justified from Sin” (Rom.6:7; i.e., “freed from Sin,” cp Rom.6:18).

This justification from “Sin” which is now the portion of all, is wholly the achievement of the cross. “What was impossible to the law, in which it was infirm through the flesh, did God, sending His own Son in the likeness of sin’s flesh and concerning sin, He condemns sin in the flesh” (Rom.8:3). Thus in Christ we behold “the Lamb of God Which is taking away the sin of the world” (John 1:29).

“Sin in the flesh” does not await condemnation; it has already found condemnation. Sin in the flesh is not to be condemned in a future judgment (such as in the second death); it has already been condemned in a past judgment, the judgment of the cross. The sin of the world has been “taken away” through the sacrificial offering of the Lamb of God, Christ Jesus our Lord.

God made Christ (“the One not knowing sin”) to be a sin offering (2 Cor.5:21). Indeed, strictly literally, “He makes Him [to be] sin” that thus sin might be “condemned” and “taken away.”
Conciliation in Fact

Consequently, God has not only conciliated (i.e., united or joined) us to Himself through Christ, but has, in Christ, conciliated the world to Himself as well. Accordingly, He is not only dealing graciously with all our offenses (Col. 2:13), but, concerning the world as well, He is "not reckoning their offenses to them" (2 Cor. 5:18,19).

Positionally speaking, not only were we conciliated to God through the death of His Son, but the world was conciliated to Him as well. Nevertheless, practically speaking, there is still a great need for conciliation. Hence it is in consideration of this practical truth that Paul entreats that we are to become in practice what we already are in position. Thus it is to those who are now conciliated, that Paul yet earnestly declares, "Be being conciliated to God!"

"Sin" (hamartia, UN-MARKing) speaks of failure; it speaks of that which "misses the mark," the mark or "target" of that which is inherently good, well pleasing, and perfect (cp Rom.12:2). Sin in the flesh ("the sin of the world") has met its judgment through the One Who is the Sin Offering. Now, through the work of Christ, man is "justified from" the evil slaveowner Sin (2 Cor.5:14; Rom.6:7b). Man is declared to be in the only right relationship to Sin, which is to be freed from its jurisdiction. "Sin," personified (literally, man's sinful deeds), no longer has the prerogative concerning man's judgment. Instead, God, through Christ, has gained the prerogative!

Therefore, God, not Sin, will now determine each man's judgment and final destiny. And, He will do so according to His own purpose, not according to individual merit. Indeed many who will be subjected to God's indignation are far less deserving of it than others who will be saved from it. The vessels of mercy enjoy mercy solely because of God's gracious purpose, not because of any deservedness of their own (1 Tim.1:12-16; Rom.9:15,16).

Insofar as "just deserts" are concerned, all are deserving
(i.e., "worthy") of death (Rom. 1:32). Considered in themselves, in their own sinfulness, apart from the divine purpose, humanity is well suited to and worthy only of death. If this were the only consideration, it would be altogether fitting not only to put man to death, but to leave him there on a permanent basis.

This is true of the entirety of humanity, not merely of some. Remember, all sinned; and, all are wanting of the glory of God (Rom. 3:23). The glory of God represents the only ideal standard of righteousness. It is not merely that man "come[s] short of" the glory of God (AV) that is significant. It is that he is found "wanting of" the glory of God (CV). Not only have all mankind sinned, but all mankind including those who are least offensive are members of the old humanity which is corrupted in accord with its seductive desires (Eph. 4:22).

Howbeit, in the end, God, Who loves all (cp John 3:16), and wills to save all (1 Tim. 2:4), will become All in all (1 Cor. 15:28). In that day, God will fully manifest Himself as the One Who indeed is the Saviour of all mankind (1 Tim. 4:10).

MARY TUTTERROW

Together with her husband Harold, who died a few years ago, Mary Tutterrow faithfully and enthusiastically attended our Fellowship meetings in the Los Angeles area for many years. Mary was put to repose on March 9, at the age of 89; she was one who believed that "Jesus died and rose" (1 Thess. 4:14), and that His death was for her sake and for the sake of all mankind, since we all are sinners (Rom. 3:23). This was a real source of blessing and comfort to her. Now we also are comforted, knowing that in accord with the pattern of our Lord's death and resurrection, God will, through Jesus, lead forth Mary and all believers with Him, that we may always be together with our Lord (1 Thess. 4:14, 18).

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A PATTERN OF SOUND WORDS

Perhaps all sin stands related to the Word of God. Certain it is that there is nothing new in sin since our first parents transgressed, and that was an offense against His Word.

Any pattern of sound words does not appeal to the soulish man. His concepts of truth are decidedly impressionistic—a snatch here, a phrase there, according to the way he feels. It cramps his style to have a pattern. “I like to think . . . it seems to me . . . I feel that,” such remarks often betray too much. He synthesizes, he makes it up to suit himself, rather than give heed to what God has said. He invents rather than discovers, which last, he feels, is such an unoriginal thing to do. He would be like the Living Word in that all things that are made are made by him. But that desire is not original either; for it was present back yonder in the dawn of human doings.

God had made Adam, and set him in the garden which was eastward in Eden and had instructed him to serve it and to keep it (Gen.2:15). Then one prohibition was laid on him. He was not to eat of the tree of the knowledge of good and evil (Gen.2:16,17). God did not demand that man relinquish something that he already had. God did not demand that he perform some irksome and laborious work. Not *bidd*en but *forbid*den was man. Everything that was there he could have and enjoy. There was just one thing which he must forego; to take that meant death. He was merely to forego something that was not his own; forego one good thing which he never possessed. Could that be called a temptation, a trial, a testing?

Ah! to forego that which we do not have and still desire
is the hardest thing of all. The hardest struggle and the bitterest toil wherein we strain our every power of mind and body to the utmost is easy compared with quiet, selfless resignation. Things possessed are not half so happifying to the soulish man as that which is denied him. Yea, more willingly would he give of that in his hands than that he demurely fold his hands and say: I forego, my God, because it is Thy will.

The permit to eat of all but one tree had been given before Eve’s creation, but Adam evidently conveyed the facts to her; for theirs was a joint dominion (Gen.1:28).

Adam knew how to deal with the animals and with the fowl of the air (Gen.2:20). There were no subtleties of feeling, instinct, thought, or practice which he could not understand in them. But there came one whose motives were not so easily read as those of the beasts of the field. He was too crafty, too wily, too capable a deceiver to be met by human wisdom. Eve was beguiled (Gen.3:1; 2 Cor.11:14,3).

Faith takes God at His word. Unbelief takes God’s word and messes it up to suit itself. This the Slanderer proceeds to do with Eve.

The Slanderer questions God’s Word. Is it really true that God hasn’t given you carte blanche to everything in this wondrous pantry? Have I heard aright? I am loath to believe such a thing! One jar of jam which you dare not taste? And God’s voice which forbade had hardly more than died away in the peace and happiness of the garden!

The seed of doubt was planted. Eve was becoming part of the intelligentsia, if you please. She claimed the “right to doubt.” And the fruitage sprang up like a stalk of corn under a medicine man’s conjurings. Inside of forty-four English words (nineteen in Hebrew) Eve does all the damage to God’s word that any of her children ever did. It might be said to her credit that she at least did it in less space than most of her offspring.
Eve Manipulates God’s Words

The toxin of doubt was in her system now. She did not need to be as smart as her seeming benefactor. All she needed to do was to rely on what God had said; and that reliance she had already eschewed in favor of “advanced thought” of the more progressive minds.

God said:

From every tree of the garden you may eat, yea eat. But as for the tree of the knowledge of good and evil, you must not eat from it; for on the day you eat from it, to die you shall be dying.

Eve said:

We may eat [omission] of the fruit of the trees of the garden; yet of the fruit of the tree that is in the midst of the garden, Elohim said, You shall not eat from it, and you shall not touch it [addition], lest you should die [twist].

Like Achan, the son of Zerah (Josh.7:21), who, seeing the goodly Babylonish garment, some silver and some gold, which, as the first booty of the land, were devoted partly to destruction and partly to the Lord’s treasury, omitted to destroy the garment, committed to steal from the Lord, and dissembled in the whole, so Eve sinned against God’s word after the manner of the Sadducees, the Pharisees, and the Essenes.

She omitted the repetition of the verb “eat” (literal Hebrew, eating you may eat), because that gave a gracious, open-hearted and open-handed tinge to God’s provision. He had provided. He had provided largely—“according to His riches in glory”—; they were to eat, yea eat, freely help themselves and have some more. But now before this brilliant and dapper stranger the voice of God had lost its sweetness; His love had lost its grace. Her concept fell short of the glory of God, and that short-falling was sin.
But can there be more? Yes, more. She makes God a tyrant with purposeless restrictions. "And you shall not touch it." She made void the commandment of God by her human accretion. That was transgression.

More yet: Eve changed the inexorableness of the penalty to a risk. God had been very specific. She was very hazy and indeterminate, substituted one thing for another, which was a cutting offense—as though God did not know how to express Himself!

THE SERPENT SAID

That old Shiner (for such is the significance of the Hebrew word), which is the Slanderer and Opponent (Rev.12:9), first questions God's word, then denies God's word, then affirms a falsehood in the midst of truth:

"Did Elohim say indeed, You shall not eat from any tree of the garden?.... Not to die shall you be dying.... Elohim knows that on the day you eat of it your eyes will be unclosed, and you will become like Elohim, knowing good and evil."

Nothing new has been done since that time. A new line of attack has been unnecessary, the old one works so well. The outward transgression which followed was but an amplification of what had already taken place in Eve's attitude toward God's word. Satan's questioning planted the seed, his denial cultivated the growth, and his affirmation fertilized it.

THE WOMAN SAW

"Then the woman saw that (1) the tree was good for food, that (2) it brought a yearning to the eyes, and that the tree was desirable (3) for gaining insight. So she took of its fruit and ate. She also gave some to her husband with her, and he ate" (Gen.3:6).

So it happened, the dreadful thing, sin. It was not
merely the eating of the fruit, but much more. Man fla-
grantly sundered the bond of love and confidence which
held him to Yahweh; it was a blow in the face of his Father
and his God—because he, in Eve, listened to the voice of
the serpent, because he believed God to be a liar, because
he believed that the Father of every good envied him his
blessings and wished to set bounds thereto.

Eve first sank slowly into sin, like one who contested
and struggled with herself. She sinned, but tremblingly.
She stood and listened until her conscience grew con-
fused. She started out by parleying with the wicked one;
she entered into discussion and argument.

She not only answers the tempter, but lends her ear to
his flattering voice. Ever sweeter sounds that voice, and
ever sharper and more strident clangs the voice of God.
His lovely and most gracious countenance transforms itself
before her mind into the face of a cold and envious tyrant.

She looks at the fruit, the forbidden fruit; and lovelier
and more fragrant and more to be desired and ever more to
be desired and more indispensable becomes that fruit—
every drop of blood within her seethes and glows. Impos-
sible, she cannot refrain— there, it is done!

Before and after sin, what a difference in the human
heart! Before, sin seemed so sweet; it would surely bring
pleasure and repose; it would surely enrich the percep-
tions and faculties. Then afterwards, ah, afterwards. Unrest
seized on the heart; fevered, downcast, man sought to hide
himself in outgrowths of the earth. But God, the ever gra-
cious God, seeks the sinning pair.

**THE LORD AND SATAN**

The beginning of strife among the sinner race lay in their
effort to shift the blame. The end of all dissension is found
in God's Son, Who, though holy and blameless, willingly
takes the blame of the unholy upon His shoulders.
Instead of with (1) the desire of the flesh, (2) the desire of the eye, and (3) the ostentation of living, which things are not of the Father but of the world (1 John 2:16), our Lord met the same Tempter on the same standardized temptation, not by being deceived or beguiled, but by faithfulness to the word of God. "If you are God's Son" (Matt.4:3). And God's voice had hardly died away, saying, "This is My Son, the Beloved" (Matt.3:17).

Hunger, the desire of the flesh, was legitimate—just as it was legitimate for Eve to desire the fruit. But it was not right to predicate the satisfaction of that desire on a doubt inspired by the Slanderer; and our Lord did not do it. The Tempter was repulsed by what was written, and again when the appeal was to the spectacular (Matt.4:5) and to the ostentatious life of a worldly potentate (Matt.4:8). In all of these respects our Lord was faithful to the pattern of sound words. And in all of these respects will the Beast be unfaithful, unbelieving, in the end time (Rev.13:4).

HERALD THE WORD

The question is, are we in any measure miscreant to the word of God, which we are given to herald (2 Tim.4:2)? Do we ignore the pattern of sound words, even if we resist the so-called modernist tendency to doubt, and to glory in it? But among those who sincerely affirm faith in the word of God as such there are many who do not one whit better than Eve, in that they mangle, add to, and garble that word. Where is the creed of "Christendom" that does not do all these things?

It cannot be hoped that any of us is free from tinges of all of these iniquities. But there is one thing certain and that is that our favorable reward as teachers or handlers of the word will be in proportion to our freedom from them. May God give us grace in keeping to a pattern of sound words.

F. H. Robison
SAUL AND THE MEDIUM OF ENGOR

28 + It was in those days that the Philistines convened their fighting forces for enlistment to make war against Israel. And Achish said to David, You realize, yea realize that with me you shall march forth into the army camp, you and your men. 2 + David replied to Achish, Therefore, I shall constitute you keeper of my head all your days. 3 + As for Samuel, he had died, and all Israel had wailed for him; they had entombed him in Ramah, in his own city. And Saul, he had caused the mediums and the wizards to withdraw from the land.

4 + When the Philistines convened, they came and encamped at Shunem, while Saul convened all the men of Israel; and they encamped on Mount Gilboa. 5 + When Saul saw the army camp of the Philistines, he was fearful, and his heart trembled exceedingly. 6 + Saul inquired of Yahweh, but Yahweh did not answer him, either by dreams or by Urim or by prophets. 7 + Then Saul said to his courtiers, Seek for me a woman, a possessor of a medium, that I can go to her and inquire through her. His courtiers told him, Behold, a women, a possessor of a medium, is in Endor.

8 + So Saul disguised himself; he put on other clothes and went out, he and two men with him. They came to the woman by night, and he said, Divine now for me by medium and bring up for me the one I shall tell you. 9 + The woman replied to him, Now you know what Saul has done, how he has cut off the mediums
and the wizards from the land. So why are you laying a trap for my soul to put me to death? + Saul swore to her by Yahweh, saying, As Yahweh lives, assuredly no depravity shall befall you in this matter. + At that, the woman asked, Whom shall I bring up for you? + He replied, Samuel, bring him up for me. + When the woman saw Samuel, she cried out with a loud voice. And the woman spoke to Saul, saying, Why have you deceived me? + You are Saul! + The king said to her, Do not fear. What do you see? + The woman replied to Saul, I see elohim coming up from the earth. + Then Saul knew that it was Samuel; so he bowed his head low, nostrils to the earth, and prostrated himself.

Samuel said to Saul, Why have you disturbed me by bringing me up? + Saul replied, Utter distress is mine. + The Philistines are fighting against me, and Elohim has withdrawn from me and does not answer me any longer, either by means of the prophets or in dreams. + So I did call on you to let me know what I should do. + Samuel said, Why are you asking me when Yahweh has withdrawn from you and is with your associate? + Yahweh is doing to you just as He spoke by means of me. + Yahweh is tearing the kingship from your hand and is giving it to your associate, to David, inasmuch was you did not hearken to the voice of Yahweh and did not execute the heat of His anger on Amalek. Therefore Yahweh does this thing to you this day. + Yahweh shall also give Israel with you into the hand of the Philistines. + Tomorrow you and your sons with you shall fall. + Indeed Yahweh shall give the army camp of Israel into the hand of the Philistines.

Saul fell headlong down, his full stature to the earth, for he was exceedingly fearful because of Sam-
and is With his Associate

uel's words. Besides, there was no vigor in him, for he had not eaten bread all day and all night. 21 + The woman came to Saul and saw that he was utterly flustered. + She said to him, Behold, your maidservant hearkened to your voice; + I put my soul in my palm when I acquiesced to your words that you spoke to me. 22 + So now, I pray, you also hearken to the voice of your maidservant! + Let me place before you a morsel of bread. + Eat it! + Then there shall be vigor in you when you go on your way.

23 + He refused, saying, I will not eat. + But his courtiers and even the woman urged him, and he hearkened to their voice. + He got up from the earth and sat on the couch. 24 + The woman had a stall-fed calf at the house; + she quickly sacrificed it. + Then she took meal flour and kneaded it, and baked unleavened bread of it. 25 + She brought this close before Saul and before his courtiers, and they ate. + Then they rose and went away that night.

SAUL'S NEED FOR GUIDANCE

The twenty-eighth chapter of 1 Samuel exposes Saul's great need for divine guidance. Verse 3 sets the stage with a reminder of Samuel's death and Saul's expulsion of the mediums and wizards from the land. The assembling of the Philistines to war against Israel prompted Saul to inquire of Yahweh for guidance (v.5). This was the great need of Israel's kings, words of counsel and direction from Yahweh.

But Yahweh did not answer by dreams directly to Saul. Saul's time of leadership was over. Neither did He answer by Urim (Num.27:21). Saul had murdered the priesthood, and the ephod was with Abiathar in David's camp. Nor did He answer by prophets. Samuel was dead, and Gad, who seems to have been chief among the prophets at that time, was with David (v.6). Saul's previous actions had cut off his access to God's guidance.
Saul's expulsion of the wizards and mediums from the land (1 Sam.28:3) was done in accordance with the law (see Lev.19:31; 20:27; Deut.18:9-14). But without direction from God, Saul became desperate and sought out a medium to direct him. Of such seeking Isaiah said, "And when they say to you, Inquire of the mediums and the wizards, who chirp and who coo, ask, Should not a people inquire of its Elohim? What do they inquire of the dead about the living?" (Isa.8:19).

THE APPEARANCE OF SAMUEL

Frequently this passage is said to be proof that the dead continue to exist in a conscious condition. Else, how could the medium have produced Samuel? But the Bible is clear that there is no conscious existence in death (Psa.6:5; Ecc. 9:5,10). The giving up of life is the giving up of the soul (Acts 15:26; Phil.2:30). And apart from resurrection, those who have died have perished (1 Cor.15:12-19; 29-34).

How then is the appearance of Samuel to be explained? Verse 12 makes it apparent that the woman possessing the medium was quite surprised to see Samuel. She may have seen apparitions through the medium previously, but there was obviously a different character to this appearance. The fact of her surprise at the true appearance of Samuel suggests that her customary dealings with the dead should be discredited.

The explanation for Samuel's appearance may be found in Ezekiel 14:1-10. There God said to Ezekiel, "Son of humanity, these men have set up their idol clods in their heart, and they have put their stumbling block of depravity before their faces. Shall I let Myself be inquired of, yea inquired of by them? . . . For each man of the house of Israel . . . [who] is placing his stumbling block of depravity before his face, yet comes to the prophet to inquire of Me through him, I, Yahweh, I will answer him by Myself. I will
set My face against that man and place him for a sign and for proverbs, and cut him off from the midst of My people; then you will know that I am Yahweh” (Ezek.14:3,7,8).

The ensuing events followed the course of what God spoke by Ezekiel. Saul’s fleshly insubordination was the idol of his heart. Samuel was a prophet, and Saul sought him, though the means were wrong. God Himself answered Saul by producing Samuel to speak to him. Saul was soon cut off from the midst of Israel. Indeed, Samuel’s words spoken while he was still alive (1 Sam.15:23) are most appropriate, and correlate closely with the words of Ezekiel: “For rebellion is like the sin of divination, insubordination, like the lawlessness of teraphim. Because you rejected the command of Yahweh, He has also rejected you from being king over Israel.” Indeed, 1 Samuel 15 is the foretelling of 1 Samuel 28, and the intervening chapters unfold the necessity of the fulfillment.

**PROPHETIC SIGNIFICANCE**

With Israel’s rejection of Christ, they are in much the same state as Saul. The priesthood and prophets are gone. Like Saul, they have slain them (Matt.23:29-37; Acts 7:51-53). Having rejected the Messiah and her future, Israel has left herself with naught to call on but her history and those who have died. Indeed, a resurrected prophet, Elijah, must come to restore all things.

Saul fell “headlong” (v.20), and was as if life had left him. The words used are reminiscent of those describing Judas’ death (Acts 1:18). Israel would be defeated and scattered by the Philistines until she convened under David’s leadership. Israel was dispersed after rejecting Christ, and waits to be assembled under Him.

There was no word of guidance in leadership for Saul, but in these words there was a promise of another leader, who would be a type of Israel’s great King to come.

J. Philip Scranton
Translating the Former Prophets

SEPTUAGINT CONTRIBUTIONS

The Hebrew of the two Samuel scrolls, as given in the traditional, Masoretic Text (MT), contains numerous errors which need to be corrected by evidence from other sources. One of the best of these sources is the ancient Greek translation, the Septuagint (LXX). In this article we will look briefly at seven emendations appearing in the Concordant Version of 1 Samuel 28 (see page 89 of this issue). All of these are based primarily on LXX readings.

1. The word “now” in verse 2 replaces the emphasized “you” appearing in the MT. It is possible that David wished to stress the pronoun in reference to Achish. But the LXX (indicated in the CVOT by the superior 7) and certain Hebrew manuscripts other than the MT (indicated by the superior s at the end of the word “now”) lead us to the conclusion that the original text had the common time indicator, now. The symbol ~ is used in the CVOT to indicate that there is some support in the MT itself for the change. (In this case, the support comes from the fact that the Hebrew words for “you” and “now” differ only in their initial letters and could have been easily confused in the process of copying the text).

Hence, to put it idiomatically, David was saying to Achish, “By now you should know that I am reliable.”

2. The emendation, “an erect man” rather than “an old man” in verse 14 is of special interest. The LXX reading and the fact that the words “erect” and “old” are similar in Hebrew support this change. In addition, in the case of two different readings it is generally best to choose the
Correcting Scribal Misspellings

more difficult as correct. This is because copyists are more likely to change an unusual term to another that is more familiar in common speech than the other way around.

But also the word "erect" may well serve as evidence that this man was truly Samuel in resurrection. He was standing up. This was not a vision conjured up by the woman, but Samuel himself resurrected from the dead by the power of God.

3. The Hebrew text is clearly suspect in the latter part of 1 Samuel 28:16. If we translated the last word of the text as it is generally understood, Samuel's prophecy would read "Yahweh ... is [or: is becoming] your city." The AV translators evidently saw the word usually signifying "city" as having a distinctive meaning here (and in Psalm 139:20), paralleling an Aramaic word used in Daniel 4:19, which the CV renders "foe." Also there are similarities in appearance between the Hebrew word for "city" and the regular Hebrew term for "foe."

The LXX translators, however, saw the Hebrew word "associate" which is composed of the very same letters as the Hebrew word for "city," but in reverse order. This is the term used of David in verse 18 as well as in 1 Samuel 15:28. In addition, the Hebrew text from which the LXX translators worked evidently had a preposition connected to the word "associate," signifying "with."

This is also the reading of the Syriac translation, as indicated in the CVOT by the superior letter c at the end of the word "associate."

In preparing the CV of this passage, we felt that the LXX and Syriac readings likely reflect the original Hebrew. This is not only because of the similarity between the Hebrew words for "city" and "associate," but also because of the parallelism of verse 16 with verse 17, and with 1 Samuel 15:28. The opening revelation of this prophecy is that Yahweh is rejecting Saul and is giving the kingship to David.
There is nothing elsewhere in Scripture about Yahweh being Saul’s Foe (or more literally, “Distresser”). And such an idea here in verse 16 would certainly detract attention from the theme of fulfillment for the prophecy of 15:28.

4. We believe Samuel was referring to Saul rather than David in the opening clause of verse 17. This is supported by the context which focuses on Saul’s loss and by the Septuagint’s use of the pronoun “you” rather than “him” as in the MT. Since the pronoun is usually indicated in Hebrew by a single letter added to the verb, as it is here, it was fairly easy for changes to develop in the process of transmitting the text during hundreds of years.

5. In the case of 1 Samuel 28:19, the traditional reading, “Tomorrow you and your sons with me” is generally taken to mean that Saul and his sons [would be] with Samuel [in sheol?] on the next day. The LXX, however, offers a more direct prophecy with a specific verb; Saul and his hopes as the founder of a royal dynasty, would fall. Worded this way, the prophecy is complete and to the point.

6. It is clear that the MT misspells the Hebrew verb meaning “urge” in 1 Samuel 28:23. It has the verb for “breach,” but all translations recognize the mistake made by copyists in reversing two of the letters. The same mistake appears in the MT of 2 Samuel 13:25,27 where a fragment of the Dead Sea Scrolls spells the verb correctly. Again the LXX indicates the correct reading.

7. Confusion between the Hebrew words for “on” and “to” is frequent in the Hebrew text. The MT uses “to” in verse 23, but we follow the LXX, other manuscripts and contextual requirements in using “on.”

We do not follow every variant reading provided by the Septuagint. But it often proves itself to be a helpful witness in correcting errors that have entered into the traditional Hebrew text.

D.H.H.
EDITORIAL

God is. This is not a matter for us to prove but to recognize and appreciate. But what is He like?

A great deal about God can be discerned in His handiwork. “His invisible attributes are descried from the creation of the world” (Rom. 1:20). He is often acknowledged in prayer in times of sorrow and trouble as a Source of comfort, as the One to Whom we turn when there is obviously no other. Although done so irreverently, God is frequently called upon in times of anger and frustration, in curses, and this is a kind of backhanded acknowledgment of His supremacy. But, apart from God’s grace, mankind avoids God (cf Rom. 3:12).

However, the Israelite could say, “By many portions and many modes, of old, God, [spoke] to the fathers in the prophets” (Heb. 1:1). God made Himself known to one people by words which were given though human spokesmen. The Sacred Scriptures recorded and preserved these words which were words of promise but also of law and thus necessarily of judgment. The testimony was to God’s knowledge and power and perfect standards of righteousness. Yet this did not change the fact that all avoid Him; rather it tended to increase the reality of that sad situation by the fruit of dread or hypocrisy and callousness.

But then, as the writer of Hebrews adds, “in the last of these days [God] speaks to us in a Son” (Heb. 1:2). Similarly, John writes, “God no one has ever seen. The only-begotten God, Who is in the bosom of the Father, He unfolds Him” (John 1:18). It is when God makes Himself known as “the God and Father of our Lord Jesus Christ” (Who is blessed, 2 Cor. 1:3; Eph. 1:3; 1 Pet. 1:3; and Whom we
thank, Col. 1:3) that we really begin to realize Who God is and what He is truly like. The grace of God, the wisdom of God, the righteousness of God, the power of God for salvation and life and peace and joy, and above all else the love of God, these are all discovered in God's gift of His Son, in the death of Christ for sinners, in His triumph over enmity and death in resurrection, and in all the assurance of good to come through Him.

AN EVANGELICAL MINISTRY

Our aim in our ministry is to point to the revelation of God made in Christ Jesus our Lord as recorded in the Scriptures. In the true sense of the word this is an evangelical mission. It announces good news. Someone recently said that whenever he hears the gospel he gets scared. If so, he cannot be hearing the gospel of God concerning His Son, Jesus Christ. If we present God only as He is revealed in His righteous anger without speaking of Him as the righteous Justifier through the faithful obedience of Christ and as the Saviour and Reconciler of all through the blood of Christ's cross, then we are not being evangelical.

A sister in the Lord has been collecting the favorite passages of Scripture of her friends for a small publication. I gave Romans 5:8 as my choice: "God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes." This is pure evangel. It speaks of God's revelation of Himself in the gift of His Son for sinners, and it tells each of us individually that we are loved, and not only loved, but loved by God.

But now as I write this editorial I am thinking I should have used Romans 8:31,32, which asks, "If God is for us, who is against us? Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be graciously granting us all?" The force of the negative verb, "spares not," along with the positive verb,
God’s Grace Brings Many Changes

“gives,” never fails to astound me. God’s love is not only seen in the giving of His Son for sinners and enemies but in the fact that God did not lighten in any way the necessary burden that fell on His Beloved.

That’s the problem with “favorite verses.” When the evangel is the theme, they all seem to outshine each other, or at least shine forth with distinct and special light.

DIRECTED TO GOD’S WORD

We hope that the readers of our magazine will often find their thoughts directed to this evangel which reveals the glory of God in the face of Jesus Christ (2 Cor.4:6). This is perhaps most easily done with the two articles on Colossians 1:20 which begin the current issue, and with the brief meditation entitled “In the Father’s Hands.” As we grow in realization of God’s will and delight to reconcile all on the earth and in the heavens we are consoled and edified with assurance and praise.

But the considerations of such human matters as marriage problems or wrong choices (such as David’s sojourn among the Philistines) are also very much concerned with the evangel. The revelation of God’s grace through the deliverance which is in Christ Jesus continually works in the believer in our personal lives in a way that the law could never do. Paul testified, “In the grace of God I am what I am, and His grace, which is in me, did not come to be for naught” (1 Cor.15:10). “For the saving grace of God made its advent to all humanity, training us that, disowning irreverence and worldly desires, we should be living sanely and justly and devoutly in the current eon” (Titus 2:11,12).

Finally, the extremely difficult and crucial matter of God’s relationship to the entrance of sin and death into this world, as brought up in the article on Genesis 2, can only be fully appreciated in light of the evangel of God concerning Christ’s death for sinners. Clinging to the rev-
elation of God as given in the first chapter of Genesis, as Job seemed to have done, is certainly of great benefit in understanding the experience of evil. But the evangel announces that God not only has a good purpose for all He does, but that He has indeed assured the realization of that purpose in the gift of His Son.

When Paul wrote that “God locks up all together in stubbornness, that He should be merciful to all” (Rom. 11:32), he did so in light of the evangel of God, concerning His Son, Jesus Christ, our Lord (Rom.1:1-5) which he expounded in Romans 3:21-8:39. The stubbornness which God Himself brings upon Israel and the nations is for the purpose of the revelation and appreciation of God’s mercy. And to achieve that good consummation, God spared not His Son but gave Him up for us all.

The minister at a wedding told us God had known before they were born that the bride and groom would come to this happy day of their marriage, and that God had prepared the steps all along the way to this event. This was good, but when he later spoke of troubles and sorrows that were inevitably ahead for the couple, I could not help but notice he did not relate these to God. Perhaps it was just as well under the circumstances. But I prayed silently for the newly-weds that when they do experience hardships and disappointments they will see them as part of God’s purpose for them. May God lead us all to relate our experiences, both happy and sad, to the operations of His hand, and in turn relate this view of the Deity of God to His gracious and loving gift of His Son for us. Indeed God would have Himself known ultimately to all by means of His evangel concerning His Son. The God Who is operating all things in accord with the counsel of His will is the God and Father of our Lord Jesus Christ Who commends His love in the death of His Son for sinners.

D.H.H.
That in All He May Be First

THE UNIVERSAL DIGNITIES OF CHRIST

The supremacy of God’s Son depends on the universality or totality of His many dignities. How extraordinary is the emphasis laid on this vital fact in Colossians 1:16-20! Within the compass of five verses we read no less then eight times that the given glory is all-inclusive. He is the firstborn of every creature. All is created in Him, and all is created through and for Him. He is before all. All has its cohesion in Him. In all He is becoming first. The entire complement dwells in Him. He reconciles all through the blood of His cross. And on two occasions this is amplified and defined as all that is in the heavens and on the earth. It is said to include both visible and invisible. What more could be said to impress us with the universal scope of the Son’s activities?

Here we have a gem of purest ray serene, fit for the diadem of universal majesty! He was first in time and He must become first in all else. How many of mankind have striven for supremacy! Some have drenched the ground with blood in order to attain the highest place for themselves among the rulers of the earth. Many more in other walks of life have sought to reach the top, above their less fortunate fellows. These all exalted themselves, finding a futile and a fleeting eminence. How marvelous the contrast! He Who never sought His own advancement but only God’s glory, Who abased Himself beneath all, He will become first in all.

Let us be very jealous for His glory, and allow no one else to filch it from Him. Let us be very zealous for His supremacy, and accord it to no other name but His. And
let us guard each glory as we would a treasure trove. And, since His crowning glories as Complement of the Deity and Reconciler of all are so often denied to Him, let us make these the special theme of our meditation, and, if need be, let us maintain them and defend them to the last. In Him, the Firstborn from the dead, through the blood of His cross, God is completely equipped to consummate the purpose of love, and bring every enemy back to His bosom, not only saved, but reconciled.

THE ENTIRE COMPLEMENT

It is quite possible to imagine that God would delegate the honor of creation to one mediator and that of reconciliation to another. God needs both to carry out His purpose, so that each, in his measure, would contribute to the fulfillment of His plans. Then the honor of being God's complement would be shared by them. To put it figuratively, one would receive a place at His right hand, the other at His left. Indeed, some have taught that God's complement consisted of a whole series of beings, independent of His Son, to whom He delegated creation. Not so! The entire complement, all that is needed by God in order to fulfill His will in connection with His creatures, finds its fit residence in His Son.

In Him the complement delights to dwell. It is not alone that He has the ability, the fitness, the competence to cope with all that is involved in this most marvelous function in the universe. All this He has, and far more. At His baptism, when the heavens were opened to Him, the voice declared, "This is My Son, the Beloved, in Whom I delight" (Matt.3:17; Mark 1:11; Luke 3:22). So again, when He was transformed on the high mountain, a voice came out of the cloud and testified to the delight of the Father in His Beloved (Matt.17:5; Mark 9:7). Peter reminds us of this in his epistle, and tells us that it brought Him honor and
Is it not striking that this recognition of the Son is one of the very few statements directly spoken by the Deity in the later Scriptures? This should give it the prominence which is its due in our hearts. What a contrast to His testimony concerning the rest of mankind! When the Lord stooped down to see how they are, He found nothing in which to *delight*. Not one was even just or kind (Rom.3:10-18). Certainly there has never been one among Adam's descendants, apart from His grace, in whom He could find pleasure. In none of them could the complement find any place whatever.

The complement (*plerōma*) is here personified (Col.1:19). It is represented as seeking a suitable dwelling place from which to carry out the purposes of God. In Him it has found a delightful abode, for He is not merely a means of bringing back creation to what it was, but of bringing it on to fulfill its purpose. All too many of us imagine that we would be satisfied with a universe brought back to its pristine perfection, a world without sin, a sorrow-free existence. No such result would satisfy the heart of God. That would never justify the travail of the eons. That would never win the admiring approval of the universe. That would be vanity, a feeding on wind, a reaping of less than was sown, a losing venture.

And such would creation be, had it not been begun in the Son of His *love*, and should it not be finished by the same One through the blood of His cross. Love cannot be revealed without a background. Every blessing imaginable poured into the lap of a sinless creature is merely a matter of course, which evokes no thankful feelings, and provokes no response of love. I feel certain that Adam never thought of thanking his Maker for his superb health and
strength. Yet I am profoundly grateful for the very little vigor needed to pen these lines. And when we, who have suffered much from illness and weakness, once attain our body of glory, how deep and lasting will be our thankful love to Him for all His superabundant grace!

In this passage nothing is said directly of the entrance and course of evil and sin, because this is no part of the work of the Son. But the introduction of estrangement is clearly implied by His death and His cross and the necessity of the reconciliation of all. It is no glory or honor to destroy God's work. This must, indeed, be done, but woe to him who does it! His course must be down and not up. The glory of the Son lies in this, that He undoes the work of the Adversary. Great as were His glories in creation, now that all have been estranged by sin He gains far greater glory by His suffering for all, so that all will be saved and reconciled, and so attain the original object of their creation.

God pity us if we see our salvation from our own side only! The object of all is God, rather than His creatures. And the glory of God demands the exaltation of His Son. These are the chief considerations in the reconciliation of all. If a single one of those whom He created in love should fail to find the final goal which His love has set, then it is His wisdom and power which are brought into question, and His love which is open to doubt. Likewise, if one who was created in the Son of God's love should fail to be reconciled by the blood of His cross, would that not drag the Son down from the high place which God has given Him? Let us not darken the splendor of His achievement by our own dismal unbelief.

**WHAT ARE “THINGS?”**

The neuter gender, in English, is used only for things as a rule, not for persons. In Greek, however, the so-called "neuter" seems to be much wider in its scope, and to
include, rather than to exclude, the genders. This is evident in such passages as Galatians 3:22 ("the scripture locks up all together under sin") and John 6:37 ("All that which the Father is giving to Me shall be arriving to Me"). In Colossians 1:20 it is of considerable importance to be clear on this point. The more the passage is studied the more it seems evident that not things, but persons are intended. These "things" are on the earth and in the heavens, hence they cannot refer to the material creation as a whole. And how can things be reconciled? Were the Colossians (1:21) among these things? Reconciliation is possible only where enmity has prevailed. The introduction of the word "things," it seems to us, though warranted by the grammars, has thrown a veil over the whole passage and made it unintelligible to some extent.

PEACE THROUGH THE CROSS

Enmity has come in through the entrance of death and sin. All of mankind, without exception, are estranged from God. It is more than likely that this discord has affected the whole creation, in varying degrees. To make peace between God and His unfriendly creatures is the greatest of all achievements. In this world of strife and contention the role of peacemaker is a difficult and discouraging one. For the most trivial causes enmity arises between man and man, section and section, country and country. We talk of peace, yet there is unrest and misunderstanding almost everywhere, and the din of arms does not cease.

The cross, the inglorious, the disgraceful, the infamous, the opprobrious, the outrageous stake, the most disreputable death that man can devise, where weakness and shame combine to dishonor the High and Holy Son of God—here is where peace was made for all who are estranged, where the world was conciliated to God. With this as a basis, the Son will reconcile all God's enemies with Him when the
eons have run their course. In the cross we see the utter worthlessness of man as well as the supreme exhibition of the love of God. Reconciliation is effected by the revelation of God's love in the deepest display of human hate.

The cross, like a lightning flash, reveals the heart of man. He Who hung upon it was the Touchstone by which all things may be tested. When He appeared among His people humanity manifested itself as it really is. He should have been welcomed and honored and adored. By the condemnation of the only One Who deserved to live, mankind has condemned itself, and sealed its own death warrant. By the shameful crucifixion of the Lord of glory men made it manifest that they, not He, deserve the death detestable. O that we all may learn what we really are in the light of the cross! This will burn out all our pride and prepare the way for peace. And thus it is that reconciliation comes. The cross will abase all into the dust, and humble their hearts before the Deity, and prepare them for the revelation of His love.

But if the cross only revealed what is in man it could not reconcile the race but would rather destroy it. Thanks be to God that it also reveals what is in God! It is the fullest revelation of His love. In it He seemed to side with man. Instead of rescuing His Beloved from their hate, He sends fire from above into His bones. He makes Him to be sin, Who knew no sin. He forsakes Him instead of the ones who deserved His displeasure.

The divine alchemy which transformed the Victim of human hate into the Sacrifice for their sins is almost too wonderful for human apprehension.

THE BLOOD OF THE CROSS

The cross was the supreme crisis in universal history, an event unique, unparalleled in the annals of time. Nothing has ever occurred which has such a profound effect upon
the world. It will transform an alienated universe into adoring worshipers. It is a permanent, an abiding power which will never lose its potency. Today the cross avails to conciliate the world, and to reconcile those who receive the conciliation. But this will by no means exhaust its power. It will be the basis of all blessing in the eons to come, and will bring immortality and peace to all at the consummation. Death cannot stop its course, for Christ arose, the Firstborn, and all for whom He died (and He died for all!) will share His life when death is finally abolished.

The blood of Christ is a most expressive figure of the permanent power of His sufferings. The soul, sensation, feeling (not the life) of the flesh is in the blood. In the days of old this was sprinkled in the holy of holies once a year on the day of propitiation, and for a twelve-month preserved the potency of the sacrifice. So it is with the suffering of Christ. Thank God it is past, but its potency is permanent. It avails today, and will never lose its power. The blood remains, as it were, within the holiest in heaven, to witness to His offering.

But the blood of His cross—this goes far deeper still. Only here do we have this notable expression. It is not a mere literary variant, but a deliberate endeavor to distinguish between the death of God’s Son and the manner of it. This is done because here we have not merely the salvation or the justification of all, but the reconciliation of the universe. It is not a question of sin so much as of offense and enmity. In fact this passage is concerned with salvation only insofar as it is included in reconciliation. Peace is made by the blood of His cross. The blood is a reminder of its permanence.

This blood does not merely remind us of His death and suffering, but of the shame and enmity of man, and the darkness and distance from God endured by Him because of the crucifixion. Stoning would have brought death, but
would have avoided much of the suffering and the curse of the Deity which rested upon the One Who was hanged upon a tree. The marvelous truth that all will be reconciled to God is based, not only on the suffering and death of Christ, but especially on the abject abasement involved in the manner of His death, coupled with the curse which it drew down from above.

The cry of the august Sufferer, "My God, My God, why didst *Thou* forsake Me?" finds its answer in the *cross*. With any other form of death God would not have forsaken Him. He would rather have turned against His murderers. It would have increased the distance and estrangement between God and His creatures. It would have made enmity, not peace. But because He voluntarily placed Himself beneath the curse of God for the sake of His enemies, the result was reconciliation.

May God graciously give us faith to believe it! May our love for His Beloved constrain us to receive it! May mistaken translations of other passages not bar our way into this holy of holies, beyond the veil of His eonian dealings with His creatures! May not the false philosophical terms "everlasting" and "eternal," or "eternity," blind our eyes to the eons, the scene of the Son’s glories, their commencement in love, and their consummation in reconciliation!

A. E. Knoch

MALAYSIA FELLOWSHIP

From April 13–25, Jim, Suella, and Marc Coram enjoyed fellowship with friends in faith in Kuala Lumpur, Malaysia. As in their previous visit there in December, 1995, the Corams’ time was occupied with many scheduled meetings besides tourist activities and further informal fellowship. The theme of the meetings was, “Seeing God as God,” and all the messages presented related in some way to this theme.

It was encouraging to note the stability of faith among many of our brethren there. And so we are remembering these honored friends in prayer to God in their work of faith and toil of love and endurance of expectation of our Lord Jesus Christ.
THE RECONCILIATION OF ALL TO GOD

ALL who are estranged from God will be brought into the enjoyment of that reconciliation and peace toward God which has been established through the blood of Christ's cross. This is assured in the words of Colossians 1:19,20: For in [Christ] the entire complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens.

A PIVOTAL POINT

This passage is a pivotal point in Colossians. It is the climax of the hymn of 1:13-20 which focuses on Christ as the Son of God's love, the Image of the invisible God in Whom the entire complement delights to dwell. As such Colossians 1:20 is vital for the realization of God (1:10) as He is revealed as the God and Father of our Lord Jesus Christ (1:3). It is also the major basis for our appreciation of the reconciliation God has made and for persistence in the faith day by day, as presented in the rest of the epistle. Colossians 1:20 cannot be passed over lightly. All believers should take this announcement of universal reconciliation very seriously and with the highest degree of optimism.

Indeed Colossians 1:20 is a vital key for the realization of God and our honoring of Christ. It is also fundamental for our appreciation of the evangel and enjoyment of the peace and assurance that the evangel holds for us. These are Paul's particular concerns in writing this epistle. The truth of universal reconciliation is critical to our realiza-
tion of God, our recognition of the honors of Christ and our daily lives as believers.

THE REALIZATION OF GOD

In Colossians 1:10, Paul prays for growth in the realization of God. The great impediment to this realization is the presence of sin and estrangement which keeps God’s creatures at a distance from Him. It is in the removal of this estrangement that God would make Himself known to us, and this operation is carried out in His Son. Hence, Paul precedes his prayer for the realization of God Himself by reference to the realization of God’s grace (1:6) and the realization of God’s will (1:9), both of which relate to the death of Christ. God would have us become acquainted with Him effectively and deeply, as He is presented as the Father of our Lord Jesus Christ.

God’s grace is made known to us in the evangel which declares that Christ died for our sins, was entombed and has been roused (1 Cor.15:3,4). We are sinners, being justified gratuitously in God’s grace, through the deliverance which is in Christ Jesus (Rom.3:23,24). In grace, through faith, are we saved, and this is not out of ourselves; it is God’s approach present, not of works, lest anyone should be boasting (Eph.2:8,9). The evangel tells us that God gives and we receive. It declares that God acts and we are blessed.

God’s will is similarly revealed in the message of Christ’s death for sinners. God wills that all mankind be saved and come into a realization of the truth (1 Tim.2:4). Hence God counseled (intended) the death of His Son (Acts 2:23; 4:27,28), sparing Him not, but giving Him up for us all (Rom.8:32). Not only was this God’s intention, but because of the glorious results of the cross it was God’s will, as our Lord indicated in Gethsemane (Matt.26:42).

We cannot grasp the riches and power and glory of God’s grace or perceive the righteousness and wisdom and love
His Love for His Son

of His will as they are manifested in the death of His Son apart from seeing their results. His will involves the giving up of His Son to death in light of the good it would achieve (and it alone could achieve) not only for human sinners, but for all of estranged creation in blessing and realization.

In Colossians this evangel is expressed most strikingly in Paul's outstanding hymn of praise in 1:13-20.

THE CHRIST OF COLOSSIANS

In this marvelous passage Paul sings of Christ, of Whom God is the God and Father, and in Whom all are reconciled to God (Col.1:13-20). This hymn speaks of Christ in relation to God three times. First of all He is the Son of God's love (1:13). Then He is the Image of the invisible God (1:15). And finally He is the One in Whom the entire complement [of the Deity] delights to dwell (1:19).

Colossians 1:19,20 is the climax of this hymn. All else leads forward to this conclusion. Christ reveals God as the One Who brings estrangement and enmity and evil itself to an end by means of one astounding act at the cross.

THE SON OF GOD'S LOVE

Thus the apostle begins with reference to the Son of God's love, and he ends with reference to the blood of His cross. Colossians 1:15 also involves a similar connecting of good with Christ's death, for the deliverance which we have in Christ is through His blood (Eph.1:7) in God's grace for sinners (Rom.3:24). So also the phrase "pardon of sins," in a remarkable condensation of thought joins the truth of justification through the blood of Christ and conciliation through the death of Christ expounded in Romans 5:1-11. Such a direct relating of God's love for His Son with the death of His Son seems wholly incongruous. God not only associates His will with the death of His Son, but He associates His love with the cross.
Once again, this is beyond hope of realization, unless we see the glorious purpose of the cross, including the reconciliation of all.

THE IMAGE OF THE INVISIBLE GOD

As the One in Whom, through Whom and for Whom all is created (Col.1:16,17), Christ reveals the invisible God. In the work of creation Christ images God's power and intelligence. But until the cross He could not reflect God's love which shapes His power and which infuses His wisdom.

We cannot realize God as He is if we see Him only as a God of supreme ability and power. Christ as Creator mirrors God's power and divinity (Rom.1:20). We must also know the joy and peace that comes with a realization of God in reconciliation. Consequently, in His love for His Son, God counseled that Christ would not only be the Image of His hand, but also be Image of His heart. In all things Christ becomes first (Col.1:18).

Other creatures, created in Christ Who is the Firstborn of every creature, are referred to in verse 16 as "thrones, lordships, sovereignties and authorities." But they cannot reflect the love of God. Certain among them might be able to bring creation into an imposed order, but they could not gain what God wills for His universe in expressing the righteousness and wisdom and, most importantly, the love which is in His heart. The Image of the invisible God must be also the Son of His love in order to convey this love to all His creatures personally.

This Christ does for us as the Head of His body which is that out-calling of human beings, chosen and called in grace, delivered from sin and death into righteousness and life by His death and resurrection. He also does this as Sovereign over all the powers of the universe, exalted as Saviour and Lord in light of His obedience to the death of the cross (Phil. 2:8-11). And again He does this as the
Peace through the Cross

“Firstborn from among the dead,” the One in Whom all who are dying will be vivified, He Himself leading the way (1 Cor.15:22).

Consequently, Christ is the Image of the invisible God, not simply by the work creation itself, but also by His loving and powerful work of bringing all of creation to its intended completion. This is the theme now of the dramatic, closing lines of the hymn.

IN WHOM THE ENTIRE COMPLEMENT DWELLS

The Son of God’s love, the Image of the invisible God, is now to be seen as the One in Whom the entire complement delights to dwell. It may have been that some people, known to the Colossians, were referring to spiritual lordships and sovereignties as the “pleroma” or complement of God. History records such a religious concept some years later, and the terminology used here suggests it was already appearing to the dilution of Christ’s honors in people’s minds.

Christ is One and the only One in Whom the “entire complement” is making its home. In Colossians 2:9 we learn that this “entire complement” is the “entire complement of the Deity.” It refers to that which makes God complete. God delights to reveal Himself in the fullness of His love in Christ as the One Who shed His blood at the cross for the reconciliation of all. As the One in Whom the entire complement [of the Deity] delights to dwell, Christ brings all the estranged universe into reconciliation to God. In doing this, Christ makes God fully known and appreciated everywhere throughout the universe.

“AND YOU”

Paul has finished his hymn recounting the glories of Christ, ending with Christ as the One through Whom God reconciles all to Himself. Now he turns back to the
"brethren in Christ" (1:2), and addresses us personally: "And you, being once estranged and enemies in comprehension, by wicked acts, yet now He reconciles by His body of flesh, through His death, to present you holy and flawless and unimpeachable in His sight" (Col.1:21,22).

All the requirements for reconciliation are accounted for. There is estrangement and enmity. That is the sorry but necessary contribution we have made to the process. There is the death of God's Son Who has come among us in a body of flesh like ours. And there is the God and Father of Christ Whose will and delight is to bring us to Himself in realization and appreciation of Himself.

What God intends the blood of Christ's cross to accomplish for all who are estranged from Him, He has already granted to us. What we have now is based on what Christ has gained for all. In seeing the certainty and the grace of this peace which we have received on the basis of Christ's death for us, and in "persisting" in this faith (Col.1:23) we will surely be experiencing much of the peace of this reconciliation today. This is the basis of the believers' assurance and walk in these present times of uncertainty and struggle. We believe this evangel which says that God has doomed the estrangement of His creation through the death of His beloved Son. And in believing this our hearts are consoled (Col.2:2) and our faith stabilized (2:5).

TRIUMPH AT THE CROSS

In such a context of grace and peace, how can thoughts of everlasting enmity and separation be introduced and sustained? God's will in sending the Son of His love to die for His enemies is specifically directed to their reconciliation with Him. Our faith is centered on the certainty of this reconciliation for ourselves. No matter how contradictory what we see and experience in the flesh may be to this evangel, we believe it and, in God's grace, are becom-
ing grounded and settled in assurance and thanksgiving. Our reconciliation to God is certain because Christ has made peace for all through the blood of His cross.

The message is so simple. God has not based His work of reconciliation on human requirements. It is a work of grace. And God has not entrusted the work of reconciliation to a group of intermediaries but to Christ alone, Who has done the work by putting enmity to death in His death.

This work of Christ at the cross is brought before us not only in Colossians 1:20 ("the blood of His cross") and 1:22 ("by His body of flesh, through His death"), but again in Colossians 2:14,15, when the apostle speaks of hostility of "sovereignties and authorities." Concerning this hostility, the apostle assures us that God nailed it to the cross, "stripping off the sovereignties and authorities, with boldness He makes a show of them, triumphing over them in it."

In Colossians 1:20 the cross is associated with peace. In Colossians 2:15 it is associated with triumph. And taking these two points, some have claimed that Christ's triumph over hostile forces defines the nature of their reconciliation as one of disarmament and pacification. The estrangement, enmity and hostility remains, but these creatures, these wicked beings, are forcefully subdued and kept from exercising their hostility. In effect, this is a bringing in of everlasting hell into the book of Colossians and its presentation of God as the God and Father of our Lord Jesus Christ.

What a twisted conclusion!

Colossians 2:15 is in full accord with Colossians 1:20. The triumph of Christ is over hostility and over estrangement and enmity as well. It nails the enmity of human beings to the cross as well as the hostility of spiritual forces of wickedness. In losing their sovereignty and authority they also lose their hostility and become willingly subject to the One Who has conquered them in His work of love at the cross. As long as estrangement exists between God
and the creatures of His hands, the triumph and reconciliation of Christ through the shedding of His blood is unrealized. If enmity continues to exist "throughout eternity" the triumph is exposed as a sham and the reconciliation as a shameful pretense.

PERSISTING IN THE FAITH

According to Colossians 1:23, if we believe that we have been delivered from estrangement and enmity by the death of Christ and have been brought into reconciliation by His blood, apart from our own works, and we persist in this faith, we will be experiencing this reconciliation even now. The evangel is full of riches of assurance. But the horror of unending torment or annihilation debilitates faith. And the view of God that such concepts demand constantly erodes the peace of reliance on Him and the assurance of His glorious will in Christ that the evangel of Colossians 1:20 presents.

We cannot grow in realization of God's wisdom and power or His goodness and love if we suppose He is not able or not willing to bring all into that peace and happiness which the cross of Christ has gained. It is what such a tragedy painted by traditionalism says about God and the cross of Christ that should convince us that all passages of Scripture dealing with judgment and condemnation speak of temporary means and not everlasting states. There is no deficiency in the effectualness of the cross of Christ and no dualistic contradiction in the will of God.

Christ did die for all, and therefore all will be reconciled to God.

We are thanking the God and Father of our Lord Jesus Christ for His glorious triumph in the cross of Christ. It is a triumph over our enmity and hostility, and that of all His estranged creatures, and it will be manifested in the deeply felt and truly appreciated reconciliation of all.

D.H.H.
IN THE FATHER'S HANDS

As we emerge from the shadows of confusion into the realization of the glories of our God and Father, we begin to perceive what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment. With the apostle Paul we thrust behind us those things which brought us, through distress and pain, to humility, then adoration.

MEANS AND END

From the Seventeenth Century there is a proverb, “The end justifies the means.” All of us are subjected to the results of Adam’s disobedience, but these are means, not God’s goal.

The need for subjection is presented through the disobedience of our ancient parents in Eden and the judgment that followed. Concerning this, Yahweh Elohim declared, “Behold, man has become like one of Us in knowing good and evil. Now lest he should stretch out his hand and take also of the tree of life and eat and live for the eon—” (Gen.3:22).

The silence of this unfinished declaration yet speaks volumes. Heed the judgment: “Because you hearkened to your wife’s voice and ate from the only tree that I instructed you, saying, ‘You must not eat from it,’ cursed is the ground on your account; in grief shall you eat of it all the days of your life. Thorns and weeds shall it sprout for you, and you will eat the herbage of the field. By the sweat of your brow shall you eat your bread, until you return to the ground,
Our Willing Praise

for from it were you taken. For soil you are, and to soil you shall return” (Gen.3:17-19).

PRAISE CANNOT BE COMMANDED

A precious blessing lavished by God upon humanity was to confer the riches embodied in the relationship of Father and children. This is not a mere figure of speech. God addressed our Lord as “... My Son, the Beloved, in Whom I delight” (Matt.3:17). Such a bond is very important. Before the Deity we are prostrate in dread and awe, but this loving title of Father invites and welcomes us into His very presence. It reveals His care, provision and affection. “If God is for us, who is against us? Surely, He Who spares not His own Son, but gives Him up for us all, how shall He not, together with Him, also, be granting us all?” (Rom.8:31,32).

We earnestly beseech our gracious Father's patience in the use of a human proverb in considering His judgments in Eden. The grim record of human history reveals, when the means become an end in themselves, then this could lead to shameful brutality. It is not so with our God and Father.

Mankind could not be created as they will ultimately be at the consummation. When God is All in all, a mighty acclamation of loving praise shall resound throughout the universe.

Obviously, such exultation cannot be commanded. This would be contradictory, and an affront to His loving wisdom and mighty glory. Ask parents, “Could you...would you simply trust in a spontaneous love from your offspring?” It is impossible for them to adequately present conclusive proof of their love for their children, no matter how profound their heart's desire. And even if this were possible, what the response? Such comparison is feeble,
a mere shadow of God’s omnipotent love, but there are some thoughtful similarities.

REVEALED THROUGH HIS SPIRIT

There is something God cannot do. He cannot lie! What He has declared concerning His purpose will be fulfilled.

Thus far, we have been considering the means toward a desired end. But what of this end? The importance of this determines the severity or otherwise of these same means. It might be erroneously concluded that the fearful toll of suffering is disproportionate. So reasons puny man of these perilous periods, “always learning, and yet not at any time able to come into a realization of the truth” (2 Tim.3:7).

As proposed above, parents are not sufficiently able nor wise enough clearly to demonstrate a love which knows no limits, a love which reaches far, far beyond all weak, human capacities. Our Father reaches out to His helpless children, presenting His relationship with His blessed Son, Christ Jesus. The tremendous significance of this is full of compassion, for it communicates as nothing else could. But in our weakness we must always be reminded that our spirits are entering hallowed revelation.

“That which the eye did not perceive, and the ear did not hear, and to which the heart of man did not ascend—whatever God makes ready for those who are loving Him. Yet to us God reveals them through His spirit, for the spirit is searching all, even the depths of God” (1 Cor.2:9,10).

RECONCILIATION FOLLOWS ESTRANGEMENT

“The usual way is to view the goal with the darkness of the way. We go back to passages which deal with judgments and allow them to throw their dark shadows across the consummation. We should believe that God will justify all mankind (Rom.5:18), and view the previous judgments in the light of this final achievement. We bring up
passages which tell of death to darken God’s declaration that it will be abolished. We should believe that God will make death inoperative at the last, and view the previous passages in this glorious light. We turn to texts which prove that unbelievers will be lost or destroyed, and, with these passages, dim the great declaration that God wills the salvation of all. We should illumine them with the later and higher revelation. We find God’s enemies in the fiery lake at what seems to be the close of revelation, and misuse this fact to deny God’s declaration that all will be reconciled (Col.1:20). We should not take one to destroy the other, but believe both, for reconciliation follows estrangement, and it alone accords with God’s final goal.

“Let us allow the light of the latest revelation to illuminate the earlier, partial unfolding, and let us not use the earlier to eclipse the latest, the highest, and the only complete unveiling of God’s mind and heart.”

This brief contemplation of the means and the end of God’s vast purpose is best concluded with words from the sacred Scriptures:

“For let this disposition be in you, which is in Christ Jesus also, Who, being inherently in the form of God, deems it not pillaging to be equal with God, nevertheless empties Himself, taking, the form of a slave, coming to be in fashion as a human, He humbles Himself, becoming obedient unto death, even the death of the cross.

“Wherefore, also, God highly exalts Him, and graces Him with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father” (Phil.2:5-11).

Donald Fielding

MARRIAGE AND THE BELIEVER
(Part One)

SOME churches or fellowships today are believing and teaching that death alone dissolves the marriage union. Consequently, they forbid their members to marry (cp 1 Tim.4:3); that is, they forbid them to remarry if one of the previous mates is yet living on the grounds that "in the sight of God" the partners in the original marriage are still bound to one another. Consequently, all such second marriages are viewed as being of the same essential nature as any other sexual relationship which is engaged in outside of wedlock.

They insist upon this view regardless of what the nature of the second marriage relationship may be. Any who wish to remain or become members of such groups are told they must renounce the sinful union immediately, either to return to their first mate or to live singly in celibacy.

No doubt, such beliefs are sincerely held and expressed. Indeed, since in the eyes of those holding such views, such is the teaching of Scripture, they feel it is their duty to "cry aloud and spare not."

We realize this is a sensitive subject. Many, especially among those who have living first mates who are partners in second marriages, simply reject as false the claim that marriage can only be terminated by death. Yet they do so being aware that if somehow this claim is true, they are "living in sin." Many sincere believers who enter into a second marriage while their first mates are still living do so simply out of human desire and in less than a clear con-
science (or at least in less than a good understanding) as to the disputed passages which, in the views of some, preclude such a second marriage.

Many others, though they may not actually forbid such marriages, nonetheless look upon those believers who thus remarry as somehow "second class" members of the body of Christ.

We disapprove of adultery, separation and divorce, even as we hate the evil and love the good. Similarly, we wholeheartedly concur with the Lord's own imperative, "What God, then, yokes together, let not man be separating" (Matt.19:6). Let no one say that we make light of sin or seek to encourage it. Our only counsel is: Though it is true you were called for freedom, brethren, do not use this freedom for an incentive to the flesh (cf Gal.5:13).

The question, however, is not whether adultery is a sin, but whether those who are divorced are yet somehow married. Likewise, the question is not, where both are believers and divorce has occurred, should such ones either remain unmarried or be reconciled to one another, but, how does God view and deal with the matter with which we are concerned.

"A GENERATION, WICKED AND AN ADULTERESS"

It is important to recognize that Christ's own personal teaching on this subject was directed solely toward the sons of Israel. They alone were the adulterous "wife" of Yahweh. In that day, the days of His flesh, our Lord's only commission was to that adulterous nation. Though they were indeed, "a generation, wicked and an adulteress" (Matt.16:2), even so, the Lord Jesus "was not commissioned except for the lost sheep of the house of Israel" (Matt.15:24) as He said.

It is taken for granted that our Lord has risen out of Judah (Heb.7:14). Christ came to His own (John 1:11): He came
related to Marriage and Divorce

under law (Gal.4:4); He came as the Servant of the Circumcision (Rom.15:8). While, in His ministry, Christ elucidated the law (e.g., Matt.5:28) and evinced His lordship over it (e.g., Mark 2:23-28), He by no means annulled it (cf Matt.5:17-20). The law of Yahweh, which came through Moses, remains in full force today; even so, it is applicable solely to the nation of Israel and to her proselytes.

In due time, the twelve also became associated with Christ in His work and were commissioned of Him themselves, both to herald the kingdom and to make His teachings known. If any non-Israelites who believed should wish to approach Israel as proselytes and serve her Messiah faithfully, they were free to do so. But, it was as essential for any such to obey His words as it was essential for those who were Jews by birth.

THE SCOPE OF “ADULTERY”

The sin of adultery is always connected with “marriage.” But it does not follow from this that it is a sin that can only be committed by those who are married (i.e., by those who themselves are either husbands or wives). “Related to marriage,” and “committed by those who are married,” are not the same thought. For example, while in itself a single man’s unlawful intercourse with a married woman, with respect to the man’s own deed, would be an act of “prostitution” (porneud, “fornication,” AV), with respect to its adulterating effect upon the woman’s marriage, it would also be an act of “adultery.” Such a man’s act, indeed, is related to marriage; but it is not committed by a married person.

It is true that the common English definition of “adultery” is “voluntary sexual intercourse of a married person with someone other than his or her lawful spouse” (THE RANDOM HOUSE DICTIONARY, p.12). It must be noted, however, that “of” is not “by.” “Of” signifies “pertaining to” or “concerning”; “by” refers to “the one who acts,” or
"the performing agent." Much of the false reasoning on this subject is based upon a failure to recognize this fact, and otherwise to reason in reverse, from English to Greek. Yet modern, non-scriptural definition can never be the basis of ancient, scriptural meaning.

We have found nothing in the Hebrew (Old Testament) or Greek (New Testament) Scriptures themselves which confines the thought of adultery to the idea of "unlawful intercourse by a married person." It does not follow from the fact that adultery can be committed by those who are married, that it cannot be committed by those who are not married.

Indeed, in Leviticus 20:10, we do not read, "As for a married man who commits adultery with another man's wife," but simply, "As for a man who commits adultery with another man's wife . . . the adulterer and the adulteress shall be put to death, yea death."

In the Hebrew Scriptures, the word "adultery" is not formally defined. While its usage is often constricted, it seems to possess an essentially wider sense.

Since "marriage" is the righteous union between man and woman (between husband and wife), it would seem that "adultery" is any maritally-related injury, inclusive of but not confined to unlawful intercourse between the sexes.

The rich man of Mark 10 included Moses' prohibition of adultery as a precept which he had maintained "from [his] youth" (Mark 10:17-22). A righteous youth would not wish to engage in any uncleanness which would be injurious to his future marriage, upon reaching his majority. In this sense, he too would seek to obey the precept against committing "adultery."

It would seem that "prostitution" (porneia) simply speaks of the unlawfulness of illicit sexual intercourse in general (whether or not for pay), apart from the thought of marital infidelity, as such (whether or not the violation of a
proper marriage should be involved as well, in any certain instance of this sin). On the other hand, "adultery" (moicheia) draws our attention to the thought of such a sin's injuriousness to the institution of marriage.

"Adultery" and "prostitution" appear together in Matthew 15:19, Mark 7:21, Galatians 5:19, and Matthew 19:9. In Hebrews 13:4 and in 1 Corinthians 6:9, "adulterers" appears in conjunction with "paramours" (pornous; a male who commits "prostitution"; i.e., not merely a "male prostitute" in the common, secular sense, but any man who uses his body for unlawful intercourse, whether or not for pay).

FURTHER RAMIFICATIONS OF MARRIAGE AND DIVORCE

In the Greek Scriptures, however, the Lord Himself makes evident the full scope of that which constitutes "adultery." According to Christ, "adultery" includes not only the act of the man who lies with another man's wife, but includes as well, "every man looking at a woman to lust for her"; such a one "already commits adultery with her in his heart" (Matt.5:28), even if he does not consummate his desires by means of his bodily members.

In light of the practical conditions in Israel which the Lord encountered during the days of His ministry, He said, "Now it was declared, Whoever should be dismissing his wife, let him be giving her a divorce [cf Deut.24:1-4]. Yet I am saying to you that everyone dismissing his wife (outside of a case of prostitution) is making her commit adultery, and whosoever should be marrying her who has been dismissed is committing adultery" (Matt.5:31,32).

In the economy of our Lord's time on earth, a wife was wholly dependent on her husband for her subsistence, her needs for living. She could not go out and get a job and support herself. A dismissed wife no longer had the husband's provision for her needs. What was she to do? Become a
prostitute? Starve to death? Become a “homeless person”? Yet according to the Lord, if she should indeed take up with someone else, even so, she would be committing adultery. In addition, He plainly said that, in so doing, the one marrying her would himself commit adultery.

Similarly, if the original husband, upon dismissing his wife, should marry someone else, he too would commit adultery (Matt.19:9; Mark 10:11; Luke 16:18). For that matter, if a wife, upon dismissing her husband, should be marrying another, she likewise would be committing adultery (Mark 10:12), even as the man marrying her (Matt. 5:32; 19:9; Luke 16:18).

Thus, under such circumstances, all involved would become “adulterers”; for all involved would be engaging in one form or another of maritally-related wrongdoing or injury.

Having been informed thus by the Lord (Matt.19:9), the disciples declared, “If the cause of a man with a woman is thus, it is not expedient to marry” (Matt. 19:10). Jesus replied, saying, “Not all are containing this saying, but those to whom it has been given. For there are eunuchs that are born thus out of their mother’s womb, and there are eunuchs who are emasculated by men, and there are eunuchs who emasculate themselves because of the kingdom of the heavens. The one able to contain it, let him contain it” (Matt.19:11,12).

Only those who were chosen of God and begotten anew by His spirit, could possibly endure such drastic, albeit metaphorical, “emasculatation.” Even then, such continence would be quite impossible if it were to be the work of man of himself. Instead, in the case of those to whom it was given “from heaven” (cf John 3:27) to emasculate themselves, their faithfulness was the work of God in them; such ones alone were able to contain this saying (cp Matt. 19:26; 1 John 5:3,4).
The Lord's point in such a case as that in which the husband had divorced the wife and simply cast her out on her own, seems to be that by so doing and yet making no further provision for her, he was, effectually speaking, "making" her commit adultery. That is, in most cases, if not all, the woman would have little practical recourse but to turn to some other man.

Moses had neither approved nor promoted divorce; but merely, in view of the hardheartedness of the people, had permitted them to dismiss their wives (Matt.19:8). Yet where this dismissal occurred, he directed that the wife should not merely be sent away, but be provided with a scroll of divorce (Matt.19:7). In order for legal dissolution to be effected and the woman thus be in a position to remarry, this scroll must be supplied.

Indeed, she might well marry the second man only to find that since this latter husband simply "disliked" her, he too would dismiss her. However, under Moses, if he too should send her away or even if he should die, then the former husband who had originally dismissed her was not permitted to reverse himself to take her back to become his wife "after she had had herself defiled" (Deut.24:2-4).

In the nature of the case, the second marriage obviously "defiled" (i.e., violated the chastity of) the first marriage. Likewise, we are told that any subsequent remarriage between the original parties was "an abhorrence before Yahweh" and was "a sin in the land which Yahweh your Elohim is giving to you as an allotment" (Deut.24:4).

Yet it simply does not follow from these facts, however, that if similar acts should occur today, God will or will not deem them a sin, even an abhorrence, any more than one's refraining from circumcision or sabbath observance.

This is because believers today are not under the corpus of law given to Israel of old. God has not imposed these laws upon us, notwithstanding the excellence we may per-
ceive in them or any suppositions of our own as to their perceived appropriateness for our obedience today.

One may not “pick and choose” which of Moses’ precepts he will take to himself and which he will not, according to his own speculations and reasonings. Intrinsically, the entire law—even in its most minute particular—was holy, just and good; and it was ideal for the Israelite to follow it.

But it by no means follows from this that its precepts and statutes constitute timeless righteousness with respect to the personal behavior of all men, everywhere, regardless of era or divine administration. Therefore, it is both false and foolish to claim that if we would be holy and do what is just and good, we must do what Moses declares.

If God would have us know what is pleasing to Him with respect to the walk of the believer today, He must send us an apostle to make this known to us. And if it should be that any particulars encompassed within His will for us at present should include certain explicit counsel which, incidentally, was once also His counsel to Israel of old, then He will need to send us a spokesman or prophet to make this clear.

May the reader be given the eyes to see that God has done this very thing; and that He has done so through the ministry of the apostle Paul, as recorded in his prophetic scriptures (cf Rom.11:13; 16:26).

"LET NOT MAN BE SEPARATING"

The Lord, however, would not have his listeners merely comply with Moses’ accommodation, but would not have them divorce at all. Consequently, He boldly declared, “What God, then, yokes together, let not man be separating” (Matt.19:6). Moses had never said that they may divorce, or that there was no evil in so doing. Furthermore, Christ did not rescind Moses’ instruction as to what should be done in case of dismissal, but made it explicit
that divorce should not occur in the first place. Instead, having pointed out that whenever man and woman unite in matrimony there is no longer division but unity (Matt. 19:5), Christ simply forbade separation altogether.

In the Scriptures, there is no vital distinction between “separation” and “divorce.” Both speak of essentially the same thing. Separation is practically a divorce, and may be legalized as such. With respect to each other, these terms are synonyms; with respect to “unite” and “marry,” they are antonyms.

In Matthew 19:9 (where the Lord’s words, “not for prostitution” are found), Christ is speaking in response to the Pharisees’ trying questions, (1) “Is it allowed one to dismiss his wife for every cause?” (Matt. 19:3) and—if according to the Lord man is simply not to separate what God yokes together—(2) “Why, then, does Moses direct to give a scroll of divorce and to dismiss her?” (Matt. 19:7).

These words in Matthew 19:9, “not for prostitution” (cp Matt. 5:32), have reference to the only case in which it was not an act of adultery to dismiss a woman taken in marriage (whether, in a case, with respect to an event prior to marriage, in which charge of iniquity was made and no proof of virginity was found, or in a case of infidelity by the married; cf Deut. 22:20; cp Deut. 22:13-20; 1 Cor. 6:18; 10:5-8).

One cause for which Moses permitted dismissal of wives was the unfavorable appraisal of the wife by the husband due to discovery of some aspect of her “nakedness” (Deut. 24:1) upon consummation of the marriage. Evidently, this discovery concerned bodily imperfection, or perhaps simply unattractiveness.

Certainly the woman, however, once she became divorced, was no longer still married. To deny this fact would be to accept a contradiction in terms. Moses did not say that those who divorced did not commit adultery. Similarly, Christ did not say that those who divorce are still
married. Indeed it becomes evident from the fact that if when a divorced woman's second husband should die and the former husband should wish to reverse himself to take her back "to become his wife" (Deut.24:4), that she could hardly become his wife once again if she were still his wife already; or to say the same thing, if they were still married. This example alone shows that those who become divorced are no longer married. "Divorced" is a synonym for "separated," which is a synonym for "unmarried."

To review, let us recall a case in which the wife had not committed "prostitution," and yet, even so, the husband had dismissed her and married another. Under these circumstances, the husband was, first, committing adultery "against her" (Mark 10:11), second, making her commit adultery (Matt.5:32), and third, creating a situation which would entail the act of adultery by the one marrying her (Luke 16:18). The husband, by having effected the separation, involved not only himself but also his wife and potentially any future husband of hers in maritally-related injury.

It is not that the original husband and wife were still married, for since they had divorced, they surely were not. Nonetheless, should the former wife be marrying a second husband, and should a second husband be marrying the original wife, both actions cause her to be defiled making it illegal for her to remarry her original husband under any circumstances (Deut.24:4). These sins all had a most injurious effect upon the original marriage; thus they constituted maritally-related injury, or, to say the same thing, adultery.

In a case in which the wife had committed prostitution, since this act entailed her "leaving" her husband (even if only for a short time and solely for this unclean purpose) and joining herself to another man, she, in so doing, disunited herself from her husband and united (or "married") herself to the second man. Since, in such a case, she thus
had already defiled herself and entered into an unholy second union, strictly speaking, she was no longer married to her husband but to a paramour. Consequently, if under such conditions, her husband should "put her away" (cf Matt.1:18,19 AV; John 8:41), he would not be committing adultery (i.e., maritally-related injustice or injury). Since the "marriage," actually, would no longer exist, the dismissal of the defiled woman would not entail adultery.

"THE TWO SHALL BE ONE FLESH"

Thus we perceive the awful consequences, wherever "prostitution" is engaged in. The formal, civil marriage may remain, but the actual "marriage" not only has been violated, but has been nullified as well. This is so, even if, upon forgiveness, the original "married couple" should "come together" again. Civil law and formality is beside the point. Not man's formalities, but that which is so in the nature of things—and therefore, in the sight of God—is the stark reality.

The accounts in which the so-called "exception clause" is not recorded (Mark 10:11,12; Luke 16:18), neither deny nor preclude the words, "outside of a case of prostitution," which is recorded in Matthew 5:32, or, the similar phrase, "not for prostitution," which appears in Matthew 19:9. There is nothing that requires that these accounts, those of Mark and Luke, be appraised in a "without-exception" sense. Consequently, there is actually no contradiction between the various accounts.

Mark's and Luke's accounts should be understood in reference to the ordinary circumstances under which men dismissed their wives. Most commonly, wives were dismissed when, after the passage of time, their hardhearted husbands, having come to dislike them (cf Deut.24:3), simply no longer desired their presence. Matthew's account merely adds the apposite word of clarification, "not for
prostitution,” in order to make reference to those less frequent circumstances under which a wife was dismissed; namely, in case of the woman’s own infidelity.

These respective inspired accounts all record substantially the same events, in which, as a matter of history, the Lord spoke the precise words which those present actually heard. Whether or not any certain account has actually preserved the entirety of His exact words, is beside the point. Each account, correctly understood, is true. In the nature of the case, then, if Matthew’s record of these events is to be received as the work of divine inspiration, Mark’s and Luke’s accounts must be understood in a way that allows essential accord between all three of these slightly varied accounts.

Much of the confusion surrounding these records is due to the common supposition that the words “for prostitution” (Matt.19:9; rendered, “for fornication” in the Authorized Version) refer to a special circumstance under which divorce is no longer merely tolerated but is now sanctioned and justified (i.e., to a circumstance under which an “innocent party” may, with divine approval, obtain a divorce from a “guilty party”). This is simply factually incorrect. Christ’s words here—that is, the primary statement comprised in Matthew 19:9—refer to a circumstance under which adultery will occur, should dismissal be made. The only exception is in the case of “prostitution.” Since it is true that, if a man dismisses his wife not for prostitution, he commits adultery, it seems clear that, if a man, instead, dismisses his wife for prostitution, he does not commit adultery. But it hardly follows from this, that, where prostitution has occurred, divorce is thereby sanctioned. Similarly, the fact that it was right for God to “divorce” the ten-tribed kingdom (Jer.3:8), constitutes neither warranted precedent nor divine sanction for men to dismiss their wives.

J.R.C.
Notes on 1 Samuel

AMONG THE PHILISTINES

29 + The Philistines convened all their armed forces at Aphek, while Israel was encamping by the spring in Jezreel. 2 + As the chieftains of the Philistines were advancing with their hundreds and thousands, David and his men were advancing in the rear with Achish. 3 + The chiefs of the Philistines asked, What about these Hebrews? Achish replied to the chiefs of the Philistines, Is this not David, the servant of king Saul of Israel, who has been with me this year's days or this second year? I have not found anything against him from the day he fell away to me until this day. 4 + But the chiefs of the Philistines were wrathful against him; and the chiefs of the Philistines said to him, Make the man return! Let him turn back to his place where you posted him. He should not march down with us to the battle that he may not become an adversary to us in our camp. For with what could this man approve himself to his lord, if not with the heads of these, our men? 5 Is this not David about whom they responded with dancing in choruses, saying,

Saul has smitten his thousands,
Yet David his myriads!

6 + So Achish called David and said to him, As Yahweh lives, you have been upright, and your marching forth and your coming with me into the army camp has been good in my eyes, for I have not found badness in you from the day you came to me until this day. Yet in the eyes of the chieftains you are not good. 7 + So now return and go in peace that you may not do anything bad in the eyes
of the chieftains of the Philistines. 8 David replied to Achish, 'But what have I done? What have you found against your servant from the day on which I came to be before you until this day, that I should not come to fight against the enemies of my lord the king?'

9 Then Achish answered and said to David, I know that you are good in my eyes, like a messenger of Elohim. Only the chiefs of the Philistines, they have said, He shall not go up with us into the battle. 10 So now, rise early in the morning, your lord's servants who came with you, and you will go to the place where I posted you. You must not keep any decadent word in your heart, for in my view you are good. 11 So you will rise early in the morning; when there is light for you, then go! 12 So David rose early, he and his men, to go in the morning and return to the land of the Philistines, while the Philistines went up to fight Israel.

David's False Position

1 Samuel 29 recalls the events mentioned in 28:1-4, giving more specific details regarding David's experiences at this time. Chapters 27 through 31, and the first two chapters of 2 Samuel should be read together to get a view of the events that closed out the rule of the house of Saul, and brought in the accession of David to the throne.

God had told David to stay in the land of Judah (1 Sam. 22:5), but in fear of Saul he went among the Philistines. Now this disobedience was about to bear its fruit. Accepting favors places one under obligation. David placed himself under obligation to Achish by accepting the city of Ziklag (1 Sam. 27:5-7). Circumstances were about to force him into fighting against his own countrymen as an ally to Achish. We think, like the lords of the Philistines, that David's loyalty in battle would have been with Israel. His
whole time of allegiance to Achish was feigned (1 Sam. 27:8-12). He was fighting Israel’s enemies, while pretending before Achish to be fighting Israel and her allies.

“Withdraw the false way from me, and favor me with Your own law” (Psa.119:29). “Behold, You delight in truth even in the hidden parts” (Psa.51:6). A number of times David resorted to lying in order to deliver himself from awkward situations. He asked Jonathan to fabricate a story for Saul when he was absent from the new moon feast (20:5-6). He lied to Ahimelech the priest when he was fleeing from Saul (21:1-2). And David lied to Achish regarding his military campaigns (27:8-12). Later, when David reflected on his life and composed many of the psalms, he realized that there must always be a better way than resorting to falsehood. The same principle applies to us. “Wherefore, putting off the false, let each be speaking the truth with his associate, for we are members of one another” (Eph.5:25).

For the third time the song of the women celebrating David’s victory over Goliath is rehearsed. “Saul has smitten his thousands, yet David his myriads!” (18:7-8; 21:10-15; 29:5). Flattery seldom reaps any benefit. The first instance of the singing of the song incited Saul’s jealousy against David, and initiated his persecution of David. The second mention was when David was hiding from Saul at Ziklag, and had to feign madness before Achish in order to escape with his life. The third instance, here in the 29th chapter, was the focal point of the Philistine lords for sending David back from the battle.

It is primarily David’s shortcomings and unfaithfulness that come before us in this chapter. David left Israel because Saul’s persecutions had exhausted his patience. But David’s failing serves as a backdrop for the glorious faithfulness of God. God’s faithfulness and deliverance of His chosen is dependent upon Him, not on their faithfulness.

J. Philip Scranton
GOD AT WORK IN GENESIS TWO

The activities of God recorded in Genesis 1:1-2:3 are fundamental and vast in scope and significance. Elohim creates and speaks and sees; He makes and separates and calls; He gives and blesses. These basic actions inform us that God is the Primary Cause of all that occurs, that what God says goes and that the eventual result is very good. As a whole, Genesis chapter one reveals God's power and divinity (cf Rom.1:20), but it does not reveal His depths of wisdom and love. That will come through a long process which continues during the present eons leading up to the revelation of God in and through His Son, our Lord Jesus Christ which involves finally the reconciliation of all through the blood of Christ's cross.

YAHWEH ELOHIM ACTS

The early glimmers of this revelation of the depths of God begin immediately with His preparation for humanity on the earth, His forming and placing and instructing of the human and the building of the woman recorded in Genesis 2, starting with verse 4. At this point the Name Yahweh is added to the title Elohim, thus presenting the powerful and majestic Creator on a more personal level, within the events of human history. He is not only the supreme Subjector, towering above His creation, but He also is here with us in time, past, present and future.

Including one negative ("not make it rain") there are twenty-two action words in Genesis 2:4-25 with Yahweh Elohim as the subject. Altogether they present God as the
One Who is operating all the affairs of our world in accord with a plan, that is, “in accord with the counsel of His will” (Eph. 1:11). “Out of Him and through Him and for Him is all” (Rom. 11:36). The record as given in the CONCORDANT VERSION is as follows:

Yahweh Elohim made earth and heavens.
Yahweh Elohim had not made it rain on the earth.
Yahweh Elohim formed the human out of soil from the ground.
He blew into his nostrils the breath of life.
Yahweh Elohim planted a garden in Eden.
There He put the human whom He had formed.
Yahweh Elohim made sprout from the ground every tree desirable to the sight and good for food.
Yahweh Elohim took the human and settled him in the garden.
Yahweh Elohim instructed the human, saying . . .
Yahweh Elohim said, It is not good for the human to be alone.
I shall make for him a helper as his complement.
Yahweh Elohim had formed from the ground every animal of the field.
He brought each one to the human to see what he would call it.
Yahweh Elohim caused a stupor to fall on the human.
He took one of his reproductive organs and closed up the flesh over its place.
Yahweh Elohim built the reproductive organ that He had taken from the human into a woman.
He brought her to the human.

ADDED DETAILS

The acts of God in Genesis 2 are more specialized within a narrower scene than in the opening chapter, but what
they say about God is no less significant. Now Yahweh Elohim is seen making things and saying words in relation to humanity within a limited locality. First of all, in repeating the opening revelation of the Scriptures, Genesis 2:4 mentions the creation of earth first, and then verse 5 immediately narrows our view in focusing on shrub and herbage and field. The detail that plants need water is noted as God's responsibility. He had not yet caused it to rain, but the irrigation from mists is obviously due to His arrangements. This speaks of God's creative ability, as in chapter 1, but more than that it shows God's involvement in preparing the earth for the human.

Furthermore, in drawing attention to vegetation and irrigation as provisions of God, the passage prepares the reader for important revelations of God ahead concerning a fruitful tree in a well watered garden.

MAKING A LIVING SOUL

Then Yahweh Elohim forms the human out of soil and blows into his nostrils the breath of life so that the human becomes a living soul (2:7). A living soul is one who responds to the environment, who has emotions and sees and hears and feels.

Yahweh deliberately makes plants and supplies water for them; He is the Cause of these provisions. He also personally forms the human body, and He Himself blows into it the breath of life with the result that the human becomes a living soul. Again God is responsible for this.

PLANTING A GARDEN

Next we learn that Yahweh Elohim plants a garden and sprouts trees which are "desirable to the sight and good for food" (2:8). And particular reference is made to two specific trees that are included in His work of planting and sprouting (2:9).
He Settles the Human

God is responsible for making the human in such a way that he has desires, and God is responsible for making vegetation that is desirable to the human's sight as well as good for the human's food.

As though to emphasize this provision of an environment that would both meet his needs and appeal to the human, Genesis 2:10-14 tells of rivers and gold and precious stones in the area of Eden. Although not directly stated, these also must be associated with God's deliberate arrangements.

PLACING THE HUMAN

"Then Yahweh Elohim took the human and settled him in the garden of Eden to serve it and to keep it" (Gen.2:15). Here God takes the human He has formed and made to be a living soul, and He puts him in the garden He has planted with trees that are attractive to the soul. By settling the human in the garden, He makes him comfortable in a place that exactly fits his needs and wants. These are not simply miscellaneous actions of God which serve as representative indicators of His abilities. They are important and significant actions, each adding another point in the list of God's responsible involvement for the events of Genesis chapter 3.

The garden, the trees, the human, the soulish constitution of the human and the desirability of the fruit, all of these are products of the purposeful actions of God. They all have their necessary place in the drama about to unfold.

INSTRUCTING THE HUMAN

At this point the Scriptures introduce a different type of divine activity, one which is repeated often afterward. Yahweh Elohim instructs the human (Gen.2:16). The verb "instruct" is like the verb "say" which was first used in Genesis 1:3, but there is an important difference in what the
two actions tell us about God. When Elohim said, “Let light come to be!” light came to be. The word and its fulfillment involved God alone. But when God instructed, “But as for the tree of the knowledge of good and evil, you must not eat from it,” it did not come to be that the human did not eat. God instructed, but His instructions were not followed.

God’s act of instructing involved the human.

Many people would stop there; they seem satisfied with the inference that the human kept God’s act of instruction from being a successful operation.

But the Scriptures will not permit us to stop there. They will not permit us to think of God as being thwarted by the human, or even being surprised at his response. In fact the Word makes it clear that God Himself made it highly unlikely, in truth He made it impossible, that the human could keep His instructions. God Himself made the human as he was. God Himself made the tree as it was. God Himself settled the human in the garden where He had planted and sprouted the tree. And God Himself drew the attention of the human He had formed to the forbidden tree He had planted.

If God is as He is revealed to be in Genesis 1, then we must conclude that God did not intend that the human would keep His instruction. And if God is as He is revealed to be throughout all of Scripture, then we must conclude that God did not intend the disobedience and the judgment of that disobedience to be the final outcome of His act of instruction. The instructing of Genesis 2:17, as well as its similar and extensive development in the law given at Sinai, is a deliberate act of God as a step in a whole process of acts and experiences leading forward to the revelation of God’s wisdom and power and love through that most holy act of God in all the eons, the giving of His own Son in death for sinners.
THE OTHER TREE

Yahweh Elohim, of course, had planted another distinctive tree which He had made sprout. This was the tree of life. The eating of the fruit of the tree of the knowledge of good and evil led to the blocking off of access to the tree of life. But God had planted it in accord with His own counsel and placed it in the midst of the garden, and in this there is great promise.

The fruit of this tree was beneficial, and so there was no need to draw special attention to it by way of instructions. From Genesis 3:23 we infer that this tree was for the sustaining of the life of living souls. It would not be a blessing to corrupting humanity today, but it appears again in the new earth as described in Revelation 22:2. This means that God will provide ongoing life for humanity in the future, but a humanity that is acquainted with good and evil. This will be a humanity that is able to appreciate the goodness of God because of its experience of evil.

A THIRD TREE

But how can the evil of sin, offense and dying be removed so that the ongoing life can truly be beneficial? This would occur in connection with a third "tree," when, in Peter's words, Christ would carry up our sins in His body "on to the pole [wood]" (1 Peter 2:24). For as Paul puts it, "Christ reclaims us from the curse of the law, becoming a curse for our sakes, for it is written, Accursed is everyone hanging on a pole . . ." (Gal.3:13,14).

All of this was in God's purpose, and the indication given in Genesis 2 of His responsibility for the events of Genesis 3 extends to the preparation He was making for the cross in His work of the planting and sprouting of trees. We know this after the fact, as believers who have accepted that "all is of God, Who conciliates us to Himself through
Christ, ... for the One not knowing sin, He makes to be a sin offering for our sakes that we may be becoming God's righteousness in Him" (2 Cor.5:18,21). And yet even in Genesis 2 God's responsibility for making the human a living soul and making trees associated with sustained life and with knowledge of good and evil gives assurance that He has all under control and will deal successfully with the intervening evils.

MAKING A COMPLEMENT

Genesis 2 closes with a further act of God that can only serve to establish more decisively the point we have been making. "Yahweh Elohim said: It is not good for the human to be alone by himself. I shall make for him a helper as his complement" (Gen.2:18). With the making of the woman, God was simply adding to the arrangements He had planned. Altogether these preparations made it impossible for the human to keep God's instructions.

God first spoke of the real need of the human for a complement, and then He caused a stupor to fall on the human and took an organ out of the human and built it into the woman (2:21,22). All of this was excellent in itself, but it definitely contributed to the events of chapter 3. It all was in accord with God's intention as steps toward His ultimate goal of good.

Within the passage concerning the making of Eve we learn that Yahweh Elohim brings the animals He had formed to the human for naming. But unlike the instruction not to eat of the tree of the knowledge of good and evil, Yahweh Elohim had not set any roadblocks to this human assignment. And it is carried out. Genesis 2:19-20 foreshadows the happy conditions and good effects of God's words on human actions when God saves and justifies and reconciles His chosen ones, and ultimately all of humanity, and God becomes All in all.
KEEPING GOD IN VIEW

Genesis 2 tells us with clarity and power that we need to keep God in view through all the records of human failure and the serious consequences of sin which follow in the rest of God’s Word. Before and above and beyond human activity is God’s activity. This does not mean that human disobedience does not lead to suffering and loss. It surely does, and we cannot and should not cover it over. But it does mean that God’s activity accords fully with God, authoritative and wise, purposeful and determinative, and good.

God had not yet spoken the evangel concerning our Lord Jesus Christ. We do not learn from Genesis 2 of that great work of God to come, when He would send His own Son for the condemnation of sin (Rom.8:3). God was about to subject creation to vanity and the slavery of corruption, but He was doing so “in expectation” that it will ultimately be freed from this corruption and delivered into the glorious freedom of the children of God (Rom.8:20,21). Yet even as early as Genesis 3 there are intimations of this future deliverance (cf Gen.3:15,16). And there is assurance in the actions of God recorded in Genesis 2, for they are actions of God Himself, not actions of some malignant force beyond Yahweh Elohim, taking Him by surprise and placing Him in a bind. They are orderly and intentional and accord with Deity.

THE RESPONSIBILITY OF GOD

God’s direct involvement in laying the groundwork for the disobedience and resultant curses of Genesis 3 may startle us at first. But it is plainly set forth. And in recognition of the fact that sin does exist, there is no better prospect (in fact no other prospect at all) for its removal than that all is in the hands of God. God is not experimenting in Genesis 2. He is not acting in ignorance or arbitrarily.
There is no dualism, as though the God of Genesis 2 is a different God from the God of Genesis 1.

The Book of Beginnings, Genesis, is our primer. The first lesson concerns God. All is out of Him. He is successful in what He seeks to do. And it is for good. The second lesson concerns God also. But it is far more puzzling, and consequently far more difficult for us to accept because we do not yet see the good result. Nevertheless, even in chapter 2, God does not cease to operate, and He is ultimately responsible for all that occurs. This truth of divine responsibility is of the greatest value to us as we live in this present wicked eon and as we hear and believe the evangel concerning God’s Son, Jesus Christ.

Genesis 2 is like Genesis 1 in that God alone is acting. But in this second chapter God’s actions do not lead directly to an end that is very good; rather His actions prepare the way for the entrance of sin and death and the long centuries of toil and sorrow, selfishness and greed, anger and hate that have characterized human history. To put it bluntly, God is making certain that all will be locked up together in stubbornness (Rom.11:32).

From Genesis 3 forward we will meet up with human corruption and failure along with divine instruction and judgment. But there is also the good word of God which speaks of His faithfulness to the revelations of Himself given in Genesis 1. There will be the Seed of the woman. There will be the Sin Offering. Because it is the God Who is revealed in Genesis 1 Who is responsible for the events of Genesis 2 which lead inevitably to the events of Genesis 3, we are assured that ultimately the highest of good will be achieved, that good which could not have otherwise been gained.

The God Who prepared the way for human failure has provided the way of deliverance through the death of His Son. D.H.H.
EDITORIAL

When David fought Goliath or other idolatrous enemies of the true God such as the Amalekites (see p.187), Yahweh gave him visible victory. God made Himself evident throughout Israel's history in His protection and blessings and most powerfully in the displays of His indignation against the persistent human tendency to turn from Him to idols.

In our day, in that God is conciliated to the world, not reckoning their offenses against them (see p.173), God does not bring Himself before people's consciousness in dramatic ways as He did in ancient times. We do not have these visible evidences of God's operations, but it is our privilege to believe that God is truly operating all in accord with the counsel of His will, and that He will bring all into the righteousness and subjection and reconciliation He has gained through His Son.

Indeed the secret of lawlessness continues to operate (2 Thess.2:7), and human beings turn to modern ways of idolatry. More and more, mankind tends to place its greatest hope in and give its highest praise to itself, or rather to those among us who best demonstrate ability and intelligence for providing what is wanted. And they change the glory of God into that of the creature (Rom.1:23).

It is especially sobering (and would seem despairing if we did not know these things must be and will be brief) to find some who claim to believe in the God of the Bible teaching that he is like us in not knowing the future and is doing "the best he can" under circumstances he cannot fully control (see p.157). This is a further enlargement of what had begun in Paul's day with distortions of the evan-
Our Confidence is in God

gel of Christ (Gal. 1:7). There is a distrust of divine grace and a turning to human endeavor for salvation, which leads forward as in 1 Samuel 30:22 to expectations of special rewards at the expense of others who did not contribute. That God is our Saviour is both necessary and wise.

Perhaps not many who think they are defending God would deny God's Deity so boldly as the theologians mentioned above, but how few of those who profess faith glory in relying on God as the living God Who is the Saviour of all mankind (see p.179)! As well, there seems to be less and less appreciation of the significance of the evangel of God's grace in practical problems of our present lives (see p.162).

Brother Knoch's warning on page 256 bears repeating here: If an idea set forth by a teacher "does not give God His proper place as Supreme in wisdom, power and love, or is contrasted to the gracious conduct which accords with His present operations, take care."

We are aware of this growing spirit of lawlessness and offensiveness. But we, who, in His grace, are loving God, are also aware that God is working all together for good (Rom.8:28). We see that we are few and weak, but we are believing with Paul, that our Lord's grace is sufficient, for His power is being perfected in infirmity (2 Cor.12:10). The immediate future is uncertain except that it will not all be just what we want. Yet we are not worrying, letting our requests be made known to God, Who provides His peace (Phil.4:4-7).

To testify this way is not to claim that we are always right in disputes about the details of God's Word. But it is to affirm again that God is faithful and true, strong and wise, righteous and loving, and that out of Him and through Him and for Him is all. To Him be the glory!

May He increase our faith and that of each one reading these words.

D.H.H.
THE FIRST OFFENSE

The first human offense followed right after the first display of Divine affection. Adam's first recorded act after Yahweh, the Subjector, had kindly provided a complement for him, so that he was no longer lonely, was to wound his Benefactor's heart by questioning His fondness and disbelieving His word, and acting contrary to His wise warning. It was a mistake, a sin, to eat the death-dealing fruit. It was a transgression to disobey His word. But, far deeper and more malignant than these, it was a frigid, frightful offense to hurt His feelings, when He had just manifested His affection in a most marvelous manner. Except it be to reveal His own love to His creatures through it, the main motive in building the woman was to fill the void in the heart of Adam with happiness. It should have called forth the most thankful obedience and heartfelt trust.

The fact that Adam's sin and transgression was an offense against God's feelings, due to the surrounding circumstances, is clearly conveyed by the record, yet it is but dimly discerned by the saints, even though the Authorized Version always uses this term when referring to it in the fifth of Romans. This rendering is excellent, yet it would have been even better if the AV had used the same English term, offense, elsewhere when the same Greek word occurs in the original. This is especially true in 2 Corinthians 5:19 where God is dealing with the descendants of Adam at the present time. Instead of not imputing their trespasses, to make them immune from judgment, He is not reckoning their offenses, which frees them from His displeasure in the present period of superabundant grace. It is an affair of the heart, rather than of the hand or head.
Because, at the present time, God is more concerned
with the display of His grace than His justice, with love
than judgment, it is important that the other occurrences
in Paul's epistles be correctly rendered. Galatians 6:1 should
read, "if a man should be precipitated . . . in some offense," rather than overtaken in a fault. In Ephesians 1:7, "the forgiveness of sins," and 2:5 "dead in sins" should be offenses, as forgiveness deals with feelings, and these offenses separate men from God in figurative death. In Colossians 2:13 we have both of these thoughts in one sentence ("dead to the offenses . . . dealing graciously with all our offenses"), but the AV renders it "dead in your sins . . . having forgiven you all trespasses." God is love, and the clearer this appears on the pages of His revelation, the better it will be for us. This should govern the underlying motive of all our dealings with Him and with one another.

It is exceedingly helpful to note that the beneficent attitude Yahweh Elohim had toward Adam, in whom the whole race was hidden, was very much the same as at the end, when humanity is once more on friendly terms with Him. But here it is followed by the first offense, and then by final reconciliation. The feelings play the principal part in the tragedy of the eons, especially at these prominent points in human history. This throws much light on the present, which began very much the same, with a new creation in which the old is passed by, and all is new in the spiritual sphere, as it was then in the material. Now again we learn to know evil, and are dying. Yet the way to life is not barred.

Satan, also, is present, not in a serpent, but in humanity itself. He needs no intermediary, and can speak all languages to and through the descendants of Adam. His enmity is greater than ever, and his stratagems much more refined. Most of humanity, like Eve, hearken to his voice and are used as his mouthpiece. Even many who are saved
The Adversary’s Darts

and justified through the sacrifice of Christ hearken to his blandishments and are wounded by his fiery arrows unless they wear, not fig leaves or even furs, but a panoply of truth, righteousness and peace, and hold up the large shield of faith, with which to quench his fiery darts, for now he has gone on the offensive. There is a new creation, and few of the saints have heard of it and they try to live in the old!

ALL VERY GOOD

A question which stumbles many students of the Scriptures is this: If all was “very good,” how could there be a bad serpent? We read that the light is good (Gen.1:4), the land and sea (10), the verdure (12), the luminaries (18), the monsters and the souls in the water and air (21), the earth life, the beasts and moving animals of the ground (25), and finally, that all that He made is very good (31). This must include the serpent. But things can change. We are not told that the serpent was more subtle, as commonly rendered, but it became so. Its craftiness was due to an evil spirit by which it was obsessed after its creation. Such seemingly slight mistranslations may be a serious stumbling block to sincere faith.

FIELD LIFE

It is a significant fact that the animal of the field is omitted in the list of those subjected to Adam (Gen.1:26), although it is specifically mentioned twice when the animals are brought before Adam when a complement was sought for him (Gen.2:19,20). This suggests that he needed the opposition of the Adversary to round him out as well as the companionship of the woman. Indeed, how could the final reconciliation come about apart from the previous enmity here introduced? This is one of those exquisite touches which reveal to the spiritual mind the divine authorship of the Scriptures. There can be little doubt that
all the animals were put under Adam's dominion, or that he understood this to be the case. But its usurpation by one species of field life was not only foreknown, but foreordained, for it was a part of God's purpose as much as the planting of the tree of the knowledge of evil in the garden. Its omission opens the door to the subjection of mankind to the dragon, the ancient serpent, who is the Adversary and Satan (Rev.20:2).

THE SERPENT

Any departure from divine order is certain to lead to disaster. This is especially true of subjection. Man was made to sway over all life moving on the land (Gen.1:28). In this he is made in the Subjector's image and likeness. Man should not tyrannize over the lower creatures simply to display his own superiority and supremacy, but he should illustrate God's paramount position as the Subjector of all. How great is the contrast between the failure of the first human to subject one of the lowest of the animals, a mere serpent, in the beginning, and the success of Christ at the consummation, when He subjects all to the Subjector, and, in conformity therewith, is Himself subjected! Here we have humanity's first offense, the sin primeval: subjection to the serpent instead of swaying over it, and obeying God's word.

The question has often been raised, "How could Eve converse with an animal?" If we remember that conditions on earth before sin came in were ideal, and that we have only faint vestiges of our former state today, such a query would never arise. How could Adam talk with Yahweh Elohim, his Subjector, never having learned? Because humanity was created with intuition, only remnants of which remain. In its perfection Adam was the greatest zoologist of all time, able to give an appropriate name to all the animals. Even today the animals themselves are able to communicate with
one another without any scholastic training. Yes, they are able to understand much without it. Just now a large dog was about to sneak into our garden. All I needed to say was “Home!” in the proper tone of voice, and he obeyed. When living at Eden, California, I was resting in the open, under a bush, when a rattlesnake warned me it was about to strike, so I moved swiftly out of its way. There is still a vestige of the language of Eden. Even I knew that much of the rattler’s language, but I was not bitten, like Eve. As the subjector of the animals, Adam had to be able to talk to them; and they to understand.

We should remember that Adam was created a full-grown man, not only physically, but mentally and spiritually as well. Had he been an infant, who would have taken care of him? Had he lacked knowledge, who would have taught him? Creation is an entirely different matter from generation. In matters mundane he was perfect and complete, fit to sway over the realm which was confided to his care. Language before Babel was a natural thing, not the confused jabber which is in the world today. It was like the speech of the animals is yet. Some of the most comforting sounds heard by the traveler in foreign lands, where the people speak a strange tongue, is the bark of a dog, the crowing of a rooster, or the cackle of a hen, for they still speak the language of Eden.

Many a domesticated animal has acted as if “possessed by the devil.” And, indeed, many a mortal has been entered by Satan, as Judas was, and had power to do things quite beyond the power of a human, including the speaking of foreign languages. In Eden this was much simpler, for there was only one nature language, understood and used by all. Even inanimate things like a bottle mentioned its own name, buq-buq, whenever a liquid was poured out of it! In this case it was Satan, not a serpent, who was speaking, and that was nothing worth mentioning for so subtle a spirit.
Adam must have been able to communicate with the animals in order to subject them and sway over them. Even today those domestic animals which are still somewhat subject to man, as the horse and the donkey and the elephant and the camel and the dog, as well as others, must learn to obey his voice, or they are practically useless. So also the masters of these animals must understand them to some extent, by their cries or actions in order to keep them in subjection. But it is all only a vestige of the edenic state.

Had the Adversary appeared to Eve in the form of a messenger of light, who had not been put in subjection to Adam, she would have had some excuse for hearkening to him. By using an animal over which humanity was to sway, her offense was magnified. If it had been one of the higher animals, it would not have been quite so bad. In order to effect His purpose, El, the Subjector, made use of one of the lowest forms of field life, over which Eve had full authority and power. She could and should have judged it severely for its deviation and contradiction, as El did later. Yet she could not have dictated to Satan, had he appeared in the form he later took to tempt our Lord (Matt.4:1-11).

Before God put enmity between the seed of the serpent and the seed of the woman, it was, doubtless, quite as harmless as the rest of the animals. But, just as the human is the visible deputy of God to the animals, so the serpent is the symbol of Satan, the Adversary of humanity. This is quite enigmatic in the Hebrew Scriptures, but is clearly revealed in the Unveiling, where the ancient serpent, called Adversary and Satan, deceives the whole inhabited earth, not merely the mother of mankind (Rev.12:9), and is bound in the abyss a thousand years (Rev.20:2). Here in Genesis 3 is the first conflict between the representatives of the Subjector and the Adversary on the earth.

From this it is evident that sinister spirit powers were already rampant in the universe. Adam was not given the
Immediate Evil Brings Eventual Good

rule over them as Christ and His body will be. That would not have suited God's purpose. Had Satan appeared as the dreadful dragon that he is, she might not have been deluded. The Subjector had not pronounced the celestial realms good, though He did call the atmospheric "heavens" good (Gen.1:8). Under the Subjector these sinister spirits are used to produce eventual good by means of immediate evil. That there was evil in the world even then is enforced by the function of the tree that God planted in the midst of Eden, which gave the knowledge of good and evil. Indeed, the evil was necessary, to impart the knowledge of good. Judging by their actions, Adam and Eve had failed in this very matter. If Eve had known of the good that she already possessed, she would never have been lured to commit the first offense.

**GENESIS 3:1-3**

3 Now the serpent became more crafty than any other animal of the field that Yahweh Elohim had made. 7 The serpent said to the woman: Did Elohim say indeed, You shall not eat from every tree of the garden? 2 The woman replied to the serpent: We may eat of the fruit of the trees of the garden; 3 yet of the fruit of the tree that is in the midst of the garden Elohim said, You shall not eat from it, and you shall not touch it lest you should die.

**SATAN'S STRATAGEM**

At first sight it seems that Satan, in the serpent, quoted the words of the Subjector quite closely. But a keener look will show that his deviations though few and apparently trivial, utterly departed from Yahweh Elohim's kindly and conciliatory spirit. Satan alters the positive instruction into a negative prohibition. Yahweh Elohim had said, "From every tree of the garden, you may eat, yea eat" (Gen.2:16).
This is degraded into the negative command: “Did Elohim say indeed, You shall not eat from every tree of the garden?” (Gen.3:1). Besides he leaves out the repetition of the word “eat” which lays emphasis on the divine provision and its freeness. This was designed by the Adversary to make them discontented and resentful.

EVERY — NOT . . . NOT

This is, perhaps the best example of what a change in the emphasis and the order of words can do. Yahweh Elohim began with every. Satan started with not. “From every tree you may eat, yea eat. But . . .” “You shall not eat from every tree.” These express the same thought. The ordinary reader hardly notices the emphasis unless it is called to his attention. Satan makes much use of this device. Indeed, the most terrible doctrine of Christendom, which stamps God with a character infinitely worse than even Satan did in this first expression we have from him, depends on false emphasis. Many are the passages which agree with the final reconciliation of all (Col. 1:20), but these are ignored, and the few places concerning God’s temporal and local judgments are over-stressed, so that He is transformed from a Friend of unlimited love to a fiend of everlasting hate.

Two points in Eve’s conduct should be brought home to us today. That is, she altered and added to the words of Yahweh, the Subjector. He had emphasized the generous provision of eating of every tree, with a single exception. She also neglected to quote the repetition of “eat”. This is often essential to the spirit of a statement, even if it does not alter the meaning. Here she began to offend, for she omitted to note how heartily they had been invited to partake of the fruits of the garden. On the other hand, she added “and you are not to touch it,” to the prohibition, which makes it appear needlessly harsh and distrustful. Touching a poisonous tree will not kill. She made a pre-
tense of believing and obeying, but was taking the first steps toward disaster, by misrepresenting the Subjector's loving attitude. She certainly knew nothing of the good which had been their portion, the Edenic bliss, to which all mankind has looked with mistaken longing ever since.

EVE SUBTRACTED FROM GOD'S WORD

Eve failed in two ways. First the sin of omission, and then of commission. Both are typical of her descendents today, so deserve careful consideration. She left out two significant words, every and the repeated eat. The original pair needed food. They probably could have managed to exist by eating the fruit of a few of the trees, possibly only one. Yet Yahweh Elohim did not restrict them to a bare subsistence, but provided for an "Edenic," which means a luxurious life. The pulp of fruits does not merely nourish. Seed-food is better for that. But tree fruit has the most delightful flavors of any.

The fruit provided should have given them pleasure and awakened thankfulness. The word every should not only have led Eve to repeat it in her reply to the serpent, but to indignantly repudiate the implication that God was withholding something good from them. Moreover, she should have emphasized the genial goodwill of Yahweh, in giving them the fullest freedom in selecting from the many luscious, life-lengthening trees, and warning them against the one, death-dealing specimen in the midst of these. In this she reveals the vital fact that the first sin was due to their lack of appreciation, and alienation from Yahweh, and ignorance of evil, even as the final consummation will be based on humanity's knowledge of evil and appreciation of God's love, and reconciliation. The end will be the counterpart of the beginning.

The first offense has many helpful lessons. The fact that it was an offense against the feelings of Yahweh Elohim,
should teach us to look at the spirit shown by those who speak of His revelation, as well as the sense. It may be that what they say seems quite right and convincing to us, but if it is presented in a way that does not give God His proper place as Supreme in wisdom, power, and love, or is contrasted to the gracious conduct which accords with His present operations, take care. Examples abound. The average scientist turns his back to the Deity. The theologian omits and adds to His Word. Even those who apparently seek to defend the truth, if they are harsh and contentious, are very likely to be in error.

Worse even than Eve’s omissions is the one addition to God’s words. By exaggerating His prohibition He is made to appear unduly harsh. First of all, God had not said that touching the tree would lead to dying, and it was probably untrue. But it is important in revealing her attitude, and the stratagem of the Adversary, for he uses it still. How many things in theology are merely exaggerations, due to alienation from God, even when apologizing for God! We should be on our guard against this subtle attempt to misrepresent His loving heart interest in His creatures, especially humanity, which is His image and likeness, through whom He desires to reveal Himself to the rest of His creatures.

In these days of divine conciliation and transcendent grace, it is especially helpful to note the character of Eve’s omission, for it expresses the loving attitude of Yahweh Elohim toward humanity. Almost all “gospel preaching” today omits the conciliation. The very word and thought is almost unknown. Nearly all the emphasis is laid on the opposite, the certainty of vindictive judgment in an eternal hell, of which God has never spoken. This is due to the suggestions of the Adversary, who has nearly all of Eve’s descendants listening to him, even those who, in spirit, live in a garden more gracious than Eden.

A. E. Knoch
GOD SEES

Seven times in Genesis 1 we read that God sees the effects of His words in relation to creation (Gen.1:4,10, 12,18,21,25,31). These are all pronounced good, the last being "very good." Once in Genesis 2 we find God seeing the effects of His acts in relation to the human. This occurs in Genesis 2:19 where having Himself formed the animals and birds, God brings each of them to the human "to see" what he would call it. In Genesis 3 we read of the woman seeing the desirability of the tree of the knowledge of good and evil (v.6), but nothing is said there about God seeing the critical events of deception and disobedience that are recorded; in fact, Yahweh Elohim speaks rhetorically to Adam and Eve as though He had not seen what had occurred (Gen.3:9-13). Here in these opening chapters of the Scriptures God's act of seeing is associated only with the good effects of His works.

God sees all things, including human wickedness (cf Gen.6:5) and righteousness (cf Gen.7:1), but the opening chapters of Genesis relate divine sight solely to the good achievement of divine purposes. In God's seeing that the effects of certain of His actions are good we are assured God will eventually see good results to all His actions.

1. I overlooked this act of God in my list of divine activities in Genesis 2 on page 137 of our May number, although I noted that this passage treats of "happy conditions and good effects" of God's actions (p.142). The verb "see" here is an infinitive form ("to see"), but this does not make it any less a specific reference to an act of God Himself.
God Sees His Work is Good

Ultimately, God's actions in creating the human as he was and placing the tree of the knowledge of good and evil as He did and settling the human in the garden and instructing him as He did will all contribute to the good outcome He has purposed. This accords with Isaiah 53:11 where we read concerning the suffering Christ, "From the toil of His soul He shall see light, and He shall be satisfied by His knowledge."

GOD'S SEEING IN GENESIS ONE

The lessons of Genesis 1 must not be forgotten when we come to the second chapter. What is revealed about God in the first chapter remains true throughout the rest of Scripture, and, of equal importance it remains relevant. All of God's activity of creating and separating and calling will ultimately be followed by His act of seeing and being satisfied with the great goodness of it all.

It was not a surprise to God when He saw that the light was good (Gen.1:4). He knew that light was good and intended that light would be a good thing for the earth. To see that this was so was for God a matter of experiencing the goodness He had purposed and brought upon the earth by the power of His word. What God had envisioned was now actually activated; its goodness was now enjoyed in experience and not simply in anticipation.

The lesson about God is that His works result in a real good, a good that will surely be fully appreciated and sensed with pleasure and satisfaction. This is the significance of the verb "see" in the two opening chapters of Genesis.

GENESIS 2:19

But the wording of Genesis 2:19 has led some to conclude that in this particular incident God's seeing was a matter of learning something previously unknown. This passage is taken to suggest that God did not know, even in
mind, what Adam would name the animals; He brought them to the human to find out what the human would call them. From this, it is further reasoned, God did not know ahead of time the outcome of His other actions in Genesis 2. God made humanity and the tree and the serpent, and He made them as they were, but, it is insisted, God did not know ahead of time what would happen when He put these elements together and turned His back.

God's purpose in forming and then bringing the animals to the human was indeed to see. But this seeing was connected with God's prior actions just as surely as God's seeing the goodness of the light was connected with God's declaration of Genesis 1:3 and His seeing of the great goodness of the finished creation was connected with all His acts noted in the first chapter. God's forming of the animals and bringing them to the human are important and very influential elements in man's naming of the animals. In addition, God had revealed that humanity (also created and formed by God) was to sway over the animals (Gen. 1:28). All that God did shaped the human act of naming the animals, including the particular names given.

When God saw Adam give each animal its distinctive name and heard that particular name God was not learning something that had been outside of His counseled will (cf Eph. 1:11). There is no reason to doubt that the human acted willingly, but his will was not independent of God; it was part of what God had made in forming the human. The human did not name each creature arbitrarily, apart from causation. He was influenced, even directed, by what the animal was as formed by God and by his entire environment both inner and outer as prepared by God. What God saw was what God had intended for the human. And, knowing what we have learned about God in Genesis 1, we can be sure that each name the human gave was the good and right name for each creature. Indeed, we would infer
that the particular name given to each animal drew forth the right response of subjection to the human which was ideal and beneficial for all.

DIVINE PURPOSE

Why do the Scriptures draw attention to this particular incident? Why is it important to relate God’s actions of forming birds and animals and bringing them before humanity with the human work of naming these lower creatures? The record in Genesis 2:19 is certainly not to indicate some sort of human independence. But it does focus attention on the intended place of humanity on the earth, a principal function of mankind and one of real value in God’s plan. God prepared and directed the way for the human to name the animals (not capriciously, but intelligently and appropriately) as an essential and effective beginning of human sway over the animals.

Each name given established a relationship between the human as the subjector and the animal willingly responding, as is dimly seen even today between domestic animals and their owners. This initial step was successful for the time being. God “saw” with satisfaction what names were given. He enjoyed the realization of this initial step of human subjecting that He had planned.

As previously indicated, this incident stands as a witness to the success of God’s operations. The pattern that we find in Genesis 1, of God acting. His actions being effective and the effects being seen with satisfaction is repeated in Genesis 2 on this one occasion. Genesis 2:19 testifies to us that God will achieve the entirety of His purpose. Eventually all of His creatures will willingly take the part that God has prepared for them.

For sinful humanity, this place in the image and likeness of God as subjectors (Gen. 1:27,28) is assured because of the death of Christ on their behalf. There will come a
time when God will see the appropriate names once again being given to the animals by humanity, and He will see their sway over the lower creatures being righteous and effective and good. This will be for God's glory, for it is all out of Him and through Him.

(As for us who are called today in God’s transcendent grace, the words of Ephesians 2:7-10, accord with the lesson of Genesis 2:19. We may be sure that in the oncoming eons we will be doing the good works which God Himself makes ready beforehand, that we should be walking in them. God will see it so.)

**HUMANITY’S PRIVILEGED POSITION**

Far from trying to denigrate the human’s work in naming the animals by pointing out God's place of supremacy in this operation, I am saying that Genesis 2:19 underscores the importance of humanity. But this importance is there exactly because God remains the God of Genesis 1. God is the First Cause. He is operating all together for good (Rom.8:28). The human works, but he does not work independently. He does not work apart from causes, and those causes are centered in God.

It was humanity’s privilege to hold this important function of naming the lower animals. It accorded with the place God had assigned humanity on the earth. We might reason that the privilege is restricted in measure as it is influenced by God. But this would only show that we do not yet know the real horror that independence from God would be. The animals are not to be independent of humanity, and none of God’s creatures are outside of His purposeful and operative and effective doings.

God acts in order to “see” the good results, not in the sense of learning, but in the sense of experiencing. We also shall see these glorious effects of God’s operations. How great and wise He is!

D.H.H.
MARRIAGE AND THE BELIEVER
(Part 2)

There are so many misconceptions about what the Scriptures in general, and the law of Moses in particular say about marriage, divorce and remarriage that it seems best, in examining this issue, to review the instructions and teachings given to Israel through the law, and later by our Lord, before we look into the teachings given us through Paul. What God has to say to us with respect to the believer's walk today is the critical issue, and this will be found in Paul's epistles. But it is well for us to have a clear concept of the scriptural usage and meaning of such terms as "adultery" and "prostitution" as well as what exactly was said to Israel concerning these matters.

In this present article we will continue this background examination of scriptural teaching on this topic. But we will also begin our consideration of God's word to us today given through the apostle Paul.

DISMISSAL BECAUSE OF PROSTITUTION

Contrary to popular claim, the phrase, "for prostitution," does not at all refer to an instance in which divorce is justified, but to a situation in which adultery is not committed. The words "for prostitution" refer to a situation in which dismissal of a wife has occurred under circumstances in which prostitution had first occurred; that is, a case in which a man's wife had become joined to a "paramour." It is loose and misleading (as well as incorrect) to say that these words constitute "Christ's justifiable grounds for divorce." That is a base explanation indeed. Instead,
the words “for prostitution,” merely explain that dismissal, under such circumstances, in so doing, will not entail an act of adultery on the part of the one who thus dismisses.

It is far from the truth to say that whatever is not a transgression of the law of Moses is not a “sin.” Conversely, it is equally far from the truth to say that whatever does not accord with Moses’ words is sinful. Immanent sin is neither comprised in nor confined to whatever may “transgress” the law of Yahweh, which was given through Moses. “Sin” is by no means necessarily committed where that law is not heeded. Sin is not “transgression of the law” (1 John 3:4, AV), notwithstanding the fact that the single Greek word, anomia, is so poorly and confusingly rendered thus in the Authorized Version, by means of this lengthy four-word phrase. Instead, sin is simply “lawlessness.” 1 John 3:4 is correctly translated accordingly, “sin is lawlessness,” in not only the Concordant Version, but in the American Standard Version, the New American Standard Version, and the Revised Standard Version.

Even though ancient Israel, in the wilderness, never heeded a single entreaty of the apostle Paul, this omission did not constitute sin. Likewise, neither do believers today sin in not observing either the precepts of Moses, Christ’s entreaties to Israel concerning those precepts, or any related instructions through those associated with Him in that ministry (viz., “the twelve”; cf 1 Cor.15:5; cp Gal.1:9; 2:7).

To “sin” is to “miss the mark” (hamartono, un-mark; cf Judges 20:16). To sin is to err; to make a mistake. Sin is not sin in itself but as it is related to a “target.” It is a relative term; an expression which must be related to a standard or criterion.

For example, under the law of Moses, with respect to its precepts, it was not a “sin” for a man to have multiple wives or concubines (secondary or inferior wives). The
institutions of Moses related to polygamy, even so, were not to justify the practice, but to deter excess and abuse (Ex.21:7-11; Deut.21:10-17).

Indeed Moses permitted the people to dismiss their wives. "Yet from the beginning, it has not come to be thus" (Matt. 19:8). Such practices and their toleration were not a development based on God's original, ideal design for humanity, but were mere civil expedients for a fleshly people.

As the Lord declared, "Did you not read that the Maker from the beginning makes them male and female, and He said, 'On this account shall a man be leaving father and mother and shall be being joined to his wife, and the two shall be one flesh'? So that no longer are they two, but one flesh. What God, then, yokes together, let not man be separating" (Matt.19:6; Gen.1:27; 2:24).

In the beginning, the Maker, having made them male and female, on this account, instructed that a man shall be being (i.e., continuing to be) joined to his wife (not to his wives) and that the two (not "the three" or "the thirteen") shall be one flesh. Similarly, the man, having become one flesh with his wife, was by no means instructed to divorce his wife and become "one flesh" with some other woman, whether a second wife (whether concurrent or consecutive) or a first prostitute.

MARRIAGE IS A UNITING

A "prostitute" is any woman with whom a man unites (or becomes "married"), even though she is not considered to be or treated as the woman to whom the man is married (that is, she is not treated as a wife; as a woman who is accepted and recognized as one's mate in marriage). However, the fact is, that one is "married" to the one to whom one is married. This is so whether one leaves his father and mother in order to accomplish this (Gen.2:24), or leaves his or her mate and does the same (cf 1 Cor.7:12,13; cp 1 Cor.6:15,16).
As Paul says, "Are you not aware that he who joins a prostitute is one body? For, He is averring, the two [i.e., regardless of which two] will be one flesh" (1 Cor.6:16). In the Scriptures, and in fact, neither marriage nor divorce is actually effected either by a wedding ceremony or by a legal divorce. In such cases, both marriage and divorce are thus effected merely incidentally.

By way of illustration, when someone opens the shutters of a tightly-shuttered room, the sun is the actual cause of illumination (modern scientists call it the “sufficient” cause), and the opening of the shutters the incidental or “necessary” cause of illumination.

Even though a “necessary” cause is “essential to the case” (i.e., to a particular case in which a certain thing occurs), it does not follow that it is essential to all cases in which that same thing occurs or comes into being.

For example, in another case, in which the windows in a room are without shutters (or, certainly, in a case in which one leaves a building and stands outdoors), the sun, the sufficient (i.e., actual) cause of illumination, will produce its illuminating effect just as surely as in the former case in which the incidental cause of the opening of certain window shutters was “necessary,” incidentally speaking.

Therefore, practically and actually, with or without any attendant formality (whether ecclesiastical or civil), once a man and woman join together in sexual union, they are “married” (even if one should be joined to a “prostitute”), and, unless one or both should separate the union, they will remain united for the rest of their days.

There may be many things that, under the law of Moses, man is not prohibited from doing; but this does not mean that such things should be done. Nor does it mean that any such acts are pleasing to God, or that they are not sin with respect to a higher law. Love is “forgoing all” (1 Cor.13:7). That is, Love refrains from doing what, by a lower standard,
it may well be “permitted” to do, because, by its own higher (indeed highest) standard, it is constrained to do not what it may but what it should, to accord with what is ideal.

So much for the self-justification of those who put away their mates, “on account of prostitutions,” having falsely imagined that since they are believers in Christ, they are therefore subject to Christ’s teachings to Israel with respect to marriage. They do so as well, having noted that, for those under such teaching, under the circumstance of prostitution, one may put away one’s mate without committing adultery oneself in so doing. Yet it does not seem to occur to them that in thus avoiding adultery, they have by no means fulfilled love.

In speaking of these things, we are not speaking of what, under such circumstances, we ourselves might do, would do or could do, but of what all should do, ideally speaking. Let us not lower God’s perfect standards (nor diminish our esteem for them) through the frenzied failure of the flesh to repudiate these very principles, and to justify itself in the process.

WE, BEING MANY, ARE ONE BODY

Now let us turn to the writings of the apostle Paul, to consider what we can find in his words concerning this matter of separation and divorce. As we begin, let us note that the untraceable riches of Christ were made known through the apostle Paul alone (Eph.3:8) well after the time of our Lord’s ministry. The untraceable riches of Christ are those revelations concerning Christ which were formerly undisclosed; they were hid in God and kept secret prior to being revealed by Paul. These revelations are the words of Christ as well, as much so as the declarations personally spoken by the Lord to Israel, whether to and through His disciples or to the throngs at large.

Our Lord’s teachings through Paul are not directed
toward the *nation* of Israel at all; nor were they directed to those believing Israelites during the Acts period who remained under law, in anticipation of the terrestrial kingdom according to the prophets.

Instead, Paul’s teachings are the teachings of Christ for “the ecclesia which is [Christ’s] *body*” (Eph.1:22), to whom “the evangel which [Paul was] heralding among the nations” applies (Gal.2:2). This is the glorious calling which obtains even today, during the current era in which the nation of Israel continues in darkness, having rejected her Messiah.

While there is considerable accord between Paul’s ministry and that of the twelve, nevertheless, his teachings are by no means identical to theirs. Indeed, there are many vital differences between these two bodies of truth, even as in the corresponding economies which result from them. One of these distinctives with respect to Paul’s ministry concerns his teachings on the theme of marriage.

**WALK IN ACCORD WITH OUR CALLING**

By means of his writings, the apostle Paul provides those who are blessed according to the glorious Pauline evangel not only with a complete unfolding of that glorious revelation, but with an entire complement of practical instruction for their walk. This includes specific instruction related to marriage; instruction that accords with and typifies the unparalleled union which the believers enjoy with Christ as the very members of His “*body*” (*cp* 1 Cor.12:12,13).

The ancient scroll of divorce under Moses is no rule for us today. Simply because the civil government under which we live may make provision for divorce, is no indication that we should avail ourselves of this provision. Ideally, even as in all situations, the believer should always be kind and gracious (let the offense of another be what it will), thus also, in marriage, the husband and wife should always be forgiving and conciliatory, regardless of the offense com-
mitted by the other mate. All sorts of reasonings offered in an attempt to justify wrongdoing, concerning “worst-case scenarios,” will not change this fact.

We must be careful not to switch issues. The commission of an offense against us by another, affords us no “circular-stantial license” to commit offense against the offender. We may not lie to someone else because they have stolen from us. Neither, then, may we be ungracious to our mates (much less utterly “divorce” ourselves from all association with them) because they have committed prostitution.

Let the husbands be loving their wives according as Christ is loving the ecclesia (Eph.5:25). Let the wives attend to their duty to be fond of their husbands (Titus 2:4); being subject to their own husbands, as to the Lord, for the husband is the head of the wife even as Christ is Head of the ecclesia, and He is the Saviour of the body (Eph.5:22-24). Yet if we would approximate these ideals, God must give us such a disposition and response; for His achievement are we (Eph.2:10).

The omission of righteous acts (not to mention the commission of unrighteous acts) is simply wrong. The fact that our own shameful behavior may well have been induced by the egregious deeds of another, neither changes its nature nor warrants its performance. What is right is right; what is wrong is wrong. There is no such thing as “grounds for wrongdoing,” including sins of omission, not merely commission. Nor are there any “excuses” which justify our failure to do what is right, even if they should fully account for it.

We should be deeply sympathetic and understanding concerning all who fail; even so, we realize that recompense and suffering must ever attend all evil. That is, they must do so until the day when God completely removes evil from His universe and replaces it with good. We do well to exhibit unfeigned love and pity toward all. Even so, we must never seek to justify sin for that is not our province.
our Unbreakable Bond with Christ

Scripturally speaking, where both are believers, there is no proviso for divorce in this economy. This should not be surprising; for we are the body of Christ and no one can be separated from His own body! “Our union with Him is unbreakable. This should be reflected in our earthly relationships.”

Indeed our union with Christ should be reflected in our earthly relationships. Consequently, and especially in the marriage relationship, the members of the ecclesia will do well to reflect their union with Christ by their union with one another—enduring all, bearing with one another in love.

TRUTH AND UNWARRANTED INFERENCEs

It is certainly true that to married believers who are also themselves married to believers, the Lord's own charge is: “A wife is not to be separated from her husband. Yet if she should be separated also, let her remain unmarried or be conciliated to her husband. And a husband is not to leave his wife” (1 Cor.7:11). This is clear indeed. Nonetheless, it by no means follows, if any today should fail to heed this imperative, that any subsequent second marriages are themselves sinful relationships. Much less does it follow that God will neither forgive nor deal graciously with those who fall or that peace, joy, reconciliation with God and even salvation itself can never be the portion of any such, so long as they do not renounce their second marriages and live in celibacy as some would demand.

In light of this grave charge of the Lord addressed unto married believers, any counsel of our own to such ones can only accord with His charge. In order to heed this charge, however, one's faith must be strong enough to believe it and one's will sufficiently inclined to act accordingly.

It is ideal for a husband and wife not to separate in the first place ("A wife is not to be separated from her husband... a husband is not to leave his wife"). Yet where separation has occurred, it then becomes ideal for the parties either to remain unmarried or to be "conciliated" to one another, thus becoming mutually reconciled.

"Conciliation" speaks of that which is "down" (i.e., "in accord with") "change" (katallassō, DOWN-CHANGE); it refers to the gracious act of one party toward the other, where estrangement has occurred. In this case (1 Cor. 7:11), since it is used in reference to one who is separated, it refers to a change from the unmarried state to the married state, once again.

"BECAUSE OF PROSTITUTIONS"

It is clear, then, where separation has occurred, that the separated believer should either remain unmarried or remarry his or her first mate. However, even where there has been strong resolution to follow this course, if one should find himself or herself becoming incontinent (cp 1 Cor.7:5), no longer having authority over his or her own will (cf 1 Cor.7:37; Rom.7:15-23), Paul's explicit word to such ones who are unmarried, even as to widows (1 Cor.7:8), is, "if they are not controlling themselves, let them marry, for it is better to marry than to be on fire" (1 Cor.7:9; i.e., to be aflame with lustful desire). It simply is not true that such a one must continually struggle with such passions, continually failing, perhaps even engaging in "prostitution" (1 Cor.6:15-18), yet, as one who must not marry, ever attempting to live celibately.

To those who are separated, the Lord's charge, is either to remain unmarried or to be conciliated to one's former mate. Nonetheless, if any, lacking continence, should find themselves failing to heed this charge, Paul's imperative is, "let them marry" (1 Cor.7:9). Under such conditions,
Dangers of Prostitutions

not only may they marry, but they must marry. The Lord’s charge is one thing; Paul’s imperative is the other.

One who is unmarried is “loosed” from a wife, and does not sin in marrying again. “You have been loosed from a wife? Do not seek a wife. Yet if ever you should be marrying, also [i.e., if ever you too should do so, the same as anyone else who marries], you did not sin” (1 Cor.7:27,28). Except for those who have the gracious gift of celibacy, granted to them by God (1 Cor.7:7), since every believer must “flee from prostitution” (1 Cor.6:18), Paul declares, “if they are not controlling themselves, let them marry” (1 Cor.7:9). “Because of prostitutions, let each man have a wife for himself and each woman have her own husband” (1 Cor.7:2).

One is either married or unmarried. There are many today who are unmarried. Some of them were never married; others were formerly married, but are now unmarried. All such considerations, however, are beside the point. The point is this: if one is unmarried and continence is lacking, Paul’s imperative applies.

HOLD FAST TO THE FAITH

Those who, through their own reasonings and unbelief, deny these clear words and are “forbidding to marry” (1 Tim.4:3), are withdrawing from the faith (i.e., from the genuine body of truth; 1 Tim.4:1). They are giving heed to deceiving spirits and the teachings of demons; doing so in the hypocrisy of false expressions, their own conscience having been cauterized (1 Tim.4:1,2).

In our society today, such a full separation so as to produce the unmarried state, includes a legal divorce as well. Very often, at least one of the parties soon marries someone else. In any case, considerable estrangement usually continues to exist indefinitely between the original partners. Even where this is not the case, only in rare instances do both wish to remarry one another.
Where the remarriage of one of the original partners to a new partner has occurred and so long as such a second marriage continues, even if the remaining, now single, partner of the original marriage should wish to do so, there is no longer any possibility for him or her to remarry his or her original mate. Nor should the single party from the original marriage seek to win back his or her original mate now that that former mate is married to someone else.

If such a divorced, unmarried person, out of a sincere sense of moral obligation to an original, possibly unconditional, "lifetime" marriage vow should choose to remain unmarried the rest of his or her days, we could only honor such a decision. But where, in such a confusing world and wicked eon as that in which we live today, any such "stranded" individual should himself or herself decide to marry another (any original "vows" which may have been made notwithstanding), we may be certain that any offense unto God which might result from such a course will be dealt with by Him in the utmost grace.

What many have overlooked is that sexual continence, like all "self-control," is a fruit of the spirit (cf Gal.5:23). That is, it is the result of discrete, spiritual empowerment, according to God's own purpose and grace. While it is true that Paul wanted all to be as himself with respect to all such matters of self-control, he was swift to add: "But each has his own gracious gift from God, one indeed, thus, yet one thus" (1 Cor.7:7; cp John 3:27).

For example, one person might have the gracious gift of self-control while lacking the graces of kindness and meekness; yet another might enjoy these graces, while nonetheless lacking the grace of self-control.

May God grant us grace to accept the word of His grace, that it might be ours to be boasting not in ourselves, but solely in the cross of our Lord Jesus Christ.

J.R.C.
Lessons of Contrast

SALVATION IS A JOURNEY

"SECOND CORINTHIANS is an epistle for the heart. It engages us with the fond solicitude which stirs the affection of the apostle for his much loved Corinth. It was written because he wished to spare them and dreaded the severity which his presence might demand.

"This loving epistle reveals an aspect of the evangel which is well-nigh lost. This is the conciliation. God is love. He will not rest satisfied in merely justifying us. He wished to clasp us to His heart. To restore His creatures to righteousness may indeed erase the stain of sin, but offers no valid reason or excuse for sin's intrusion into the universe. But if the entrance of sin is to bear the precious fruit of reconciliation, if it is to bring us infinitely nearer to God than is possible without it, if it is the means of revealing God's love to us, then may we give thanks even for the sin which is the source of our sorrows . . . .

"This is but another example of the function of evil. Had the Corinthians been exemplary in their conduct, this marvelous interchange and expression of affection would never have found occasion. Men cannot bring good out of evil: that is God's prerogative. But God can, and does, control all the evil in the universe, so that its ultimate result will be blessing far beyond what could have been had evil never entered and marred His perfect creation."¹

We perceive the anguish of the apostle prior to welcoming his fellow worker, Titus, in Macedonia (2 Cor. 7:6,7). The news which he brought from Corinth would

¹ A. E. Knoch: CONCORDANT COMMENTARY, p.266.
have brought tears of thankfulness from Paul as they both knelt in prayers of joy. What wonderful love is here, that, completely distraught with anxiety, he now learns that far from causing resentment, the discipline contained in his former letter had resulted in stirring the hearts of the saints to sorrow and repentance.

ENLIGHTENMENT

The apostle Peter declared that much of Paul’s wisdom was “hard to apprehend” (2 Peter 3:16). In Peter’s case we clearly understand that this was due to considerable deviation in their respective evangels. But at present, whenever we hear this same opinion expressed, it is a cause of profound sorrow. For example, what is more apparent in the above epistle than the inexpressible relief afforded by the news which Titus brought? We fully comprehend and rejoice in the exultation of this praise of the apostle:

“Blessed is the God and Father of our Lord Jesus Christ, the Father of pities and God of all consolation, Who is consoling us in our every affliction to enable us to be consoling those in every affliction, through the consolation with which we ourselves are being consoled by God, seeing that, according as the sufferings of Christ are superabounding in us, thus through Christ, our consolation also is superabounding” (2 Cor.1:3-5).

Through the revelations entrusted to the apostle, we have come, slowly, and often painfully, to maturity. Yet even this is but a subjective condition. As indicated in the former epistle to Corinth, we also have been led by the spirit to recognize that which was out of an instalment (1 Cor.13:12). Issues once considered vital were identified as rungs in a virtual ladder of progress from confusion to enlightenment. They served their purpose, and, as the focus of our limited vision was gradually widened to perceive God’s ultimate goal, these were thankfully discarded.
Now we correctly partition the word of truth which gloriously culminates in every creature acclaiming that Jesus Christ is Lord, for the glory of God, the Father.

Deeply impressed upon our hearts is the truth that salvation is a journey, not a destination! Ours is a "logical, divine service." In all ministries of faith there will be crises or disappointments, but these should not divert us from eager anticipation of the gracious consummation which our loving Father has assured. The consummation will reflect the nature of our God, Who is love.

VULNERABLE

Many years ago, Pastor George L. Rogers, in his studies in the Roman epistle, wrote as follows, "Had God not forbidden Adam and Eve to eat of the tree of the knowledge of good and evil, the serpent would have had no weapon against them, and no transgression would have demanded the death which had been threatened. That precept was for the preservation of their lives, but it turned out to be for death. In the same way sin now uses the precept to fix attention on and create the desire for the forbidden object, and to desire adds her solicitation. Sin whispers that the prohibited objects are desirable and beneficial and thus deludes me."2

Hence we discern that our ancient, innocent parents, knowing neither good or evil, were helpless. Vulnerable to a degree unthinkable! Deprived of any lever, or means of influencing Adam or Eve, what could the Adversary have done? In every sense of the word, they were really immature! How intriguing though to note that Satan was unable to comprehend!

LOCKED UP IN STUBBORNNESS

"To speak like a human, God is the embodiment of love

as well as wisdom. He was not satisfied with conditions in the garden of Eden. Adam and Eve lived in Luxury, for this is the meaning of Eden. Without any background of evil this was taken as a matter of course, which generated no feeling of thankfulness, no response of love in their hearts, for this could not be produced directly. There had to be a counter irritant. This He had already implanted in them at their creation. They were stubborn. To give them occasion, He planted the tree of the knowledge of good and evil, and warned them not to eat, even though He intended that they should do so.”

Inevitably, confused and bewildered, humanity, stricken by conscience at the shame of disobedience and sin, becomes preoccupied with all the weary aspects of estrangement from God. For many, if not most, this results in despair, leading to apostasy, atheism, even nihilism. Sincerely, we have to acknowledge that the homing of God's spirit, leading to revelation of His choice, calling and justifying, is the one and only way in which we ourselves have emerged from such misery. Truly, “... out of Him and through Him and for Him is all; to Him be the glory for the eons! Amen!” (Rom.11:36).

PERILOUS PERIODS

In these present days, described by the apostle as perilous periods, there is greater need to become aware of the acute despair which will afflict the ecclesia. More than ever then, there is urgent need of loving consolation. God provided the apostle with support through the ministries of many fellow workers. Prominent among these of course, are young Timothy, Titus, Epaphroditus, the beloved physician, Luke, and others, who were dear to the heart of God's great ambassador. How ill-equipped they were to

embark on so great a task. Yet it is not until the apostle is restricted in chains, that God proclaims His great revelations of love! Now, at last, the mighty secrets are revealed. Now, as last, God provides the superabounding consolation for His beloved.

We began this study with a due consideration of the intrusion of sin. The false belief that Satan and his cunning deceptions are out of control or beyond the Creator's purpose dishonors God. Despite the testimony of Scriptures that this one is bound for a thousand years (Rev. 20:1-3), sadly, many cannot, or will not accept that in like manner to the raising up of Pharaoh (Rom.9:17), so this one serves in providing the essential contrastive gloom of sin. Unmoved by the rousing and glorious exaltation of Christ Jesus, apprised of God's great consummation, he yet remains obdurate! But God will abolish all such enmity and bring all under the feet of Christ (cf 1 Cor.15:25-28).

"What if mankind had never become acquainted with evil? Then we would have been neutrals, unable to really enjoy anything. All of God's goodness and grace and love would be wasted on us. Not only the present, but the future also would be a monotonous apathy, without pleasure or affection, with no appreciation, for this depends on contrasts. But when we rejoice in Christ Jesus as Saviour from sin, and as Redeemer from enmity, then our hearts overflow in the knowledge of His goodness and His grace" 4

DID GOD SUFFER?

It would be most reprehensible for any to assume that the prohibition, penalty, and, most important still, the suffering, were all detached and dispassionate. We pose the question: Did God suffer? For answer, our eyes and hearts look up at that cruel stake on which His loving Son

died, "Thou art My Son, the Beloved; in Thee I delight" (Mark 1:11).

"Eloi! Eloi! Lema Sabachtani?"
In what grievous strait He framed that plea, with speech once shared by His mother's knee.
Now, spirit-led in loving grace, with broken heart, to Calvary I grieve before His anguished face, and hear His, "Why abandon Me?"

Mine all the bleak words which cursed His name; mine the confusion, the sin and shame.

"Others He saves" rebuke the crowd, beneath a sombre, midday sky.

"But not Himself!" I challenge loud; then silent, watch the Saviour die.

Donald Fielding

REPOSING IN CHRIST

Rosemary Lounsbury, of Wiarton, Ontario, died suddenly on July 22, at age 63. Her husband Richard, and family, and brothers and sisters in the Lord, are comforted to know as she did, that she will be vivified when the Lord returns. She rejoiced in 1 Timothy 2:4 because it told her that all mankind would be saved and come into a realization of the truth.

Barbara Gaw Mullen, formerly of East Sound, Washington, was put to repose in December, 2000. Her unshakable faith in God's eonian purpose and the truth and scope of His grace brought her great peace in her hard life, right up to her passing. Though she knew much suffering, she also knew much grace, including the recognition that our suffering is purposed of God and is according to His wisdom.

Now, faithful is God, Who will not be leaving us to be tried above what we are able, but, together with the trial, will be making the sequel also, to enable us to undergo it. Hence we are anticipating that happy expectation, even the advent of the glory of the great God and our Saviour, Jesus Christ, Who gives Himself for us. Surely, then, we may confidently declare that the sufferings of the current era do not deserve the glory about to be revealed for us.
GOD, THE SAVIOUR

God is the Saviour. He saves sinners, not just from the consequences of sin, but ultimately and in the final analysis from being sinners. His work of salvation is a work of love, power and righteousness, a work of great cost to Himself in the death of His Son, a work of deliverance into righteousness (cf Rom.3:21-24; 5:18,19) and life (cf 1 Cor.15:22-28) and reconciliation (cf Col.1:20) carried out against enormous opposition, and a work achieving excelling good for all.

For the believer this salvation has already begun to operate in our present lives with joy and peace, in faith and expectation and love (1 Cor.13:13) and the earnest of the spirit (Eph.1:13,14). We who have heard and accepted and who retain the evangel are being saved (1 Cor.15:1-4), so that our salvation is not only a matter of the future, when it will be full and complete (1 Thess.5:8-10; Col.3:4), but, in accord with our response to the evangel, of the present as well (Phil.2:12,13).

This salvation is God's grace and achievement (Eph. 2:8-10). But it is not for the believer alone. Ultimately it embraces all mankind because that is God's will and Christ died for all.

1 TIMOTHY

God's work of the salvation of sinners is presented with special clarity in Paul's first letter to Timothy. God is our Saviour (1 Tim.1:1), for, when Christ Jesus came into the world to save sinners in grace, with faith and love (1 Tim.
1:14, 15), He was revealing the heart of God. It was in light of the fact that our Saviour, God, wills the salvation of all humanity along with their realization of the truth (1 Tim.2:4), and in accord with the truth that our Saviour, God, is the one God, that the one Mediator of God and humanity, the Man, Christ Jesus, gave Himself a correspondent Ransom for all (1 Tim.2:5, 6). Therefore, God is the living God, Who is the Saviour of all mankind, especially of believers (1 Tim.4:10).

These things are to be charged and taught (1 Tim.4:11).

THE THEME OF SALVATION

These words on the great theme of salvation are faithful and welcome (cf 1 Tim.1:15; 4:9). They are good news, and they are true. They are “gospel truth,” evangelical, enlightening and edifying for the believer, and glorifying to God. They tell us God is our Saviour and the Saviour of all mankind. They tell us He saves sinners by means of Christ Jesus giving Himself for them. They tell us the salvation of all sinners is God’s will. They tell us that the will of God is the will of the One; there is no power in heaven or earth that can successfully or eternally impose its will against His. They speak of Christ, in His giving up of Himself for all, as perfectly positioned and fully able to carry out God’s will for the salvation of all, for He is the one Mediator of God and humanity Who came into this world of human sinners as a Human, getting to the root of the problem that infects the entire race. They assure us that God is reliable as the living God Who is fully involved in this work of salvation. These are powerful and glorious revelations, and they should be taught by every teacher of the Word.

The theme of salvation throughout this letter is centered on God and the faithful work of Christ, but it is deeply concerned with the believer and his thinking and action; it is for our lives. What it says about all mankind
is important for that small portion of humanity who, like Paul, have had their lives overturned and overwhelmed by God’s grace (1 Tim.1:14-16). It is exceedingly beneficial for those who enjoy God’s special (1 Tim.4:10) work of salvation for now and the oncoming eons. It is a revelation from God that endows the believer with a disposition of devoutness and opens up for us a mild and quiet life. Hence it has promise “for the life which now is,” as well as that which is impending (cf 1 Tim.2:2; 4:8).

False teaching, such as the idea of eternal hell, or concepts of God as one who wants to save all but can’t, or one who can save all but won’t, have just the opposite effect. They do not encourage reliance on God; they do not bring quiet and devoutness into our lives; they do not honor God fully as the Saviour or the work of Christ in accord with its true value.

**GOD IS THE SAVIOUR**

As our Saviour (1 Tim.1:1; 2:3) God is made known to us in a unique and joyful way. Here we see His power and wisdom and love in their vast measure and wealth, their perfect goodness and righteousness and their matchless glory. As the Saviour of all mankind (1 Tim.4:10), He cannot be finally manifested as anything less than what He is manifested to be to us now as our Saviour.

The teacher or evangelist brings the good news that God is the Saviour, and in doing so such a person may be said to save himself and others (cf 1 Tim.4:16). But the human can only save in a figurative way, as God’s instrument in conveying the message of God’s great work of salvation to sinners. The salvation is still God’s work in the death and resurrection of Jesus Christ. It continues as God’s work in His provision of evangelists and teachers; it remains God’s work in the gracious granting of faith to the chosen; and it does not cease continuing as God’s work until
Who are the “All Mankind”? 

all receive and believe the testimony in God’s appointed eras (cf 1 Tim.2:6).

There are few passages of Scripture that express the will of God for humanity as succinctly as 1 Timothy 2:4. The mass of unsatisfactory and conflicting arguments against its plain statement, accumulated through the centuries, testifies to its clarity. It is extremely difficult to explain away. The context speaking of Christ’s coming to save sinners and His giving up of Himself for the sake of all, the immediate association of salvation with realization of the truth, and certainly the identification of the salvation of all mankind with the will of God, all of these features leave little room for maneuvering.

We have read and heard the arguments. There is the old gloss dating back to the days of Augustine: “The all mankind in this passage are not all without exception, but all without distinction. It refers to ‘all the elect’ only.” But this makes many people who know what the Scriptures say about God’s love uncomfortable, so we are more likely to find commentators taking another tack nowadays: “God’s will is His wish, and what He desires does not always come about.” There are even those who combine these explanations and end up teaching that God wants all kinds of people to be saved, but this desire may not necessarily be fulfilled. These are desperate attempts to preserve the doctrine of everlasting hell in the face of the glory of God presented in the evangel and highlighted in this passage.

The “all mankind” spoken of in 1 Timothy 2:4 are the “sinners” of 1 Timothy 1:15. These include blasphemers like Saul of Tarsus, who now writes this letter as a pattern of the power of God’s grace in those who are believing, but also these sinners include “kings and those in a superior station,” few, indeed, of whom are believers at present. The “all mankind” of the context are “all without exception,” for all are sinners. Concerning God’s will, it will be
done, for He is the one God. He is the living God, Who is operating all in accord with the counsel of His will (Eph. 1:11). His desire to save all and bring all into a realization of the truth will be realized!

A RANSOM FOR ALL

Christ is first presented in this letter as “our Expectation” (1 Tim. 1:1). It is our great blessing that we have been made aware of this. But He is also the Sure and Certain Hope for all humanity, whether or not they are aware of it. We believe this because we believe the faithful and welcome evangel that Christ Jesus came into the world to save sinners. And we also believe that in giving Himself a correspondent Ransom for all, in dying on the cross, Christ was doing what He came into the world to do, establishing the basis for the salvation of all sinners.

What He came to do has been done even though the salvation gained has not been experienced by all. Because God has not yet brought all into the enjoyment of their salvation (and in fact the majority do not presently have any idea of this salvation) does not mean Christ did not succeed in doing what He came to do, or that God will never actually be in experience what He is said to be as a result of Christ’s faithfulness.

The figure of “ransom” is used in 1 Timothy 2:6. It speaks of the high price paid for the deliverance of sinners, the death of Christ. It was in the giving up of Himself for all humanity that our Lord is identified as the correspondent Ransom for all. His death was the ransom price paid by our Saviour, God for the salvation of all.

The Greek preposition, anti (meaning “instead”) which is suffixed to the word for “ransom” in this passage signifies that the provision corresponds precisely to the need. The death of Christ fully and exactly meets the need for the salvation of every sinner.
We are speaking about our Lord Jesus Christ. What He has done for all cannot ultimately be found to have been in vain for any.

It also should be noted that Christ is referred to here as the "one Mediator of God and humanity" Who gave Himself as a "Human." We have used the English words "humanity" and "Human" here to reflect the association of the original Greek terms. Christ Jesus is not being spoken of as a Male, but as a Human. He stands between God and estranged humanity in intimate association with the entire race, male and female of every era and ancestry. The meaning of His death cannot be separated either in intent or result from any member of the human race. We do not yet see "all for One," but in the evangel we do indeed see "One for all."

If there are doubts about this salvation being realized, they ought not to come from anyone who believes that Christ's death was sufficient for his or her salvation in grace and apart from boasting.

PROMISE FOR THE BELIEVER'S LIFE

These various aspects of God's work of salvation, of course, are not immediately connected together in 1 Timothy as I have arranged them above. The various passages quoted are all true, but they do not all lead directly to one another except by association of language and theme. The revelation of God as the Saviour is not developed point upon point as the evangel of God's righteousness and His work of justification is developed in the opening chapters of Romans. Here in a personal letter to the young evangelist and teacher, Timothy, Paul has no need to instruct in the particulars of the evangel of our salvation and its revelation of God as the Saviour. But he brings out certain of these particulars concerning the purpose of Christ's death and the will of God and His reliability as Saviour,
Applications of Truth

as they relate to Timothy's service and the lives of those to whom he ministers.

These are practical matters. The truth affects our lives. The evangel shapes our behavior and thinking. God's will to save all mankind is the strong and effective basis for concern and prayer for all mankind, including civil authorities who so often seem to make our lives difficult, and who seldom have any appreciation for the evangel. We pray for their welfare, for intelligence and justice and sanity in their thinking and acting, so that we may live a mild and quiet life even in these troubled times.

How could we be led to such a disposition of prayer and quietude if we thought that most of those who are presently unbelievers will end up being tortured, or annihilated, for ever and ever? What are the practical effects in our lives of these twisted concepts of God's will that we hear so often? If the destiny of certain sinners is divine wrath (despite God's will, or in accord with His hidden will) for all eternity, how can men pray "apart from anger" (1 Tim.2:8) for those who trouble them, and women become quietly occupied with "good works" (2:10) within the corrupt societies of our world?

DEVOUTNESS

The mind set and the behavior that Paul encourages in this letter is that which accords with and develops from the evangel he is bringing. This is what is meant by "devoutness." The great importance to us of believing that God is the Saviour of all mankind is not the satisfaction of being right where others are wrong but the satisfaction, the joy and peace and spiritual growth that comes with this reliance. We are dismayed at the distortion of the evangel that is found in traditional glosses on these passages. But this dismay includes not only a sense of horror but of sorrow over the loss of happiness (cp Gal.4:15) that surely must
be experienced both by those who teach these distortions and those who are swayed by them. The benefit of believing that God is truly the Saviour of all mankind is a growing reliance on God and confidence that all the hate and greed and cruelty that infects humanity will ultimately be completely removed from the universe because of the price paid in the death of Christ.

In that it is addressed to the teacher, Timothy, we see that this theme of race-wide salvation by God through Christ should be taught and defended today by faithful teachers of the Word. This is not only because it is true, but because it is vital as a driving force for ideal acts and sound thinking in the believer’s present life. What is taught here about God’s will and Christ’s faithfulness and love is critically connected with the believer’s progress in enjoying and manifesting the character of life for which we are saved. In Paul’s expressive terminology, it is a matter of getting hold right now of eonian life. “Now you, O man of God, . . . pursue righteousness, devoutness, faith, love with endurance, suffering, and meekness. Contend the ideal contest of the faith. Get hold of eonian life, for which you were called” (1 Tim.6:11,12, cf also v.19).

What is explicitly stated about the extent of salvation in 1 Timothy 2:4 and 4:10 is firmly supported by the revelation of God given in those passages and throughout the epistle. It is clearly implied by the good news concerning Christ given in 1 Timothy 1:15 and 2:5,6 and again throughout the epistle. Finally, it vitally accords with the patterns for ideal living and devoutness in disposition and behavior which Timothy was to exhibit and teach.

“On these things meditate. In these be, that your progress may be apparent to all. Attend to yourself and to the teaching. Be persisting in them, for in doing this you will save yourself as well as those hearing you” (1 Tim.4:15,16).

D.H.H.
NOT BY VIGOR

30 + It was on the third day that David and his men came to Ziklag. + As for the Amalakite, they had ransacked the Negev and Ziklag. + They had smitten Ziklag and burned it with fire. 2 + They had taken captive the women and all who were in it, from the smallest unto the greatest. They had not put anyone to death; rather they had driven them along and had gone their way. 3 + When David and his men came to the city, behold, it was burned with fire, and their wives and their sons and their daughters had been taken captive. 4 + David and the soldiers with him lifted their voice and lamented until there was no more vigor in them to lament. 5 + As for David's two wives, Ahinoam the Jezreelite, and Abigail (former wife of Nabal) the Carmelite, they had been taken captive too. 6 + It was very distressing to David, for the soldiers spoke of stoning him because all the soldiers were bitter in soul, each man on for his sons and on for his daughters.

Yet David encouraged himself in Yahweh his Elohim. 7 + David said to the priest Abiathar son of Ahimelech, Do now bring the ephod close to me! + So Abiathar brought the ephod close to David. 8 + Then David inquired of Yahweh, saying, Shall I pursue after this raiding party? Will I overtake it? + He replied to him, Pursue, for you shall overtake, yea overtake, and you shall rescue, yea rescue. 9 + So David went forth, he and the six hundred men with him; and they came to the Wadi Besor where those stayed who were left behind. 10 + While David pursued, he and his four hundred men, two hun-
dread men 'stayed behind who were too fatigued to cross over the Wadi Besor.

11 Then they found an Egyptian man in the field and took him to David. They gave him bread and he ate, and they gave him water to drink. They also gave him a slice of pressed dried fig cake and two clusters of raisins; and as he ate his spirit returned to him, for he had neither eaten bread nor drunk water for three days and three nights. 13 Then David asked him, To whom do you belong, and from where are you? He replied, I am an Egyptian lad, the slave of an Amalekite man. Yet my lord forsook me because I had become ill; today it is three days. 14 We had ransacked the Negev of the Kerethite and on the Negev of Caleb. Ziklag we burned with fire. 15 Then David asked him, Can you lead me down to this raiding party? He replied, Do swear to me by Elohim, you assuredly shall not put me to death, you assuredly shall not surrender me into the hand of my lord, and I shall lead you down to this raiding party.

16 So he led him down; and behold, they were deployed all over the surface of the countryside, eating and drinking and celebrating because of all the great loot they had taken from the land of the Philistines and from the land of Judah. 17 David came upon them and smote them from the morning gloaming until the evening of the morrow; none of them escaped except four hundred youthful men who rode on camels and fled. 18 Then David rescued all that Amalek had taken. Even his two wives David rescued. 19 Nothing of theirs was missing, from the smallest to the greatest, including sons and daughters. From the loot and from all that they had taken for themselves, David restored everything. 20 Then David took all the flocks and the herds, which they drove before that other
Rescue was from Yahweh

21 Then David came to the two hundred men who had been too fatigued to go along, following after David. So they had been left seated at the Wadi Besor. Now they came forth to meet David and to meet the soldiers with him. As David with his soldiers came close, they asked after their well-being. 22 But all the vicious and worthless ones among the men who had gone with David spoke up in response: Because they did not go with us, we shall not give them any of the loot that we rescued, save to each man his wife and his children. They may lead them off and go. 23 David replied, You shall not do so after what Yahweh has given to us. He guarded us and delivered into our hand the raiding party that had come against us. 24 So who would hearken to you in this matter? For, as his portion is who goes down into the battle, so shall be the portion of the one sitting on by the gear; they shall apportion alike. 25 And it came about from that day onward, that he constituted it as a statute and as a custom for Israel until this day.

26 When David came to Ziklag, he sent some of the loot to the elders of Judah, to his associates, saying, Here is a blessing gift for you from the loot of the enemies of Yahweh. 27 He sent to those in Bethel, to those in Ramoth-negev, to those in Jattir, 28 to those in Aroer, to those in Siphmoth, to those in Eshtemoa, to those in Carmel, to those in the cities of the Jerahmeelite, to those in the cities of the Kenite, to those in Hormah, to those in Bor-ashan, to those in Athach, to those in Hebron, to all the places where David had roved, he and his men.

The theme of new life wends its way throughout this chapter. It begins with reference to “the third day,” which
carries with it the thought of resurrection. David and his men returned to find their families carried away captive as good as dead, but they received them back again. They lamented till even their strength to mourn was depleted, and many of them spoke of stoning David; then David received the strength to lead them into pursuit and battle. They found an Egyptian slave who was sick and left for dead, and revived him.

THE RETURN FROM APHEK

An Amalekite band had pillaged their city while David and his men were away. Not only were their families gone, but their city had been burned. It is hard to imagine the despair that gripped them. They were weary from carrying their battle armor and marching for six days. There was no shelter or food, and they could only imagine what their wives and children had experienced, and what they might still be enduring.

God had promised in the law of Moses that Israel's families and homes would be safe when their men traveled to His feasts in Jerusalem. But David and his men were not even living in the land of promise. And they had not traveled to a feast of the Lord, but to do battle with God's chosen people! Even if they secretly planned to fight the Philistines, the appearance of their actions was that they would fight God's people. It is doubtful that either David or his men could escape the thought that God was punishing them for their actions.

NOT BY VIGOR

"For not by vigor has man the mastery" (1 Sam. 2:9). This line from the song of Hannah provides an interesting key word for drawing a comparison between Saul and David. In 1 Samuel 28:20 Saul fell to the earth and had no vigor to stand up, due to the terror of Samuel's words
to him and also due to his fasting. In 30:4 David and his men lamented the loss of their families till there was no vigor in them to lament any longer.

When Saul had reached the point of having no strength, he was coaxed and encouraged by his courtiers and the woman with a medium, and food was prepared for him. When David had reached the point of having no strength he received no encouragement or sustenance from his men; instead, they spoke of stoning him. But David encouraged himself in Yahweh, his Elohim. Saul came to the point of weakness disguised in strange clothing, but when David reached the point of weakness, he called for the ephod, to inquire of God. He would be found before God with priestly garments rather than a disguise. Saul met the trial of his circumstances with self-pity, and God's word to him was one of death. David responded to his chastening circumstances with humility and a turning to God, and God's word to him was one of victory and restoration.

GRACE IN PURSUIT

David and his men started their pursuit, but at the Wadi Besor (generally understood to mean "good news") one third of the men were so exhausted they could not continue. There David and the 400 who continued lightened their load to the bare essentials, leaving their gear with the weary.

At this point the Egyptian slave was found. A traveling band such as these Amalekites would maintain a set order to their camp. This slave would know the organization of the camp. He could tell David and his men where the leaders would be located, where the guards would be stationed, where the camels and horses would be penned, where the most valiant soldiers were camped and where the captives were held. All this would be vital information for a successful overthrow, especially by such an undersized troop.
The “third day” is mentioned twice again (vs.12,13). The thought of resurrection is present, not only in the details regarding the Egyptian slave, but also in the group of David’s men who stayed behind. One commentator translates their condition saying they were “corpsed,” which was a figure of speech for exhaustion. Those who figuratively died at the stream termed “good news” shared in the spoils of victory from a battle they did not fight.

There is a great similarity between the events here and the parable of the Lord in Matthew 20:1-16. There, some laborers toiled all day while others toiled only a short time, but all received the same pay. Eonian life is a great treasure. Some will receive it after years of faithful service, and some will receive it as a gracious gift bestowed near the end of their life. The Beloved would not have us be overtaken with a self-righteous, Pharisaic spirit. Instead we should realize it is a gracious gift that enables some to serve long, just as it is a gracious gift that gives life at the eleventh hour. As Paul said, it is God Who places the members in the body according to His will and purpose (1 Cor. 12:18), and it is God Who makes us competent for whatever measure of service we are privileged to perform.

Grace is the keynote of the chapter. Saul, the rule of the flesh, commands such things as “None shall eat anything till I am avenged of my enemies.” David, the “beloved,” the rule of faith, commands that those who stayed with the gear shall share alike with those who bore the heat of battle.

And faith is seen rewarding those it will rule. David sent gifts of the booty to all the areas where he and his men had stayed when running from Saul in Judah. This helped prepare them to receive him as their king. Saul lost the kingship because of failure to utterly destroy the Amalekites (1 Samuel 15). David’s accession to the throne commences with victory over the Amalekites.

J. Philip Scranton
EDITORIAL

It is in light of these recent calamitous, tragic events of death and destruction here in the United States, in New York City, in Washington, D.C., and in Pennsylvania, that we are all brought to an awakened sense of our own vulnerability.

It is not that we are ignorant of the fact that horrible accidents and terrible diseases, even as criminal acts and violent deeds claim their victims all around us daily. Added to these are such recurrent, periodic "natural" disasters as floods, fires, hurricanes and earthquakes. The aggregate suffering and sorrow, misery and pain wrought by the collective evil inherent in the world is practically incalculable. No, it is not that we are ignorant of the evil extant in the world; it is rather, until it somehow touches our own lives, that, to a considerable degree, we tend to ignore its presence.

Indeed, in light of the sheer volume of evil in the world, if we were actually to give active, deeply heartfelt attention to a sizable portion of the evils even within our own communities, we would soon be overcome and utterly undone by the experience. It is not that we do not care about human suffering; it is instead, even in the case of the most caring of persons, that there are severe limitations upon our ability to be actively involved in the sufferings of others while still retaining sufficient will and fortitude for the accomplishment of our own duties of work and family.

Not only should we be caring of heart, but we should show our care by our deeds. Let us, then, help where we are led to do so, and in a way that seems feasible to us, according to God's direction. We cannot help every worthy cause; and, in deciding which ones we shall help, we should not respond to those which are the most demanding or intimidating, but to those which God simply lays it upon our hearts to assist, leaving it to Him to grant His overall benefactions through the men of His counsel, according as He is intending.
RECOGNIZING, EVEN IN AFFLICTION

In seeking wisdom and understanding as to the existence of evil in general or as to the existence of any specific evil in particular, we must be careful not to exclude any certain explanation peremptorily, leaving no opportunity for its validation, on the grounds that it is contrary to the popular conscience, even as received ethics. We should act “apart from prejudice, doing nothing from bias” (1 Tim.5:21). One who fails to seek truth on this basis, who gives mere lip service to the need for impartiality, is not only unworthy of truth but is incompetent to judge concerning it.

We continually experience both good and evil. Hence it is important that we recognize the singular Source of each. Here, the Scriptures are explicit. It is according to their testimony that we affirm that God Himself, Yahweh Elohim, is the Maker of good and Creator of evil: “Former of light and Creator of darkness, Maker of good and Creator of evil. I, Yahweh Elohim, make all of these things” (Isa. 45:7).

In accordance with this grand testimony to the deity of God over all, we would add the declarations of Job concerning “all the evil that Yahweh had brought upon him” (Job 42:11): “Yahweh, He gives, and Yahweh, He takes away. Blessed be the Name of Yahweh” (Job 1:21). “Indeed should we receive good from the One, Elohim, and should we not receive evil? In all this Job did not sin with his lips” (Job 2:10).

Similarly, “concerning all that is done under the heavens: it is an experience of evil Elohim has given to the sons of humanity to humble them by it” (Ecc. 1:13). “Indeed though He afflicts, yet He has compassion according to the abundance of His benignities . . . . Who is this who speaks and it comes about if Yahweh does not determine it? Do not both the evil and the good come forth from the mouth of the Supreme?” (Lam. 3:32; 37,38).

To these we would only add: “Would there come to be evil in a city, and Yahweh not have done it?” (Amos 3:6b).

In consideration of our recent national tragedy here in America, I wrote to a friend, saying, “God is perfect in wisdom, even as in goodness and in love; so we may be certain that neither this recent tragedy nor any other evil, large or small, would
especially in Times of Suffering

or could exist unless, at the deepest level, He deemed it best that it should exist, according to His good purpose. God makes the world, and all that is in it (Acts 17:24); so it becomes our privilege to believe that this is so, and to trust and rely on Him accordingly."

It is not that God is the immediate, or proximate, cause, or the intermediate or otherwise to some limited degree even distant cause of that which obtains, but that He is the ultimate Source, Origin, and Cause of that which obtains, both of the good and of the evil.

This does not change the fact that everyone acts voluntarily, according to each one's own will, in concert with each one's own desires. Under all normal circumstances, we are not compelled to act as we do, forced to do that which we do not choose, against our own will. To the contrary, we not only do as we please, but choose according to our own pleasure as well. As popularly expressed, we are free to do whatever we want, and to choose whatever we please.

What we are not free from, however, is our own selves, our own constitutions, which are created by God. Specifically, we are not free from our own pleasures and our own immediate desires—whatever we may most desire at present.

Nevertheless, our greatest present desire, often, is for the immediate enjoyment of that which considered in itself is sin (cp Heb.11:25), not righteousness.

This is so even if in the abstract we would honor and choose what is right. The sinner's lament, according to which he declares the painful truth is, "It is not the good that I will [abstractly speaking] that I am doing, but the evil that I am not willing [abstractly speaking], this I am putting into practice. Now if what [in this sense] I am not willing, this am I doing, it is no longer I who am effecting it, but Sin which is making its home in me" (Rom.7:19,20).

Of course one's desires may well change, even from one moment to the next. But for so long as they remain the same, in the present moment, one cannot choose contrary to one's desires but only according to one's desires. To claim otherwise would be to claim that we can presently desire what we do not
presently desire, and presently choose what we do not presently deem choice, decisively speaking.

Our major premise needs to be that whatever God actually does is right for Him to do (cp Psa.145:17), and accords with that which He is, which is love (1 John 4:8). And, our minor premise needs to be that He is the Maker of good and Creator of evil, the One out of, through, and for Whom all is (Rom. 11:36; 1 Cor.8:6).

Then our conclusion will be that evil is purposed for good; hence its temporary presence is needful and will be justified in the end. Since God is perfect in wisdom, the amount and kinds of evil which exist, even as the amount and kinds of evil which become the portion of each individual person, must accord with His wisdom, which itself rests upon His goodness and love.

At the consummation (1 Cor.15:23,28), all will be saved (1 Tim.4:10), vivified (1 Cor.15:22), constituted just (Rom.5:18,19), reconciled (Col.1:20), and headed up in Christ (Eph. 1:10). Surely, in that day, then, the perpetrators of this recent evil of which we are presently especially mindful, will be embraced by the very ones who suffered at their hands.

This is in accord with the words of Joseph: “Do not be grieved or angry with yourselves that you sold me hither, because Elohim has sent me on before you to preserve lives . . . . Elohim sent me on before you to set up for you a remnant on earth and to preserve lives for you in a great deliverance. So now, not you sent me here, but the One, Elohim . . . . You devised evil against me, yet Elohim devised it for good for me, in order to accomplish, as at this day . . . .” (Gen.45:7,8; 50:20,21).

Even so, during the current era, we are mindful that the “superior authorities,” to which we are subject (even as thankful for their protection), are set under God. And, “to accord with what must be” (cf Rom.8:26), they must do whatever they deem best. Concerning such authority, we say that “it is God’s servant for [our] good”; and, “not feignedly is it wearing the sword. For it is God’s servant, an avenger for indignation to him who is committing evil. Wherefore it is necessary to be subject, not only because of indignation, but also because of conscience” (cf Rom.13:1-5).
Studies in Genesis

THE FIRST OFFENSE
(Part Two)

In reporting Yahweh Elohim's instructions to the serpent, Eve omitted terms which reflected God's good will and added a thought which exaggerated His prohibition. She did not directly deny what God had said. Indeed, she seemed to defend Him. But she departed sufficiently from the spirit of it to show how little she appreciated it, and that she was ready to entertain further doubts. The serpent takes due advantage of this and boldly denies the death that the Subjector had warned against. He ascribed the prohibition to jealousy on the part of Elohim, lest they become more like Him. But this is buttressed by a certain amount of truth, that they would know good and evil. This was implied in the name which had been given to the tree. Now that Eve's confidence in the Subjector's motive had been undermined, she abandons faith altogether, and decides to depend on sight.

GENESIS 3:4-24

4 +But the serpent said to the woman: Not to die shall you be dying; 5 for Elohim knows that on the day you eat of it your eyes will be unclosed, and you will become like Elohim, knowing good and evil.  
6 +Then the woman saw that the tree was good for food, that it brought a yearning to the eyes and that the tree was desirable for gaining insight. +So she took of its fruit and ate. + She also gave some to her husband

1. cf our July issue, pages 155,156.
Their Eyes were Unclosed

with her and he 'ate. 7 +Then the eyes of both of them were 'unclosed, and they 'realized that they were naked. 
+So they 'sewed fig 7leaves together and id made girdle skirts for themselves.

8 +Then they 'heard 'the sound of Yahweh Elohim walking about in the garden 'in the windy part of the day, and the human hid himself 'with his wife from the face of Yahweh Elohim among the trees of the garden. 9 + Yahweh Elohim called to the human and 'said to him: 7Adam, where are you? 10 + He 'is replied 7to Him: I heard 'the sound of your 'walking in the garden, and I was 'fearful because I was naked; +so I 'hid. 11 + Then He 7was asked: 7Who told you that you are naked unless you have eaten from the 'only tree 'that I instructed you by no means to eat 'from it? 12 + The human 'is replied: The woman whom You have given to be with me—she 'gave 'me 'of 'that tree, and I 'ate. 13 + Yahweh Elohim 'said to the woman: What is this, you have done? 14 + The woman 'is replied: The serpent—he lured me, and I 'ate.

14 +Then Yahweh Elohim 'said to the serpent: 'Because you have done this,
Cursed! shall you be
Away from every 'domestic beast
And from every animal of the field!
On your torso shall you crawl,
And soil shall you eat all the days of your life.
15 And I shall set enmity
Between you and the woman
And between your seed and her seed.
He' shall hurt you in the head,
And you' shall hurt Him in the heel.
16 +And to the woman He said:
I shall increase, yea increase 'your grief
And 'the groanings of your pregnancy.
In grief shall you bear sons;
Yet 'by your husband is your 'restoration'.
And he' shall rule 'over you.

17 And to Adam He said:
'Because you hearkened to your wife's voice
And 'ate from the 'only' tree
wThat I instructed you, ' saying',
You must not 'eat from it,
Cursed1 is the ground ?on your °account;
In grief shall you eat of it all the days of your life.

18 + Thorns and weeds shall it sprout for you,
And you will eat 'the herbage of the field.

19 tBy the sweat of your brow
Shall you eat ?your° bread,
Until you return° to the ground,
For from it were you taken.
For soil you are,
And to soil you shall return.

20 + The human 'called his wife's name Eve, for she'
would become the mother of all the living. 21 And Yah- 
weh Elohim 'made for Adam and > his wife tunics of 
skin and 'clothed them. 22 +Then Yahweh Elohim 'said: 
Since 'man has become like one fof Us >in knowing'
good and evil, + now lest he should stretch out his hand 
and -take mralso of the tree of life and -eat and -live for 
the eon—23 +So Yahweh Elohim 'sent him /out of the gar- 
den of Eden to serve 'the ground from where he was 
taken. 24 +After He 'drove 'the human out, + He e made 
7him0 'tabernacle/ at the east °of the garden of Eden 7and 
He set° 'the cherubim and 'the flame of the revolving 
sword to guard 'the way to the tree of life.

FAITH FAILS, SIGHT PREVAILS

Had Eve believed and adored God for His goodness, 
she would never have eaten of the forbidden fruit. But, on 
the other hand, as long as she had not eaten, she did not
possess the knowledge of good. Consequently her faith failed, and she yielded in favor of sight. She saw the outward appearances that it was good for food, attractive, and producing intelligence. How she “saw” all of this is hard to see. Few have such good eyesight today! But when we seek for evidence against the Subjector’s word, how easy it is to see what is not there, and fail to see what really is present! Before she ate her eyes were closed. Is that not true of all who do not believe? She not only saw, but reasoned from the evidence of her senses. She probably had eaten many kinds of fruit, and this looked to be edible and nutritious, judging from the others. This is one of the foremost foes of faith, for man is not able to see the inward essence. For that we must depend on the Deity and His word.

ESTRANGEMENT

At first, evil further estranged Adam and Eve from Yahweh, the Subjector, and separated them from Him. This is the greatest of all evils. Yet it prepares for the appreciation of His goodness and His grace, and a reconciliation in which there will be mutual love, and the adoration and worship which will not only bring the highest happiness to His creatures, but suffice to satisfy the Father’s primal passion for responsive affection.

THE FIRST JUDGMENT

The first judgment is still in operation. It affects us today, hence we should be vitally interested in its every aspect. We should understand, not only the reason for it, but its object and its scope. It was not confined to Adam and Eve, but includes the race which springs from them, and which was in them when they first offended. We can look back and see ourselves there in a very practical way, for we are serving the sentence, even if we did not personally commit the offense. Many are embittered by this,
and claim it is not just, because they do not see that it was passed for Adam's sake, and for our benefit. Vindictive punishment breeds hate, but God's judgments, though bitterly hard to bear, are rooted in love, and will bear the blessed fruit of final filial affection.

**HAD ADAM NOT SINNED**

How many have wished that Adam had not sinned! Some have even gone so far as to assert that they would not have done so if they had been in his shoes! In this they are sadly mistaken, not only as to their conduct, but as to the desirability of Adam's sin. Even Adam, after he had eaten of the tree, and had the knowledge of good and evil, would not have eaten, and it is most likely that he did not do so again. But, if we had not such knowledge, we all would have done the same. The knowledge of good is one of our most precious assets. What a dreary life we would live if we appreciated nothing that is given us, and were utterly devoid of thankfulness! A few spoiled children are like that to some extent, and are a trouble to themselves and a trial to others. This might have resulted in endless misery, not only for the race, but for the Creator Himself.

How valuable, therefore, is the knowledge of evil! It may not be pleasant, or prized for itself, but it is the essential prelude to the enjoyment of good and the worship of the Supreme. Good, by itself, cannot be appreciated unless contrasted with evil. Children born to poverty and pain are often happier than those of the rich and noble.

**JUDGMENT IS CORRECTIVE EVIL**

Judgment is corrective evil. In judging, the Subjector does not inflict pain in order to deter from a repetition of the act, nor merely right the wrong, as is common among men. He adds another evil which will operate to produce the good for which the evil was originally intro-
duced. He does not simply stand by and allow the evil to fulfill His intention. He Himself steps in, in judgment, in order to emphasize the personal fear of Him, which precedes reconciliation. Otherwise it might be taken as blind fate, an impersonal and loveless operation of undirected force. It is most important that men learn that the judgments of Genesis three under which they live and suffer, are the direct effect of the counsel of Yahweh’s will, and are for their benefit.

DYING BRINGS SHAME

The first effect of eating the fruit affected their feelings. They became ashamed of themselves and afraid of God. They realized that it was much more than a mere mistake, or sin, and even exceeded transgression. They now recognized the evil that they had done and the good that they had failed to appreciate. This is one of the great crises in the history of humanity. Hitherto they had experienced nothing but good, but had never enjoyed it or thanked the Giver for it. On the contrary, at the very first assault of the Adversary, by sinning and transgressing against their Benefactor, they offended Him. The remedy for this is evil, as many of us know from practical experience. Good cannot be recognized or appreciated apart from its opposite. That is the significance of the tree in the midst of Eden. As saints who know El, and realize His purpose in creating evil, we have the precious privilege of seeing the ultimate good in evil, and thanking Him for both.

ONE GOOD- EVIL TREE

A lesson of tremendous import lies in the fact that both good and evil were taught by the fruit of a single tree although it seemed to produce only evil. This could not be inculcated by means of separate trees. The knowledge of one is dependent on an acquaintance with the other.
Their Creator had been blessing Adam and Eve richly, above all the other creatures of the earth, yet they did not realize it and failed utterly to appreciate it and bless Him for it. As the prime purpose of creation is to draw forth the response of love from hearts overflowing with affection, so that, as Father, He becomes All in all, evil was introduced as a transitory, yet indispensable necessity for the accomplishment of the Subjector's will. For this reason the Adversary was created and the tree was planted in Eden. And this explains the part played by the serpent. Evil leads to the appreciation of good.

GIRDLED NAKEDNESS

The first man-made covering for human shame and nakedness was only a girdle, made of fig leaves sewn together. It was found so unsatisfactory, even to them, that they hid themselves from the face of Yahweh Elohim, when next He came to them in the garden. How was it that the eating of the forbidden fruit robbed them of their primeval robes of light? This we will discuss more fully later when we consider the divine substitute for their fig-leaf costume. We should not miss the picture this presents to us, however. All human efforts to hide their mortal shame is no more effective, especially before the Deity, than that of the first sewing circle, and lasts no longer. We, however, find our robe of righteousness, although it was made at the cost of bloody death, not of animals, but of the suffering Christ, far more satisfactory.

EXPERIENCE AND JUDGMENT

More than a theoretical knowledge of evil is needed. It is the experience of evil that humbles the human heart, and judgment must follow in order to clarify and emphasize the lesson. Therefore, following the first offense, God judged all who took part in the evil, and intensifies rather than
heals it, so as to give it full force. That this is needed is evident, for all seek to evade their guilt by shifting the blame to another. The man accused the woman, and the woman passed it on to the serpent. But none of the excuses were accepted, and each was judged in such a way as to impress upon them the knowledge of evil, so as to prepare them for final restoration and the enjoyment of the abundant blessings still in store for them. Then they will be able to give Him the praise and adoration which His heart desires.

We need not, indeed, learn all we know of evil by suffering ourselves, for this also prepares us to perceive it in others, and to sympathize with them even if we are not ourselves involved. Many who are comparatively free from pain themselves have tasted enough of it to feel for others. Apart from this how could we apprehend the fearful sufferings of our Saviour which stir our heart to its depths, and move our lips to thankfulness and praise and worship? Is not the cross of Christ the greatest evil in the history of the universe? Yet it will bring about the greatest good!

**CELESTIALS LEARN**

Not only will mankind benefit by the evil introduced through Adam, but celestial beings also will profit by our experience. Not having blood, hence lacking sensation, physical suffering may be unknown to them. But the long record of evil in the history of the human race, as chronicled in the Scriptures, culminating in the crucifixion of Christ, is their textbook, which will enable them not only to apprehend His wisdom (Eph.3:10) but learn of His love, so that those that are estranged from God will be reconciled (Col.1:20).

**THE JUDGMENT OF THE SERPENT**

The serpent did not pass on the blame to anyone else. As a matter of fact, it fulfilled the function for which it was
created, like the Adversary which it represented. Neverthe-
less, for the sake of mankind it was necessary to put it in
its proper place. Even to this day, most of us have an intu-
itive horror of serpents, but there is little intelligence as to
the reason for this aversion. In contradicting the word of
Yahweh Elohim, the serpent exalted itself, not only above
all the animals and man, but also above its Creator. Eve
should never have listened to it or acted on its word, but
should have submitted to the Subjector and to her hus-
band. Because it had usurped the highest place, the ser-
pent is degraded to the lowest.

It has been suggested that the nchsh which spoke to
Eve was not a serpent. Some say the word means stranger,
and others something else. But the evidence for serpent
is plentiful and conclusive, for it occurs about thirty times.
In Genesis it occurs again in Jacob’s prophecy concerning
his son Dan (Gen.49:17).

Dan becomes a serpent by the way,
A horned snake on the path,
That bites the horse’s heels,
So that its rider falls backwards.

The parallel, a horned snake, and the action, lying in the
way and striking the lowest part of a horse, clearly indi-
cates an animal of the serpent tribe.

This is confirmed by other occurrences. Moses’ rod was
turned into a serpent which could be handled by its tail
(Ex.4:3). The serpents in the wilderness were poisonous
and bit the people. Moses then made one of copper, much
the same color as a serpent. Indeed, the same stem, nchsh,
is also used for this metal. Adam seems to have named
it so because its color was the same as copper. The bite
is often referred to (Prov.23:32; Ecc.10:8; Amos 5:19).
Its close connection with the soil comes before us again
in Isaiah 65:25 and Micah 7:17. The fact that it can be charmed by whistling is conclusive evidence, added to all the rest (Ecc.10:11). Moreover, the verb denotes to augur, or use enchantment.

The Septuagint translates it by ophis (serpent) twenty-seven times and drakon (dragon) thrice. When we remember that these two are identified in the Unveiling (Rev.12:9), there remains no doubt that this is its meaning. Indeed, it is called the ancient serpent who is deceiving the whole inhabited earth. Literally, this is Satan, the Adversary, but the animal which represents him is a serpent.

The question arises, How did the serpent move about before it was degraded, to go on its torso? We do not know, but even yet, when it strikes, or moves the fastest, it has little more than its tail on the ground. I once encountered a snake coming out of a gopher hole in the wall of our cellar. It was almost out, yet retreated with such speed that I could not strike it, using only what might be called its tail. There is no reason to reject the natural explanation, that it went on its tail. This could easily be coiled on the ground and support the torso in an erect posture.

Satan's Authority

The fact that Satan showed our Lord the kingdoms of this world and their authority, and said to Him “it has been given up to me” (Luke 4:6), has led some to suggest that the serpent may have had a place of authority in Eden, and was not altogether wrong in using it at that time. But what Satan claimed to have and offered to share with our Lord was an entirely different matter. It was the kingdoms of the earth. In Adam’s day there were no kingdoms.

This power was later promised to Abraham’s seed, and should have been in the hands of Israel. But they forfeited it by their transgressions, so it was turned over to the nations in the days of Nebuchadnezzar. These are under the influ-
ence of Satan, the spirit that is now operating in the sons of stubbornness (Eph.2:2).

Even though the Adversary had been given this place when Christ was on earth, our Lord did not follow Eve’s example and accept the kingdom from him. He knew that only the suffering Saviour would be fit to be the reigning King. He knew that the kingdom could come only after the head of Satan had been crushed.

Our place on earth today is different still, as we are not disposed to the terrestrial (Phil.3:19). We have no authority on earth, so must submit to the superior authorities, even though they are controlled by the Adversary. We look beyond them to the Subjector, Who is using them temporarily to fulfill His intention, if not His will, until we are called above, where we will be associated with Christ in His celestial reign, with Satan crushed under our feet (Rom.16:20). Thus will we have part in the fulfillment of the primeval promise.

THE ENMITY OF THE SERPENT

Instead of winning the thanks and friendship of humanity for the gratuitous advice given, which promised to make them like Toward-Subjectors (AV, “God”), and raise them higher in the scale of creation, the serpent won the enmity of the woman and of the race of which she is the mother. Intuitively women seem to hate the serpent tribe even more than men do. But even I, who find it hard to kill any animal, when I lived where serpents were numerous, had no compunctions about killing a snake, especially if it was poisonous. In a fine figure it strikes at the heel of the seed of the woman, in particular Christ, the greatest of them all, but its head is crushed by that very heel. As Paul says, “the God of peace will be crushing Satan under your feet swiftly” (Rom.16:20). Meanwhile, however, we are often wounded in our walk as Eve was by the delusive
The Perpetuation of the Race

craftiness of the serpent (2 Cor. 11:3), even when we think we are opposing it.

THE ADJUDICATION OF THE WOMAN

Grief and groaning, specially suited to her functions in the perpetuation of the race, were allotted to the woman, corresponding to the part she played in the offense. So far as the record goes, she was not told to abstain from the fruit of the tree of the knowledge of good and evil by Yahweh, the Toward-Subjector, but by Adam. So she was subject to neither when she ate the forbidden fruit. Nothing is said before this as to her subjection to Adam, but now this is definitely asserted, since, in disobeying him, she also offended his Subjector. But this experience of evil is accompanied by a promise of restoration, through this very function. With her husband the race will be perpetuated until the second Man, the last Adam (1 Cor. 15: 45, 47), will bring about its restoration.

The revered Authorized Version says nothing of any restoration, but renders it "thy desire shall be to thy husband." Just what is intended by this is not very clear, but it does not seem to deal with the matter in hand. Another Hebrew word means desire (2 Sam. 23:5). The Septuagint has apostrophê FROM-TURNING, restoration. The equivalent Hebrew would be thshube, which differs from the Hebrew text in one letter only. In place of the b the Hebrew has a q. Even as an English, b looks like q, and could easily be mistaken for it, so it is in the Hebrew also. There seems to be little question of the original reading in such a case, as the Septuagint was translated from much earlier manuscripts than any that we now possess, and has preserved for us many other similar passages. The same mistake was made in the case of Cain's sin offering (Gen. 4:7).

When the earth became waste and vacant (Gen. 1:2), God immediately gives us a record of its restoration by
looks Forward to Restoration

His spirit. Strange to say, few have recognized this fact. They think He is still creating the earth. Corresponding to this, as soon as humanity was wrecked by sin, God not only starts their restoration, but actually announces it, and explains that it is to come through the seed of the woman (Gen.3:15,16). But not only are the saints blind to this great evangel, but it has been deleted from the record and anyone who would suggest such a thing is driven out of the camp of Christendom. Is there any worse heretic than a "restorationist?" Yet this is one of the most precious of the love tokens which light up this dark scene. In the midst of judgment God remembers the great object He has in view, for the judgment is only the first step in preparing the race for the appreciation of His love.

Adam should have decided that they would not eat of the forbidden fruit. He should not have obeyed an animal or his wife, especially as it involved insubjection to the Toward-Subjector, and was a serious affront to Yahweh. He should have been more thankful and obedient than Eve, for she was a love token to allay his loneliness. But even such a good present did not seem to heighten his appreciation, for he lacked the knowledge of evil. It made little impression on his mind or heart. He seems to have taken it as a matter of course. Unlike the serpent, he was not cursed himself, but the curse was laid upon the ground, for his sake, for it provided the food needed for his nourishment. Hitherto the trees of Eden had provided an easy and agreeable source of sustenance. But now the ground would demand arduous labor, toil and sweat, even as it does today.

SHAMEFUL MORTALITY

Mortality is a combination of living and dying, like constant creation and daily dissolution. The flesh which was taken from the soil to form Adam's body is continually
being renewed, and regularly returned to its source. The breath, which gave life, is incessantly being inhaled and expelled. The resultant soul, which is evident in conscious sensation, is dormant in sleep and active only when awake. Just as darkness acquaints us with the virtues of light, and evil gives the knowledge of good, and as enmity blesses us with an appreciation of love, so God has wisely provided us with a constant course of lessons in the understanding and realization of the luxury of life.

Our eyes are dimmed by dying. They no longer can see further than an eagle’s. Our ears are not as acute as a dog’s. Our smell is not as sensitive as a bloodhound’s. Far worse than that, we have become positively disagreeable to ourselves and others. We exhale poisonous, death-dealing gas. Our bodies exude ill-smelling sweat. We turn our tasty food into foul, filthy manure. We may rest assured that this was not so in the beginning, nor will it be so in the consummation. It is the effect of decay and death. Not only do men die and their bodies decay, and become so offensive that they must be disposed of, but we are already dying and decaying. We never had an undying body like Adam, so cannot realize the contrast as he did, but we should know enough to be thoroughly ashamed.

A. E. Knoch

BRUCE AND LUCILE WIMMER

God gives each believer a place in the ecclesia as He wills (1 Cor. 12:18, 27). We do not know our future places except that God will use us in the display of the transcendent riches of His grace. But looking back at their lives we can see how God displayed His grace in Bruce Wimmer, who died on May 13 at age 87, and his wife Lucile (Johnson) Wimmer who died on August 25 at age 82, in Baldwin, Michigan. Bruce was always eager to serve, and Lucile was ever ready to calm and cheer with a timely word of Scripture. Those who knew them will miss their strong testimony of faith, even as the encouragement in faith which they conveyed to others on so many occasions.
Our attention is more easily drawn in Genesis 3 to the actions of the creature than to those of the Creator. But God is still the First Cause of all that is and all that happens. His activities are primary, and theirs are secondary. The activities of God shape the activities of the human pair in a way that corresponds with the pattern of the first chapter of Genesis. The divine doing is unfailingly effective and unwaveringly purposeful. But unlike God's works of creation which were direct (God Himself speaks, and it is done), God's operations are now carried forward indirectly, as the results of His preparations in chapter 2 and the constitution of the human as well as of the serpent whom He had made. Nevertheless, God remains in charge, knowingly and intentionally and effectively directing all to the end He has in view.

What we have learned of God in Genesis 1 and observed of Him in chapter 2 remains operative and true in chapter 3. All is out of Him, and all is channeled through His counseled activities.

**ACTIONS AND REACTIONS**

To be sure, Yahweh's actions in Genesis 3 appear as reactions to the human acts of disobedience and the serpent's acts of deception. What the creature does is now viewed as producing a response from Yahweh. But that is not the whole truth. The actions of Yahweh Elohim in Genesis 2 make it evident that the actions of Adam and Eve in Genesis 3 do not develop apart from Him. Fur-
thermore, the actions of the serpent reflect the spirit of enmity and opposition that God had given it (cp Job 26:13; 1 John 3:8), and the actions of the human beings are in full accord with their inexperience within the setting in which God had placed them.

The chain of activity starts with Elohim. He made the creatures and made them with the traits and character they exhibit. Yahweh Elohim prepared the garden and planted the tree of the knowledge of good and evil. He instructed the human and then made the woman who was left alone to face the crafty serpent whom He had also made (Gen.3:1). It is in relation to what God had made them to be and the situation He arranged that the deception and sin occurred. Therefore, it is as a third link in the chain, that God reacts to what His creatures have done.

But even here the chain is not complete. The divine actions of exposure and judgment recorded in Genesis 3:8-24 are responses to the acts of the serpent's enmity and the human pair's offense. But within those verses of Scripture Yahweh Elohim speaks of good to come. His works of curse and separation are complemented by a work of clothing the human beings and by words of promise which look ahead to the future.

The promises of good to come are not divine reactions to human actions but issue directly from the heart of God, looking forward to actions of God which He had planned ahead of time, before humanity sinned. They stem from the divine purpose which had indeed been stated in the terse words of Genesis 1:26, "Let Us make humanity in Our image and according to Our likeness."

In order for this goal of the making of humanity in Elohim's image and likeness to be achieved, it was necessary that the human race come to know good and evil. The craftiness of the Adversary by means of the serpent involved a mixture of truth and false insinuation, and without the
Adversary intending it, what the serpent says in Genesis 3:5 ultimately glorifies God. “Elohim knows . . . you will become like Elohim, knowing good and evil.”

Therefore, we can see that the first two verbs connected with God in Genesis 3 are very revealing. He had made the serpent (3:1), and (in the words of the serpent) God knew (3:5) that humanity would become like Himself in knowing good and evil. But what the Adversary did not know was that this experience of humanity will eventually lead to their appreciation of God as their Saviour and Subjector and their All. Indeed we may well say, adapting the highly significant words of 1 Corinthians 2:8, had the serpent known God's wisdom behind the human acts of Genesis 3, it would never have done what it did.

The actions of God in Genesis 3, His making of the serpent, His knowing of the consequences of the human disobedience, and His saying of words (and doing of deeds) of exposure, judgment and promise, all of these are directed to the consummation of glory He has purposed. When they are related finally to the revelation of God made in and through His Son, Jesus Christ, they will all be seen as wise and right and good.

THREE CATEGORIES

As suggested above, the acts of Yahweh Elohim in word and deed in Genesis 3:8-24 can be grouped under three headings: Exposure, Judgment and Promise.

(1) EXPOSURE

His walking in the garden, His calling to the human pair and what He says to them in the form of questions (Gen.3:8-13) are all for the purpose of bringing their sin and condition out in the open. The human hides, and God makes manifest. Knowing what we are is necessary for our appreciation of what God is. (Hence Paul speaks first of the
human irreverence of unrighteousness in Romans 1:18-3:20 before he presents the grace and glory of God in the evangel of Jesus Christ's faithfulness in Romans 3:21-8:39.)

(2) JUDGMENT

The words and deeds of exposure are followed by words and acts of judgment in Genesis 3:14-24. In this category are Yahweh's cursing of the serpent and the enmity He sets between it and the Seed of the woman. Regarding the woman, Yahweh speaks of grief and groaning. And regarding Adam, Yahweh tells of grief and sweat and the return of his body to the soil. Finally Yahweh Elohim sends out the human, driving him out with his wife from the garden, and He makes him tabernacle elsewhere, setting cherubim to guard the way to the tree of life.

Yet in certain words of verses 15 and 16 and in His actions of verse 21, God points ahead to future actions of His which bring all His activities of Genesis 2 and His works of exposure and judgment in chapter 3 to the level of Genesis 1:31. It will all ultimately be seen as very good.

(3) PROMISE

There is no distinct word in Hebrew for "promise," but the verbs say and speak convey that sense when they refer to future blessings. The promises of Genesis 3 foreshadow the evangel concerning God "sending His own Son in the likeness of sin's flesh and concerning sin," thus condemning sin in the flesh (Rom.8:3).

First of all, in cursing the serpent, Yahweh Elohim spoke of the removal of its usurped authority by the Seed of the woman. "He shall hurt you in the head, and you shall hurt Him in the heel" (Gen.3:15). To the Adversary the first part of this prophecy was and continues to be the very opposite of good news. But when all the sovereignty and authority of all the spiritual forces of wickedness is nulli-
Note That Which God Makes

fied in the reign of Christ (which results from the cross), he will become subjected in the process by which God becomes All in all (1 Cor.15:24-28), and this will be good for all without exception. By “hurting” Christ at Golgotha, the Adversary will be defeated. But in this defeat he and all enemies will be brought to bow most willingly before Him, to the glory of God the Father (Phil.2:9-11).

In His words of promise here in Genesis 3:15 we have the assurance that God will bring about the good of nullifying the Adversary’s authority through the death of the One Who would be born of the woman. This coming of the Seed and His great “hurt” at Golgotha has occurred. Therefore, the good end of subjection and glory will also come to pass.

A second word of promise relating to Christ is found in Genesis 3:16. Here in addressing the woman, Yahweh speaks of restoration which is to come by her husband. Eve is told she may look to Adam as her husband for a return to the blessings of access and life they had enjoyed in the garden. But as with the expression “Seed of the woman,” which points most particularly to Christ many years later, the restoration will not be fulfilled immediately by Adam fathering a son for Eve. Rather it will come much later through One Who would come into the race of which Adam is the progenitor.

These words of promise which Yahweh Elohim “said,” are complemented by an act of promise noted in Genesis 3:21. His making of a covering, and His clothing of Adam and Eve served a particular need at that time. But these acts also are types of what God would do later for sinners in the gift of His Son. God would make Christ to be not merely a covering, but the Sin [Offering] that would rid the human race of sin; by means of the death of His Son God would provide not clothes of skin but His own righteousness as our very constitution (2 Cor.5:21; cp Rom.5:19).
A Bible teacher recently asked me, "Do you believe that Adam and Eve made a genuine choice to rebel? Or do you accept the Calvinist claim that it was God who predestined them to sin, caused them to sin and then punished them for sinning?"

The actions of God in the second and third chapters of Genesis make it clear that this "Calvinist claim" is on target. As much as we may suppose this is unjust and contrary to what God would do, the Scriptures say He did do those things which made it impossible for Adam and Eve not to disobey. We would probably have advised God not to make the human so soulish, not to plant the tree in the garden or not to place man where He had planted the tree or not to make the fruit of the tree so desirable, not to draw Adam's attention to the tree and not to make the crafty serpent. But we are not His advisors. And that is a good thing (cf Rom.11:33-36).

When we consider the revelation of God's love in the giving of His Son for us, how can we hesitate to see God as doing the right and wise and good thing in every action of these opening chapters of His Word? I cannot speak for Calvinists, but I would hope they would reply to the critic above, as I do, by pointing out that God's actions which led to the disobedience of Adam and Eve, and His actions of judgment on them for doing what they could not avoid doing, are followed by His predetermined actions of sending His own Son to die for our sins and of making Christ to be a Sin Offering for our sakes and of vivifying Him and exalting Him above every power in the universe. We may be sure that, entirely apart from human reasonings about "genuine" choices, Adam and Eve will ultimately praise God with genuine praise and love Him with genuine love. And so will we all.  

D.H.H.
31.1 When the Philistines fought against Israel, the men of Israel fled before the Philistines, and many fell slain on Mount Gilboa. 2.1 The Philistines followed hard after Saul and his sons, and the Philistines smote Jonathan, Abinadab and Malchishua, the sons of Saul. 3.1 Then the fighting was heavy around Saul; the shooters, the men with the bow, found him; and he was wounded very severely by the shooters. 4.1 So Saul said to his gear-bearer, Draw your sword and stab me with it, lest these uncircumcised come and abuse me. Yet his gear-bearer did not comply, for he was very fearful. 5.1 Then Saul took the sword and fell upon it. 6.1 When his gear-bearer saw that Saul was dead, he too fell upon his sword and died with him. 6.2 Thus Saul died, and his three sons and his gear-bearer, on that day, even all his men—they died together.

7.1 When the men of Israel who were across the vale and who were across the Jordan saw that the men of Israel had fled and that Saul and his sons were dead, then they forsook their cities and fled. So the Philistines came and dwelt in them.

8.1 It was on the morrow when the Philistines came to strip those slain, that they found Saul and his three sons, fallen on Mount Gilboa. 9.1 They cut off his head, stripped him of his gear, and sent messengers to the
land of the Philistines round about to "bear the tidings to the house of their fetishes and "to their people. 10 + They "placed 'his all gear in the house of Ashtaroth and fastened 'his body ito the wall of Beth-shan. 11 + After the dwellers' of Jabesh-gilead had 'heard about him ('w-what the Philistines had done to Saul), 12 + all men of valor rose up and 'marched all night; + they 'took down 'the body of Saul and 'the bodies of his sons from the wall of Beth-shan. 'When they 'came back tod Jabesh, + they 'burned 'them there. 13 + Then they 'took 'their bones and 'entombed them under the tamarisk 0 'atd Jabesh; and they 'fasted seven days.

A BATTLE LOST

The battle was located in the valley of Jezreel (1 Sam. 28:4; 29:1,2), in the land of the tribe of Issachar. Apparently Saul and his three sons led the central battalion, and Abner and others led flanking divisions. The Philistine thrust was so strong that the Israelites were forced back. Saul and his division were ascending Mount Gilboa in retreat. The Philistines overpowered Saul; and when the flanking divisions saw that their king was lost, they fled for their lives, evacuating the cities in the immediate area.

Evidently, the battle extended into the darkness of the evening hours, because the prize of Saul and his sons was not fully realized by the Philistines until the following day. In the meantime, an Amalekite found Saul, and stole the insignia from his head and his armlet (2 Sam.1:10). The Philistine campaign gained holdings for them extending to the Jordan valley, and particularly the city of Beth-shan, a walled city which may well have been the main fortress in northern Israel. The account is also recorded in 1 Chronicles 10.

31:13 tamarisk: or, terebinth (1 Ch 10:12).
SAUL’S REIGN ENDS

The first seven verses of chapter 31 stand in sharp contrast with David’s recovery of family and possessions from the Amalekites. David recovered all—wives and children—while Saul and his sons were killed. David came back to Ziklag, and retained possession of it, but the Israelites under Saul fled from their cities, losing their homes and possessions to the Philistines who came and dwelt there.

So also is the end of the rule which seems right to man in the flesh. Saul was the king Israel had asked for. Saul is the personification of the king the flesh would always choose to rule.

1 Samuel gives three symbols of rule all of which pertain to the flesh, and all of which were beheaded. Dagon was a Philistine god, and represents false religion that would rule God’s people in the promised land. The statue of Dagon fell on its face before the ark of the testimony, and after being righted, it fell again and the head broke off (1 Sam.5:1-4). Goliath, the giant warrior, represents all the strength and skill and armament the flesh can amass. He fell dead on his face before the shepherd boy, and then David beheaded him with his own sword (1 Sam.17:49-51). Saul fell prostrate before Samuel’s prophecy of his death, and he fell on his sword (face down) in the battle. Later the Philistines came and beheaded him (1 Sam.28:20; 31:4,9).

The rule of the flesh by the flesh ultimately comes to death while trying to establish itself. It cannot succeed. The rule of the flesh by faith crucifies the flesh that it may live in the power of His resurrection.

Nothing remained of Saul for his entombment other than his bones. Like the works of our flesh, judged by fire, nothing remains. Saul’s weaponry was satirically hung in the house of a female god, and his body taken to Bethshan, “the house of quietness.”
"A friend loveth at all times, and a brother is born for adversity" (Prov. 17:17). "Greater love than this has no one, that anyone may be laying down his soul for his friends" (John 15:13).

Despite the many contrasts of Saul to David we should remember that he labored endlessly to deliver Israel from her foes. He was God's anointed and the best the flesh could offer.

It was his deliverance of Jabesh-gilead from the cruel slavery of Nahash the Ammonite that established Saul as the chosen king for Israel (1 Sam. 11). Now came the day when Saul's reign ended. His body was abused and flaunted in mockery by the Philistines. Israel was infuriated, but too terrified to act. But those of Jabesh-gilead responded differently. Their gratitude and respect for their deliverer gave fear no place, but moved them with adamantine resolve to give their king the dignity of honorable burial. A number of valiant volunteers from Jabesh-gilead marched all night, took down the bodies of Saul and his sons from the wall of Beth-shan, and brought the bodies back to Jabesh for burial. Then they fasted in mourning for seven days.

This act of respect and loyalty by the valiant of Jabesh brings to mind the day Joseph of Arimathea and Nicodemus came out of the closet and confessed their belief in Christ by providing for His burial. It recalls the morning when Mary came to face the Roman guard of soldiers at the tomb, even before the security of daylight had dawned. There are times when love demands loyalty that is deaf to all our pleadings of self-preservation and self-respect. The love of those from Jabesh-gilead gave hands and feet to their loyalty to their king. May our love make us as loyal to our Lord. "Fear is not in love, but perfect love is casting out fear" (1 John 4:18).

J. Philip Scranton
ENCOURAGEMENT IN THE WORD

In these present days of perilous periods, days when all who want to live devoutly in Christ Jesus shall be persecuted, the need of encouragement or comfort is vital. When our trials seem beyond relief, when physical pain or anguish of soul seems more than we can bear, when our hearts are filled with despair, may we be still, recalling the apostle’s words:

“What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword? According as it is written, that ‘On Thy account we are being put to death the whole day; we are reckoned as sheep for slaughter.’ Nay! in all these we are more than conquering though Him Who loves us. For I am persuaded that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers, nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord” (Rom. 8:35-39).

Commenting on these words, Brother A. E. Knoch wrote, “God’s love never lets us go. The trials and tribulations we endure are not tokens of His displeasure. They are all tempered by His loving heart. A sense of His love hovering over us in the midst of our distresses is the most blessed of all balms and will enable us not only to endure them but to enjoy them. Here all the great forces of the universe are arrayed, and none of them, no, nor all of them together, can come between us and the unconquerable love of our God as displayed in Christ Jesus.
“Death will be swallowed up by life. Life may lead us far from Him, but not beyond the reach of His love. The present perplexes us, the future fills us with fear, but only when we lose the sense of His love. Powers, celestial or terrestrial, are subject to His sway. Nothing above or beneath, nothing at all has the power to break the bond that binds the humblest and most unworthy saint to the throbbing breast of our great and glorious God. This is more than salvation from sin! This is reconciliation!”

1. A. E. Knoch, Concordant Commentary, p.239.
eousness, that the man of God may be equipped, fitted out for every good act” (2 Tim.3:14-17).

We must not devalue the Hebrew Scriptures. They are both beneficial and relevant to our lives.

**GOD’S GRACIOUS REVELATIONS**

How often our Lord referred to these consoling words! Even as a young Boy He was found by His distraught parents in the sanctuary, seated in the midst of the teachers, hearing them as they taught from the Word, as well as inquiring of them. And all those hearing Him were amazed and astonished at His understanding and answers (Luke 2:46,47).

In the synagogue at the commencement of His ministry, Jesus read from a scroll of the prophet Isaiah. Indeed, all the prophets declare His arrival. John the baptist called on the records of the prophet (Isa.40:3) to herald His advent. Thankfully, there are so many examples in the fulfillment of God’s gracious provision of revelation. How often the Son of God’s love quoted from these. May we turn to the ones which directly guide into the understanding of God’s purpose. All such enlightenment must inspire and encourage.

**GOD’S EVIDENT DELIGHT**

As the ministry of Jesus progressed it swiftly became evident that, not only would His heralding of the kingdom be rejected, but soon His life would also be in jeopardy! Far from becoming frustrated, He perceived in this the unrevealed purpose of His Father. Without the encouragement and guidance of holy spirit His response and noble words would be completely enigmatic. However, for the ecclesia, they are words of life:

“At that season, answering, Jesus said, ‘I am acclaiming Thee, Father, Lord of heaven and earth, for Thou hidest these things from the wise and intelligent and Thou dost
reveal them to minors. Yea, Father, seeing that thus it became a delight in front of Thee.

"All was given up to Me by My Father. And no one is recognizing the Son except the Father; neither is anyone recognizing the Father except the Son and he to whom the Son should be intending to unveil Him. 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”” (Matt.11:25-30).

Again, Brother Knoch’s comments seem especially appropriate: “Though His ministry seems to be a failure, the Lord recognizes the fact that this is in accord with God’s unrevealed purpose. He acquiesces in God’s evident delight in hiding the truth from those who were wise and intelligent in the things of this life. He does not fret because He cannot reach them, because God’s work is apparently without the anticipated results, for He has the consciousness that, in the final analysis, it is God Himself Who is operating all for His Own purpose and glory. It is not that those who rejected Him were blinded by some act of their own for which God disclaims responsibility. They do not see because God positively hides it from them.

“It is this God-consciousness, this recognition of His hand in all things, and more especially in that which is opposed to His apparent will, which gives His slaves heart’s ease and rest in spirit. This is especially needed in days of apostasy. When we see the success of His enemies, the failure of His friends, when His own are enmeshed in the delusions of the last days, shall we blame those who must bear this load as they toil? How hard it is for their pride to be involved in failure! How great the temptation to throw off the yoke and insure success by methods of their own! O that they would learn to yoke themselves with Him, to bow humbly
beneath the failure that is according to God's underlying purpose! Then they will acquiesce when He blinds, as well as when He blesses. Then the yoke will no longer gall, and the load will float from their aching shoulders.”

THE PEACE OF GOD

In Scriptures there are many testimonies to the fact that Christ Jesus was the Firstborn of every creature. In the Colossian letter this is plainly stated without any equivocation (Col.1:15). Moreover, all is declared to be created in Him!

Thus in His sacred prayer Jesus declared, “Thou lovest Me before the disruption of the world” (John 17:25). The apostle Peter also was inspired to record that Christ was “as of a flawless and unspotted lamb, foreknown, indeed, before the disruption of the world” (1 Pet.1:19,20). Here is the One Who carries out the Father's determination and delight that all be reconciled through Him, whether those on the earth or those in the heavens (Col.1:20).

Presenting Christ in this way, the Scriptures strengthen and encourage us in reliance on God and enjoyment of His peace in all times. It is as we perceive God's ultimate intention to be All in all, that we find all the satisfactory answers to the dilemmas of life. All of Scripture is powerful in fostering this endurance and peace.

"Be rejoicing in the Lord always! Again, I will declare, be rejoicing! Let your lenience be known to all men: the Lord is near. Do not worry about anything, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to God, and the peace of God, that is superior to every frame of mind, shall be garrisoning your hearts and your apprehensions in Christ Jesus” (Phil.4:4-9).

Donald Fielding

MARRIAGE AND THE BELIEVER
(Part Three)

PAUL’S WORDS REQUIRE WISE JUDGMENT

In the case of the believer who has been forsaken by the unbeliever, since “a brother or a sister is not enslaved in such a case” (1 Cor.7:15), the forsaken believer may freely marry whomsoever he or she wishes. That is, such a one may do so “in the Lord” (cf 1 Cor.7:39b; cp 2 Cor.6:14). In so doing, not the slightest dishonor will come upon the name of God or upon any of His saints. Most particularly, no dishonor at all will fall upon the forsaken believer who now decides to marry someone else.

For that matter, even if the forsaken believer, regrettably, should fail in this and should marry an unbeliever, we should deal graciously and sympathetically with such a brother (or sister) with respect to any such disobedience. Indeed, God will surely deal graciously with any such offense, for He deals graciously with all of our offenses (Eph.1:7; Col.2:13b).

As we consider this theme further, let us not insist upon our own unwarranted suppositions, but seek to judge the words of the apostle wisely. After considering all Paul has to say bearing on the question, the reader may judge for himself whether the claim that death alone dissolves the marriage union is true or false.

The claim, as made by some, is that even those who are forsaken by their mates are not free to marry because such ones are married “for life” to their original partners.
Consequently, it is further claimed that any divorced believer whose first mate is still living must never even date, much less remarry. Also if it should be that any such person has already remarried, he or she must repudiate all such ties and live singly. It is insisted that such ones must do so no matter how awful their first marriage may have been or how excellent their second marriage may be, and even if the second marriage has brought forth children and resulted in a happy family.

It is said that while God will forgive all sin connected with such first marriages, nonetheless He will not unbind the marriages themselves; the only exception being if one or the other of the partners in the marriage should die. It is usually claimed as well, that unless the divorced believer (whose mate from a first marriage is still living) will live both singly and celibately, he or she cannot be saved.

Those who accept such teachings, yet fail to heed them, live under a terrible burden of misery and guilt. And even those who heed them, though finding satisfaction in their obedience, nonetheless nearly always experience much misery of their own, due to the deprivation and sorrow that results from their decision. This is especially true in those cases in which a good second marriage is destroyed and a happy family made miserable, all because either the father or the mother has become convinced that he or she, “for righteousness’ sake,” must now become a “spiritual eunuch.”

The teachings about “being married for life” are propagated, primarily if not exclusively, because of an incorrect understanding of Paul’s words in two passages, 1 Corinthians 7:39 (“A wife is bound by law for whatever time her husband is living”) and Romans 7:2, 3a (“For a woman in wedlock is bound to a living man by law. Yet if the man should be dying, she is exempt from the law of the man. Consequently, then, while the man is living, she will be styled an adulteress if she should be becoming another man’s”).
Perhaps the primary difficulty here, however, is in the Authorized Version’s dreadful corruption of the Greek in Romans 7:2a, by its rendering, “For the woman which hath an husband is bound by the law to her husband so long as he liveth.” It should be, as in the Concordant Version, “For a woman in wedlock is bound to a living man by law” (the sublinear ultraliteral is: “THE for under-man woman to-THE living man HAS-been-BOUND to-law”; CONCORDANT GREEK TEXT, p.463).

To approach the Word of God with no more in hand than the Authorized Version or some other all-too-frequently lawless and discordant translation, is totally inadequate, not to mention dangerous. We need much guidance and wisdom even with a faithful translation before us, and cannot hope to gain a sound understanding without an accurate, concordant version.

Scriptural statements are correctly understood only as they are properly related to their actual subject. Correct judgments concerning any certain text are strictly a matter of wisdom and discernment, of competency and enlightenment, according to our total knowledge of all relevant facts. True understanding is the product of the employment of pertinent facts in a valid way, with a view toward a correct conclusion.

It will hardly suffice merely to make bold claims as to the significance of a passage, especially when, if the truth be known, we may never have realized that such a thing as varied senses in which a passage may be taken even exists.

THOSE WHO ARE SEPARATED ARE UNMARRIED

Concerning the question of the forsaken believer, we have the explicit testimony of the apostle Paul: “If the unbeliever is separating, let him separate. A brother or a sister is not enslaved in such a case” (1 Cor.7:15). In the nature of the case, the unbelieving man, who has sepa-
rated himself, is separate and so is no longer bound to the believing woman. Likewise, then, neither is the believing woman from whom the unbelieving man has separated himself, bound to him. As Paul says, “A brother or sister is not enslaved in such a case.” This can only be so because the forsaken believer is no more bound to the forsaking unbeliever than the forsaking unbeliever is bound to the forsaken believer.

What God yokes together, man is not to be separating (Matt.19:6); and indeed it is a sin when man makes such a separation. But when such a separation is made, it is made; when it is done, it is done.

The fact is that those who are separated are unmarried; they are “loosed” from their original mate, and so are no longer bound (cp 1 Cor.7:27). Let us take note of this fact in 1 Corinthians 7:11, a passage which we have already considered: “A wife is not to be separated from her husband. Yet if she should be separated also, let her remain unmarried (or be conciliated to her husband).”

Plainly, even in the ecclesia, the believing woman who becomes separated from her believing husband is unmarried. Such a woman is not married, but unmarried! Therefore it is ridiculous to claim that even the woman who was formerly married to an unbeliever, is still married to him—even if he has forsaken her!—and that, “in God’s sight,” she will be “living in adultery” if she should now marry someone else.

Even so, many will continue on in their error, glibly claiming that, “There are a great many people who are divorced in the eyes of man, who are nonetheless married in the eyes of God”; and, “God does not ‘recognize’ second marriages which result from divorce as proper marriages but only as sinful unions.” The truth, however, is that there is no more reason to say that God declines to “recognize” (that is, to accept as such, apart from any appraisal
of inherent sinfulness) the human act of a second mar-
riage (while one's first mate is still alive) than there is to
say that God declines to recognize the human act of a first
marriage. All such claims are merely false assertions and
illogical reasonings based upon twisted views of certain
scriptural passages. No one should believe them, for they
are not of faith; that is, they are neither a scriptural decla-
ration nor a corollary of a scriptural declaration. Instead,
they are both non-scriptural and unscriptural.

The Scriptures know nothing of any relationship between
a man and a woman which remains a marriage "in God's
sight," notwithstanding the fact that one or both parties
have separated from the other. God sees things as they are,
and inspires His apostle to speak of them accordingly, the
apostle Paul, to whom it was granted to convey the Lord's
charge that those who have separated are to remain unmar-
ried (or be conciliated to one another).

If the apostle had stated the obvious, perhaps clarifi-
cation among some would not be so needful as it is. Yet
since Paul, according to the wisdom of God, did not find
it necessary to state that which of necessity is true, those
who seem incapable of the most rudimentary deduction,
continue to find some degree of plausibility in their error.
Yet that plausibility evaporates when one observes that,
in order to remain unmarried, one must of necessity be
unmarried. Therefore one who is separated is unmar-
rried. This is final and completely settles the matter for all
who believe God.

No matter how popular and persuasive any such slo-
gans such as "divorced in man's sight, yet married in God's
sight" may be, the fact remains that they simply are not
ture. Yet due to their appeal and tendency to facilitate
or even induce memorization, such catch phrases are not
only dangerous to faith but ruinous to faith as well.

To help us grasp the truth, let us picture a children's
puzzle of two intertwining metal rings. While they are entwined, they are “married,” “joined” or “united.” Now, even if he should be told not to do so, if a clever child should figure out how to separate one of the rings from the other and should then do so, the rings will be separated, or, to say the same thing, they will no longer be married, joined or united. This is as true of one ring as it is of the other.

Another illustration is that of a book, a bound volume. As long as a given page remains glued to the spine, the page remains bound to the book. But if the page should be separated from its binding and removed from the book, it is no longer bound but is now unbound. Similarly, then, if one or the other of the partners in a marriage should separate from the former marriage partner, neither party is bound to the other any longer.

“TO ACCORD WITH WHAT MUST BE”

In all cases of divorce and remarriage, the sin consists not in the state of being remarried, but in the prior acts of separation and divorce which produced the unmarried state.

That which is ideal for those who are separated, and thus now unmarried, is, of course, not to marry someone else, but either to remain unmarried or be conciliated to their original mates. Nonetheless, except where special saving grace (cf 1 Cor.7:7; Titus 2:11) is given in order that the ideal might truly be effected, the flesh can no more heed (cf Rom.8:7) any counsel to follow the ideal than the dead can walk or speak.

While we do well to hold (correctly) that man is not to be separating what God has joined, we also do well to reserve to God the right to dissolve any union He has made. The Potter is in charge of the clay. In accord with His own inscrutable wisdom, God uses our injustice to commend His righteousness (Rom.3:5), and to accomplish His purpose.
The wider problem concerning this whole matter of divorce and remarriage is not the dreadful sins of adultery and divorce in themselves, but the hideous sins of self-righteousness and pride by so many—ones who themselves have never been divorced—when considering the failings of those who have become divorced. Such self-righteous believers, in fact, do not actually thank God alone that they have not committed adultery or become divorced. They pridefully imagine that those who have sinned in these ways could have avoided their course, any conditions being as they were notwithstanding.

This proud notion, however, is a false notion as well, for it is evident that no one can avoid what he is somehow caused to do. Indeed, few would care to say that human behavior is due to nothing at all. Besides, even if a certain act were somehow exempt from all causality, this would not afford a power of contrary choice to such an act. This is simply because a man could no more prevent engaging in an act of sheer chance than he can avoid doing that which is the effect of a cause.

The one who judges wisely and accepts the truth will see that, “to accord with what must be” (Rom. 8:26), ultimately speaking, all—and therefore all human failure even as all human success—is out of, through, and for God (Rom. 11:36). As a result, our blessed Creator and Saviour will be glorified precisely as He intends to be glorified, and His creatures will be blessed accordingly, not otherwise. During the eons, God's wisdom dictates both the specific details concerning, as well as the precise degree of, both good and evil, according as He apportions them to each one of His creatures (cf Ecc. 1:13; Isa. 26:12). That is, God operates all according to the counsel of His will (Eph. 1:11) toward a specific goal that otherwise could never be reached.

Men may indeed “mean it for evil”; even so, God “means it for good” (cf Gen. 50:20, AV). As Joseph declared to his
brothers concerning their evil deeds against him, “Do not be grieved or angry with yourselves that you sold me hither, because Elohim has sent me on before you to preserve lives . . . . Elohim sent me on before you to set up for you a remnant on earth and to preserve lives for you in a great deliverance. So now, not you sent me here, but the One, Elohim . . . . You devised evil against me, yet Elohim devised it for good for me, in order to accomplish, as at this day . . .” (Gen.45:7,8; 50:20,21).

How glorious to know, as the apostle Paul declares, that, “Whatever was written before, was written for this teaching of ours, that through the endurance and the consolation of the scriptures we may have expectation” (Rom.15:4).

Adultery is a sin not because of some imaginary concomitant power of contrary choice, but because it adulterates, thus debasing a pure and holy union by the introduction of an unclean foreign element. Separation and divorce are sinful simply because they do indeed separate what God had originally yoked together.

We are not to commingle with one who is named a brother “if he should be a paramour, or greedy, or an idolater, or a reviler, or a drunkard, or an extortioner” (1 Cor. 5:11). We may by no means, however, continue to refuse fellowship to any such person once he no longer engages in such sinful ways. What he once was is of no consequence to our present fellowship. In this matter, we are not concerned with what he was but with what he is.

A believer who is living uprightly in a second marriage, a believer who is faithful to his present mate, should no more be stigmatized or shunned because he once separated from and divorced his wife, than the now-sober believer who was once a drunkard should be stigmatized or shunned because of his former drunkenness.

Our Saviour, Christ, died for these sins of our brethren, even as for our own dreadful and unclean acts, of which
we are now ashamed (cf Rom.6:21). Let us rejoice that in Christ we all are having the deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace which He lavishes on us (Eph.1:7). Indeed, the one who has committed adultery or separated and divorced from his mate, is not only forgiven, but is now even being “justified in [Christ’s] blood” as well; and he, like ourselves, shall be saved from indignation accordingly (cf Rom.5:9).

The work of Christ is unspeakably great and transcendently powerful. Let us not lose sight of its true glory through our ill-disguised self-righteousness with respect to the failings of our brethren in matters of marriage. Let us not forget that we have many offenses of our own that are in at least as much need of the grace of God as the sins of those who have failed in marriage.

Of course it is ideal to remain married for whatever time one’s mate is living; even as it is ideal for all the members of the ecclesia, whether married or not, to present their bodies a sacrifice, living, holy, well pleasing to God, and to be cleansing themselves from every pollution of flesh and spirit, completing holiness in the fear of God (Rom.12:1; 2 Cor.7:1). Even so, we will be in a position to bring special criticism and contumely upon those who have failed to live ideally in matters of marriage only when we ourselves have consummated the fullness of our own obedience with respect to all other matters (cp 2 Cor.10:6).

Just as all believers need to be bearing with one another in love (Eph.4:2), husbands and wives must be especially conscientious in heeding this mutual duty. It is true that none of us can go beyond the bounds of our own disposition, according to the measure of faith granted us by God (cf Rom.12:3). Therefore we need to be praying for a spirit of power and of love and of sanity, that we might truly be useful and pleasing to our spouses, our beloved partners in marriage.

J.R.C.
THE SAVIOUR OF ALL,
ESPECIALLY OF BELIEVERS

WHEN CHRIST JESUS came into the world to save sinners (1 Tim.1:15) He carried out this purpose by becoming the correspondent Ransom for all of them (1 Tim.2:6). God’s will that all mankind be saved (1 Tim.2:4) was thus carried forward with assurance of its full and exultant realization in God’s own time. Paul expresses this assurance later in 1 Timothy by these faithful and welcome words: God is the Saviour of all mankind, especially of believers. These words are not obscure, nor are they trifling. What they say is as clear and as significant as it seems.

1 TIMOTHY 4:10

God is the Saviour of humanity, for He is the incorruptible, invisible, only and wise God (1 Tim.1:27), the One Who must save us if we are to be saved, and the One Who is willing to save us all (2:4). He Who is the Saviour of all mankind is the one God (1 Tim.2:5), the living God (4:10) and the happy God and only Potentate (1:11; 6:15), Who Himself offered up the gift of His Son for our approach in salvation to Him (cf Rom.8:32; Eph.2:8), Who will not fail in reaching His goal of good (cf Rom.8:28; 11:32-36; Eph.1:11). To Him be the honor and glory for the eons of the eons! Amen! (1 Tim.1:17).

God is the Saviour of mankind. From the beginning He has revealed Himself as Creator and Placer and the One Who chooses and blesses, judges and condemns. Through the ages, in His mercy, He has saved some of His chosen
from certain dangers and miseries and has spoken to them of future happiness and peace. But Paul speaks here of the salvation of sinners from sin (1 Tim.1:15), and a salvation into the realization of the truth (2:4). It is a salvation of sinful humanity, involving justification, vivification, subjection and reconciliation (cf Rom.5:1-9; 1 Cor.15:22-28; 2 Cor.4:6;5:21; Eph.1:7,15-23; Phil.2:9-11; Col:1:9-20). To be the Saviour where salvation is needed is God's way. He will not be content with the Title only.

God is the Saviour of all mankind, for there is no distinction among us when it comes to being sinners (Rom.3:23). The first revelation of God in Scripture is as Creator of all (Gen.1:1), and this is where we must begin our acquaintance with Him (cp Acts 17:23-25; Rom.1:20). But God has not made Himself fully manifest until all humanity perceives His saving grace and glory in the gift of His Son (Titus 2:11-14), and all are constituted righteous, vivified in Christ and reconciled to Him. This has been the major theme of these studies, sadly overlooked except to be disputed. But as witnessed by the important passages from Paul's epistles that we have examined, God's purpose to save all through the faithful obedience of His beloved Son is eminently scriptural and vitally evangelical.

God is the Saviour of believers in a special way, for He has already brought us into that experience of grace of which the apostle Paul was the pattern, overwhelmed with faith and love in Christ Jesus (1 Tim.1:14-16). And in the future, whenever Christ, our Life, should be manifested, then we also shall be manifest together with Him in glory (Col.3:4).

FAITHFUL AND WELCOME

It is a faithful saying which is worthy of all welcome that we may truly rely on the living God as Saviour. Who would doubt that? Even those who question the existence of God,
or who feel that if he exists he cannot be able (or willing) to save us, might still agree that what is said in 1 Timothy 4:10 would be welcome if the apparent meaning of the passage were true. Would it not be a good thing if every human sinner would be saved from sin? Wouldn’t it be a convincing testimony to the power, wisdom and goodness of God as a living and active and victorious God if He saved all through the death of His Son? And wouldn’t it give the believer increasing confidence in God and lead to a steadily growing reliance on Him in our current lives if we could believe these scriptures without qualification, accepting our God and Saviour as the Saviour of all mankind, Who will be manifested as such when He becomes All in all?

Yet here we are, nearly two thousand years after these words were penned, and this significant passage does not appear to capture much sustained interest among those who search and teach God’s Word. For the most part, it seems to be shunned. If any passion is aroused over these words, more often than not it is negative, focused against any race-wide application of the words “all mankind” or sense of salvation from sin connected with the term “Saviour.” Otherwise there is mostly a kind of subdued controversy over just what interpretation of these words will be most effective for showing they do not indicate the salvation of all mankind.

THE “POTENTIAL” SAVIOUR OF ALL

On one side of this dispute are those who connect 1 Timothy 4:10 with 1 Timothy 2:2-6 (surely correctly) where God is also spoken of as Saviour. They agree that Christ provided for the salvation of all in His death on the cross as the Ransom for all. Hence (so they maintain), God is to be seen as the potential Saviour of all, but (they insist) He is not and never will be the actual Saviour of all mankind. In this view, the divine potentiality will never be real-
ized, despite Christ’s death on the cross for all sinners, and despite God’s power and will and love.

Just why Paul would bring up a point that seems to say too much about the goodness of God and the achievements of the cross is difficult to perceive and explain. And why did he use the word “especially” if he meant “actually”? How did he happen to write in such a careless way that later generations of his “friends” would be kept busy putting the right spin on his words?

The melancholy effect of this reasoning is that a passage of Scripture speaking of the greatness and glory of God in the work of salvation is forced to indicate divine dependence on the sinner’s will and faithfulness, both of which are weak and corrupt and lie at the very root of the calamity from which we need to be saved. In the work of salvation, what God is revealed to be ends up being highly qualified and dependent on what the human is thought to be.

THE "PROVIDENTIAL" SAVIOUR OF ALL

On the other side are those (relatively few) Christians who refuse to believe (surely correctly) that God can fail in achieving His purpose in the giving of His Son for sinners. Yet they also refuse to believe that God will save all mankind without exception through the death of Christ. In explaining 1 Timothy 2:4 they are generally satisfied with the claim that Paul was speaking of God willing the salvation of “all the elect” only. But that argument, unconvincing as it is even for the earlier passage, does not fit at all here because Paul adds that God, being the Saviour of all, is the Saviour of the believers (e.g., the elect) in a special way.

Nevertheless, because they are convinced the Bible teaches that, in God’s sovereign counsels, some people will be damned to everlasting hell, these teachers doggedly fashion an explanation which will allow some sense to be found in the passage and still keep it from indicat-
but by the Cross of Christ

ing the salvation of all human beings from sin. Consequently, it is somehow discovered that the passage speaks of God’s merciful providence, His provision of life and sustenance for all humanity, or perhaps refers to a certain measure of divine protection from dangers and troubles that would otherwise occur.

This “general” salvation is not perhaps to be precisely defined, but it is associated with certain other passages of God’s Word, such as Psalm 36:6 and Acts 17:25. The claim is that Paul brings in the idea of a saving Divine Providence at this point in order to encourage the believer who can expect a special measure of salvation of this sort in his or her life.

Again we may wonder why Paul would express such a point by the words of 1 Timothy 4:10 in the very epistle where he wrote of God as Saviour in direct association with the Ransom paid by Christ for all and with realization of the truth. Surely he has not forgotten the terminology he used in presenting the evangel both in this letter (e.g., 1:15 and 2:4,6) and throughout his ministry (cf 1 Cor.15:3, 22-28; Eph.2:8). Is not the believer’s devoutness, spoken of in 1 Timothy 4:8, based on the “words of faith” and the “ideal teaching” (1 Tim.4:6) which Paul brought concerning Christ Jesus?

It is not Paul’s intent to point to a general, divine provision of life and preservation as the basis for our reliance on God as Saviour. Paul’s focus on God as Saviour centered on Christ Jesus Who came into the world to save sinners by His death on the cross, and so also should our reliance on God as our Saviour center wholly on His gift of His Son for sinners. All of us, believers and unbelievers alike are dying, and all of us face trials that are human (cf 1 Cor.10:13). But it is because Christ died for our sins that we can rely on God giving us endurance and patience and grace in our afflictions (cf Rom.5:3-5).
THE EVANGEL OF OUR SALVATION

The evangel which Paul brought is that Christ died for our sins, was entombed and has been roused the third day (1 Cor.15:1-4). This is an evangel of grace. Salvation from our sins is achieved by God in giving up His Son in His death for sinners. Our salvation is not achieved by our believing, but rather our believing is the channel through which God grants us that which has been gained for us. We are not asked to believe that our believing saves us from our sins, but that God saves us in the death of His Son.

We are not our own saviours. When we read in 1 Timothy 4:10 that God is the Saviour of all mankind, the whole theory of the eternal damnation (whether torment or annihilation) is shattered. Christ has already died for every sinner, and the sinfulness of any individual, no matter how great and strong, cannot change that evangelical fact.

The major loss to us in accepting that ours is a special salvation, not an exclusive one, is likely to be a loss of pride. Of course there will be many changes in our thinking about God and about the cross of Christ and about the details of future judgment and glory. This will not be easy for those who are well trained in traditional Christian doctrine. But the appreciation of the living God as the Saviour of all mankind is certain to enhance our appreciation of the goodness of our salvation and its power in our present lives. To know God as the Saviour of all mankind will strengthen our faith in God as our Saviour and our enjoyment and expectation of the special blessings He gives us in Christ.

In summing up the many passages of Scripture examined in this series of studies, 1 Timothy 4:10 can only increase our reliance on God as it explicitly verifies the wideness of His powerful and active work of salvation of sinners. Our Saviour is the Saviour of all mankind.

D.H.H.
EDITORIAL

THE FORMER PROPHETS are the books of Joshua, Judges, 1 and 2 Samuel and 1 and 2 Kings. The publication of the Concordant Version of these portions of the Sacred Scriptures should be ready by the end of the year. This large print edition presented with the various typographical features and consistent renderings offered in previously published portions should make for welcome reading and re-examination.

If we read these books as history, noting only the deeds of the people involved, they will have to be classified as tragic literature. They begin with Israel’s entrance into the promised land, and they end with the powerless king of Israel living a meaningless life of ease in Babylon.

But the value of these scriptures for admonition (1 Cor. 10:6,11), and for teaching, exposure, correction and discipline in righteousness cannot be truly appreciated until we see these writings as prophecies, declarations of God revealing Himself and pointing to Christ. This latter purpose is the key point of 2 Timothy 3:15-17. All of the Sacred Scriptures are able to make us wise for salvation through faith which is in Christ Jesus.

Hence we should make special note of the evidence of the human need of salvation and of God’s ability to provide it, while reading these books. At the very beginning of Joshua, Yahweh declares, “Every place on which the sole of your foot shall tread, I give it to you, just as I promised Moses” (Josh.1:3). Yet by the time we finish 2 Kings 25 it will have become abundantly clear that this promise is left unfulfilled. Nevertheless, examining these scriptures with faith in God and assurance that He speaks truly (cf 1 Cor.
2:14), we hold to the promise of Joshua 1:3 despite all the evidence to the contrary. Israel will be saved and possess the promised land, and this will be because the One Who is the Antitype of Joshua, holding the very same name in its Greek form, Jesus, will save and bring them safely into this promised possession.

It is this conviction of God's ability to bring about what He promises that led Joshua to aver, "I and my house, we shall serve Yahweh" (Josh.24:15). So also Gideon and David and many others, at notable intervals of time throughout these books, were given a trusting reliance on God and obedience to His word. In this they testified to their recognition of their own insufficiency and their dependence on God.

These occasional testimonies of faith and examples of faithfulness are joined with the overwhelming accumulation of testimonies to human stubbornness and failure throughout the Former Prophets, making the reader wise and ready for the evangel of our salvation centered in Christ Jesus our Lord. These scriptures make it clear that no promised blessing can come unless God gives it. And to this testimony we add that of the evangel: God's blessings will be given only through His Son.

Romans 3:3,4 can be taken as an ideal guide for appreciation of the Former Prophets. "For what if some disbelieve?" The word "some" seems an understatement as we read through these accounts of Israel's history from the time they entered the land until they were taken to Babylon. "Will not their unbelief nullify the faithfulness of God?" That is the critical question which must be asked when we finish these books. And the answer to that question must be that of Paul, "May it not be coming to that!"

God is faithful. What He has said will be is what will be. "Now let God be true, yet every man a liar."

D.H.H.
THE FIRST OFFENSE
(Part Three)

SPIRIT is a force. Flesh is a substance. The life of the flesh comes from the spirit's presence. When the spirit leaves, the flesh dies and decays. In mortality this process is continually going on, but it is seen more clearly in death. When the spirit-imparting breath no longer renews the flesh, its organic structure disintegrates, and its particles return to their elements, unless they are used as food by other life forms. For this reason the word flesh, in the Scriptures, as distinct from body, is used as a figure of what is bad in mankind, because it becomes foul and fetid apart from life-giving spirit.

THE SENSE OF SIGHT

The sense of sight detects the amount of life in any organism. To use a simple example, what a difference there is between a rose in full bloom and the same flower, with petals faded and sear, or fallen to the earth! But much greater is the contrast between the blooming cheek of a child and the haggard horror of decrepit old age! And this is nothing compared with the sight of a cadaver from which all life has fled.

THE SENSE OF SMELL

The soul senses the presence of spirit by means of smell as well as sight. A living rose may fill the air with its fragrance, yet the same rose, plucked from the source of its life, begins to decay, and before long it may smell anything
but sweet, so that it will poison the air of a sick room. And
so it is with food. Fresh from its source, it smells appetiz-
ing, for there is still much life in it, which it imparts to the
eater. But if its decay is not checked, it soon informs the
nose that it is not fit for food. This is a real source of life-
force for the flesh, because the vitality of the food can be
transferred to other living forms, without decay.

Plants, as well as animals, thrive best if they can absorb
their life from previous living forms, notwithstanding the
fact that they can derive their substance direct from the
soil. Some plants, like animals, seem to have a round of
life that corresponds to mortality in man. They shed their
leaves and reabsorb their substance with their roots.

**SPIRIT AND LIGHT**

The first manifestation of the spirit’s vibration was light
(Gen.1:2,3). All forms of life emanate a form of vibration,
which can be sensed, but is not always visible to human
sight. There are also forms of vibration, which might be
called light, which are invisible, yet can be perceived with
other senses than sight, or by other means. We hear much
about it these days under the name of electricity, or radio,
or radar, or atomic energy.

Life is a higher stage of spirit radiation than light, yet
its highest form, as we have seen, is accompanied by light.
Even the human body has a kind of aura, a subtle, invis-
able emanation, effluvium or exhalation, akin to the odor
of flowers, or better still to the field of a magnet. Most
of us can sense the presence of another person in a dark
room by this aura. Human life is not altogether confined
within the body. It has a wide electrical field. Were the
vibrations of the proper strength and frequency, the body
would glow like a neon light and be enveloped in a lumi-
nous aureole. As the psalmist put it, it would be clothed
with light as with a garment (Psa.104:2).
Adam and Eve, When first created, were not mortal in the sense that they were dying. Death was not operating in them at all. Such was their vitality that their aura was not the weak remnant we possess, but powerful enough to clothe them with luminous robes of light. Their flesh was hid behind its emanations. That is why, although they were naked, they were not ashamed. Had we such a living covering of light, we would have a more glorious garment than any of earth's dignitaries. We would be welcome to show ourselves in the highest circles with no other covering.

**WHAT DYING INVOLVES**

When mortality came to Adam and Eve, and they commenced the dying process, their diminished vitality manifested itself first of all in the practical disappearance of the aura of light which had adorned them before. Hence the first effect was a feeling of shame. They probably still were more beautiful than any couple since their day, but the vast deterioration offended their senses. They began to look bad and smell bad. Even now we speak of "body odor" as something to be ashamed of. It is, in reality, the odor of our dying flesh, due to lack of life, or spirit.

The first effect of dying upon Adam and Eve was to make them feel ashamed, because of their lack of clothing. There is a great spiritual truth indicated by this, but first let us consider the literal side. They lacked a material covering before this, yet were not ashamed. What change took place to arouse this distressing feeling? The word dying indicates a gradual loss of life, of vigorous vitality. We have never seen anyone who possesses the life imparted to Adam and Eve before they began the dying process. A very feeble intimation may be seen in nature. So long as fruit is growing on a tree it does not lose vitality. But when it is plucked, severed from the source of life, it begins to decay. This is very slight, at first, but eventu-
ally it rots and returns to the soil from which it came. So is it with humanity when severed from the life of God.

THE TRANSFORMATION

Perhaps a good intimation of the appearance of a fully vitalized body is given us in the transformation of our Lord. Then His face shone as the sun (Matt.17:2). But that was not His normal appearance, as He still was mortal, with the possibility of dying on the cross. Better still is His appearance to Saul, after He had been raised from the dead and possessed immortality. Paul saw the Lord (1 Cor.9:1) but in the account of his first meeting Saul perceived only a considerable light flashing about him, so bright, indeed, that it blinded him (Acts 9:4; 22:6). No doubt, His was a celestial glory, such as we will have when our soulish bodies will become spiritual, and the soilish will become celestial. It is not likely that the bodies of our first parents were as glorious as this. Yet it may help us to see what change is wrought by an unlimited supply of vitality. The mortal Man of sorrows did not have the glory of the transformation (Matt.17:2).

KILLERS

Not only are we ourselves dying, but we lead a killing, murderous existence. Before they sinned, the primal pair seem to have fed on the pulp of fruits. This provided them with the vitality of the tree without destroying it. After sin came in, humanity has turned largely to the seeds and other parts of plants, and to the flesh of animals, which necessitates their death. Many who would shrink at the very idea of killing any living creature, live largely on slaughtered flesh. All Israel ate the paschal lamb. The priests lived mostly on the sacrificial victims. Their bread was made by crushing the seed of the grains. This is God’s will, and His way of teaching us the great lesson that there is no
A Propitiatory Shelter

spiritual life apart from the death of the great Sacrifice. Daily we are reminded that our life depends on the death of another. How many animals have been slain, and how many millions of seeds have been crushed, to provide us with the means of prolonging our slow death! Is it not a humiliating shame?

PROPER CLOTHING

The sense of shame induced by the loss of their glowing aureole induced Adam and Eve to improvise a covering. Their first flimsy device consisted of a girdle of dying fig leaves. As man's first attempt to conceal the shame of sin, this is probably meant to symbolize all human efforts in this direction. Figuratively speaking, man has never been able to do much better. One thing is sure, it did not seem sufficient, even to them, to meet the eyes of Yahweh Elohim. Otherwise, why did they hide themselves from Him in a tree? Later on, Yahweh Elohim made them a better covering, a tunic made of the skin of an animal. The tunic was the usual foundation garment in the orient, and covered the most of the body. In this case it consisted of the dead skin of a living soul. Here we seem to have the first faint hint of a propitiatory shelter. Adam and Eve made the mistake similar to that made by Cain later, of ignoring the suffering which alone can suffice to shelter them from sin. Blood from a soul must flow to clothe them in the eyes of Yahweh.

Nakedness is shameful because it exposes the mortality of man. Clothing does not remove the shame, but only covers it from dim-sighted mortal eyes. Garments are an acknowledgment and a badge of shame, and should be worn as such, and conform to this basic idea. Only those who are blind to this and do not realize the truth, will seek to make it a means of adornment and pride. That is why it is to be decorous, modest and sane, rather than decora-
The only real adornment these days consists of spiritual virtues and good deeds. The exceptions to this are those costumes which represent and symbolize the true spiritual covering which will eventually displace the shame of mortality with the glories of immortality, or the glories of our spiritual covering in Christ.

Why did Adam and Eve's girdle skirts of fig leaves displease Yahweh, yet the tunics of skin suffice? Probably the girdles covered only the middle of their bodies and the tunics much more, but that is no vital difference. In both cases there was death. The fig leaves, severed from the tree, would soon dry up and die. The skins would probably last much longer, but they, also, would eventually wear out and disintegrate. The difference lies deeper, in the character of the death which provided the covering. The tree had no sensation, no soul, so did not suffer when the leaves were severed from it. The animal was a living soul, and, having blood, it suffered in its death to provide cloaks for their shame. The leaves spoke of the cursed ground and the sweat of Adam and were the work of their hands. The tunics indicated the suffering of the slain animal, and were the work of Yahweh, the Subjector. One was a type of human deeds, the other of the propitiatory shelter in Christ's blood.

The tunics of skin were eloquent tokens of the Saviour's sacrifice, which fully sufficed to cover their shame and shelter them from any storm which would utterly sweep away their fig-leaf girdles. But it did not set forth His higher glories. Later on, when the mediatorial mission of God's Christ was to be symbolized, the mortal shame of the high priest was covered with a white robe of righteousness and garments for glory and beauty (Ex.28:2). Here adornment was in place, for the chief priest represented the immortal Messiah, clothed with all the spiritual graces and glories for His mediatorial mission.
Apart from Eve the human race was doomed to death and extinction. Mankind might continue to generate billions upon billions, but all would be mortal, and only help to turn the earth's surface into a vast cemetery full of foul corruption and dead men's bones. All would be mortal and sin and suffer in their short span of life, so that earth would become one vast purgatory, but without any purging of their sins. No man could generate a saviour, but a woman could bear the Saviour, Who would transform this house of sorrow and death into the home of life and unending joy. Satan used Eve to channel death to the race, but God has used Mary (Bitterness) to bear the One Who will abolish death, and provide it with resurrection life and immortality.

Eve Revives the Race

Notwithstanding the fact that, in creation, Adam was the one who was given life directly from God, and the further fact that Eve was used as the means of bringing in death, Adam named her “Eve” (Chue, Living). He was looking forward, not backward. She was to channel his life to all the race, but far more than that. The present life was under the doom of death, and eventually, almost all would return to the soil. But through a woman, Mary, the mother of our Lord, apart from the Adamic seed, the Life Giver would come and bring the boon of life eonian for the saints, and immortality for all when death is finally abolished. So Eve, rather than Adam, is the real channel of life for the human race. She is well named Living!

The Spirit in Eve

Elohim did not blow into Eve’s nostrils the breath of life as He had done to Adam (Gen.2:7,22). She received
the spirit while still a part of Adam. Neither does she pass it on to her progeny. Although possessing the spirit of life, she could not pass it on. Neither could Adam apart from her. This is shown by the hen. Her eggs look the same whether fertile or not. Put an infertile egg into an incubator, and keep it warm for a time and it will spoil. It has not received the life-giving spirit from the male. But a fertile egg put in the incubator will generate another chicken. The spirit gives life, not the flesh.

THE SPIRIT IN MAN AND CHRIST

There is this difference between Christ’s spirit and our human spirit. We receive ours by generation from Adam, who received his by inspiration from Elohim, the Subjector. Christ did not partake of this spirit, for He had no human father. His came by generation, direct from Elohim, which made Him the only begotten son of Elohim, commonly called “God.” His was purely divine, although His body was human, derived from Adam through His mother Miriam, or Mary. Believers also receive a measure of this spirit by faith when they believe, so that they become members of Christ’s spiritual “body” in this life. They lose their human spirit in death. Christ vivifies them when He calls them into His presence in resurrection (cf 1 Cor.15:22,23).

CHRONOLOGY IS MASCULINE

Hebrew chronology is counted only through the male line. The female is not reckoned. In some cases women, even foreign ones, are so frequent that, if the female counted the same as the male, and, in each case, halved the percentage, and thus affected the purity of the pedigree, there would be little left. In that case, even the line of our Lord could be called in question, with such characters as Rahab and Thamar to spoil His pedigree back to Abraham.
It appears from this that the vital element in generation is provided by the father, and the physical from the mother. This may account for the strong predilection for sons, in the orient. A wife who does not bear sons for her lord is liable to be dismissed, no matter how many daughters she may have borne for him. Even in western lands, especially Europe, the whole of heraldry and the laws of inheritance recognize the primary place of sons, especially the firstborn.

RECEIVING THE SPIRIT

When we believe and receive the spirit of God through His Word, there is no radical change in our physical frames or our mental machinery, as will be the case when we are resurrected and vivified, and our bodies changed from soilish and soulish to celestial and spiritual. But even a single word from God will affect our souls and our bodies, because it is spirit and is life.

THE TREE OF LIFE

Beside the tree of the knowledge of good and evil the garden also contained the tree of life, which evidently had the power to prolong life indefinitely, even while suffering the effects of dying. Had Adam had access to it he might be living today. What a sorry spectacle he would make! Many men become a burden to themselves and others when they are only one-tenth as old as he became. If he had any of his faculties left, they would only enable him to suffer. The days of extreme old age are evil (Ecc. 12:1). Therefore the human pair were driven from the garden, and the cherubim were stationed between them and the tree of life, to hinder him from prolonging the evil indefinitely. Evil is not a permanent feature of the universe. One lifetime and its judgment suffices to fulfill its function of revealing good.
In the future, in the new earth in which there will be no more doom, when the lesson of evil has been learned, mankind will have access to the “tree” of life once more (Rev.22:2). But it will be a radically different kind of life. In the original Greek the “tree” is called a “wood,” a log, a dead tree. This is hard to express in English. I once translated it “the log of life,” but everyone seemed to find it an impossible rendering. Nevertheless we have translated it the “wood of life,” Holz des Lebens in German. The thought underlying it seems very wonderful. It is the symbol of life after death, resurrection life. That life may well be eonian, and last until death is abolished, when all receive endless life (1 Cor.15:26; 2 Tim.1:10), for it will be filled with good, because mankind has been restored to fellowship with Elohim on the basis of the knowledge of evil.

THE CHERUBIM

The name cherubim is similar in sense to Adam. We might paraphrase them thus: Adam means LIKE (one), and cherubim denotes AS-MANY. Adam was like God, but the cherubim were a composite similar to many animals of the land and air, including man. The four heads of the soulish creation, the human, the calf, the lion and the vulture, are represented. Accompanied by a flaming, revolving sword they kept Adam from the tree of life. All the soul life on the earth; even mankind itself hinders the return of the race to the luxury which it enjoyed in the garden of Eden.

THE LOSS OF GOD’S LIKENESS

When Adam was banished from Eden he lost much of his likeness to God. This consisted of his sway over the lower animals. In the garden they were completely subservient, but, when he was expelled, he no longer had the same power over them as before. The tables were turned. Adam’s sway over the animals was broken. This is still evi-
dent in the wilds of the earth and will not be recovered until the second Adam sways over the earth in the future.

**TABERNACLE EAST OF EDEN**

No shelter seems to have been necessary in Eden. But, when Adam was driven out into the open ground outside, he built a temporary tabernacle. At the same time, however, Yahweh also moved out with him, so that he and his family, especially his sons, still lived in communion with the Subjector, able to converse with Him. Thus ended the first episode in human history. It is concerned with the introduction of evil through the offense of Adam. The next movement is associated with Cain, and is concerned with *worship*.

A. E. Knoch

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**THE FORMER PROPHETS**

As indicated in our Editorial, we anticipate having *The Former Prophets* in stock in late December (8½" x 11" page size, large print, 331 pages; perfect bound with laminated cover; price to be announced). The Former Prophets (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings) are *prophecies*, not in the predictive sense, but in the divine-spokesman sense. Prediction is only incidental to prophecy, not essential thereunto. God *speaks* through the mouth of His *prophets* (Luke 1:70); hence, the prophet (*prophètes, before-averer*) is the one who avers or asseverates the word of God *before* (i.e., in the presence of) His people.

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**Unregretted is the Calling of God**

**APPOINTED BY GOD**

_Sweet is the work, my God and King,_
_To praise Thy name, give thanks and sing,_
_To show Thy love by morning light,_
_And talk of all Thy love at night._

**HOW GRACIOUS** is our God and Father. How lovingly He cherishes as the wise unfolding and outcome of His great purpose approaches. For Him, there are no surprises; no disappointments; certainly, no impatience.

Consider then, that His dear Son should _marvel_, that He should _wonder with astonishment_! This very rare reaction happened when a centurion requested that his servant, a paralytic, should be healed. How deeply impressed was our Lord at such implicit trust that one word, just one, would suffice (Matt.8:8-10).

**GOD IS NOT INDIFFERENT**

God's operations both with Israel and the body of Christ are essential for humanity and also the celestials. The great Subjector has determined that through such records all creation should learn, not just the hopelessness of being apart from His sustaining love, but the absolute dependence and precious filial state of Father and children. God's purpose is thus inexorable, but it should not, at any time, be considered as being undertaken with implacable indifference. What God has counseled involves much sorrow and pain, but He directs these necessary events forward from His heart. Through His Son He shall be All in all.
NO HIDING PLACE

As often noted by our Lord, the immediate future of Israel is set, immutable. In view of its fearful history and near-genocide, we pause in awe as we recall those ominous words: “His blood be on us and on our children!” (Matt.27:25).

The lamentable condition of believers, misled by the deceptions prevalent throughout Christendom, is, in many respects, similar to the deplorable behavior of those in Galatia. It is recorded that the apostle marvelled, but his astonishment was unmistakably filled with dismay.

“He put them under an anathema, because they had distorted the evangel of Christ by mixing law-keeping into the pure grace which he had given them, making it into a different evangel, which is not another. In this way he did the ecclesia a valuable service. For its whole history he explains this contest as follows: ‘to whom, not even for an hour do we simulate by subjection that the truth of the evangel should be continuing with you’ (Gal.2:5). By this we can see that there may be cases, when mistaken amiability must never interfere.”

Thus, whether of Israel or the nations; throughout all humanity, there is not one single exception to this bleak estrangement from the Creator. As the Scriptures declare, “Not one is just—not even one. Not one is understanding. Not one is seeking out God” (Rom.3:11). As our ancient parents discovered, there is no hiding place! “And hiding are the human and his wife from the face of Yahweh Elohim, in the midst of a tree of the garden” (Gen.3:8).

“LET HIM BE CRUCIFIED”

There can be no denying a charge of brutal, callous mur-
God Locks Up All in Stubbornness

der against those who, calling for the release of Bar-Abbas, demanded, “Let Him be crucified” (Matt.27:11-26).

“It seems almost incredible, when His Own nation is against Him, His Own disciples afraid to speak a word in His favor, that an alien woman steps in to plead the cause of a just man she may never have heard of before. True, it was the direct cause of divine intervention. But every other act and attitude in this scene can, in its last analysis, be traced to God’s foreordination. It must remain a marvel- lous intimation of God’s ways that she alone should voice a solemn protest against the travesty of justice in which Pilate was weak enough to become involved.”

PARADISE

Speaking of the unfolding of prophesied blessings for Israel, our Lord urged that when men are filled with apprehension and fear, and when the powers of the heavens are being shaken, then they shall be seeing the Son of mankind coming in a cloud with power and glory. “Now at the beginning of these occurrences, unbend and lift up your heads, because your deliverance is drawing near” (Luke 21:27,28).

Christ Jesus, He Whom His people violently rejected, shall then confirm all the blessings for Israel. Callousness shall be removed, and all Israel shall be saved, according as it is written, “Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob. And this is My covenant with them whenever I should be eliminating their sins” (Rom.11:26,27).

He shall then be giving authority to Israel over the nations, and shall be shepherding these with an iron club. A measure of this discipline was learned—to their cost—by Ananias and his wife Sapphira (Acts 5:1-11). This period

2. A. E. Knoch, CONCORDANT COMMENTARY, p.53.
of a thousand years, when the Adversary is restrained in the submerged chaos (Rev.20:1-3), is a glorious time of peace and happiness. Jesus Himself described it as paradise (Luke 23:43). Such then, has been promised to Israel upon their restoration. Our Lord, the great To-Subjector, keeps His promises!

PREDICAMENT

As declared, among humanity, and even those denizens of the celestials there is helpless estrangement from God. Here on earth this shall be lovingly resolved through the service of Israel, Christ's beloved, because of the fathers. (Rom.11:28). But the celestial predicament persists.

Once more, in this situation, we perceive from the precious records, that God's purpose unfolds. Speaking to the disciple, Ananias, in Damascus, concerning a bitter enemy, Saul, our risen Lord declares, "Go, for he is a choice instrument of Mine, to bear My name before both the nations and kings, besides the sons of Israel" (Acts 9:15). Thus Paul, as he became known, was enlisted to bear the revelation of the secrets of the evangel for the ecclesia, which is Christ's body, "the complement of the One completing the all in all" (Eph.1:23).

Writing to the saints in Rome—these whom God designates, calls and justifies—Paul declares, "For unregretted are the graces and calling of God. For even as you once were stubborn toward God, yet now are shown mercy at their stubbornness, thus these also are now stubborn to this mercy of yours, that now they also may be shown mercy. For God locks up all together in stubbornness, that He should be merciful to all" (Rom.11:29-32).

CONFORMED

We now turn our thoughts to those who await a Saviour out of the heavens. These whether living or reposing, shall
be summoned by the Lord Himself, changed, in an instant, in the twinkle of an eye, and caught up together to meet Him in the air. And thus shall they always be together with the Lord (1 Thess.4:13-18).

In all this universe there is not one creature who is more noble, majestic, or omnipotent than the Son of God's love. Seated now in celestial glory, at the right of God, He anticipates an unfolding of the great secret, this most wonderful portion of creation's love story, the revelation concerning the ecclesia which is His body. The members of this body, this complement of the One completing the all in all—every single one—are to be transfigured, conformed to the same body and nobility of Christ Jesus! With One single exception, there shall be none more blessedly approved and appointed by God than these. Oh, the privilege of such expectation!

This is so momentous a disclosure of the future that we do well to present it faithfully:

"For our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself" (Phil.3:20,21).

Except and only should the wonder of such stupendous blessing be revealed through God's spirit, it must remain, until such revelation, not merely enigmatic, but positively hidden from all, save those for whom these glories are reserved. Messengers, couriers, are even now waiting this transfiguration. To these, together with those whom God has designated, the secret which speaks of God's "multifarious wisdom" has already been confided (Eph.3:8-13). Today, at this very moment, every move, each word or gesture, is being relayed to the celestials. What are they learning? How may the misery of our present deep humiliation instruct?
Twice in one letter to the saints at Corinth, Paul stresses, “All is allowed me, but not all is expedient” (1 Cor. 6:12; 10:20). He enjoins each one to be remaining in the calling in which they were called (7:20). He faced a serious challenge in this city (2:3). Such was the certainty, that although he remained there for eighteen months, engaged—to their shame—in menial labor, he was unable to confide the marvels of his later revelations.

Once more, as the proximity of our Lord’s summons draws near, we perceive the wise provision of God for this present day—for the inevitable difficulties of bringing the evangel. Throughout Scriptures we perceive how characters, incidents, and examples prepare for that which is ahead. Even the most reprehensible serve. Is there immaturity? Are there divisions? Is there a fearful wresting of Scriptures? Is there disgraceful immorality? All these have occurred and have been duly recorded.

Yet God continues to operate toward His goal. We are reminded of the occasion when the Jews questioned our Lord concerning a man born blind. The answer which Jesus gave surely supports the above observation: “Neither this man sinned, nor his parents, but it is that the works of God may be manifested in him” (John 9:1-7). In these days of apostasy, many will hastily murmur that this seems hard, but let us read on and learn how the man answers the mischievous challenge of the Pharisees, “Except this Man were from God, He could not be doing anything” (9:33). Nothing occurs apart from God’s counseled will (Eph. 1:11).

**THE TRANSIENT EXPERIENCE OF EVIL**

Regarding the experience of this man who was born blind, Brother Knoch observed:

“The experience of evil and sin is transient: the mem-
ory of it will never pass away, but will always remain as the essential background apart from which God's goodness and grace never could be revealed. God's heart would always remain hidden apart from evil and sin. If this man's blindness had never been removed it would have revealed God's impotence and hate. So, if evil and sin are eternal, they will throw their darkest shadow upon the character and feelings of God, and thus defeat the very object for which they exist”

DIVINE SERVICE

In commencing his letter to the fleshly and immature Corinthians, Paul did not speak with thunderous, indignant denunciation, no indeed! but with thanksgiving to God: “I am thanking my God always concerning you over the grace of God which is being given you in Christ Jesus, for in everything you are enriched in Him” (1 Cor.1:4). Here is the gracious example set for all. May these closing words reach all our hearts to emulate such devotion in offering our own divine service: “I am entreatling you, then, I the prisoner of the Lord, to walk worthily of the calling with which you were called, with all humility and meekness, with patience, bearing with one another in love, endeavoring to keep the unity of the spirit with the tie of peace: one body and one spirit, according as you were called also with one expectation of your calling: one Lord, one baptism, one God and Father of all, Who is over all and through all and in all” (Eph.4:1-5).

My heart shall triumph in the Lord,  
And bless His works, and praise His Word.  
Thy works of grace, how bright they shine,  
How deep Thy counsels, how divine.  

Donald Fielding

THE ADVENT OF GOD'S GRACE

The basis of the salvation of all mankind is Christ's death for sinners, followed by His resurrection and exaltation. The faithfulness of the One Who shed His blood for all is what brings about life's justifying for all (Rom. 3:22; 5:8,18,19). It is in Christ Who died for our sins and was roused that all who are dying in Adam will be vivified (1 Cor. 15:3, 4,22). The exaltation of Christ with all bowing in the name of Jesus, the Saviour, and all acclaiming His Lordship for the glory of God the Father arises from His obedience to the death of the cross (Phil. 2:8-11). The reconciliation to God of all on earth and in the heavens is accomplished through the blood of the cross of the Son of God's love (Col. 1:13-20). That God is the Saviour of all mankind is God's accomplishment through Christ Who gives Himself a correspondent Ransom for all (1 Tim. 2:4,6; 4:9,10). It is all of God through Christ, gratuitous and full of grace.

Paul's concern in writing is the edifying of the believers. Consequently he focuses on the evangel of God as it particularly relates to us. But since our blessings are based on God's purpose for all mankind, on what Christ has done for the entire human race, it is altogether natural that he will bring this wider view forward at significant points.

As we have seen, for example, the apostle guides us toward a prayerful concern for all mankind on the basis of God's will to save all (1 Tim. 2:1-4), and encourages us in devoutness in light of the fact that God is the Saviour, not only of the believers, but of all mankind (1 Tim. 4:8-12). A similar pattern is displayed in Paul's letter to Titus.
THE GRACE OF GOD

In Titus 2:11, 12, Paul writes, "For the grace of God made its advent for salvation to all humanity, training us that, disowning irreverence and worldly desires, we should be living sanely and justly and devoutly in the current eon."

The advent of God's grace is the intervening, rescuing appearance of God's joyful favor to humanity in the gift of His Son. In Titus this revelation of God's grace focuses, as it does throughout Paul's ministry, on the death of Christ and its effects. It is the evangel that Christ "gives Himself for us, that He should be redeeming us from all lawlessness" (Titus 2:14); it is the saving and justifying work of God which is channeled through Jesus Christ (Titus 3:4-7). This is the evangel of God concerning Jesus Christ our Lord (Rom.1:1-5), that Christ died for our sins and was entombed and has been roused the third day (1 Cor. 15:1-4). This appearance of God's grace in Christ's death for sinners lies at the very root of what Paul calls the faithful word and sound teaching (cf Titus 1:1,4,9,13; 2:1,8,10).

This grace of God is consistently presented throughout Paul's epistles in the clearest of terms:

1. It reveals God's righteousness (Rom.1:17; 3:21) rather than demanding our righteousness, and it commends God's love (Rom.5:8) and is His wisdom and power (1 Cor.1:23-25) rather than being conditioned on human acts.

2. Not only is God's grace of justification and salvation wholly of God, it fully recognizes that we are sinners (Rom.3:21), and even features this fact by the type of people being called today, so that no one can boast in themselves (1 Cor.1:26-29; Eph.2:3,8,9).

1. This rendering differs from the current Concordant Version in English but follows the wording of the German CV and is in general agreement with many recent English versions. See the article, "A Suggested Translation of Titus 2:11," elsewhere in this issue.
3. God’s grace is founded solely on the faithfulness of Jesus Christ in His death for human beings, all of whom are sinners (Rom.3:22; Gal.2:16; Col.1:20,22).

Even in this letter to a “genuine child according to the common faith” (Titus 1:4), to one well acquainted with the revelation of God’s grace which Paul was heralding, this evangel is everywhere assumed and often specifically mentioned. Throughout this letter it is the grace of God in saving sinners that shapes and directs the apostle’s thoughts and words. He cannot entreat and instruct and guide Titus in the everyday concerns of his own tasks without continued reference to this foundational message of grace.

**SALVATION TO ALL HUMANITY**

Paul’s principal concern in this passage is to remind Titus of the practical power of the evangel in the believer’s life. The evangel of God’s grace trains us. But in referring to God’s grace, the apostle makes special reference to its relation to all. We have seen that this connection of God’s purpose for all with His special purpose for us is found in other passages from Paul’s writings, such as Romans 5:17-19, Colossians 1:20-22 and 1 Timothy 4:10. Now once again we find that the disciplining value of God’s grace in our lives is related to the truth that this grace involves the salvation of all humanity.

Note how this is brought out in Darby’s translation where we read: “For the grace of God which carries with it salvation for all men has appeared, teaching us . . .” and the New Revised Standard Version: “For the grace of God has appeared, bringing salvation to all, training us . . . .” No doubt it is because such renderings seem to the traditionalist to say too much about the effects of God’s grace that the Jerusalem Bible paraphrases the passage as follows: “You see, God’s grace has been revealed, and it has made salvation possible for the whole human race;” and, giving
a different slant, the New World Translation has: “For the undeserved kindness of God which brings salvation to all sorts of men has been manifested.”

Of course Paul did not use the word “possible” or speak of “all sorts of” people, and even if he had it would not mean that what is “possible” for God to do will not be done (especially since He wills this very salvation of all humanity, 1 Tim.2:4), or that Christ’s death for all sorts of people excludes any of the human race. But such attempts to qualify Paul’s actual words appear designed to preserve the doctrine that not all humanity will be saved. The effect is to suggest that Paul used an expression that seemed to honor God’s grace more than he intended.

Why mention salvation in relation to all humanity in this context at all if these or other loopholes are to be understood? The use of the term “possible” seems intended to qualify the significance of God’s grace; it suggests that what God has done in saving sinners is not sufficient for saving anyone unless we do our part. It implies that nothing was actually achieved for anyone when Christ died for sinners, and that it depends on the human being for the cross to have any meaning to the sinner. It is meant to restrict and dilute what the apostle says.

The use of the gloss “all sorts of” is equally puzzling. It is generally defended by noting Paul’s reference to “aged men” and “aged women” and “younger men” and “slaves” in Titus 2:1-10. These are certainly different sorts of people. But the fact that those being saved today include old people and young, slaves and free, only confirms the truth that Christ died for everyone and that salvation is not at all dependent on human works or standing. We rejoice that God’s present calling includes sinners of all ages and vocations, all nationalities and races, male and female, young and old. But if a corollary of this present inclusiveness is that many people of every sort will eternally be excluded
from God’s gratuitous grace, then the joy and strength we get from this passage is considerably dimmed and our comprehension of God’s grace considerably confused.

When this feature of diversity among believers is associated with a conviction that present unbelievers can never be saved, the whole point of the passage becomes strangely twisted. This sort of thinking is more likely to train human beings in callous self-satisfaction and hypocrisy, or, on the other hand, in crippling anxiety and anguish over the lost, or even more likely in continued fluctuation between these evils of mind, than in a spirit of sanity, justice and devoutness.

It is the grace of God as manifested in the death of Christ and its effects for the salvation of human beings that is in view here, and it is this alone that serves to discipline the believer in his and her daily living. The words “salvation to all humanity” must not be made to draw attention away from God or distort and confuse the meaning of His wisdom and righteousness and love. To do so is to lead us away from faithfulness and reverence.

**TRAINING US**

The apostle is concerned with the effects of the grace of God on believers in their present lives. These effects are reflected in our thinking as well as our action. The grace of God trains the believer in a good state of mind as well as good conduct. It leads to sanity and devoutness as well as right and just behavior.

These are qualities that are essential to Titus’ service. But in pointing to God’s grace, which motivates such thinking and acting, Paul is concerned that God’s grace be seen in relation to its significance for all people. God’s grace (to use various connecting terms inserted by different English translations) “brings” or “comes with” or is “for” salvation to all humanity. The grace of God which has
made its advent in the death of Christ for sinners means salvation to all humanity. And in that God’s grace has this wide and glorious significance it has a powerful impact on us who believe, a sure and effective impact of sanity in relation to the world in which we live, and justice (or righteousness) in our deeds, and a healthy and growing reverence toward God.

Paul has already drawn attention to this. Slaves who are believing that in His grace God is their Saviour and that His grace means ultimately the salvation of all mankind are led appropriately and naturally to a sane and just subjection to their owners and a devout and faithful walk before God (Titus 2:9-13). Under the effects of God’s grace, they are not obsessed with fears and resentment and covetousness as so often happens in human affairs. Their realm is inherent in the heavens. God is working all together for their good. Their afflictions are momentary and light in relation to the glory to come. But beyond themselves, they are aware that God’s grace means that everyone, including their masters who may not be presently saved from dependency on their transitory riches and power, having no enjoyment of Christ as their expectation—God’s grace means salvation for them as well, in God’s own time.

What could be more sane? What could be more productive of righteousness and devoutness than a faith centered upon the blessed advent of God’s grace for salvation to all which is revealed in the evangel?

Hence Paul instructs Titus to “be speaking what is becoming to sound teaching” (Titus 2:1). It is the sound teaching which centers on the advent, the coming into this world, of God’s grace for salvation to all humanity, even on His kindness and His fondness for humanity (Titus 3:4), that will guide the believers, both aged and young, both men and women, into sober and sound and good lives (Titus 2:1-8).

It is this evangel which ultimately embraces the whole of
humanity in the saving work of God that trains us who are believing. At the root of the Greek word for “train” is the term hit. Nothing can hit us so constructively and effectively as the grace of God in its vast scope and rich blessedness, keeping us from irreverence and worldly desires and transforming our lives in the current eon.

THE EFFECTS OF ERROR

On the other hand, the dogma of everlasting hell is likely to train its supporters in restlessness and worry or in callousness. More often than not these qualities are all mixed together. There are frequently feelings of dread and heavy responsibility, mixed here with depression and hopelessness, mixed there with self-satisfaction and pride along with a spirit of prideful scorn toward others. With such focusing on the human aspect there can be little room for growth in realization of God and reverence toward Him.

This is not sanity as shown by the tone of much that passes itself off for “evangelization,” or by the popular dogma of future eternal dualism in heaven and hell. What a disaster human tradition and inconsistent Bible translation have made of the scriptural teaching concerning the significance of God’s grace in the giving of His Son for sinners! What a mess has been made of the evangelical truth of salvation to humanity through the grace of our Lord Jesus Christ!

IF ONE DIED FOR THE SAKE OF ALL

When Christ came into the world He came to save sinners (1 Tim.1:15). All mankind are sinners (Rom.3:23). Consequently, Christ came to save all mankind. He died for all (2 Cor.5:14; 1 Tim.2:6). As it is true for us who believe, it is true for all that God commends His love in that while we are still sinners Christ died for our sakes (Rom.5:8).

But it is not simply that what Christ has done for us He
has done for all, or that since God is our Saviour He is the Saviour of all. As we have seen in our survey of key passages from Paul’s epistles concerning the significance of Christ’s death and resurrection, God would have us appreciate that what He has gained for us as believers is solid and true and blessed because He has gained it for all.

Hence it is in Christ Who died for our sins and was roused (1 Cor.15:3,4) that all will ultimately be vivified, including us who will be vivified in our own class in His presence (1 Cor.15:22,23). Our subjection to the Lord is one part of that great process of rule which ends with God All in all (1 Cor.15:24-28). Because Christ was obedient to the death of the cross, God exalts Him with the highest of names, that in the name of Jesus every knee will bow and every tongue acclaim that Jesus Christ is Lord for the glory of God the Father (Phil.2:7-11).

So also with Romans 5 and Ephesians 1 and Colossians 1 and other passages we have considered. God is the Saviour of all mankind, and thus in a special way He is the Saviour of us who are believing. But this is not something we have achieved or even contributed to. It tells us what God has done in giving His Son for us. It reveals God’s heart of love and speaks of His wisdom and power and righteousness.

If we can see what is so clearly stated by these passages of scripture, we will be greatly helped to appreciate and retain the evangel in which we stand and through which we are being saved (cf 1 Cor.15:1,2). The effectiveness of the apostle’s guidelines for a mild and quiet life (1 Tim.2:2) and the genuineness of his understanding of the disciplining power of God’s grace (Titus 2:11,12) are discovered and testified to most surely where there is an appreciation of the full scope of God’s work of salvation through the gift of His Son. It is indeed the evangel of the glory of the happy God (1 Tim.1:11).

D.H.H.
MARRIAGE AND THE BELIEVER
(Part Four)

When Paul declares that a wife is bound by law for whatever time her husband is living (1 Cor. 7:39) and that, while the man is living, the woman shall be styled an adulteress if she should be becoming another man’s (Rom. 7:3), it is evident that the apostle does not speak of the unmarried or simply of any and all “females” and “males” at large, but strictly concerning those who are married. Paul’s words, then, are to be related solely to normal, proper circumstances, circumstances in which separation has not occurred.

Consequently, these passages (1 Corinthians 7:39 and Romans 7:3) simply do not address the question of what may be entailed when any certain illicit acts are engaged in by those who are unmarried (whether formerly married or not). And, it must be remembered that those who are separated and divorced are unmarried. Therefore, it is a terrible abuse of these passages to employ them as proof texts in support of the false notion that those who are now remarried, whose mates from an original marriage are still living, thus are living in sin. To the contrary, it is not that such a second marriage is a sin, but the false charge that such a second marriage is a sinful union—that is the sin in its misuse of Scripture.

Since Paul has already made it clear in 1 Corinthians 7:11 that those who separate are, in fact, unmarried, it is wholly unwarranted to take his words in 1 Corinthians 7:39 in any sense which denies this. Yet this is just what is
done by those who claim that, "in God's sight," marriage can only be dissolved by death.

It is quite true, as Paul explains in Romans 7:3, if a woman should simply begin to take up with another man and should somehow "be becoming his," that, in so doing, she will be styled an adulteress (whatever the parties involved in such an affair may or may not do with respect to any certain civil law is irrelevant and is not in view). In the nature of the case, however, this can only apply to a woman who is presently married. She could hardly take up with another man, becoming an adulteress in so doing, without forsaking an initial man (namely, her husband) in the process. It would be impossible for her to do this if she were not married.

However, it by no means follows that a presently married woman who acts as an adulteress by leaving her husband and becoming some other man's, will—even after becoming separated and divorced from her first husband—continue to be an adulteress simply in virtue of having become married to a second husband while the first husband is still living. This is so whether this new marriage should be to the man with whom she once committed adultery or to someone else. It does not follow because the act of "becoming another's"—whether solely through separation and divorce or through a host of other sins as well—is sinful, that, so long as one's original mate remains alive, any subsequent second marriage is a contemptible union.

"BOUND BY LAW"

Even as the pages of a book are bound by "law" (specifically, laws of physics) for whatever time the glue on its spine should continue to adhere to its pages, thus also, a wife becomes "duty-bound," hence, in this respect, "lawfully bound," for whatever time her husband should be living.

The sublinear ultra-literal of 1 Corinthians 7:39 is: "WOM-
"For-as-long-as-one's-mate-is-living" Basis

AN HAS\textit{been-bound to-law on} as-much-as \textit{time is-living the man of-her.}^{1} The woman who agrees to marry and subsequently becomes married, is lawfully bound therein \textit{on} a for-whatever-time-her-husband-is-living basis. This is all that this verse says. It speaks of that to which one "legally" \textit{obliges} oneself upon entering into marriage. Consequently, its words by no means prove the proposition to be true that once the woman thus is legally bound, it is \textit{impossible} for her to become unbound even in marriage itself unless her husband should die.

While it follows that a woman who becomes lawfully bound in marriage on a for-whatever-time-her-husband-is-living basis will act unlawfully if she should separate, it by no means follows that, if she should attempt to do so, she will find it impossible \textit{actually} to do so. Yet it is this very notion that those who claim that death alone dissolves the marriage union both affirm and seek to maintain. Their artful claim that "many who are unmarried in man's sight remain married in God's sight," is nothing more than an exigent invention on behalf of their foundational position, a position which is an erroneous conclusion based upon a false premise; a false premise which itself is the product of a false inference; an inference that is false because it is (1) illogical and (2) contradictory to a plain scriptural declaration.

It is true that, "if the husband should be reposing, she [the wife] is \textit{free} to be married to whom she will\ldots" (1 Cor. 7:39b), even as it is true that, "if the unbeliever is \textit{separating}, \ldots a brother or sister is not enslaved \ldots" (1 Cor.7:15).

While this is so, there is nothing in this fact that precludes a married person from \textit{becoming} free (i.e., free from a mate, or unmarried) \textit{through separation and divorce}. Indeed, since Paul speaks of those who have separated as being those who are now "unmarried" (1 Cor.7:11), it is

\footnotesize
1. Concordant Greek Text, p.497.

\normalsize
simply a fact, even if one’s mate is still living, that if one of the mates should indeed separate from the other mate, the marriage will no longer exist. Even as certain fine books are manufactured with a “lifetime binding,” marriage is designed as a lifetime union. Nevertheless, just as surely as the pages of such a book are no longer bound (or “married”) once they are ripped from their spine, when man separates what God has joined, this law or “rule” concerning husbands and wives is broken and separation occurs. Where separation and divorce occur, as a result, the parties involved are no longer husband and wife; this is because they are no longer married (or, to say the same thing, since they are separated, they are no longer bound).

BECAUSE OF THE ACT OF ANOTHER

In Romans 7, Paul is by no means giving us a treatise on wedlock, but only introduces the subject incidentally for the purpose of enforcing a point concerning the utter despotism of the reign of grace with respect to life eonian. The law is only lording it over a man for as much time as he is living, even as a woman is bound to a living man by law, but is not so bound to a dead man. Therefore, in the accounting of God, since we died together with Christ (Rom.6:8) when He died for our sakes, there is no law that can speak our condemnation. This is because law has no jurisdiction over a dead man.

“So that, my brethren, you also [like the woman whose husband has died] were put to death to the law through the body of Christ” (Rom.7:4a). Even as, solely because of the act of another (viz., the man who dies), the woman, should she become another man’s, will not be styled an adulteress, thus also, solely because of the act of Another, even Christ the Lord, God will only deem us His saints and will not treat us as sinners even if we should be persisting in sin—even if we should be increasing in sin (Rom.5:
Life Eonian will be Granted to us 273

20.21; 6:1). This is because Sin shall not be lording it over us; for, having died together with Christ, we are not under law but under grace (Rom.6:14). While it is true that our awful enemy Sin has nothing better to give than the terrible rations of death, since, being under grace, Sin shall not be lording over us, we need not fear the forced imposition of any such rations! Let Sin's despicable rations be what they will, they will never be our portion. Indeed, "the ration of Sin is death, yet the gracious gift of God is life eonian, in Christ Jesus, our Lord" (Rom.6:23). "Nothing, consequently, is now condemnation to those in Christ Jesus" (Rom.8:1). In essence, this is the evangel, the evangel of our salvation. To any who deny this, we can only say, "O foolish Galatians! Who bewitches you . . . ?" (Gal.3:1).

DEALING GRACIOUSLY AMONG YOURSELVES

May it be that the believing man will rejoice in the wife of his youth (cf Prov.5:8) all his days, and that the believing woman will cleave only to her husband "until death do us part." But where separation has occurred not by death but by divorce, let us recognize, just as surely as in the case of death, that it has occurred. Such persons, ones who thus are now unmarried, if they should marry again (or if they have already done so), must not be viewed by their fellow

2. That is, they will never be our portion according to our deeds. Dying and death come to us because of the offense of Adam, not because of our own offenses (Rom.5:12,15). Even so, Sin (personified), being against us, would seek to condemn us still further. That is, literally, our own sins, too, stand against us, not for us, and, in themselves, can only lead to death. Our gracious God, however, for the laud of the glory of His grace, has purposed to grant us life eonian. Consequently, in relation to life eonian, where sin increases, grace superexceeds. This is so, that, even as Sin reigns in death, thus Grace also should be reigning through righteousness, for life eonian, through Jesus Christ, our Lord (Rom.5:20,21).
believers as “second class Christians,” much less as those who are “living in sin.”

Where penalty is due, the inevitable, and often tremendous, burden of suffering and pain which these brethren have endured as the result of the failure of their original marriage (not to mention their awareness of the displeasure of God) is penalty enough.

As well, it should not be forgotten that the believer will be manifested in front of the dais of Christ to be requited for that which he puts into practice through the body, whether good or bad. This requital will consist of the payment, or forfeiture, of certain “wages” (cf 2 Cor.5:10; 1 Cor.3:12-15; cp 1 Cor.4:5). Nonetheless, in Christ, God has dealt graciously with all our offenses, including those having to do with failure in marriage.

Just as we wish for others to be forgiving and gracious toward us in respect to our past sins from which we have repented, let us be similarly forgiving and gracious toward others.

May we, then, as God’s chosen ones, holy and beloved, be becoming well pleasing to Him, putting away all bitterness and fury and anger and clamor and calumny (Eph.4:31). And, in their place, let us put on, “pitiful compassions, kindness, meekness, patience, bearing with one another and dealing graciously among yourselves, if anyone should be having a complaint against any. According as the Lord also deals graciously with you, thus also you” (Col.3:12,13). “Become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as God also, in Christ, deals graciously with you” (Eph.4:32).

Above all, let us be patient, friendly and kind—not merely theoretically, but in a way that is evident to all. In a word, “Become, then, imitators of God, as beloved children, and be walking in love” (Eph.5:1).
"YET NOW THEY ARE HOLY"

We are sometimes asked concerning the matter of the “hallowing” of the unbelieving mate, even as the children of such a union, in the case of a family in which only one parent is a believer (1 Cor.7:14). The question is this: Of what does this hallowing consist? As always, we will do well to pay close attention to the context in which our passage in question is found.

Now to the rest am I speaking, not the Lord. If any brother has an unbelieving wife, and she approves of making a home with him, let him not leave her. And a wife who has an unbelieving husband, and he approves of making a home with her, let her not leave her husband. For the unbelieving husband is hallowed by the wife, and the unbelieving wife is hallowed by the brother, else, consequently, your children are unclean. Yet now they are holy. Yet if the unbeliever is separating, let him separate. A brother or sister is not enslaved in such a case. Now God has called us in peace. For of what are you aware, O wife—will you be saving your husband—or of what are you aware, O husband—will you be saving your wife—except as the Lord parts it to each? (1 Cor.7:12-17)

There is indeed a certain “hallowing” of the unbelieving mate which results from his (or her) being married to a believer. As Paul says, “else, consequently, your children are unclean” (1 Cor.7:14). The unbeliever is hallowed “by” (literally, “in”) the believer. This verse begins with the causal conjunction “for.” It refers to the preceding entreaty for the believer who is married to an unbeliever not to leave his (or her) mate, if the unbeliever approves of making a
Hallowed as an Acceptable Mate

home with the believer (7:12,13). The thought of the context, then—indeed, the causal conjunction demands this thought—the subject to which the “hallowing” being spoken of here refers, is the unbelieving mate’s acceptableness as a mate for a believer. And this is so, that the children, similarly, might be “clean” (i.e., acceptable or “touchable”).

Though such a union with an unbeliever is not ideal (2 Cor.6:14; 1 Cor.7:39b), Paul explains that, even so, in the person of the believing mate, the unbelieving mate is thus “hallowed as an acceptable mate” for the believing mate. That is, in such a case as this, a case in which a marriage already exists and children have already been born—a case in which one mate becomes a believer but the other remains an unbeliever—the believer might well be concerned as to the propriety of remaining married to such a one. After all, the unbelieving mate neither believes in Christ nor recognizes Him as Lord. Much less does he serve Him.

The apostle, however, assures the believer that, even so, the unbelieving mate is consecrated (i.e., “set in place” [in the sense of “approved”]) as an acceptable mate, not in what the unbeliever is in himself (or herself), but by the acceptableness which accrues to the unbeliever due to his (or her) intimate union with the believer. Therefore, as Paul explains, the unbeliever’s unbelief notwithstanding, if he (or she) approves of making a home with the believer, the believer may not leave the unbeliever. The unbeliever thus is to be deemed “holy” (i.e., approved or acceptable) as a mate.

“Else, consequently, your children are unclean. Yet now they are holy” (1 Cor. 7:14b). If it were not that, first of all, in the person of the believing mate, the unbelieving mate was thus “constituted” (i.e., “placed” as) an acceptable mate, the children, consequently, would be “untouchables” themselves (cp 2 Cor.6:17b). Yet now, now that the unbelieving mate thus is “hallowed” as an acceptable mate, the chil-
Embraced, Loved and Cherished

dren likewise are not to be rejected but are to be accepted as well. The children of such a marriage are not the fruit of an "unholy" union, but of a hallowed one. Therefore, they are by no means to be deemed "unclean," but are to be freely embraced, loved and cherished.

These are the matters which Paul is addressing in 1 Corinthians 7:14; it is in this sense which (with respect to these issues) he speaks of the unbelieving mate, even as the children of a marriage between a believer and an unbeliever, as being "hallowed" and "holy." If there should be any additional sense in which such a mate and such children are hallowed, in any case, such a sense is not in view here; consequently, this passage (1 Cor.7:14) may not be viewed as constituting either evidence or proof of any such additional sense.

Even if we should find some other passage elsewhere which truly reveals that such mates and such children are hallowed in some other sense besides that which is addressed here, this passage at hand could not be properly appealed to in order to establish such a sense.

Therefore, for example, if it should truly be so (as some are hoping and believing) that unbelieving mates and children are hallowed in such a sense, that, as a result of such hallowing, they will, in that day, be saved from indignation and snatched away to meet the Lord in the air (1 Thess.4: 13-17), it would still be wrong to make any appeal to 1 Corinthians 7:14 as either revealing, entailing, or constituting an entailing agency, with respect to such a conviction. (It does not follow because such ones are hallowed in a certain specific sense, that they are therefore also hallowed in some other specific sense.)

If the proposition that unbelieving mates and children are to participate in the rapture is to be demonstrated, 1 Corinthians 7:14 must, first of all, be recognized as irrelevant to the proposition. Instead, in order for us to believe
such a proposition (a proposition with which we sympathize), it would be necessary for us to possess either an explicit scriptural statement (in whatever words) that substantially expresses this thought, or some scriptural declaration which, by corollary, requires this thought. Otherwise, we are only speculating, not believing. As Paul says, "In us [in Paul and Apollos] you may be learning not to be disposed above what is written, that you may not be puffed up, one over the one, against the other" (1 Cor.4:6).

As such, it is not wrong to wish for something—something good in itself which we would like to be true—to actually be true. For example, we may wish not to die, but to be among those who will be vivified, never having been put to repose (cf 1 Cor.15:51). Similarly, we may wish for our unbelieving mates and children to be saved from indignation and for life eonian, even as ourselves. But since there is no passage of Scripture which declares or entails that either of these things is true, we should neither believe nor expect that either one of these wishes which we may hold will actually be realized.

Instead of confounding one's own wishes with God's own Word, may we rather simply be believing what God has declared, and be attending to our logical divine service (cf Rom.12:1b), while eschewing all "reasonings" (i.e., convictions which are the result of the misuse of the ratiocinative process; specifically, "beliefs" which are merely the result of inferences, false premises, illogical deductions, and so forth). By refusing to accept such false ratiocinations, thus we will preclude the "discriminations" (i.e., differences, even disputes) which they so often engender (Rom.14:1).

The faith which you have, have for yourself in God's sight. Yet happy is he who is not judging himself in that which he is attesting (Rom.14:22). Consequently, then, we are pursuing that which makes for peace and that which is for the edification of one another (Rom.14:19). J.R.C.
THE NEWS OF SAUL'S DEATH

1 + It came to be after the death of Saul when David himself had returned from smiting Amalek, that David dwelt two days at Ziklag. 2 + Now it was on the third day, and there a man was coming from the army camp, from Saul, with his clothes torn and dust from the ground on his head. And so it was, when he came to David, that he fell to the earth and prostrated himself. 3 + David said to him, From where do you come? He replied to him, I have escaped from the army camp of Israel. 4 + Then David asked him, What is the matter? Tell me now. Moreover, many of the people had fallen and died. Moreover Saul and his son Jonathan, they are dead.

5 + Now David asked the lad who told him this, How do you know that Saul is dead, and his son Jonathan too? 6 + The lad who told him this replied, I happened, yea happened to be on Mount Gilboa when Saul was leaning on his spear, and there the charioteers and the commanders of cavalry followed hard after him. 7 + When he faced around behind him, he saw me and called to me. And I answered, Here I am. 8 + Then he asked me, Who are you? I replied to him, I am an Amalekite. And he said to me, Please stand over me and put me to death, for the shroud of anguish has taken hold of me because all my soul is still in me. 10 + So I stood over him and put him to death, for I knew
that he would not remain alive after his fall. Then I took the insignia that was on his head and the armlet that was on his arm, and I have brought them here to my lord.

David took fast hold of his clothes and tore them, and so did all the men who were with him. They wailed and lamented and fasted until evening over Saul and over his son Jonathan, over the people of Yahweh and over the house of Israel because they had fallen by the sword.

David asked the lad who told him this, From where are you? He replied, I am the son of a man who was a sojourner, an Amalekite. Then David said to him, How did you not fear to stretch out your hand to wreck the anointed of Yahweh? So David called one of the young attendants and said, Come close, come upon him! So he smote him, and he died. David said to him, Your blood be on your head! For your own mouth has asserted against you, saying, I myself put to death the anointed of Yahweh.

Then David intoned this dirge over Saul and over his son Jonathan, saying, to teach the sons of Judah in verity. Behold, it is written in the Scroll of the Upright.

Your stateliness, O Israel,
Was wounded to death on your high-places;
How the masters of war have fallen!

Do not tell it in Gath,
Do not bear the tidings in the streets of Ashkelon,
Lest the daughters of the Philistines rejoice,
Lest the daughters of the uncircumcised be joyous.

O hills of Gilboa,
Let there be no night mist,
+ Let there be no rain on you,
And no fields of heave offerings,  
For there the shield of the masters of war was loathed,  
The shield of Saul, no longer anointed with oil.
22 From the blood of those wounded to death,  
From the fat of the masters of war,  
Jonathan's bow, it was not turned away of back;  
And Saul's sword, it did not return empty.
23 Saul and Jonathan, beloved and pleasant in their lives,  
In their death they were not parted.  
They were fleeter than vultures;  
They were more masterful than lions.
24 Daughters of Israel, lament over Saul,  
Who clothed you in scarlet, with fineries,  
Who set up ornaments of gold upon your clothing.
25 How the masters of war have fallen in the midst of the battle!
O Jonathan, wounded to death on your high-places!
26 Distressed am I over you, my brother Jonathan.  
You have been very pleasant to me.  
Your love was marvelous for me,  
More than the love from women.
27 How the masters of war have fallen!  
+ The weapons of war have perished!

DAVID RECEIVES THE NEWS
On the third day of David's victorious return to Ziklag, he received a bearer of news from the battle. The man's clothing was torn, and there was dust, or dirt, on his head. These were customary signs of great grief and mourning, so the man's appearance foretold that his news was not good. The man was an Amalekite sojourner in the land of Israel. He told David that Israel had fled before the Philistines, and that Saul and Jonathan were dead.

It is apparent that David was very worried about Saul
and Jonathan, as indicated by his questioning of the man and by his grief and mourning that followed. Probably he wished that he could have stayed at the battle behind Achish and attacked the Philistines from their rear, causing Israel to be victorious.

A CONTRADICTION?

It has been suggested that the Scriptures contain a contradiction in this passage. 1 Samuel 31:5 and 1 Chronicles 10:4-6 say that Saul died by suicide. The testimony of the Amalekite here in 2 Samuel 1:9, 10 was that he killed the wounded Saul, at Saul's request, that Israel's king might be spared a torturous death at the hands of the Philistines. There are other variances in the accounts as well. Apparently the Amalekite found Saul dead before the Philistines did, and he stripped him of the royal insignia—a crown or band worn around the helmet and the armlet.

The Amalekite saw the death of Saul as an opportunity to better himself. Being a sojourner in Israel, he knew David was quite likely to be the next king. He expected that bringing the crown and armlet to David would endear him to the new king, and ensure him of a position in public office. He probably supposed that his fabrication about killing Saul would cause David to feel indebted or grateful to him as the direct means by which David obtained the throne. Such a course of events was common in that day and culture.

But the Amalekite had not reckoned on David's reverence for Yahweh. How could the man who refrained from stretching forth his own hand against the Lord's anointed condone someone else doing so?

It is a rare thing for any of God's children to wait upon the Lord as David did. If we are aware that something is part of God's purpose, we are frequently impatient for it to happen. So often we are like Abraham, fretting over
God’s timing. We would prefer that Ishmael could live before Him (Gen.17:18), rather than wait for the son of promise. But David believed that, “What He has promised, He is able to do also” (Rom.4:21). Indeed, David’s humble spirit so despised his own deeds that he seems to have preferred that God’s promise go unfulfilled rather than that he overreach to fulfill it himself. May our ambitions be tempered with that same spirit.

THE LAMENT FOR SAUL AND JONATHAN

In the light of Saul’s persecutions, it may be difficult to believe that David could maintain the sincere love and respect for Saul that is voiced in this song. But David had grown up with Saul as king, looking to Saul as God’s deliverer of his nation. And David had seen Saul in his good days as well as his bad days. David had no desire for ill to befall any of Saul’s house, especially Jonathan.

The author of the books of Samuel informs us that David’s lament was first recorded in the “Scroll of the Upright,” which is also mentioned in Joshua 10:13. Apparently this book contained records of notable events in Israel’s history. The previous reference was to a great victory, while this was a great loss.

There are three movements, or strophes, in the song, each beginning with the repeated line, “How the masters of war have fallen!” (2 Sam.1:19,25,27). The first strophe comes from the perspective of the nation of Israel. It speaks of the fear and uncertainty that accompanies the loss of leadership as Israel cowered before Philistia at this time. The next thought is that the battlefield should become a desolation as a monument to those who had fallen there. Then the virtues of the fallen are extolled, and remembrance made of the benefits from their leadership, who were fleeter than vultures and more masterful than lions.

The second strophe is more brief, and is a personal salute
from David to his beloved friend Jonathan. The third stro-
phe is shorter still, closing with the metaphor that Saul and
Jonathan were Israel’s weapons of war. It leaves the hearer
to wonder, How will they ever carry on?

THE EULOGY

Again one wonders how David could speak so highly of
Saul after being the object of such relentless and unde-
served persecution. The typical significance of changing
from the reign of Saul to the reign of David includes such
overwhelming polar shifts as the change from law to grace,
from works to faith, from the flesh to the spirit.

When we remember the apostle Paul’s continual strug-
gles with the Judaizers, it would be easy to think that Paul
must have had days when he cursed, or wanted to curse
the law. But he did not. In fact, he said, “The law, indeed,
is holy, and the precept holy and just and good” (Rom.
7:12)! Those Jews who sincerely tried to keep the law,
in their delusion and jealousy, persecuted Paul endlessly.
Yet Paul never had a disparaging word for the divinely-
anointed schoolmaster that had pointed him to Christ. So
also, David spoke no ill of Saul.

BLESS, AND DO NOT CURSE

“Bless those who are persecuting you: bless, and do not
curse . . . . To no one render evil for evil, making ideal pro-
vision in the sight of all men, if possible that which comes
out from yourselves” (Rom.12:14,17). “Let all bitterness
and fury and anger and clamor and calumny be taken away
from you” (Eph.4:31). “Remind them to be subject to sov-
ereignties, to authorities; to be yielding, and to be ready
for every good work, to be calumniating no one, to be
peaceful, lenient, displaying all meekness toward all human-
ity” (Titus 3:1,2).

J. Philip Scranton
A SUGGESTED TRANSLATION
OF TITUS 2:11

The Concordant Version is a translation from Hebrew (and the closely related language, Aramaic) and Greek manuscripts into English. It attempts to reflect the Original readings as exactly as possible while still being idiomatic. That is, it intends to indicate the meanings and linguistic features of the terms and expressions of the original texts in a way that is understandable to the English reader. But English words and idioms seldom correspond exactly with words and idioms in these ancient languages. This means that no matter how carefully a translation may be made it is well to look upon it as tentative and remain open to possible adjustments as indicated by reexamination.

In every edition of the English CV so far, Titus 2:11 has read, “Now the saving grace of God made its advent to all humanity.” Other English Versions, especially the older ones, give a similar thought, including the Authorized Version which reads: “For the grace of God that bringeth salvation hath appeared to all men.” However, many English versions have offered a wording which conveys a somewhat different sense. Here the term “saving” (or “salvation”) is directly associated with the phrase “to all humanity” rather than with the subject, “the grace of God.” The American Standard Version (1901), for example, has: “For the grace of God hath appeared, bringing salvation to all men.” More recent translations read similarly, and this is much the sense indicated by the German edition of the Concordant Version. Such a rendering seems especially appropriate in the context.
The On-Appearance of God's Grace

THE GREEK TEXT

As shown by the CONCORDANT GREEK TEXT sublinear, Titus 2:11 begins with the verb *it-on-appeared*, followed by the conjunction "for." Next comes the subject which is literally: *the-grace of-the-God*. Although the word order seems strange to us, it is perfectly normal for Greek. If we wanted a literal reading of the clause in normal English syntax we would have: *For the grace of the God on-appeared.* This is quite straightforward.

The problem comes in with the next term which is a form of the Greek word for "save." This particular form of "save" is identified as an adjective, which would lead us to associate it with the Greek word for "grace," as in the present English CV. But because there is no definite article ("the") in front of the word "saving" Greek grammar allows it to be associated with the predicate rather than the subject.¹ Hence the Greek wording indicates the term "saving" is to be associated with what Paul wants to say about God's grace rather than directly with the word "grace" itself. As such it is best to render it as a noun in English, i.e., "salvation."

English idiom, however, calls for some connecting term between the verb (*made . . . advent*) and the thought of salvation to all humanity, which together as a predicate express what Paul wants to say about the subject. The apostle wishes to speak about the grace of God, and what he wishes to say about it is, first of all, that it has appeared or made its advent in some relation to this salvation which pertains to all humanity. And this is not all either. Besides

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¹. This principle is expressed by Nigel Turner in his volume on syntax in the series entitled: GRAMMAR OF NEW TESTAMENT GREEK (T. & T. Clark, Edinburgh, 1963), as follows: "An adjective or participle which follows a genitive always takes the article, unless it be understood predicatively . . . [as in] Titus 2:11" (p. 186).
what the grace of God means to mankind as a whole, it holds special meaning for us who are believing. The advent of God's grace concerns salvation to all people, and additionally for the believer it concerns training.

The English preposition, for, seems ideal for supplying the connection between the opening clause and the following thought. Hence, I suggest translating Titus 2:11 much as is in the German edition of the CV: For the grace of God made (its) advent, (for) salvation to all humanity.

FURTHER OBSERVATIONS

As noted in our Keyword Concordance (p.10), the Greek word translated “advent” is “said to be a special term in classical Greek for the appearance of the gods.” Such appearances were generally acts of intervention in battles or situations of dire need. In Scripture the verb “(make) advent” is used of the birth of Jesus in describing it as an event for directing Israel from darkness and the shadow of death into the path of peace (Luke 1:79). It is also used in Titus in reference to Christ’s future advent (2:13). It is thus typically associated with salvation provided by Jesus Christ, whether in His birth and ministry, in His death and resurrection or in His future works of rescue.

This association of God’s grace with salvation is preserved in both the present CV translation of Titus 2:11 and the rendering suggested here. What is different is the connection with the words “all humanity.” Yet in following this suggested change, placing the term saving, or salvation, in the predicate rather than the subject, not only are grammatical principles of Greek idiom being observed, but the connection between God’s grace and the His work of salvation is made clearer and more in accord with passages such as 1 Timothy 4:10 and Titus 3:4. God’s grace for salvation to all humanity, and His kindness and fondness for humanity have appeared in the gift of His Son. D.H.H.
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