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UNSEARCHABLE RICHES FOR MAY 1998
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EDITORIAL

IF GOD IS FOR US, who is against us? (Rom.8:31b). As Paul boldly affirms, since God spares not His own Son but gives Him up for us all, *surely* He will be *graciously* granting us “all these,” namely, the transcendent blessings of being fore-known, designated beforehand, called, justified, and glorified (*cf* Rom.8:32; *cp* vs.28-31a).

In the midst of the struggles and sorrows of life, especially in times of deepest hurt or discouragement, it is vital for us to cling to such glorious revelations of God's grace and good providence, on our behalf.

Certain, indeed many, of our struggles and sorrows are due to evils from without. Many others of our struggles and sorrows, however, are due to evils from within, due to the weakness of our flesh even as the corruption of our heart. This is true of us all, not only of those who may be especially defiled. Even though as believers we enjoy an earnest of the spirit, a surety and foretaste of the purity and glory to come, in ourselves, we remain members of the old humanity, “which is *corrupted* in accord with its seductive desires” (Eph.4:22b).

At times, especially, we observe a law operating in our members, warring with the law of our mind, and leading us into captivity to the law of sin which is in our members (Rom.7:23). We find that the flesh is lusting against the spirit, yet the spirit against the flesh, one opposing the other, *lest* we should be doing whatever *we* may want (Gal.5:17). And, in cases where the flesh prevails, we must often experience shame and sorrow, as the consequence of our unworthy deeds.

Now while these *awful* considerations are true, I would especially draw our attention to the *awe-full* fact that it is our very experiences of sin and shame that afford God the occasion, indeed the opportunity, to be our Saviour.

Only those who are subject to a law of sin and death, have any need of a Saviour, whether for deliverance or preservation. It is only as *sinner*s—during times in which we *know* that we are *sinner*s—that we may, in the measure of God's grace afforded us through the reawakening of our faith, be led forth both from sin and suffering. And, it is the discipline (lit., **HITTING**) of God, our Saviour, in His *saving grace*, that results in our “living sanely and justly and devoutly in the current eon” (Titus 2:12). Such words of Paul are in accord with those of the Lord Jesus Himself where He declared: “The Spirit is that which is vivifying. The flesh is not benefiting anything” (John 6:63a).

Accordingly, then, even as our Lord went on to say, “*The declarations which I have spoken to you are spirit and are life,*” (John 6:63b), Paul, in Romans 12:1 declares, “I am entreating you, then, brethren, *through these¹ pities of God*, to present your bodies a sacrifice, living, holy, well pleasing to God, your logical divine service” (Rom.12:1).

“Pity” is “a feeling for those in distress” (**KEYWORD CONCORDANCE**, p.225), and is often connected with compassion, consolation, and grace (e.g., 2 Cor.1:2-5; Col.3:12). The phrase “the pities of God,” is a metonymy for the activities of God, according to His pitifulness (*cf* James 5:11). It is an expression of God's deliverance of us from our sins and from condemnation. “The pities of God” are His operations of justification, conciliation, glorification, and mercy which were recounted in Romans 1–11.²

Such revelations of God's grace—these pities of God—*are spirit and are life* to us, for they are God's means of grace unto us. It is through their influence that we find ourselves having no confidence in ourselves, but in God, in the One Who is not only our Saviour, but the Saviour of all mankind.

J.R.C.

1. In Romans 12:2, in the phrase “by the pities of God,” “by,” in the main CV text, is literally “through,” and the definite article, “the,” has the force of the near demonstrative pronoun, “these.”

2. *cf Unsearchable Riches*, vol.76, p.226.

THE WILL IN GOD'S WORD

GOD'S WILL consists of the activity of His spirit in deciding the details planned by His love for His own glory and the blessing of His creatures. As He is love, He seeks to win our will into perfect harmony with His own by the operation of His spirit and the mediacy of His Christ. His heart does not hunt for slaves whom He can force to do His will in opposition to their own, but longs for sons who delight to carry out His will because they are in hearty accord with it.

GOD'S PURPOSE AND COUNSEL

God's *purpose* is the goal of His will and His intention. This is well illustrated by Paul's journey to Rome (Acts 27). As “Ideal Harbors” was not fit for wintering, the majority *counseled* to go to Phoenix (Acts 27:12). When the south wind blew gently they supposed this *purpose* to hold. This *purpose* of the navigator and charterer of the ship and the majority of the passengers was defeated. They never arrived at Phoenix. So it is with human wisdom. They knew nothing about the northeaster and the shipwreck, or they would have altered their *purpose*. On the contrary, however, Paul had often *purposed* to go to Rome (Rom.1:13), and, as this was in God's *will*, nothing, not even the hurricane and the shipwreck could prevent it. He came to Rome. *God's purpose will be fulfilled.*

Intention or *resolution* is the effect of *counsel*, as shown by the sublinear, which is **COUNSEL-effect**. Like *will*, it is a determination, but it differs from *will* in that it is not the

direct expression of the divine essence, which is love and light, but arises from the accompanying circumstances in carrying out His will, in which wisdom advises a temporary change of course. This is clearly illustrated for us by the soldiers who brought Paul to Rome. Their *will* was to take him to the city, for that was commanded, but, as they thought he would escape when the ship was wrecked, they held a *counsel* and *intended* to kill him. Their *intention* was prevented by the centurion, who *intended* otherwise. The *will* of all was temporarily set aside, and the *intention* of the centurion prevailed (Acts 27:39-44). So, also, no one can withstand God's *intention*, and, eventually His *will* will prevail. Meanwhile He operates all in accord with the *counsel* of His will, that is, His *intention*.

As it is not easy for most of us to comprehend such an abstraction as the human will, it may help us to see it in action in this incident. At first all were agreed. God had made known His will. He said to Paul, "you *must* testify in Rome also" (Acts 23:11). Paul had said, "I *must* see Rome also" (Acts 19:21). Agrippa and Festus sent him to Caesar, and Julius, the centurion, had orders to take him there (Acts 26:32, 27:1). Although it was God's *will* that he should eventually arrive in Rome, it was *not* His *will* that he should go immediately, or without incidents which would reveal His hand. So He sends evil. He alone controls the weather. He sent contrary winds (27:7,41). Paul, being in the mind of God, warns the men to seek shelter (10), but *they do not believe*. They still *will* to go to Rome, but they make a mistake, or sin, for lack of faith.

So God sends more evil, not merely a wind, but a hurricane, so that they gave up all hope of getting to Rome, and expected to be lost. Their *will* was not changed, but they realize that they are not able to carry it out. Paul tells them plainly that they should have heeded him. Their sin, their mistake, will cost them dearly. Then, however, he gives

them good news, a little cameo of his evangel. God had graciously granted salvation to all who sailed with him (Acts 27:24). Paul *believed* this, but the mariners were unbelievers, so they sought to save themselves and leave the rest to their fate. If it hadn't been a *gracious* salvation, they certainly deserved to die!

Not only the sailors, but the soldiers also, although they still *will* to bring the prisoners to Rome, are influenced by the circumstances to go against God's will. They fear personal punishment if they allow the prisoners to escape. This is a good example of how men are not controlled by their basic will, but by their soulish emotions. But, in this case, the centurion is actuated by higher motives, for he wishes to fulfill his duty in bringing Paul to Rome. Thus we see the *will* of *all* happily *united* and *fulfilled* at the close, but the intermediate *counsel of their wills*, or *intention*, causing a *continual clash*. This is a miniature of God's eonian operation of the universe (Eph.1:11). At present God's *intention* prevails, but man's fails. Eventually the will of all will agree with God's.

WORDS OF SIMILAR SENSE

The significance of the word *will* is of supreme importance to believers, as it deals with an attribute vital to our knowledge of the Deity. One helpful method in attaining an accurate knowledge of God's Word, which is basic in the concordant method, is to distinguish it from other expressions with a similar sense. It is axiomatic that it does *not* convey exactly the same significance as its synonyms, such as *desire*, *wish*, *long for*, *resolve* or *intend*.

Desire enters into the realm of *feeling*. In fact, the original is ON-FEEL (*epithumēō*). This is very intense in the stem, which is rendered *fury*. God's fury will be manifested in dealing with the worshipers of the wild beast (Rev.14:9). *Desire* is also rendered by its close synonym

yearning, and, when evil, by *coveting*, *lust*. It is connected closely with the flesh, and is often opposed to the *will* of God. It belongs to the realm of the *soul*, while *will* is in the domain of the spirit.

Wish, in the Scriptures, is a higher thought than *desire*, as its elements (WELL-HAVE) indicate. Paul *wished* for the adjustment of the saints (2 Cor.13:9), and John *wished* that Gaius be prospered (3 John 2). We can never substitute *will* for *wish*, and should never water down the meaning of *will* to a mere *wish*, as is so often done. Neither of the apostles would think of using *will* on these occasions.

Long for is an even stronger *feeling* than *desire*, and is usually so rendered in the AV, with an adjective as *great*, *earnest*, *vehement*.

STAND FIRM

That we are to exercise our determination is evident from other expressions also, which are used as exhortations in Paul's epistles. We are encouraged to stand firm (1 Cor.16:13, Gal.5:7, Phil.1:27, 4:1). We are not irresolute minors, carried about by every wind of teaching (Eph. 4:14). Figuratively, our Lord described a man with a weak will as having no root in himself, unable to stand affliction or persecution (Matt.13:21, etc.) It is difficult to see how the panoplied warrior of Ephesians six could stand his ground against the spiritual forces of wickedness if he were supinely passive, and let the sword of the spirit hang idle by his side (Eph.6:10-17).

It should be evident from these synonyms that God's *will* is not the fruit of His *counsel* or the effect of circumstances, but the expression of His inherent light and love. It arises from what He *is*, rather than any outward influence, and will accomplish His *purpose*, not withstanding the failures and opposition of His creatures. As circumstances do affect human intentions, as all of us are contin-

ually learning, God is using them to expose the futility of man's will when opposed to God's, and also to bring their wills into harmony with His own. Eventually, soldiers, sailors, and all were saved and in full accord with God's will in regard to Paul, in his journey to Rome.

CHRIST WILLED TO DO GOD'S WILL

When Christ entered the world, He said, "Lo! I am arriving . . . to do *Thy* will, O God" (Heb.10:7). He taught His disciples to pray, "*Thy* will be done" (Matt.6:10). His spiritual food was to do the will of Him Who had sent Him (John 4:34). Nevertheless, again and again, He speaks of His *own* will. When a leper came to Him saying, "Lord, if Thou shouldst be *willing*, Thou canst cleanse me," then He said, "I am *willing*! Be cleansed!" (Matt.8:3). He fed the throng with the seven cakes and fishes because He was not *willing* to dismiss them fasting (Matt.15:31-39). When He prayed concerning His disciples He did not hesitate to appeal to His Father to carry out His *will* that they should be with Him (John 17:24). Only on one occasion did He so much as suggest that His *will* was not in perfect harmony with His Father's. He did not *will* to drink the cup of suffering set before Him (Luke 22:42). But this only emphasizes the fact that He did not do God's will out of compulsion. At all other times it was *His* will, as well as His Father's.

GOD'S IMMUTABLE WILL

God's will is sourced in Himself, and is determined by what He is. As He is essentially Light and Love, it is His will to reveal Himself, especially His affection. As no other motives can change this, His will is constant and His purpose immutable. As He has all power, nothing is able to thwart His will. But, as He has all wisdom, and revelation is best accomplished by the use of opposites, He uses dark-

ness to reveal the light, evil to give the knowledge of good, and hate to impart a comprehension of His love. These temporary intentions seem to oppose His will, but must eventually serve in fulfilling it. Then there will be no night and no more doom, and all will be reconciled to God.

Since Christ has such power over the raging elements, why did He not subdue His enemies with a word? Many legions of messengers were at His command. Why did He not coerce His enemies to become loyal subjects of His kingdom? Many times He *willed* to gather the children of Jerusalem under His wings, but they *willed* not (Matt. 23:37). Even one of His chosen apostles obeyed Satan, the Adversary, rather than His word (John 13:2; Luke 22:3). His disciples were not won by force, but by the constraint of love. Their *wills* were won to work in harmony with His own. *It is not God's will to reveal His power at the expense of His love.* His worship must be voluntary, not forced. His greatest power lies in the weakness and suffering of the cross. Through that He will gain the adoring allegiance of men's hearts.

Man's will is modified by circumstance. He is influenced by his ancestors, his environment, his associates, his health and his wealth. Unlike God, he does not commence life with a definite determination or a permanent purpose. In many men the will is very weak. They drift with the tide. In all mankind the will of the flesh, due to their dying, as inherited from Adam, inclines them to sin. Besides, as in the beginning, when Eve hearkened to the serpent, so, still, the sinister spirit of the air is operating in mankind to persuade them to go contrary to the expressed will of God (Eph.2:2). As these influences are far stronger than man's will, it is enslaved until God's spirit displaces the evil spirit, and operates in us to will and to work for the sake of His delight.

There is nothing in the Scriptures to show that man's will

is evil in itself, but only when in conflict with God's will. Indeed, our Lord told the people that, if anyone should *will* to be doing God's will *he shall know* concerning the teaching, whether it is of God (John 7:17). Evidently those who do *not will* will *not know*. When our Lord went to Jericho, and two blind men begged for mercy, He asked them, "What do you *will* that I should do to you?" He it was Who put the word into their mouths. And immediately they received sight and follow Him (Matt.20:32). Indeed, among the last words He spoke from the glory were these, "Let him who *will* take the water of life gratuitously" (Rev.22:17).

WILLING AND WORKING

Willing is *not working*. This should be abundantly clear to the humblest saint, not only from the seventh of Romans where the wretched man *wills* to do the ideal, yet *cannot do* what he wills, but from his own experience. What a gulf there is between the two! Those in whom God's spirit dwells are most willing to please Him, but, until they are energized by His grace they are *unwilling* captives of the law of sin. Will is in contrast to work. They are by no means the same. That is why Paul, in his perfection epistles keeps them separate, and, after exhorting the saints to carry their own salvation into effect, assures them that God is operating in them *both* to will and to work.

Even though all power is out of God, and nothing can be accomplished without Him, nevertheless He works *through* others. In fact *all is through* His beloved Son. And He also delights to use His lower creatures, even the worst of them, even persecutors like Saul of Tarsus, the foremost of sinners, to accomplish His work, in fact all to whom he has imparted a special measure of His spirit. He does not do this by compulsion or coercion, but by winning their will through the revelation of His love, so that they *want*

to work with Him even when they have not grasped sufficient grace to work together with Him.

Give the human will no place in God's great exposition of Himself, and there will be little left. To begin with, we could never apprehend what God's will is unless we had one of our own. Even the *stubborn* will is essential. If God had not locked all up in stubbornness, He could not be merciful to all (Rom.11:32). God could have made a world of automatons, which would obey the slightest impulse, but without a soul, and incapable of affection. The evangel does not alter us into robots, which respond mechanically to His commands. It engages our hearts with His love, and wins our will so that we are determined, not only to *do* His will, but *delight* in it with all our being.

The consummation of all at the close of the eons calls for *subjection*, which has conquered stubbornness. But it does not, therefore, denote apathy. What a world that would be, filled with indifferent, impassive, callous, will-lacking automatons! That is a sign of serious disease even in mortals today. Surely the Son will not take such a supine and abject place! He will also be subject, but, at the same time the center of universal acclamation (Phil.2:11). We also will be *voluntary* subjects, who have such a regard for God's will that our own will will be completely attuned to His.

Could God not bring about the consummation, when all will be subject to Him, without the terrible tragedy of the eons, apart from sin and suffering, judgment and wrath? By no means! The vital and essential element of love would be lacking. The response would be mechanical, without feeling or affection. His *grace* would be unknown. The creation would be bound with hands of iron, rather than held to His heart by the golden links of love. Our wills must be melted together in the crucible of love before He can be our All.

A. E. Knoch

This Love of God's

CHRIST DIED FOR OUR SAKES

OUR EVANGEL is a joyful, glorious proclamation. We present God's conciliatory love to all and sundry with complete confidence in His consummation. "God is commending this love of His to us, seeing that, while we are still sinners, Christ died for our sakes, Much rather, then, being now justified in His blood, we shall be saved from indignation, through Him. For if, being enemies, we were conciliated to God through the death of His Son, much rather, being conciliated, we shall be saved in His life" (Rom.5:8-10). "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" (2 Cor.5:18,19).

In our privileged role of ambassadors, proclaiming the grace of conciliation, we encounter, with depressing regularity, the grudging opposition of "Yes, but . . ." On a matter like this which unfolds the depths of God's love and peace, we might reasonable expect that more care would be taken. Certainly, many wasted years of fruitless and often bitter disagreement could have been avoided if, with reverent regard, our Father's loving purpose had been accurately understood, and then had been faithfully preserved and presented. Yet, like the happy man of Romans (Rom.4:4-12), we are neither pessimistic or sad. Who can be with such a message?

Our expectation of glory is not based on our response to God's love, but is founded on His love itself while we

are still infirm, having not the least merit or virtue. Further, God's spirit leads us into the blessed relief of justification, conciliation and glorious reconciliation.

Christ died *for our sakes*. What He did in manifesting God's love was not "in our stead," but for our sakes, ("over us" as the Greek literally expresses it). This exalts God's glory and grace! There is a deadliness in the use of "in our stead" in the context of the evangel of Romans 5:6-8. Christ's death is then seen as a substitution for punishment instead of a blessedly beneficial operation of God for us.

That Christ Jesus should submit to being emptied of all His glories, coming in the likeness of humanity, and being found in fashion as a human, He humbles Himself, becoming obedient unto death, even the death of the cross (Phil.2:8) is an overwhelming truth. We do well to meditate on this, prostrating ourselves in adoration.

The glory is neglected. "Not one is just—not even one. Not one is understanding. Not one is seeking out God" (Rom.3:9-11). We speak glibly of the love of God, but are not able to comprehend. But what matchless love is this which demands nothing less than the death of His beloved Son!

Thus we read, "Yet now, apart from law, a righteousness of God is manifest (being attested by the law and the prophets), yet a righteousness of God *through Jesus Christ's faith*, for all, and on all who are believing, for there is no distinction, for all sinned and are wanting of the glory of God" (Rom.3:21-23).

To continually have the thoughts and words of our God and Father, and His Son Christ Jesus, in our hearts and minds, is a veritable store of peace and love. "My song is love unknown; my Saviour's love to me; love to the loveless shown that they may lovely be. O Who am I, that for my sake, my Lord should take frail flesh and die?"

Donald Fielding

Questions and Answers

SOUL, SPIRIT, AND RESURRECTION

*Yet God is giving it a body according as He wills
[Concerning] the resurrection of the dead: It is sown in corruption; it is roused in incorruption. It is sown in dishonor; it is roused in glory. It is sown in infirmity; it is roused in power. It is sown a soulish body; it is roused a spiritual body. If there is a soulish body, there is a spiritual also.
(1 Cor.15:38; 42-44)*

Question:

"To the best of my knowledge, a human being is made up of a physical body, a spirit, and by the combining of these two, has a soul. Again, if I am correct, at death there is a separation of the body and the spirit.

"When the body and the spirit separate, I am aware that the soul goes to hades, the unseen. Does this mean that the soul is temporarily dissolved or non-existent, or is the 'unseen' a reference to some definite place where the souls are kept?

"I also know that at death, the spirit goes back to God. In what state, however, is the spirit when it is with God? Is the spirit 'drowsing' or is it conscious? And, how does vivification come into play?

"At our resurrection, when we are caught up to meet the Lord Jesus Christ when He comes for us, our body will be changed to an incorruptible body. Does this happen to our physical body? How is this possible under the following scenario: A sailor has died at sea and is buried at sea. Some time later, sharks and other fish have totally eaten his body. Fishermen have caught some of the sharks and other fish and sold

them at market, where, in turn, the meat is purchased and then eaten by several other people. How does the body get resurrected when its molecules are in fact in many other living people (obviously, many other similar scenarios exist)?”

Answer:

YOU ASKED whether in death the *soul*, in returning to the unseen, “is temporarily dissolved or non-existent,” or is instead sent “to some definite place where . . . souls are kept.” To simply state my answer, it is that death entails the dissolution of the soul. Hence, until resurrection, it no longer exists. Since soul is a phenomenon of life, not an immaterial entity which somehow survives death, it follows that, at death, the soul is not sent to some place where it is “kept,” whether dead or alive.

In mentioning that in death the *spirit* returns to God, you asked, “In what state is the spirit when it is with God? Is the spirit ‘drowsing’ or is it conscious, and how does vivification come into play?” My reply to this question is that since spirit is the *imperceptible power of life*, and “power” refers not to some sort of discrete object, but to “the ability or capacity to act,” it follows that our *spirit* (i.e., the spirit which pertains to us, as individual persons) is neither conscious nor drowsing even in life; much less do either of these two conditions attend our spirit in death.

In death, spirit, the human’s ability or capacity while living to act, “returns” to God Who gave it (Ecc.12:7). This is to say that, in death, the *power of life* dissipates and returns to its Source. The return in death of our spirit to God, is analogous to the return of the current to the electrical line or cable, when a lamp is turned off. Even as the flow of electrical charge is no longer operative within the lamp, similarly, the spirit which sustained a man in life during his lifetime, is no longer operative in death.

Vivification, which entails rousing and resurrection but is not confined to these, is that glorious and indissoluble *life* of which Christ is the Firstfruit (1 Cor.15:23).

Vivification is effected by the transcendently mighty operations of God’s spirit. It occurs in “classes” or divisions (1 Cor.15:23a), and is granted to all mankind (1 Cor. 15:22b): the Firstfruit, Christ, has already been vivified; those who are Christ’s, shall be vivified in His presence, in the seasons respectively appointed unto them (1 Cor. 15:23b; *cp* John 5:21; 5:29; Dan.12:2; 1 Thess.4:15-17; 1 Cor.15:51,52).

Finally, the consummation of vivification, when the remaining portion of mankind is also vivified (1 Cor.15: 24a), will occur whenever Christ may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power (1 Cor.15:24b). Then it is that “the last enemy is being abolished: death,” unto the end that God may be All in all (1 Cor.15:26,28).

The thrust of your last question was whether our resurrection body shall be formed from the remaining extant matter, if any, of which our present bodies are composed. Your example is in point in which a body buried at sea is then eaten by sharks and other fish, which are themselves eaten by still other fish, which when harvested, are eaten by people.

Not only in the case of this striking example, but in that of the vast majority of the corpses of men buried in the ground and long dead, the bodies themselves have decomposed and returned to dust, having been amalgamated into the soil. With the exception of bones or teeth (which, depending upon conditions, may have dissolved as well, which, in any case, will eventually dissolve), few if any bodily particles remain.

As such, in most cases, the corpses no longer exist, and

even their original molecules no longer exist. How, then, many have asked, can such “bodies” be resurrected?

We are not told that “our [present] *body*” will be changed to an incorruptible *body*, but that *we* shall be changed from mortal and corruptible, to immortal and incorruptible. It does not follow from the fact that both of these respective conditions are especially concerned with our bodies (bodies which, timelessly, are “ours”), that this change which shall occur for *us* will be effected by a means which shall entail the employment of the particles of our old bodies in the constitution of our new bodies.

Again, even in the case of the living, not to mention that of the dead, Paul does not say that our existing *bodies* shall be changed. Instead, the apostle teaches that *we* shall be changed, and that *we* shall become incorruptible and immortal, which, it is true, entails our having a new body, as is elsewhere explicitly stated.

The essence of your question is whether this marvelous “change” of which Paul speaks, appertains to our “physical body.” The phrase, “a physical body,” like the phrase, “wet rain,” is a tautology, a needless repetition of an idea. Even as all rain is wet, all bodies, including *spiritual* bodies (see below), are physical, that is, material. Your question, then, simply becomes, Shall this change be implemented, in the case of the living, through the use of the particles which comprise our present bodies, and, in the case of the dead, is the resurrection body formed from any existing remains of their corpses.

My reply to the first part of this question is as follows: It is important to recognize that man is not a body, but a living creature who has a body. The living creature himself who formerly was a member of the old humanity, through this glorious “change” of which Paul speaks, will then become a member of the new humanity. There is nothing in this that indicates what molecules will be employed in the for-

mation of the new humanity; nor are we told what will become of the particles which comprised the old body. In the case of the living, should it please God to change the molecules of the old body itself into the molecules of the new body, doubtlessly He will do so. But if not, I would presume that the molecules of the old body will simply be reconstituted in accord with the laws of physics.

In the case of the dead, however, the question remains, Is the resurrection body formed from any existing remains of their corpses. My reply to this specific question is this: The unscriptural expression, “the resurrection of the body,” which is then interpreted as, “the quickening of the corpse,” is at the root of this problem.¹ “Resurrection” (*anastasis*, UP-STAND-ing) does not refer to a reconstituted and awakened corpse, but instead, speaks of the human himself, who, when returned to life, “stands up” accordingly. Dead persons, *figuratively*, will be “roused.” That is, those *persons* who, in death, have figuratively “fallen asleep” and are “reposing,” will be “awakened” or “roused” figuratively, in resurrection. Literally, those *persons* who are dead and buried, will be *returned to life*.

The apostle Paul contemplated those of the Corinthians who denied the resurrection, responding to his affirmation thereof with the protest: “*How* are the dead being roused? Now with *what body* are they coming?” Paul’s reply to such ones is: “Imprudent one! What you are sowing is

1. The common phrase, “the resurrected body,” is a tautologous misnomer masquerading as scriptural truth. This is because (1) bodiliness is implicit in the adjective “resurrected,” and (2) in the Scriptures, resurrection refers only to persons, not to bodies. Such an English usage, formally, would refer to a renewal of life within the same body which had had a previous life and consequent dissolution. To “resurrect” such a body, would entail its resuscitation, even as, first, in most cases, its reconstitution, using the residual elements of its corpse. Since resurrection, however, refers to the return to life of dead persons, not dead bodies, such a usage is improper.

not being vivified if it should not be dying. And, what you are sowing, *you are not sowing the body which shall come to be*, but a naked kernel, perchance of wheat or some of the rest. *Yet God is giving it a body according as He wills, and to each of the seeds its own body*" (1 Cor.15:35-38).

"The resurrection of the dead" (1 Cor.15:42), does not refer to a reinstatement of functioning existence within *corpses*, but of the return to *life of persons*, ones who formerly were dead. In resurrection, we will be granted *new* bodies, not revitalized corpses. In the case of those who are reposing, there is no reason to suppose that the molecules of which their new bodies will be composed, will be formed from any extant matter which may yet remain, whether in the soil or the sea, which was once a part of their old bodies.

It is not a question whether God could do such a thing, in the case of any particles which may remain. It is instead simply that there is no reason to suppose that He will do so. Likewise, it is fallacious to reason that since the dead will be resurrected (which entails having a body), and once had a mortal body, that their vivified, resurrection body, therefore, will be composed of recovered molecules from their corpse.

Issues of body, soul, and spirit, complex in themselves, have been confused and made inextricable by a false theology which denies death and confounds soul and spirit. Except for complementary comments which are added herein, the material which follows within this present writing, is taken from the exposition, "The Soul and the Unseen," which is the first article in our booklet, "The Soul and the Unseen, and The Gehenna of Fire."

CONFUSION OF TERMINOLOGY

Among the orthodox, while the soul's *pre*-existence is repudiated, its *post*-existence is insisted upon, its survival after death, prior to resurrection. Yet since death is a "return" (Gen.3:19), whatever the lot of the human

soul *after* this life (prior to resurrection), it is that which obtained unto it as well *prior to* this life. Therefore the orthodox view cannot be correct in both of its claims.

Orthodoxy is mistaken as well in conceiving the human soul to be not the human experience itself, but to be instead, an intangible, immortal entity, a spirit (or "ghost") which, while possessing personal traits and partaking of personal experience, is nonetheless not a person or corporeal being at all.

Wherever the Scriptures declare that a certain man "died," or wherever they speak of his "death," the orthodox insist that we are not to understand that that *man* died, but only that his present lifetime ended and that his *body* died. It is not that these traditionalists do not know what death is, but that they insist that it does not appertain to man. Indeed, like the spiritualists, they assure us that they are correct in their claim that, in death, man *does not* die because he *cannot* die.

In order to get a clear grasp of these questions of body, soul, and spirit, we must adhere to a strict and scriptural definition of terms, while logically and consistently expressing ourselves according to a pattern of sound words (2 Tim. 1:13). Since most are unaccustomed to such precision of speech and do not realize its vital necessity in scriptural investigation, they may, at first, find such explanations difficult, or perhaps tendentious as well, notwithstanding such explanations' own inherent objectivity.

THE "SOUL" AND THE "HUMAN"

A "body," or corporeal entity, is physical, morphological, material, tangible, organic (i.e., possessed of a structure or organization). A body is "the organic substance which composes [i.e., constitutes the constituent elements of] a human being or animal" (KEYWORD CONCORDANCE, p.35).

A man's body is organic substance, and he is composed

of organic substance, but this is not to say that man himself is simply organic substance. The man himself—that is, the “human” (*anthrōpos*), is the living, sentient being, the creature himself, thus designated. A “human” is, “a *living* sentient *being* of the genus *Homo* (as distinct from the lower animals and from spirits; including all ages and both sexes, men, women, and children)” (KEYWORD CONCORDANCE, p.149; entry “human”).

That which makes the organic substance of which a man is composed into the man himself, is the *spirit* of (i.e., pertaining to) humanity (*cp* 1 Cor.2:14; Gen.2:7). Even as it is the spirit which vivifies (i.e., gives life beyond the reach of death; *cf* John 5:21; 6:63; 1 Cor.15:36; 2 Cor.3:6), it is God’s spirit as well which gives all life to all (Psa.104:29,30; Acts 17:25).

Bios, the Greek word for life which speaks of the processes or physiology of life, does not occur in the Scripture. *Zoê* (as in the English “zoo”) is the scriptural term for life. It speaks of, “the activity of the spirit, especially as manifest in the organic creation. All things have existence; plants and animals have life; [humans and] animals have sensation, or soul” (KEYWORD CONCORDANCE, p.178; entry “life”).

“Spirit” (*pneuma*, BLOW-effect) is, “the imperceptible, intangible *power* of action, life, and intelligence. [By extension, it is often used of] the divine *power* as manifested in His invisible, intangible operations.”

A spiritual body (1 Cor.15:44) is not an immaterial existence, but a body *characterized* by spirit, or imperceptible power (*cp* “it is roused in *power* . . . it is roused a *spiritual* body”; 1 Cor.15:43b,44b).

It is not that man is, as according to traditional theology, “a tri-partite being composed of a body, soul, and spirit” but that man is a living, sentient being composed of organic substance. Man is not *composed* of either a spirit or a soul; instead, he *possesses* both a spirit and a soul.

“Soul” is “the *sensation* resulting from the combination of an organic body with breath or spirit (Gen.1:21; 2:7; [1:21 AV, ‘creature’]. [Soul] is connected with the blood (Lev.17:14; [AV, ‘life’], [and] is possessed by all living creatures that move [or ‘roam’] (Lev.11:46). By metonymy, [a soul is] a human being considered from the standpoint of its sensations or experiences (Rev.6:9)” (KEYWORD CONCORDANCE, p.279).

In Scripture, man, who is said both to be a soul and to have a soul, returns in death to the “unseen,” which is *sheol* or *hadês*.

Since man is a corporeal being which, both by association with and as the representation thereof, is a living “soul,” it is evident that when he returns to the unseen, his soul returns there as well. Since in death, man, who “is” a “soul,” does indeed return to the unseen (e.g., Psa. 9:17), it is correct to say of any certain man who dies, not only that *that* “soul” has returned to the unseen, with reference to the man himself, but that *his* soul has returned there as well, with respect to his sensations or experiences.

Scripturally speaking, the human “soul” is simply the human *experience* . . . The expression “living souls,” speaks of the entire animate creation generally, “every animal of the field and every flyer of the heavens” (Gen.2:19; *cp* 2:24,30), even “the great sea monsters and all the moving living souls with which the waters swarm” (Gen.1:20,21).

Soul is a *phenomenon*; it is the perception of the senses. It encompasses all sensation, all that is experienced by means of the sentient faculties. By association, soul is the capacity for seeing, hearing, tasting, touching, and smelling. In itself, soul consists in the sensation of these things themselves.

Man, like the animals, is a “living *soul*” (Gen.1:21; 2:7). While both are living creatures, they are termed (by metonymy) living “souls.” This is because they are not only *living*

creatures but are living creatures which possess *soul*, that is, sentient capacity. Both man and beast are termed living souls because they are living creatures which, through sentient faculties, are capable of experience.

“Soul” (Hebrew, *nephesh*, Greek, *psuchê*) does not mean “life,” though it is often incorrectly translated “life” in the Authorized Version. Soul is not life itself, though it is intimately connected with it. A man’s “soul,” speaks of a man’s sensations or experiences of life. A man who is termed a “soul,” speaks of a man from the standpoint of his sensations or tangible experiences.

SOUL AND THE USAGE OF “UNSEEN”

In Scripture, it is common to speak of men as “souls.” Through this means man comes before us not simply as an organic entity such as a tree, but as a sentient creature partaking of experience. Literally, soul is not something that man is, but something that he partakes of.

When a man is spoken of as a “soul,” the word is a figure of speech (*metaphor* [representation] and *metonymy* [association]). And, even when man is spoken of as possessing a soul, technically, this too is a figure of speech (*ellipsis* [omission]).

When man is spoken of as *being* a soul, he thus becomes *representative* of that with which he is closely *associated*. Yet when man is spoken of as *possessing* a soul, the evident thought in view, while understood, is not expressed. This is because it would be both tedious and needless to do so.

The inherent idea which is present though not expressed when man is spoken of as possessing “a” soul is, capacity of or means of experiencing. The full thought is that man has “a [capacity of] soul,” or sensation. Strictly speaking, man does not have “a” soul but a capacity of soul, a means by which he engages in sentient activity, a facility by which he *experiences* life.

Having established the meaning of soul, that it is the perception of the senses, we must emphasize that, in death, the human soul undergoes a *return*. It returns to that concerning which, apart from revelation, we can only inquire. Yet we do so because we are interested in the whence and whither of things, especially the whence and whither of man. *From* where did he come, and *to* where does he go?

Now if we should ask, *What* are we, *where* did we come from and *where* are we going? the answer is, From the ground you were taken, For soil you are, And to the soil you shall *return* (cf Gen.3:19). But if we should ask, Yet what of the human *soul*; what becomes of it? the answer is, The soul *returns* to the unseen.

That is, the human soul, man’s *experience*, has the same status *subsequent* to this life that it had *prior* to this life. If it had life before this present, corporeal lifetime, then, when that which we term “death” ensues, it *returns* to its previous life. Alternatively, if it did *not* have life prior to this present, corporeal lifetime, then, when that which we term “death” ensues, human experience *returns* to its previous status, that of non-existence.

It hardly follows from the fact that the Greek word *hadês* signifies “unseen,” that, when speaking of the human soul in death, *hadês* therefore speaks of an unseen *place*, much less that it speaks of an unseen place where “disembodied spirits” abide. An “abode” is the place where one remains or dwells; it is the place where one lives or resides. Our inquiry is that of the nature of the unseen. It will not do simply to make the bald claim that *hadês* is “the abode of disembodied spirits.”

“Unseen” is an adjective; functionally, however, it is a substantive, a word used as a noun. In some cases, as in Matthew 16:18, “unseen” (i.e., *hadês*, which is the Greek equivalent of the Hebrew *sheol*) is used in reference to the unseen *domain* of the Adversary. Yet in Matthew 11:23, in

speaking of the city of Capernaum, it is used in reference to the unseen *state* (as a consequence of its destruction and desolation) to which that city would one day subside. Since “soul” is a phenomenon, or sensation, and soul in *death* returns to the “unseen,” it is evident in the nature of the case that in death the soul returns to the unseen state, not to some mysterious, unseen place.

Essentially, death itself is a return. Man is soil and *returns* to the soil (Gen.3:19). The spirit—the imperceptible *power of* life, action, and intelligence—in death, *returns* to God Who gave it (Ecc.12:7). “Death,” then, is simply the specialized term signifying the absence of life which follows mortality as contrasted with the absence of life which precedes it.

We may speak of *our* soul even as we speak of *our* body. Even as the compounds, however, which compose our body are decomposed in death, the experiences which comprise our soul are terminated in death. This is because “soul” is that which is produced when an organic body is endowed with spirit or breath, that is, with life-giving, soul-enabling power (Gen.2:7).

In death, the status of the human soul is that of post-existence. Except for the fact that it follows rather than precedes the time of the soul’s existence, the post-death status of a man’s soul is the same as that of its pre-generative status, namely, that of non-existence. Therefore, we may be certain that any and all who claim otherwise—be they ancient Jews or Greeks or modern scholars—are mistaken in their beliefs.

Let us rejoice that after all other enemies have been subjected, that even the very last of all Christ’s enemies will also be subjected. But while we await that day, let us recognize what that last enemy is. “The last enemy is being abolished: *death*” (1 Cor.15:26).

J.R.C.

THE ARM AND VOICE OF EL

JOB IS HEARING words from Yahweh Himself. That is what he desired above all else. It does not matter that the words are severe and fearful; they are true, and they clear the air of all pretension and hypocrisy. The knowledge and sufficiency and righteousness of God is all encompassing.

In chapter 40 Yahweh reveals in no uncertain terms that He exercises His power and authority in accord with His ways. What His ways are can be traced by the things that happen, movements of light and stars and water, habits and placings of animals, and indeed afflictions of the individual Job. What is so has become so because of God and Who He is. The human is not consulted and is indisputably unable to attempt the tasks undertaken by God. When it comes to “augustness” and “loftiness” (v.10), God stands alone. When it comes to judgment and discernment for submission and crushing of wickedness (8,11) God alone is responsible. There is no other.

The arm and the voice of El (Job 40:9) are unique. The arm of El speaks of His powerful activities, and the voice of El speaks of His authoritative directings. He knows what He is doing, and He is doing it ably and effectively.

HE WHO-SUFFICES

When Bildad asked, “Does El distort judgment?” (Job 8:3), Job replied, “Truly I know that this [divine righteousness in judgment] is so . . . how can a mortal be righteous before El? If he desires to contend with Him, he could not answer Him one time out of a thousand” (9:2,3). All of

Job's associates accused him of wanting to justify himself at God's expense. Zophar asked in exasperation, "Should this man of glib lips be justified?" (11:2), and Eliphaz wondered with sarcasm, "Is it delight to Him Who-Suffices that you should be righteous? And should it be His gain that your ways become flawless?" (22:3). Elihu was more direct in expressing his impressions of Job's defense: "For Job has said: I am just, yet El, He has taken away my due" (34:5).

Job had not said he was just, and had actually avowed he was a sinner. But Job continually traced his afflictions to the Deity and loudly denied they could be justly related to any secret wickedness in his life. This silenced his three associates; and Elihu, for all his focusing on the wisdom and power of God, could not sort out all ramifications of Job's sufferings, Job's record of uprightness and God's operations in Job's life.

It is left to God Himself to set out the facts before us all. The One Who-Suffices is the One responsible for every creation, both animate and inanimate. He is the One Who is in charge of all things. Yahweh Himself, Who knows the inner thoughts of the heart, proceeds, without directly accusing Job and without anger or rancor, to set the record straight.

We are brought in Job 40 to the level of recognition of our relationship to God that we find in Psalm 51. There David prays to Yahweh with trust: "So that You may be justified when You speak, and be cleared when You judge" (Psa. 51:4). So also we are brought to Paul's avowal of Romans 3:4, which concludes with the words of David: "Now let God be true, yet every man a liar, even as it is written: 'That so Thou shouldst be justified in Thy sayings, and shalt be conquering when Thou art being judged.'"

First of all, was Job correct in 9:3 when he spoke of the uselessness of contending with El? Could such contending lead to an admonishing or reproving of Him Who-

Suffices (40:3)? No, just as Job had previously avowed, anyone wishing to contend with Deity could not answer Him, so now Job replies, "Behold, I am slight; how can I reply to You?" (40:4).

God has created all things. God places all things as they are. God is God. And no one can contend or plead¹ against Him for the correcting of His ways. He is righteous, and He knows what He is doing. Despite what may *seem* to be so, the wisdom, power and righteousness of God *are* so.

SO YAHWEH ANSWERED

Yahweh's words from the tempest are strong and call for manly attention. "Belt up your loins then like a master; I shall ask of you, and you inform Me" (Job 40:7).

We might suppose that Job, of all people, does not need this harsh tone, uncompromising and severe. But it is exactly what soothes and comforts Job because it clears away the debris of wrangling and confusion associated with sinners trying to deal with sins and judgment of sins. It focuses on the only judgment and righteousness that really matters, that of God Himself. Job's companions had refused to associate his afflictions with God beyond the simplistic and unsatisfactory confining of that association with judgment. And in correctly seeing this was not the case, Job kept getting caught up in self defense, which only compounded the mystery of his troubles. It was only as Job petitioned to hear from Eloah, Who, he insisted, was behind it all, that the ray of hope for the truth was kept glowing from chapter 3 through chapter 37.

1. The English word "plead" as in Job 13:3 and the word "reproving" in 40:2b are translations of the same Hebrew word; the difference is that in chapter 13 Job speaks of pleading *with*, or *before* God, while here in chapter 40 there is no preposition as demanded by English idiom; it is simply "pleading God," which, by the parallel with "contending with" would indicate "pleading against" or "reproving."

Praise to Him, Yahweh's judgment upon Job cannot be annulled, and His righteousness in dealing with Job cannot be condemned (v.8). The *arm of El* and *His thunderous voice* (v.9) in Job's life lie behind Job's afflictions, are involved in Job's sufferings, and are responsible for all of Job's experiences both good and evil. This is what God has judged to be needed for the shaping of Job. This is what God knows is right for Job's greatest good, and for the good of all his associates, and for the glory of God.

Can Job or any human take on God's responsibilities? If so, Yahweh advises that we ornament ourselves in divine splendor (v.10) and ourselves put an end to human pride and wickedness wherever they may be found (11-13). If we don't like the way God is doing things, through the experience of evil, with greed and hate and travail and pain continuing age after age, then we should save ourselves, and God will acclaim us (v.14)!

No one speaks.

Job is silent with his hand upon his mouth.

Eliphaz and Bildad and Zophar have nothing to say.

Elihu is once again hidden from view and unheard.

We also, who sometimes suppose we are our own saviours, or at least are required to contribute somehow to getting ourselves out of the mess into which we have strayed—we also would be wise to listen to what the voice of God has to say about His judgments and His righteousness and about what His arm is doing.

BEHOLD NOW

What does the behemoth have to do with Job's afflictions? What does it have to do with God's righteous judgments? It has everything to do with these because, like Job, it is one of the things God's arm is involved with. He made it (v.15), and it represents one of God's ways of doing things (v.19).

The name "behemoth" is the plural form of the Hebrew word for "beast." When a plural word is used as a singular in Hebrew it often means *grand* or *great* or *high*. One commentator aptly identifies the behemoth as the "brute beast *par excellence*."² It may be the hippopotamus, but whatever it is, it is a most powerful animal, and the important thing is that God has made it, and He has made it as it is.

IS GOD'S MIGHT RIGHT?

We say, "Might is not always right." But does this apply to God? Is God just in the powerful works of His arm and the effectual declarations of His voice?

Yahweh Himself offers a test case, boldly placing before Job certain facts concerning this puzzling beast which Yahweh has made. This is not simply to show the greatness of the divine ability but to confront the human with the issue of the relationship between divine power and divine righteousness. The question is not to be avoided (as Job's associates wished to do).

Here is a brute that eats grass like an ox (v.15) and that is greater in vigor and virility than any domestic beast (v.16), yet it offers no service to humanity. Its stiff tail, its sinews, its bones like bronze and ribs like iron produce nothing for us except our awe (17,18). What is going on here with this creature of God's hand and this use of His power?

There is fodder for the behemoth in the hills where other animals gambol (v.20), but the behemoth prefers concealment among the reeds and marshes and under the lush growth about the wadis, so much so that it remains there even in the flood seasons (21-23). Its finds safety and provisions wholly apart from the rest, especially from humanity, lest we try to trap it (v.24).

2. Edouard Dhorme: A COMMENTARY ON THE BOOK OF JOB (Nelson, 1984), p.619.

The words of Job 40:19 are of great significance. Yahweh reminds Job that in the order of God's ways in creation, the beast comes first before the human. This leads our thoughts to Genesis 1:24-26 which reveals that beasts were created before humanity, so that they would be on hand for subjection. Humanity, in the image and likeness of Elohim, was to sway over the animals. Humanity was to subject all beasts, including the behemoth, so that it would not be wild and separated away from others, but would be serving some function for the good of all. The "sword" (its horns?) which God gave to the behemoth, will then no longer be used for harmful purposes, but for purposes designed by God in accord with the goal that the whole of creation be "very good" (Gen.1:31).

The ways of God employed at present do not represent the goal of His creation. His power and authority are being exercised, but the behemoth of Job 40:15-24 is not yet the beast envisioned in Genesis 1:24-26. So also with Job. The ways of God with Job do not yet represent the consummation, but they still are God's ways, fully under His power and authority.

Job was familiar with this ancient declaration of God, and he would follow the steps of Yahweh's argument here: God is just. God is all powerful. God has declared that humanity will sway over the beasts. These are all facts that are unseen and unprovable by perception. Consequently, we must rest on God's voice concerning His arm, on what He has said in relation to what He is doing. The human will sway over the behemoth. And both will be blessed, and know their blessings because of the experiences of evil that had intervened between creation and consummation. If it is so with respect to the behemoth, it is certainly so with respect to Job that the arm of God has not slackened and the voice of God has not become false because of present afflictions and losses.

D.H.H.

Concordant Version of Job

JOB 40:1-24

40 +So Yahweh 'answered Job, + 'saying:

² **Will one contending[~] with Him Who-Suffices
~admonish Him~?**

The one **reproving Eloah, let him answer it.**

³ +Then Job 'answered 'Yahweh, + 'saying,

⁴ **Behold, I am slight; ^{wt}how can I 'reply to You?**

I place my hand upon my mouth.

⁵ **I spoke once +but shall not answer further,**

+ **Twice, +but I shall not continue.**

⁶ +So Yahweh 'answered Job from the tempest, + 'saying:

⁷ **Belt up your loins ^{pr}then like a master;**

I shall ask of you, and you inform Me.

⁸ **Indeed, would you ever 'annul My judgment?**

Would you 'condemn Me that you might be 'justified?

⁹ + ^{if}Do you 'have an arm like El's?

And can you 'thunder ⁱwith a voice like His?

¹⁰ **Ornament yourself ^{pr}then**

with **augustness and loftiness,**

And with splendor and honor you shall clothe yourself.

¹¹ **Scatter forth the ragings of your anger;**

+ ^{see}**Discern every proud one and abase him.**

¹² ^{see}**Discern every proud one**

and ^e**bring him into submission;**

+ **Crush the wicked ^uwhere they are.**

¹³ **Bury them in the soil together;**

Bind up their faces in the burial^l crypt.

40:2 --- admonish Him: MT be an admonisher.

- 14 **+Then even I Myself shall acclaim you,**
'Because your right hand has 'brought
'salvation to you.
- 15 **Behold ^{pr}now, the behemoth[◊]**
^wthat I ^dmade ^{wi}as I did you;
He 'eats grass like the ox.
- 16 **Behold ^{pr}now his vigor in his waist,**
+ His virility in the muscles of his belly;
- 17 **He makes his tail 'taut like a cedar;**
The sinews of his awesome thighs are 'intertwined.
- 18 **His bones are tubings of bronze,**
His ribs like bars of iron.
- 19 **He is the first of the ways of El;[◊]**
The One Who ^dmade^l him,
He ^cbrought 'close to him his sword.
- 20 **'Indeed the hills 'bear fodder for him,**
And all the wild animals of the field 'gambol there.
- 21 **Under the lotuses he 'lies**
In the concealment of reeds and marsh.
- 22 **The lotuses 'overshadow him for his shade;**
The oleanders of the wadi 'surround him.
- 23 **^{bd}If the stream 'threatens he does not 'hurry away;**
He is trusting even 'if Jordan 'rushes forth
up to his mouth.
- 24 **Can anyone 'take him 'by his eyes**
Or 'pierce his nose 'with a trap?

40:15 behemoth: lit., beasts (possibly the hippopotamus).
 40:19 He . . . El: cf Gn 1:24.

THE WILL OF GOD

A. E. Knoch's article, "The Will in God's Word," is adapted from a longer study by that title which appeared in the September 1950 issue of *Unsearchable Riches* (vol.41, p.209). We hope our readers will find it a helpful complement to Brother Knoch's study of "God's Will and Intention," reprinted in our March number. We plan to publish the two articles together as a booklet.

Notes on 1 Samuel

DAVID AND GOLIATH

1 Samuel 17

THE seventeenth chapter of 1 Samuel readily divides itself into segments. Each segment is a necessary part of the story of David and Goliath, and each segment plays a necessary part in depicting the typical significance of these events which look forward to the cross of Christ.

THE SETTING

17 + The Philistines 'gathered `their armed forces together for battle; +when they were 'gathered at Socoh ^wof Judah, + they 'encamped between Socoh and ^{bt}Azekah 'at Ephes-dammim. ²+ Saul and the men of Israel were gathered and 'encamped in the vale of Elah; +there they 'arrayed themselves in battle order to meet the Philistines. ³+Now the Philistines were standing /on this side \on 'a hill, +while Israel was standing /on that side \on 'a hill, +with 'a ravine between them.

Israel's forces and those of the Philistines were encamped on opposite hills overlooking a ravine. The name of the place, "Ephes-dammim," is a compound of the Hebrew word meaning a *limit* (in the sense of *boundary*), and the Hebrew word for *bloods* (the plural is often used in the sense of *bloodshedding*). Typically it represents death, the boundary which flesh and blood cannot pass.

The name of the valley in which the forces of Judah encamped is also suggestive. It was named "Elah," which

is the Hebrew word for *execration* (or “curse”), as well as being used for the name of a certain tree (rendered “oak” in the A.V. and “terebinth” in the C.V.). This becomes particularly meaningful in light of Galatians 3:13 (*cf* Deut. 21:22,23): “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.”

THE FOE
(1 Samuel 17:4-7)

⁴+ ‘A **champion** marched **forth** from the **array** of the **Philistines**; his name was **Goliath** of **Gath**, a man of *his* **lofty six cubits and a span**. ⁵+ A **bronze helmet** was on his head, and he had put on a **scale body-armor**, with the **weight of the body-armor** being **5,000 bronze shekels**. ⁶+ He had **bronze greaves** above his feet, and a **bronze scimitar** between his shoulders. ⁷+ The **shaft of his spear** was like a **heddle-rod** of the **weavers**, and the **cutting-blade of his spear** was **600 iron shekels**. + The **bearer** of his **large shield** went before him.

Next the narrative introduces the foe with dread description. Perhaps the most outstanding feature of the description is the number six, which the Bible attaches to man and the wild beast (Rev.13:18). *Six* cubits and a span, over nine feet, was Goliath's height. *Six* hundred iron shekels was the weight of his spearhead. *Six* different pieces of armor are mentioned, counting the shield borne by its bearer. *Six* pieces of armor and weaponry are mentioned as worn or carried by Goliath (one bronze greave for each leg). Goliath's name is mentioned *six* times in the Bible (1 Sam.17: 4,23; 21:9; 22:10; 2 Sam.21:19; and 1 Chron.20:5).

For ages humanity has stood in fear looking into the valley of the shadow of death. There is a giant in the valley! He holds in his hand the sword of death! (*cf* Heb.2:

14-15). We are petrified with fear! Oh, that there were a Hero who could enter that valley and slay the giant!

THE CHALLENGE
(1 Samuel 17:8-11)

⁸+ **He** stood and called out to the **arrays of Israel**; + **he** said to them, **Why should you** march forth **in array** for battle? **Am I not** a **Philistine**? **And you** are **servants** of **Saul**. **Choose** for yourselves a **man** and let him come down **against me**. ⁹ **If he should** all prevail **in fighting** with me and smite me, **then we will become** servants to you. **Yet if I** should all prevail over him and smite him, **then you will become** servants to us, and you must serve us. ¹⁰+ **Then the Philistine** *sa*vaunted, **I challenge** the **arrays of Israel** this day! **Give** me such a **man** and let us **fight together**. ¹¹+ **When Saul** and all **Israel** heard these words of the **Philistine**, + they were **dismayed** and exceedingly **fearful**.

“Send *one* to fight on your behalf!” What a challenge this is! Immediately it calls for us to examine ourselves. Is there one among us who can meet the challenge with victory? Is there one in all of humanity who can walk into the valley of death and come back out unscathed? Is there one who can destroy the power of death and lead humanity through it like Moses leading Israel through the parted sea? No, no one is qualified, “not one is just—not even one” (Rom.3:10).

“Choose for yourselves a man . . . Give me such a man . . .” (verses 8 & 10). It is interesting that the concept of headship presented here is so in line with the purpose of God and with much of Paul's exposition of the evangel. Paul repeatedly contrasted Christ and Adam, and designated Christ as “the last Adam *Who became* a vivifying Spirit” (1 Cor.15:45). The importance of Christ becom-

ing flesh was vital so that He might truly be the Head of humanity. There is One “Man, Christ Jesus, Who is giving Himself a *correspondent Ransom* for all” (1 Tim.2:5,6).

David came, an unlikely candidate for the job in Saul's estimation, but he won the victory, and eventually became king, and all of Israel came under his leadership and authority. Christ came as the Lamb of God, the flesh could see nothing in Him to desire as King, yet He won the victory, and all humanity will come under His Headship.

DAVID'S BACKGROUND AND COMING
(1 Samuel 17:12-22)

¹² + David was the son of this Ephrathite man from Bethlehem of Judah; + his name was Jesse, and he had eight sons. + In the days of Saul, the man was old, ^{-m}advanced in years. ¹³ + Yet the three elder sons of Jesse had ^{lg}left and gone following Saul to the war. + The names of his three sons who had gone to the war were Eliab the first-born, + his second, Abinadab, and the third Shammah; ¹⁴ + as for David, he was the youngest. + The three elder sons had gone following Saul, ¹⁵ + yet David would go and return from attendance on Saul to graze the flock of his father at Bethlehem.

¹⁶ + The Philistine came close early in the morning and in the evening and stationed himself in front of Israel for forty days.

¹⁷ + Jesse said to his son David, Take now for your brothers an ephah of this toasted grain and these ten loaves of bread, and bring them rapidly to the camp to your brothers. ¹⁸ And bring these ten fresh milk cheeses to the chief officer of their contingent. + Also you should check about the well-being of your brothers and procure a surety of them. ¹⁹ + Saul and they and all the men of Israel were in the vale of Elah, fighting with the Philistines.

²⁰ + So David rose early in the morning and let the flock go with a keeper; + he took up the supplies and went just as Jesse had instructed him. + When he came to the round camp, + the army was marching forth to the array, and they shouted for war. ²¹ + Now Israel and the Philistines were arranging in array to meet array. ²² + David let the all supplies go from him to the hand of the keeper of supplies; + he ran to the array and came and asked his brothers about their well-being.

Considerable space is given to background information on David at this time. The designation of Jesse as an Ephrathite from Bethlehem echoes Micah 5:2. “And you, Bethlehem Ephrathah, inferior to be among the mentors of Judah, from you shall One fare forth for Me to become Ruler in Israel.”

David was the eighth son (verses 12-14), and is thus a new beginning, typical of the new creation. The eighth day was for circumcision—the cutting off of the flesh. Noah was an eighth (2 Pet.2:5), the eighth in genealogy after Adam (Gen.5), and there were eight people in the ark from whom humanity populated the earth. These eighths are one step beyond the perfection or completeness of seven, and represent Christ. He was not only “Firstborn of every creature” (Col.1:15), but also the “Firstborn from among the dead” (Col.1:18), and thereby the beginning of the new creation.

THE TIMING OF DAVID'S COMING

Upon first notice, verse 16 seems misplaced. It is as if the section giving us the background on David was split apart and this verse slid in between. “The Philistine came close early in the morning and in the evening and stationed himself in front of Israel for forty days” (1 Sam.17:16). Except for the mention of the time elements, this information has

already been given. It is inserted here because of the timing of David's arrival on the scene.

Notice first that the challenge comes both in the morning and in the evening. This reminds us of the *shema*, the famous passage from Deuteronomy 6:4-9, which has been considered a Jewish statement of faith: "Hear Israel! Yahweh is our Elohim; Yahweh the only One. So you will love Yahweh your Elohim with all your heart and with all your soul and with all your intensity. These words which I am instructing you today will come to be in your heart. Repeat them . . . when you lie down and when you arise . . ."

The words were to be repeated throughout the daily events of life. Two of the times singled out for mention are morning and evening. They were to begin their day and end their day with these thoughts. But how can the day begin or end with anything but fear, when the giant is strutting and mocking and challenging from the valley? This is the question asked by the flesh.

THE TESTING OF THE FLESH

"The Philistine . . . stationed himself in front of Israel for forty days" (1 Sam.17:16). Forty is a number associated with testing, probation, or chastisement. Israel wandered forty years. Christ fasted forty days. Moses' life is divided into forty year periods. The spies searched out the promised land for forty days. Forty days and nights of rain launched Noah into a new world, and many more examples could be given.

But the point of this forty days is about to be made in the following verse. We have said that Israel on the hill represents humanity overlooking the valley of the shadow of death, and that Goliath represents Satan, who holds the sword of death. Humanity is subject to fear and despair. In addition, Israel on the hill, led by Saul, represents service in the flesh. Israel's fear and inability to meet such a foe

represents the flesh's inability to fulfill the just requirements of the law. Death and unrighteousness are inseparably linked.

Immediately upon informing us that Goliath was stationed against Israel for forty days, Jesse sends David to the camp to take supplies to his brothers and to be sure of their well-being. The narrative makes the completion of the period of testing or probation the key factor for the commissioning of David. Saul, and all the array of devoted flesh were defeated by the mere presence of Goliath. They shouted to bolster each other's courage, yet the entire array cowered in fear from the boast of the one foe. Saul stood head and shoulders above all the others of Israel, and this should probably have been his battle, but even he was defeated by fear. The flesh could present no one to meet the foe.

"For 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, that the just requirement of the law may be fulfilled in us, who are not walking in accord with flesh, but in accord with spirit" (Rom.8:3-4). "The time purposed by the Father" had come, and "when the full time came, God delegates His Son, come of a woman, come under law, that He should be reclaiming those under law" (Gal.4:2-4). We will return to this Galatian passage soon, because its context is the heart of the issue typified by David's coming.

THE PROVISIONS

David (the name is based on the Hebrew root meaning "Fond," or "Beloved," *cp* Matt.3:17 etc.) comes from Bethlehem (meaning "house of bread") bearing grain, loaves of bread and cheeses. His coming delivers Saul's army. To them his coming is typically the *bread of life*. The ephah of grain brought by David is the same amount that was gleaned by

Ruth the day the kinsman redeemer instructed the reapers to leave *handfuls on purpose* for her. That was the day she labored with the reapers and was satisfied with their meal of bread and wine (Ruth 2:11-17).

The *number ten* is indelibly stamped on the provisions that David brought. It is the number of commandments on the tables of stone which summarize the totality of the law. Much more could be said about the number ten, but suffice it to say that this number occurs three times in David's provision. The word itself appears twice, in reference to the ten loaves and the ten cheeses, and once it appears indirectly, in the measurement called an ephah. An ephah is equal to ten omers (Ex.16:36). An omer is the usual amount for a meal offering, especially for those who were too poor to bring anything more (Lev.5:7,11; 6:20; Num.5:15; 28:5). And the omer, one tenth of an ephah, is the amount of manna that each Israelite was to gather each day (Num.16:14-36). So all this provision brought by David represents the provision of the cross of Christ, and its completeness in satisfying our need. As with the brim-filled water pots at Cana's wedding, there is no lack in the supply of Christ.

THE CHARACTER OF THE COMMISSIONED ONE

Jesse's confidence in David to carry out his bidding is seen to be well placed. David rises early to do his father's bidding. David is a good shepherd. He does not leave his sheep unguarded, but leaves them under the protection of a keeper (v.20). ". . . he took up the supplies and went *just as Jesse had instructed him.*" He left the supplies in the charge of the keeper of supplies and ran to the array to see his brothers, even though they were heading to battle (v.21). These are the actions of one who delights to do his father's will (*cf* Psa.40:8).

J. Philip Scranton

He Shall Save His People

BY NO MEANS, TILL

THE CLOSER the ministry of Jesus came to the cross, the more it became evident that the people of Israel were not yet being saved from their sins. This was necessary during that period, for the Lord *must* go away into Jerusalem and suffer much from the elders and chief priests and scribes and be killed and the third day be roused (Matt.16:21) before He could appear as Zion's Redeemer Who eliminates their sins (*cf* Isa.59:20; Psa.14:7; Rom.11:26,27). But this did not stop Jesus from exposing the hypocrisy and stubbornness of the people, especially their leaders. It only increased His sorrow and deep compassion in reference to the present, and His fervent anticipation for the future when all Israel shall be saved.

JERUSALEM! JERUSALEM!

Our Lord's lament over Jerusalem is often cited as evidence supporting the theory of human free will and the idea that despite the gift of His Son for sinners, God must acquiesce in the rejection of the "offer" of salvation. No! His cry indicates nothing of the kind. To suggest this is to make a mockery of the exultant revelation that God locks up all in stubbornness *that* He may be merciful to all (Rom.11:32). And it makes a failure of the One Who came to save His people from their sins.

The sorrow of our Lord over Jerusalem is not made less genuine by His awareness that this people would be willing to be assembled in the day of His potent power (Psa.110:3). Because the sorrow is not everlasting it is no

less real in the heart of the compassionate Saviour for the moment, or for the forty years ahead, or still today nearly two thousand years beyond those terrible hours. Nevertheless, we need to realize that the sorrow is not one of hopeless despair. It is not the horror of hopelessness. Like our own sorrow today over the loss of those who have been put to repose, our Lord's grief is not a disconsolate heart-break divorced from expectation (*cp* 1 Thess.4:13).

"Jerusalem! Jerusalem! who art killing the prophets and pelting with stones those who have been dispatched to her! How many times do I want to assemble your children in the manner a hen is assembling her brood under her wings—and you will not! Lo! left is your house to you desolate" (Matt.23:37,38).

It is real and heavy sorrow. But it will end, as Jesus avows: "For I am saying to you: You may by no means be perceiving Me henceforth, *till* you should be saying 'Blessed is He Who is coming in the name of the Lord!'" (Matt. 23:39). There is sorrow in the definite and strong negative, "by no means," but there is sure and certain hope in the little word "till."

TILL YOU SHOULD BE SAYING

Jesus is emphasizing the certainty of woes in Matthew 23. No less than seven times he cries out, "Woe to you!" (23:13,15,16,23,25,27,29). So it is not surprising that, when God's promise concerning Jesus is ignored, Matthew 23:37-39 is seen as a message of bleak and hopeless sorrow. But believers ought to be always ready to search for and hold fast to those revelations of expectation and trust, giving the divine rather than the human aspect.

We find Jesus doing two things here: First He faces the present reality of Jerusalem's blindness leading soon to destruction and desolation; and then He grasps hold of a word of God concerning the future enlightenment and

happiness of this same people. The reality of the present sorrow prepares the way for the future reality of exultant joy. The first must be true so that the second will also come about.

The 118th Psalm is the passage of Scripture seized by the Lord as He laments over Jerusalem. "Acclaim Yahweh, for He is good! [*cf* Matt.19:17] for His benignity is eonian. Let Israel surely say, His benignity is eonian . . . From my constriction [*cf* Matt.26:38,39], I called on Yah; Yah answered me with a wide place. Yahweh is for me; I shall not fear what a human may do to me . . . I am acclaiming You, for You have answered me, and You became mine for salvation. The stone which the builders rejected, it came to be for the head of the corner. From Yahweh came this; it is marvelous in our eyes. This is the day Yahweh has made; let us exult and rejoice in it. Oh Yahweh, do save us! Oh Yahweh, do prosper us! *Blessed in the name of Yahweh is he who is coming*; we bless you from the house of Yahweh . . ." (Psa.118:1,2,5,6,21-26).

Do we suppose the constriction and rejection is more certain than the willing acclamation and prosperity? Jerusalem represents the people of Israel. It was the very center of Israel in leadership and worship teeming with the scribes and Pharisees, blind guides, hypocrites, who were whitewashed sepulchers. Like David two thousand years before, and like Jesus in the present hour, they were about to know what constriction was all about. By no means would they perceive Jesus as their Saviour *till* He returns in power and glory.

The traits of stubbornness are necessary. They do not signify evidence of irredeemableness but of the need of a great and true Redeemer. The task is great, but that only makes the glory of God all the greater when He undertakes and carries out His operation of deliverance. It is our lack of faith in God's declarations and our lack of reliance

on His wisdom, power and righteousness when we suggest the desolation is final and everlasting. What a tragedy to think that the sorrows of the week to come, faced by the Lord in Matthew 23, would never bring an end to His cry over Jerusalem or His wider sorrow over the stubbornness and groanings of humanity!

AFTER THE DESOLATION

The word and operations of God do not end with desolation:

“And then shall appear the sign of the Son of Mankind in heaven, and then *all the tribes of the land* shall grieve, and they shall see the Son of Mankind coming on the clouds of heaven with power and much glory” (Matt. 24:30). *They* will grieve, but, unlike their Lord’s cry over Jerusalem, their lament will be a weeping in the joy of realization. For they will know Him as the One Who is loving them and looses them from their sins (Rev.1:5). “Lo! He is coming with clouds, and every eye shall be seeing Him—those, also, who stab Him—and all the tribes of the land shall be grieving over Him. Yea! Amen!” (Rev.1:7).

The scene includes specific people. It includes the Lord coming in the Name of Yahweh-Saviour. It includes those who stab Him, that is those like the scribes and Pharisees in Matthew 23:13-36, against whom Jesus pronounced the sevenfold woe. It includes all the tribes of the land, the twelve-tribed nation of Israel, whom Jesus came to save from their sins.

These people cannot be facing an everlasting hell. These have experienced desolation, but in the scene of Revelation 1:5-8 the desolation has passed. And yet they have shown themselves no better, and surely much worse, than the scribes and Pharisees of some nineteen hundred years ago. The words of expectation are no less certain of fulfillment than the words of woe.

WHEN WILL THESE THINGS BE?

Unlike Israel as a whole, the disciples heard these promises with some measure of understanding. Hence they asked “When will these things be?” (Matt.24:3). This was not only in reference to the destruction of the temple (24:2), but also in reference to the time when all Israel will raise their voices in exalting the blessedness of the One Who will come in the name of the Lord, that is, the name Jesus, which means Saviour. Not only the sorrow, but even more the joy that follows! When will these *things* be?

Some have felt that this promise was fulfilled in Jesus’ entrance into Jerusalem, when the people shouted, “Hosanna to the Son of David! Blessed be He Who is coming in the name of the Lord! Hosanna among the highest!” (Matt. 21:9). But although this event appears after the record of the Lord’s cry over Jerusalem in Luke’s account (*cf* Luke 13:34; 19:38), the sequence in Matthew seems to reflect the historical order of events better. In any case Jesus was not then recognized or appreciated as the triumphant Saviour and exalted Lord, nor could He have been prior to His death and resurrection. That entry into Jerusalem was, at best, a foretaste of the glory to come, and even at that it was loaded with irony. It was not that glory foreseen in Psalm 118:26 and promised by Jesus in Matthew 23:39.

It will begin to occur when the Lord *does assemble* all the children of Israel in the manner a hen is assembling her brood under her wings. It will come about in a time of great distress, when the Son of Mankind “shall be dispatching His messengers with a loud sounding trumpet, and they shall be assembling His chosen from the four winds, from the extremities of the heavens to their extremities” (Matt.24:31). But it will expand even more in significance and realization when the words of Isaiah 45:20-25 are fulfilled: “Convene yourselves and come; come close together, delivered ones of the nations . . . Turn toward

Me and be saved, all the limits of the earth, for I am El, and there is no other. 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; only in Yahweh—one will say to Me—are righteousness and strength. Unto Him shall each one come, and all who were heated against Him shall be ashamed. In Yahweh shall they be justified, and shall all the seed of Israel boast.”

Nothing that has yet occurred has manifested the glory of that declaration. The destruction of Jerusalem in 70 A.D. represented much of what our Lord said about the desolation ahead, and there is still much constriction and sorrow to come. But the boasting of the seed of Israel in their Saviour as Justifier and Lord, and the acclaiming of His great Name by the nations, these glorious events are still to come.

But they will come! They will come, perceived by every eye. And they will come as God's accomplishment, not due to human repentance and faithfulness, but with the display of His own “power and glory” (Matt.24:30).

THE SAVIOUR'S NAME

The great name of the Lord is Yahweh-Saviour. In the Hebrew Scriptures this name is transliterated as “Joshua.” In the later Scriptures, translated from the Greek, it appears, in English translations, as “Jesus.” This is the name given by God, through His messenger speaking to Joseph, “Now [Miriam] shall be bringing forth a Son, and you shall be calling His name *Jesus*, for He shall be *saving* His people from their sins” (Matt.1:21). This name must not be left unrecognized and unappreciated in blindness and woe.

Now in Matthew 23:39 Jesus says of Himself that He will come in the name of the Lord, which surely will focus on His identification as Saviour. He will come as Jesus, the

Saviour Who is Lord, not as He held that name in humiliation at that time, not as the Saviour in promise, not as the Saviour in establishing the basis of salvation through His death, entombment and resurrection, but as the Saviour in realization.

When Jesus returns to Jerusalem in that day, He will come, as we have noted, with power and glory. The full revelation of His saving operations will not arrive all at once, but the process of revelation will begin, and with each step of revelation, the people will avow, “Blessed is He Who is coming in the name of the Lord!” The desolation and blindness of Israel will be swept away with the words of Revelation 1:5,6, “To Him Who is loving us and looses us from our sins by His blood and makes us a kingdom and priests to His God and Father, to Him be glory and might for the eons of the eons! Amen!”

WOE TO YOU, TILL

The glory of the Saviour's power is that He saves the stubborn, He saves the sinner, He saves the hypocrite, the stupid and the blind! The woes pronounced on the scribes and Pharisees in Matthew 23:13-36 are epitomized in verse 38. “Lo! left is your house to you desolate.” They are the ones who, by no means, will perceive the Saviour in realization and blessing, *till* He comes in power and glory and they say, “Blessed is He!”

Those cursed by the woes of the judging of Gehenna (Matt.23:33) are specifically in view here. All of Israel suffers from the desolation upon Jerusalem, but this clearly involves their leaders. It is Jerusalem including all its sinners, its poor and oppressed and those called to discipleship, but also its leaders, the scribes and Pharisees, that will rejoice in Him in that day. It is Jerusalem, and it is the entire nation of Israel that will be saved. Their joy will not be satisfaction that they have done well in preparing them-

selves for His coming, but the joy of those who have justly experienced woe but have been saved out of all woe and every curse and entrenched stubbornness by their Lord.

This means there is no such thing as everlasting woe. There is real woe to come, even as the Lord suffered real sorrow and affliction. By no means can it be avoided. But it lasts only till the Lord comes and makes Himself known as the Saviour.

This revelation will increase so that eventually, beyond the thousand year kingdom itself, “. . . death will be no more, nor mourning, nor clamor, nor misery; they will be no more, for the former things passed away” (Rev.21:4). The Saviour will save from sin, and this means He also saves from woe and lamentation and gnashing of teeth. Finally, in the name of Jesus, every knee shall be bowing, and every tongue will be avowing “that Jesus Christ is Lord, for the glory of God, the Father” (Phil.2:10,11).

D.H.H.

CONCORDANT VERSION
OF THE OLD TESTAMENT

Since the death of Herman Rocke two years ago, my work on the Concordant Version of the Old Testament has admittedly slowed. But I have been able to complete the typewritten translation of 2 Samuel and the two books of Kings, besides the revision of the Minor Prophets which Brother Rocke and I were preparing together at that time. This left revision work only for Genesis through Deuteronomy, and I have completed this for Exodus and Leviticus.

In the meantime all of the “poetry” and much of the historical and prophetic portions have been entered into the computer for typesetting. A great deal of final checking and proofreading lies ahead before the entire CVOT can be published. But we are hopeful that limited editions of some of the previously unprinted portions can be prepared in “notebook” form for those interested. Our plans are to issue the first of these this summer with an edition of Proverbs, Ecclesiastes and Song of Songs.

D.H.H.