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**UNSEARCHABLE RICHES FOR JULY 2000
BEING THE FOURTH NUMBER OF VOLUME NINETY-ONE**

EDITORIAL

IT IS IN THE MIDST of a world of sin and sorrow that the apostle Paul declares, “For I am reckoning that the sufferings of the current era do not deserve the glory *about to be* revealed for us” (Rom.8:18).

When something, literally, is “about to happen,” our *confidence* that it *will*, indeed, *certainly* occur, is greatly strengthened. Similarly, that is what happens as well when something, figuratively, is said to be “about to be” occurring—in cases in which we truly *believe* that this is so.

That is, when we are actively engaged in *believing* that God’s promises *will* come to pass, our perspective concerning them becomes *like* that of one who has just been informed of some certain-to-occur, impending event.

The eyes of faith make God’s promises “impending,” or “about to be,” figuratively speaking, apart from any question of the time of their literal, historical realization. That is, the eyes of faith grant the believer the conviction that God’s promises will *certainly* occur.

Walking by faith, however, is often a great struggle. We prefer sight; and, sometimes our faith is weak. Further, we are informed by many that in believing the evangel of Christ, we have taken a “leap” of faith, the implication being that such an act is unwarranted.

From a logical consideration alone, we might well agree.¹ Indeed, I would never wish to suggest that I have a “warrant” to believe, but only that, simply in the grace of God, I do believe, having been given the faith to do so.

1. This is by no means to suggest that I find even the best works of Christian apologetics to be without merit, but only that it is impossible for any such human writings truly to prove the divine inspiration of the Scriptures or the veracity of its principal teachings.

I do not desire to justify my actions here, as such, nor do I suppose that I can do so, even to myself.

Since I *do* believe, however, I am willing not only to *appear* foolish to others in my believing, but even to *be* “foolish” in respect to the activity itself of accepting specific declarations as true apart from empirical evidence of their validity.

According to Paul, the reason *why*—against all odds—I believe, is because, “the grace of our Lord overwhelms” (1 Tim.1:14). We are hereby informed that Paul’s own salvation from being a calumniator and a persecutor and an outrager, in ignorance and unbelief (1 Tim.1:13), is set forth “for a pattern of those who are *about to be* believing on [Christ] for life eonian” (1 Tim.1:16). In the counsels of God, the Giver of faith, the future faith of His chosen ones is so certain to exist that it may be said that it is “about to be.”

Now, *being* believers, we are rejoicing in the Lord, offering divine service in the spirit of God, glorying in Christ Jesus, and having no confidence in flesh (Phil.3:3; 4:4). What a tremendous change we have undergone! Though the sentiment, “Prone to wander, Lord, I feel it,” is all too true concerning ourselves, it is to the Lord Jesus Christ Himself to Whom we make this confession. And, in so doing, becoming exercised in faith, we are sometimes thereby delivered from our wandering.

We are mindful that it is only to the degree that we first understand that which constitutes “the faith,” that we are in a position to be faithful. Therefore, while we long for Christ to dwell in our hearts, we must honestly acknowledge that this is to occur, not through some form of religious mysticism, but *through faith* (Eph.3:16). Hence we are shut up to the conclusion that in seeking, and finding, the Lord Jesus, our principal request to God through Him can only be that of imploring that He would reveal the truth of His Word to us, training us in it, in accordance with His saving grace, motivated by His love (*cf* Titus 2:11,12; Eph.2:4).

J.R.C.

THE MAKING OF HUMANITY

GENESIS 1:24-31

²⁴ And Elohim ^lsaid: Let the earth ^obring forth living souls, each according to its kind: domestic beasts, + creepers and land animals, each according to its kind. And so it came to ^lbe. ²⁵ + Elohim ^{ld}made ^tthe land animal according to its kind, + ^tthe domestic beast according to its kind, and ^tevery creeper of the ground according to its kind. And Elohim ^lsaw that it was good.

²⁶ And Elohim ^lsaid: Let Us ^dmake humanity in Our image ⁷andⁿ according to Our likeness. + Let them hold sway ⁱover the fish of the sea and ⁱover the flyer of the heavens, + ⁱover the domestic beast, + ⁱover every ^lland [~]animal^c and ⁱover every creeper ^tthat is creeping on the earth.

²⁷ + So Elohim ^lcreated ^thumanity in His image, in the image of Elohim He created ^tit: male and female He created ^tthem. ²⁸ + Elohim ^lblessed ^tthem, and Elohim ^lsaid to them: Be fruitful and increase; + fill ^tthe earth and subdue it. + Hold sway ⁱover the fish of the sea and ⁱover the flyer of the heavens, ⁷⁺ ⁱover every domestic animalⁿ, ⁷⁺ ⁱover all the earth^o and ⁱover every animal ^tthat is moving on the earth.

²⁹ And Elohim ^lsaid: ^{bd}Since I have given ^oyou ^lall seed-yielding herbage ^wthat is on the face of the entire earth, and ^tevery tree ⁱon which there is the fruit of a seed-yielding tree, it shall ^bbe yours for food. ³⁰ And to every animal of the earth, + to every flyer of the heavens, and to every creeper^l on the land in which there is a living soul, I have given ^lall green herbage for food. And so it came

to **'be.** ³¹ **And Elohim 'saw `all ^wthat He had ^dmade; and behold it was very good.**

And it 'became evening, and it 'became morning, the sixth day.

SOUL LIFE

Here in Genesis 1:24-31 we once more deal with the dry *land*, yet not with *plant* life as in verses 9-13, but with *soul* life. These two forms of life differ radically, in that plants are fixed immovable in the soil which is the source of their sustenance, and, having no sensation, neither see nor hear nor smell nor feel. But soul life has all these senses, and roams freely over the surface of the land, in the air, and in the water. Soul life is evidently divided into three classes, for which the English language does not seem to have precise equivalents. The CV has domestic *beasts*, *creepers*, and *land animal*.

As this is the only account of the creation of soul life, we may be sure that the list here given includes not only all the kinds of each class but every class also, those *in* the earth as well as those that live *on* its surface.

ADAM, HUMAN, HUMANITY

In Hebrew the same name, *adm*, is used for the first individual and for the race which has sprung from him. In Wigram's Englishman's Hebrew Concordance the occurrences of the name Adam are not listed by themselves in the list of proper nouns, but the student is referred to the appellatives, or common nouns. There we find it translated both *man* and *Adam*, etc. How are we to know which is meant? The only safe way is to keep in accord with the context. Here the following pronouns are *plural*, hence *adm*, though singular, is a collective noun and refers to the race. Moreover what follows was not confined to the first human, but is the portion of all humanity, according

to other scriptures. The scholastic rules of grammar often do not work in practice, in idiomatic languages.

Therefore, Genesis 1:26 should read, "Let Us make *humanity* in Our image." So also in the next verse. In any case, more than Adam is included, for the account proceeds, "Let *them* hold sway," and "male and female He creates *them*." The fact that the same word is employed for Adam and humanity expresses a great truth in a terse form. It is especially precious when referred to Christ, for Adam was only a type of Him. *All* were created in Him. When He was created, then *they* also were included, even as every human was incorporated in Adam. No doubt the same name was given to its progenitor as to the race in order to express the vital fact that *all were in him*, and so provide a clearly comprehensible picture of the creation of all in Christ long before.

A very striking anomaly is found in between these two plurals, for Adam and humanity. The singular *it* is used for humanity as well as the plural *them* (v.27). This expresses the solidarity of the race. Not only Adam is in God's image. This is also true of all his progeny. One man alone is not enough to make the image. It takes a composite portrait to complete the picture. Incidentally, this is a good example to show that, in the Word of God, grammatical forms are not always literal. They must sometimes give place to a higher harmony and spiritual accord.

THE IMAGE AND LIKENESS

It is not until after the elements are in order, and the light is regulated, and the animals are brought forth, that the earth is ready for humanity. As distinct from the rest, man is made in God's image and likeness, and is given the place supreme in his sphere. It is most helpful to note that, in the account of creation and restoration, only the title *God* the SUBJECTOR, is used. The image of God, there-

fore, consists in this, that man also is a *subjector* in his own realm, and is to *sway* over the other creatures. Let us not imagine that this *likeness* makes us a deity, or gives us control over ourselves or the rest of the universe. Humanity's realm is first limited to the lower creation on the earth, and we have largely forfeited even that, due to our insubjection to our Subjector, and the resultant lack of vitality, and our decadent condition due to the operation of death in our bodies.

HUMANITY AS GOD'S LIKENESS

Adm, the inspired name given humanity is probably the noun of the stem *dm* LIKE, so means LIKENESS. Being a likeness of God, Who is *spirit*, it is limited to a *spiritual* resemblance. Indeed, this account says nothing of man's *form*. That is dealt with when man's formation is in view (Gen.2:7). As God is invisible (1 Tim.1:17), it must refer to the unseen attributes which characterize the human race which eventually qualifies it to reveal God to the rest of creation. This is not very apparent when we look at humanity as it is today, but even now mankind dominates all the other creatures on the earth. The size and the strength of a man may be less than other animals, and the senses may be inferior, but his spirit sets him above them, and they must be subject to his will.

Man's superiority over the animals is not due to his physical size, but to his spiritual supremacy. The elephant is many times as big and heavy as the largest human, yet he obeys his mahout like a child. The horse is several times man's weight, yet the driver or rider bends him to his will. Indeed, God gave us a striking picture of the weakness of flesh in His sight when He created great monsters. We would be tempted to think that *these* would dominate the animal world, and that even man today would be in terror of their enormous paws and jaws. Instead, they are *extinct*.

Nothing is left of them but their bones. But how few who view their towering skeletons learn the lesson that they teach! Not by valor nor by vigor, but rather by *My spirit*, says Yahweh (Zech.4:6).

His Son is the Image of the invisible God (Col.1:15). Human eyes are affected by only about one-fiftieth of the vibrational impulses which have been discovered, so man is very limited in the range of his perceptions. There are even some solid substances, such as glass, which hardly register on the retina of the human eye. But it is only through our perceptive organs that we can acquire knowledge of the tangible, so that God, if He wishes to reveal Himself to His creatures, must do so through some medium, which can be sensed. Foremost of all, His Son, Who is His creative Original in Whom and through Whom He made all, is the great Mediator, Who will fulfill this function. In a much lower degree, humanity also has this office. Indeed, God's Son condescended to become a Man for this purpose, for in no other way could God's immanent love be displayed.

PRONOUNS WITH THE TITLE "GOD"

The title, God [*Alue-im*, or *Eloh-im*], has the plural ending, but is usually referred to by a singular pronoun, *I*. This shows us that it is not a *grammatical plural* but *rhetorical*. Here, however, we find the plural pronoun, *We* ["Us" and "Our"]. Even though it is grammatically correct, why is He referred to as *We* on this occasion? We will find the key to this enigma in this very passage, for here we find Him making others in His image and likeness, who, in their place are also *subjectors*, for they sway over all the denizens of the air, the sea and the land.

In reality and ultimately there is only *one* Subjector out of Whom and for Whom all is. But He is spirit, and cannot be perceived by any of His creatures, so He works *through* them in order that He may reveal Himself to them. He

imparts a measure of His spirit to them so that they also have authority to subject those beneath them in the scale of creation. Essentially and indirectly, He alone operates all in accord with the counsel of His will (Eph.1:11). Yet He does not do this directly in all cases, but through others whom He created for this very purpose, as in this verse. Adam, and the race in him and through him, represent God, the Subjector, to the rest.

“WE” INCLUDES THE SON

But here the *We* cannot refer to them, but must refer to a previous delegation of this authority. Was there an Image and Likeness of God before the creation of Adam? There certainly was! The Son of His love is the first Image of the invisible God. In Him all was created, as all mankind was in Adam. And all was created *through* Him (Col.1:15,16). Adam was created by God through His Son, hence *two* were involved in this creation. God had committed all authority to His Son, so could only delegate a part of it to Adam and His race in concurrence with Him. He, as God's creative Original (Rev.3:14), received God's spirit *without* measure (John 3:34).

THROUGH MANKIND

We can understand how the Subjector could delegate His power to subject all to the Son of His love, for He was the channel of its creation, and will be the means of its reconciliation. But how could He delegate authority to humanity over the other creatures on earth, when He knew beforehand how they would abuse it, and turn against Him? Because our very unworthiness and failure are the needed foil to display, not merely His power as the Subjector, but His love as Saviour and Father. It is one of the most overwhelming of truths, that God not only works *for* humanity through Christ, but He also operates *through*

humanity for other realms of creation. He not only subjects all on earth beneath his feet (Heb.2:8), but, as the body of Christ, we will rule the rest of the universe for the eons to come.

SUBJECTORS

Not only was the race, as such, given the place of subjectors, but the man was especially chosen to be the image and glory of God, while the woman is the glory of the man (1 Cor.11:7-10). And even among men there are some specially distinguished in this way. In Noah's day human government was instituted, to deal with murderers, on the basis that humanity was made in the image of God (Gen.9:6). Paul insists that we be subject to the superior authorities, because they are under God. If we resist them we withstand God's mandate. They are God's servants. He operates through them. We dare not say that God will carry out His intentions without them, for it is His will to do it through them.

The name subjector (disposer, or arbiter) was used of men who exercised authority over their fellows. In order to show the futility of Pharaoh's opposition, God put Moses in the position of a subjector or arbiter to him (Ex.7:1). Moses played this part in relation to the sons of Israel, also, and, when it became too great a burden, he followed his father-in-law's advice and appointed others under him (Ex.18:21). To them men came on decisive occasions (Ex.22:8, AV judges). They were not to be slighted, because God was carrying out His will through them (Ex.22:28). The name "subjector," or arbiter, is freely used of false gods when these usurped the place which belonged to the true.

Creation, disruption, restoration, and salvation, rule, ruin, redemption and reconciliation, all could have been done by God directly, without intermediaries. But that would not have accomplished His purpose to reveal His

heart as well as His head. It is by working *through* His creatures that He harvests their affection and becomes All in all. We may be weaned from a selfish interest in our *own* salvation by an active interest in God's side, and by being used as a channel to bring it to others.

HUMANITY A UNITY

Humanity's *unity* is a factor which persists. Even now, when male and female are distinct persons, the Scriptures insist on the important truth that God makes out of *one* every nation (Acts 17:26). Moreover, even the entrance of sin, which some might insist came in through *two*, Adam and his wife, or if one is insisted on, one *woman*, even this came in through *one human* (Rom.5), for they were *one* flesh and, as such, are types of Christ, the *One* Antitype. In the resurrection neither are they marrying nor taking in marriage (Matt.22:26). Adam was created bi-sexual, like many plants. The woman was built from a part of him. Even so were we created *in* Christ. The separation between the sexes will lapse after their function is fulfilled. It is not permanent, but temporary.

In order to picture the great truths that all is out of God, and that all was created in Christ, it was necessary to show how all humanity was in *one* human, Adam. For this revelation it would not do to *create* two, one of each sex, for that would spoil the picture. What a help it is to see all humanity in the first human! This we can comprehend. Without such an example, it would be almost impossible for us to apprehend how all could have been in God, or created in His Son. On the other hand, it is also essential for the revelation of God's love that there be two distinct sexes. By *creating* mankind in one human, and then by making or building the woman out of a part of him, God has wisely provided us with illustrations which reveal His *love* as well as His *power*.

MAN'S SWAY

Christ, the last Adam, the Antitype of the first, holds His high place by reason of His anointing with the oil of exultation *beyond* His partners. Because He has the fullness of God's *spirit*, He has the right to sway over all creation, and to subdue all that are opposed to the Deity. The same is true, in a minor measure of the first Adam, and of humanity, in relation to the creatures of the earth. And a fuller endowment with God's spirit, which will be ours when we are vivified by His presence, will raise the saints of today to sway over the celestial spheres with Him, in the future.

Our Lord, Jesus Christ, is a *Man*, and as such He is the Head, not only of humanity, and of the ecclesia, but of every sovereignty and authority among the celestial hosts as well (Col. 2:10). Indeed, the secret of Christ consists in His headship over *all*, that in the heavens and that on the earth (Eph.1:10). But why should a Man be given the place supreme? Indeed, why was it necessary for Him to *empty* Himself and descend from the highest height to the lowest depth, in order to sway over all? It is only when we see that the object of rule is not simply the *subjection* of God's creatures to Himself, but their heartfelt *reconciliation*, that we will understand the need of humiliation and suffering, as well as power in rule that is pleasing to God. In the final phase of rule God will not be *King*, but an affectionate *Father*.

CELESTIAL RULE

Man was not equipped to rule in the heavens at his creation. Neither physically nor spiritually was he able to subdue the celestial realms. A soulish body cannot even leave the earth and ascend into the empyrean without taking its environment with it. And the heavenly hosts are greater in power and might. This is doubly true since Adam offended

God, and man became a dying creature, with gradually diminishing vital powers. Indeed, he cannot even fulfill his earthly function, and subdue the creatures below him, even though he was created and endowed for this place. His spirit store is too small, and ebbs away.

Even Christ, our Lord, who had an abundance of holy spirit, was prepared for His future glories as the Head of every sovereignty and authority (Col.2:10) by His humiliation. Even He was perfected through sufferings (Heb. 2:10). Only those who have tasted of evil can realize and appreciate the good that God showers upon them, and only their hearts can respond in thankfulness and praise to Him. This might be called the priestly side of rule. It is the element in government which perfects it to the point where it will vanish in hearty obedience to God, as Father. Both the first and the last Adam, and the race which they head, must be prepared in the school of suffering for their function as rulers on earth and in the heavens, before their rule will be successful, and fulfill the purpose for which God created them.

PREPARATION FOR RULE

Therefore it is that the sovereignties and authorities now in the heavens, like mankind on the earth, are not able to subdue and subject all to God. Indeed, sin was introduced into Adam's race through an adversary from above. And so it is that Christ, the Saviour and future Sovereign of all, emptied Himself and descended to human form and humbled Himself to death to shameful crucifixion. This prepares Him to rule, not alone with might, but with sympathy and affection, and in such a way that all will not only be *subject* to God, but *reconciled* with Him. A corresponding experience is the necessary equipment of all the saints who will rule with Him, either on the earth or in the heavens. The lower we descend, the higher will we ascend. So it

is that those who will be with Him in His celestial glories, are now called upon, in spirit, to share His crucifixion.

Adam, as created, seems to have had sufficient superiority in spiritual power to subdue the lower creation, but he lost this with the advent of death and disintegration. Now there is only a feeble flicker of this left remaining. As a result, many of the animals are at enmity with man even as he has become the enemy of God. But this will be remedied at the advent of Christ, when man's sovereignty will be restored to him on the earth.

MAN A MEDIATOR

Man is a *mediator*. Christ became a Man in order to mediate between man and God. But humanity, in its turn is being used by God to reach and reconcile the rest of creation. The earth is the stage and the eons the story in the tragedy in which He is revealing Himself to the universe. In close accord with this is man's place in nature. He is neither a microbe nor a mammoth, but a medium in his physical makeup. He is not placed in the deep, nor yet in the air, but roams upon the surface of the earth.

Man was not created to rule over man. Human government was not instituted until after he had demonstrated his insubjection to his Subjector, God, before the deluge. The ideal and proper state for humanity is to be immediately subject to God, and so it will be in the consummation, when all will be obedient children of the Father. Indeed, rule of man over man is an impossibility, for, in that case, some must take the place of subjection to man, rather than rule. And usually this is the subordination of most men to a very few. Neither was man made like the Subjector merely to exalt him to a superior place. Rather man was given sway over a small portion of creation in order to reveal to himself and other creatures in the universe, the universal sway of the One to Whom he is likened.

Because man was made in the image and likeness of the Subjector we must not reason that he is the highest of God's creations. He is not. Spirit messengers are greater in strength and power than he (2 Peter 2:11). The heads of the heavenly host look down upon him. Michael and Gabriel far outshine him in their exalted station. Above all, our Lord Jesus Christ *humbled* Himself when He was found in fashion as a human (Phil.2:8).

The highest creatures are elevated to their position by spirit, not by flesh. Man's sway over the lower creation is his by right of spiritual preeminence, not by physical force. We might reason that the great monsters that God created (Gen.1:21) would soon dominate the scene and thrust man from his throne by their terrific strength. They certainly could destroy all the rest of the creation, including man, if it were a matter of muscle and bulk. Instead, they themselves were destroyed, and are now extinct. Only their bones remain as mute witnesses of the weakness of physical strength to sway over God's creation.

REVELATION OF GOD

Nevertheless, man's middle position gives him a vast advantage as the mediatorial messenger between God and His creation. Even Christ, the great creative Original (Rev.13:14), found it necessary to descend to human form in order to be completely furnished for His mediatorial office. Man is in sympathetic touch with all souls on the earth because he also suffers and dies. By his spirit he can reach the spirit sphere. And when a select company has been given spiritual bodies so they can leave the earth and reach the celestial spirits, then God will have a complete mediatorial staff equipped to reach the lowest and the highest creatures in His universe with the revelation of Himself, as given in the cross of our Lord Jesus Christ.

A. E. Knoch

Invigorated by God's Grace

DISPLAYS OF GOD'S POWER

GOD'S WORD gives witness to His power. Paul speaks of one such occasion in Romans 9:17. "For the scripture is saying to Pharaoh that 'For this selfsame thing I rouse you up, so that I should be displaying in you My power, and so that My name should be published in the entire earth.'"

Concerning this occurrence of God dealing with Pharaoh, John Essex wrote, "Yes this was a deliverance of God's people, not just from Pharaoh, but from all the forces of evil that were ranged behind Pharaoh at that time, and which undoubtedly sought the destruction of Israel as God's people. As a rescue operation, it became the standard of God's power to save His own, and as such it is mentioned over and over again in the sacred records concerning Israel. For that nation, it contains an assurance for the future. Though Israel might be persecuted to the limit, she could not be exterminated; the bush might burn with a fierce flame, but it would not be consumed.

"But surely there is still more behind the matter than this. If all that was at stake was the deliverance of God's people, why the succession of plagues? It was because the Egyptians worshipped a multitude of false gods and regarded all kinds of things as sacred. Each of the plagues attacked one or more of their gods and proved that the God of Moses was superior to them all!

"The things that the Egyptians worshipped became an abomination to them. The idol river, the Nile, was turned into blood in the first plague and became abhorrent. The goddess Hekt, with the head of a frog, could not prevent

swarms of these creatures invading the homes; the sacred scarab could not stop the invasion of beetles or flies; Ra, the sun-god, could not dispel the darkness that could be felt. Apis, the sacred bull, could not protect his species from the murrain. Not one of the gods of Egypt—not all the gods combined—could save the country's firstborns. When God pronounced the destruction of Egypt's firstborns, He said, 'Against all the gods of Egypt will I execute judgment. I am the Lord.' Yet He could save all the firstborns of Israel, and also deliver His own firstborn, the nation itself, for He spoke of Israel as 'My son, even My firstborn' (Ex.4:22)."¹

TRANSCENDENT GREATNESS OF POWER

There is a record of God's power for us that exhibits many similarities to the account in Exodus while exceeding in greatness. "Therefore," writes Paul, "I also, on hearing of this faith of yours in the Lord Jesus, and that for all the saints, do not cease giving thanks for you, making mention in my prayers that the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the realization of Him, the eyes of your heart having been enlightened, for you to perceive what is the expectation of His calling, and what the riches of the glory of the enjoyment of His allotment among the saints, and what *the transcendent greatness of His power for us who are believing*, in accord with the operation of the might of His strength, which is operative in the Christ, rousing Him from among the dead and seating Him 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 His feet, and

1. *Unsearchable Riches*, vol.60, pp.94,95.

gives Him, as Head over all, to the ecclesia which is His body, the complement of the One completing the all in all" (Eph.1:15-23).

What is the significance of this demonstration of God's power concerning which Paul writes to the Ephesians?

Just as God's deliverance of the Israelites from Egypt was an assurance for the future for them, this contains an assurance for the future for us. Here we are told concerning the power of God in rousing Christ from among the dead. This is our assurance that He has power over death (*cf* 1 Cor.6:14; Rom.4:25). Consequently sin and death have been dealt with through the power of God.

There are other similarities in these displays of divine power. Israel was slaving for the Egyptians; we were slaving for Sin (Rom.6:6). Moses was the physical instrument of God's deliverance of His people Israel; Jesus Christ is the physical Instrument of God for the deliverance of all creation. In Egypt God triumphed over all the so-called gods; Christ was roused from among the dead and seated among the celestials 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.

RESTLESS IMPERMANENCE

The power of God displayed in Israel's passage through the sea has special meaning to us in our days. A. E. Knoch observed that the sea "is used to figure restless impermanence, as seen among the changing gentile nations, in this eon. It must be reckoned among the evil things which He uses as a background for the good."² In Exodus 14:21-31 we read about Yahweh's salvation of the children of Israel on dry ground through the midst of the sea.

The sea, figuring "restless impermanence" was held

2. *Unsearchable Riches*, vol.46, p.227.

back by a strong wind. Since wind figures spirit we see here the power of God holding back the waters. All the time that the Israelites were passing through the sea they were totally dependent upon God's power for their salvation from death and for their safety.

While in this world, we who are God's chosen ones, like the Israelites, are in the midst of the restless impermanence figured by the sea. God's spirit through Jesus Christ keeps us while in this world through faith and the renewing of our minds through His Word. We are totally dependent upon His power for our salvation from death and for our safety. As Paul writes in 1 Timothy 1:12, "Grateful am I to Him Who *invigorates* me, Christ Jesus our Lord," so we are thanking God that Christ has become to us "the *power of God*, and the wisdom of God" (1 Cor.1:24).

A DISPLAY OF GOD'S PATIENCE

While we are in this present, restless impermanence, God has provided us a display of all His patience in Paul (1 Tim.1:15,16). As a pattern for those who are believing, Paul said, in writing to Timothy "Now you fully follow me in my teaching, motive purpose, faith, patience, love, endurance" (2 Tim.3:10). Each of these seven items involve revelations of God's power as displayed through God's patient dealings with Paul, the sinner.

Paul's *teaching* is built on the evangel, which he brought, which we accept, in which we stand and through which we are being saved (1 Cor.15:1-4). Paul was not ashamed of this evangel, "for it is *God's power* for salvation to everyone who is believing" (Rom.1:16). For to us who are being saved, the word of the cross is the *power of God* (1 Cor.1:18).

The *motivating* force in Paul, that which led him to action, was not something that originated in his mind. It was from God Who is operating in the believer to will as well as to work for the sake of God's delight (Phil.2:13).

"Yet, in the grace of God I am what I am, and His grace, which is in me, did not come to be for naught, but more exceedingly than all of them toil I—yet not I, but the grace of God which is with me" (1 Cor.15:10).

The power of God and the wisdom of God is displayed in the pattern of Paul's *purpose*. Hence we find the former proud and disdainful Pharisee writing to the Galatians, "Little children mine, with whom I am travailing again until Christ may be formed in you" (Gal.4:19). And in 2 Corinthians 4:11, he testified, "For we who are living are ever being given up to death because of Jesus, that the life also of Jesus may be manifest in our mortal flesh."

The next three items patterned by Paul and fully followed by Timothy are fruit of the spirit. *Faith*, *patience* and *love* are all included in the definition of this fruit in Galatians 5:22. It is in grace, through *faith* that we are saved (Eph.2:8), and it is in *believing* that God fills us with all joy and peace in the power of holy spirit (Rom. 15:13). God also endues us with all power, in accord with the might of His glory, for all endurance and *patience* with joy (Col.1:11,12). And the *love* of God has been poured out in our hearts through the holy spirit which is being given to us (Rom.5:5).

Endurance is a gift from God that is especially characteristic of our calling in this time of restless impermanence, and uniquely patterned by Paul. Of the 32 occurrences of this term in the New Testament, 16 are in the writings of Paul.

Paul certainly displayed endurance in bringing the evangel. In 2 Corinthians 6:4-10 he speaks of "much endurance" granted to him and empowered by God, "in afflictions, in necessities, in distresses, in blows, in jails, in turbulences, in toil, in vigils, in fasts." But besides endurance through such troubles as these, he testifies to "the power of God" in giving him endurance in heralding the word of truth "in

pureness, in knowledge, in patience, in kindness, in holy spirit, in love unfeigned.”

What is the value of endurance? As with the apostle Paul, it arises out of affliction, but it leads to testedness (Rom.5:3-5). While enduring we are consoled through the Scriptures by the God of endurance and consolation, that with one accord, with one mouth we may be glorifying the God and Father of our Lord Jesus Christ (Rom.15:5,6).

Paul writes, “For all I am strong in Him Who invigorates me—Christ!” (Phil.4:13). The pattern that God produced in Paul is a pattern of God's power operating in one who is shown mercy and grace. So also, Paul speaks to us, as he did to Timothy, “You, then, child of mine, be invigorated by the grace which is in Christ Jesus” (2 Tim.2:1). S. Cooper

REJOICING IN GRACE

Most seem to conceive of one's obtaining of the holy spirit, in a way similar to that of Simon, the magician. Like him, they “*infer* that the *gratuity* of God is [somehow] to be *acquired*” (*cp* Acts 8:20). Whenever one seeks to *acquire* the holy spirit—whether through money, faith, or some sort of fancied independent human “cooperation”—the principle is the same. Peter's testimony to those who would *represent* (whatever they might *say*) salvation in Christ as an acquisition for which men may qualify is: “Your heart is not straight in front of God. Repent, then, from this evil of yours” (Acts 8:21,22).

Most today do suppose that the holy spirit may be acquired—indeed that it must be acquired if it would be possessed at all—through the meeting of ultimately-human-dependent divine requirements. Such a notion can only be inferred, for the Scriptures do not say this, nor is this idea a corollary of anything which they do say. To the contrary, there is abundant Scriptural evidence which precludes the validity of any such notion. All such concepts dishonor the evangel of grace, and egregiously misrepresent the truth of Scripture.

May we be given eyes to see that God neither wants nor needs our help in order to bless us. If we would carry our own salvation into effect and save ourselves from much that would otherwise befall us, we would be mindful that we do so only according to His grace, for it is in His grace that we are what we are (1 Cor.15:10). J.R.C.

Questions and Answers

NOT BECOMING DIVERSELY YOKED

✱

GRACE UNDER LAW

Question:

My daughter is seriously considering marriage to a young man who is not a Christian. I am very mindful that believers are not to become diversely yoked with unbelievers. My daughter, however, is not too concerned with this. She has been raised in a believing home and exposed to much Bible teaching. She honors us, her parents, in our faith, and is a good daughter. If she does believe herself, however, she is, in any case, not active or (apparently) committed, having grown more “worldly-wise” in recent years. I long for my child truly to know Christ, and am deeply concerned for her welfare as a young adult. Can you help us?

Answer:

WELL, I certainly want to help you, and pray that what I share will be beneficial. And, too, I sympathize with you in your concerns and fears, having many of my own. The need for us all is to be built up together in faith and love. May we be relying on God, being mindful that He is the Saviour—the Saviour of all mankind, especially of believers (1 Tim.4:10).

Though we long to see our families and friends receive the gift of faith, God's calling and one's membership in the body of Christ simply is not “up to us” to pass on to whomever we may wish. It is *God* Who places the members, each one of them, in the body according as *He* wills

(1 Cor.12:18). “For of what are you aware, O wife—if you will be saving your husband—or of what are you aware, O husband—if you will be saving your wife—*except as the Lord parts it to each?*” (1 Cor.7:16,17). We could as well say here, in your case, For of what are you aware, O mother—if you will be saving your daughter—except as the Lord parts it to her?

We do not know whom God has already chosen (“before the disruption of the world”; Eph.1:4) for membership in Christ’s body and for life eonian. But we do know that whenever anyone genuinely believes and, due to God’s work in him, truly finds Christ *choice*, he will surely decide accordingly (or rather, it will become evident that he has already done so).

There is so much weak talk today about getting “decisions for Christ” from those who give us no assurance that they honestly believe. Many, it seems, have only chosen the Christian “religion” or a certain church’s activities, never having come to personal heart conviction concerning Christ Jesus Himself.

We are aware that faith is out of “tidings” (what is heard), yet the tidings, through a declaration of Christ (Rom. 10:17). So we want to share our faith with anyone who will give us the opportunity to do so. Still, it is only those whom God had already chosen long ago who will respond. As many as *were set* for life eonian—*they* are those who believe (Acts 13:48).

It is not just our faith in the distinctives of Paul’s evangel that we would share with others, though these things are surely very important. First of all, we want to share our foundational faith that Jesus is the Christ, that He died for our sins, and that the Scriptures are the Word of God.

No one should be looked down upon for a moment for not believing. We cannot scientifically prove the vital elements of our faith even to ourselves, much less to others.

Therefore we should not act as if we could, or, conversely, feel guilty about not being able to do so. At the bottom line, *we simply believe*, and that is the end of the matter. We realize this appears foolish and unsatisfactory to unbelievers. How can it *not* be so from the perspective of the flesh? Faith is not sight, and sight is not faith. Yet the Lord declared, “Happy are those who are not perceiving and [yet] believe” (John 20:29).

We do not have empirical knowledge of our faith. In the Scriptures, whenever the things we accept by faith are spoken of as being our “knowledge,” this is so in the elemental sense of that which is evident through the perception of the mind. Scriptural knowledge, however, is not knowledge in the empirical sense, what is based on scientific observation or experiment. However, like the one who possesses empirical knowledge of a subject, we assume (take to ourselves) the things we believe, and are convicted of them (*cf* Heb.11:1).

We become convinced, not because we have scientific evidence of our faith, but because of the convicting power of Scripture itself, through the holy spirit of God, which operates effectually in the hearts of God’s chosen ones.

Now, in the matter of not becoming “diversely yoked” with unbelievers (2 Cor.6:14): We might first of all mention that it can be a great problem not only to be diversely yoked with unbelievers, but with either disinterested, intolerant, or markedly contrary-minded believers as well.

We especially think of this entreaty, and rightly so, in consideration of its application to marriage. Even so, this is by no means its only province. This is because any type of especially close, deep involvement with those who would pull us away from a more faithful walk, is bound to be a problem for us. This is due to the “diverse” pulls upon each person, “tuggings” which tug in very different directions, yet upon those who are “yoked” to one another.

We are weak enough as it is, in ourselves; at the very least, additional deterrents, instead of additional incentives, are simply disadvantageous to us in our walk of faith. Ideally, of course, before we even think of these obvious practical problems of diverse yoking, we should wish to avoid such involvements simply because God has said that this is what we should do.

The possession of such a laudable attitude here is certainly a gracious gift; yet it is one that is not possessed by all believers. Indeed, due to other constraints, many become diversely yoked with unbelievers even though they are not altogether unmindful of the inevitable problems this will bring them. Nevertheless, where such diverse yoking has occurred, rather than scorning those who have acted unwisely in this regard, we should be sympathetic and understanding, bearing one another's burdens, being mindful that each one must carry his own load (Gal.6:2-5).

Often, when a believer takes part intimately with an unbeliever, the unbeliever may be a commendable person, possessing many good traits. It does not follow from this, however, that Paul's entreaty to avoid diverse yoking should therefore be disregarded. Yet, such as in the case of those who are in love and are considering marriage, the apostle's counsel here can truly be a hard saying.

As is the case with all instruction for right behavior—such as being honest, peaceful, kind, humble, gracious and loving, not separating from a mate, or where separation has occurred, living singly and chastely—the entreaty not to become diversely yoked with unbelievers is ideal counsel. It advises the best course; indeed, the only faithful course.

Nevertheless, it may be that the heeding of a certain word of teaching as to upright behavior, though it be pleasing to God and of true benefit to the believer, may not be within the compass of one's present abilities: "I want all men to be as myself . . . *but* each has his own *gracious gift* from

God, one indeed, thus, yet one thus" (1 Cor.7:7). This is simply to say that, at present, I may not be able to do what you can do; and you may not be able to do what I can do.

We must never lower God's standards so as to accommodate them to our weaknesses. Yet we are all very weak, and only have whatever strength He gives us. So, in light of the apostle's wise counsel, while we could never *advise* a believer to marry an unbeliever, we can certainly understand if one should do so. We are not in the other person's position, and can only try to share a word of advice and encouragement.

Whatever decisions we make reflect our present heart or state of mind; and, at the deepest level, this is what God has given us. We would seek to be faithful and we long to be true. Yet, "A man cannot get anything if it should not be given him out of heaven" (John 3:27). We have nothing but what we have received (1 Cor.4:7), and so cannot boast in anything we have or do. His achievement are we (Eph.2:10).

At the deepest level of things, concerning your daughter, God will give the decision in the matter—whatever it may be, whatever accords with His intention and serves His wise purpose. This is so whether or not the decision that is made should be in accord with His revealed will. Whatever, then, your daughter may decide concerning marriage, we wish to give both you and her the assurance of our abiding friendship, desiring as well to assure our fellow believers of their completeness in Christ (Col.2:10), however they may decide concerning life's affairs. "As we have occasion, we are working for the good of all, yet specially for the family of faith" (Gal.6:10).

"So that, my beloved brethren, become settled, unmovable, superabounding in the work of the Lord always, being aware that your toil is not for naught *in the Lord*" (1 Cor.15:58).



Question:

I don't see how it can be true that the salvation of those under law—who had to keep the law in order to be saved—can be, as you claim, a gospel of grace, as much so as that brought by Paul. After all, if the Israelite believers could only be saved if they kept the law and endured to the end, then there must have been a key human element in their salvation, which determined it. Yet you say that their salvation was wholly of God. How can this be so?

Answer:

There is much in our writings that cannot be grasped apart from the acceptance of the great truth that *all* is out of, through, and for God (Rom.11:36). We have many expositions on this theme, which I commend to you, with the prayer that God would grant you an awareness of this foundational revelation.

I would agree that there was “a key human element,” in the salvation of the Circumcision saints. But in acknowledging this, I only mean to say that while their law obedience determined their salvation, it was the grace of God which determined their law obedience.

This is the key to the puzzle. I realize that this represents God as ultimately fully responsible for their salvation. But that is the very point of the fact that their salvation was *in* the grace of God, albeit *under* law and *through* law. I realize it follows that, therefore, in the end, the Israelite saints themselves were *not* responsible for their own salvation (since it was “of God”).

I would like to stress that this only seems wrong initially, because of the mistaken religious notions and ethical ideas which we have long been taught. In due course,

upon accepting the evangel of grace, it will be those contrary religious notions and ethical ideas instead—which are wrong—which will then themselves seem wrong.

Not only the popular teachings of today about “eternal hell,” but even the Scripture’s own testimony and its many warnings concerning fiery judgment have made it difficult for most even to perceive, and, certainly, to find assurance in the grace which is ours in Christ Jesus. This difficulty is only compounded when it is observed that there are indeed quite a number of passages within the Circumcision writings which speak of the grace of God and the gratuity of the holy spirit and give assurance and expectation concerning salvation. This is so, even though these same writings also contain an abundance of fearful warnings and predict a terrible fate for the lawless and wicked.

Under the *gracious evangel* of the Circumcision (*cf* Rom. 11:4-6), it is, nonetheless, only “he who endures to the consummation [who] shall be saved” (Matt.24:13). In order to enter into the kingdom of the heavens, one must keep the precepts of God which are enjoined upon him (Matt. 5:17-20; 19:17). Even the disciples were warned concerning Gehenna and its “unextinguished fire” (Mark 9:43-48). Only those who *do* the will of God will enter into life and remain for the eon (Matt.7:21; 1 John 2:17).

The workers of lawlessness will be told by the Lord, “I never knew you! Depart from Me!” (Matt.7:23). Though “many will be seeking to enter,” they “will not be strong enough” (Luke 13:24), and so will not be “deemed worthy” (Luke 20:35). In a word, “What a cramped gate and narrowed way is the one leading away into life, and few are those who are finding it” (Matt.7:14).

On the other hand—and with equal explicitness—the Lord declared, “Verily, verily, I am saying to you that he who is hearing My word and believing Him Who sends Me, has life eonian and is not coming into judging, but has

proceeded out of death into life” (John 5:24). “For this is the will of My Father, that everyone who is beholding the Son and believing in Him may have life eonian and I shall be raising him in the last day” (John 6:40). Indeed, Peter instructed the chosen expatriates to “*expect perfectly* the *grace* which *is* being brought to you at the unveiling of Jesus Christ” (1 Peter 1:13).

It is only when God is recognized, glorified, and thanked *as God* that we will be able to understand how these apparently contradictory sayings are actually entirely complementary. Indeed it was necessary for those of the evangel of the Circumcision to heed the law’s precepts if they would enter into life. God, however, graciously fulfilled in His chosen ones all essential obedience (*cf* Isa.26:12; Heb.13:20,21; Jude 24). They would have life eonian only if they obeyed; but their obedience was *due* solely to God’s grace.

Therefore, all in Christ who had a part in the Circumcision calling heeded His words: “For this is the love of God, that we may be keeping His precepts. And His precepts are not heavy, for *all that is* begotten of God *is conquering* the world” (1 John 5:3,4a; *cp* John 3:15,16; 5:24; 6:37-40). Many others, however, rejected Him from the beginning or eventually renounced Him: “Out of us *they* come, but *they* were not of *us* for if *they* were of us, *they would have* remained with us” (1 John 2:19).

In the Circumcision calling, personal righteousness and endurance is *essential*, but it is not provided by man. Those in Christ of that calling, whether in the beginning or end of their life of faith, are saved entirely in grace, as much as ourselves. The throngs at large, some of whom had a certain recognition of Christ, must be distinguished from those who were truly chosen of God, “begotten anew,” and “in Christ.”

Such matters as these do not concern ourselves; it is a corruption of Paul’s evangel to attempt to incorporate them

into his message, especially when the grace which alone can fulfill the essential obedience of that calling is denied.

Neither Acts 2:38 nor any other passage in which obedience is commanded is any exception to this principle. After repentance and baptism had occurred, for the pardon of their sins, it was still “the *gratuity* of the holy spirit,” which the believing Jews obtained. Therefore, such antecedent obedience did not constitute the meeting of a “requirement” at all (much less, a humanly-controlled requirement), but instead was merely the essential behavior which was *suit*ed to the giving of the gratuity of the holy spirit during that administration.¹

The obedience performed by the believing Jews at Pentecost was solely the result of the divine power, according to God’s operations through Christ: “To you first, God, raising His Boy, commissions Him to *bless* you by *turning away* each of you from your wickedness” (Acts 3:26). Similarly, Saul of Tarsus who is now Paul the apostle, having been extricated from the people and from the nations, was commissioned by the Lord “to *open* their eyes, to *turn them about* from darkness to light and from the authority of Satan to God” (Acts 26:18). As with Christ Himself, under God, it is the apostle’s responsibility to accomplish this commission. The work is the Lord’s, and He is able to do it. “The word of God is living and *operative*” (Heb.4:12a); and, through the power inherent in the evangel, this saving work continues on even today. J.R.C.

1. That which is granted in return for the meeting of a *requirement* is a reward or compensation. That which is granted *not* in return for the meeting of a requirement but simply in order to bless and give happiness, is a gratuity or gracious gift. The former is granted in consideration of obedience. The latter is granted apart from any consideration of obedience. This remains so even in cases such as this present one in which antecedent obedience—for other reasons—is *essential*, and, therefore, *imperative*.

THE GOAT ROCKS

24 + It came to 'be, just as Saul returned from following after the Philistines, +that they 'told > him, > saying-, Behold, David is in the wilderness of En-gedi. 2+ So Saul 'took 3,000 men, chosen' from all Israel, and 'went to seek `David and his men on the surface of the rocks of the ibexes. 3+ ^{on}Along the way he 'came to the stone dike sheepfolds for the flock; and there was a cave +where Saul 'entered to overshadow `his feet. +Now David and his men were sitting in the recesses of the cave.

4+ David's men 'said to him, ^{bd}This is the day of which Yahweh said to you, Behold, I am giving `your enemy' into your hand; + you may do to him just as seems 'good in your eyes. +So David 'arose and 'cut off ⁱby stealth `the hem of the robe ^wthat was Saul's. 5+ It came to 'be afterward +that David's heart 'smote `him ^{on}because ^w he had cut off `the hem ⁷of the robe ^{cs w}that was Saul's. 6+ Then ⁷David ^{cs} 'said to his men, Far be it > from me, ^fby Yahweh, ^{if}that I should do `this `thing to my lord, > Yahweh's anointed, to stretch forth my hand 'against him, for he is Yahweh's anointed. 7+ David made `his men ⁷hearken-~ ⁱto these words and did not ^gallow them to rise up > against Saul. +As for Saul, he got up from the cave and 'went ⁱon his way.

8+ Afterward David 'got up and came 'forth from the cave; + he 'called after Saul, > saying-, My lord, the king! +When Saul 'looked ^{af}behind him, + David 'bowed his head and 'prostrated himself with his nostrils to^d the earth. 9+ David 'said to Saul, Why do you 'hearken `to the words of

^hanyone who > says-, Behold, David is seeking evil against you? 10 Behold, `this `day your eyes have seen `how Yahweh has given you today into my hand in the cave. +Yet ⁷I 'refused~ to kill you, +for ⁷I- 'commiserated ^{on}with you. + I 'said, I shall not stretch out my hand 'against my lord, 'since he is Yahweh's anointed. 11 +Now my father, see, ^{mr}yea see `the hem of your robe in my hand; for ⁱwhen I cut- off `the hem of your robe, + I did not kill you. Know and see that there is no evil +or transgression 'on my hand, and I have not sinned > against you; +yet you are hunting `my soul to take it. 12+ May Yahweh judge between me and ^{bt} you! + May Yahweh take vengeance ^fupon you for me, +yet my hand shall not ^bbe ⁱagainst you. 13 Just as the proverb of aforetime 'says, From the wicked ones goes 'forth wickedness. +Yet my hand shall not ^bbe ⁱagainst you. 14 After ^awhom has the king of Israel gone forth? ^{af a}Whom are you pursuing? ^{af} A dead' cur? ^{af} A single flea? 15+ Yahweh will ^bbe > Adjudicator, and He will rightly judge between me and ^{bt} you. + May He see and contend `my cause +with `redress for me from your hand.

16+ It came to 'be, as David ^{all}finished- > speaking- `these `words to Saul, +that Saul 'said, Is this your voice, my son David? And Saul 'lifted up his voice and 'wept. 17+ He 'said to David, You are more righteous ^fthan I; for you' have requited me with `good, +yet I' have requited you with `evil. 18+ As for you, you have told me today `how you have ^ddealt well `with me; `although Yahweh surrendered me into your hand, + you did not kill me. 19+ 'When a man 'finds `his enemy' ⁱin distress^o, will he ^mlet him go ⁱon his way with goodness? +Therefore Yahweh, may He repay you with good ^ufor ^wwhat you have done to me `this `day. 20+ Now behold, I know that you shall be king, yea king-, and the kingship of Israel will ^vprosper in your hand. 21+ Now do swear to me ⁱby Yahweh that you shall ^{if}not cut off `my seed after me +or ^{if}exterminate `my

name from my father's house. ²² **+Then David 'swore to Saul, And Saul 'went to his house. +As for David and his men, they went up^{on} to the fastness.**

RESCUED FROM THE HAND OF SAUL

The superscription of Psalm 18 shows that it may be applied to many incidents in David's life: "Concerning the servant of Yahweh, concerning David, who spoke to Yahweh the words of this song on the day Yahweh rescued him from the palm of all his enemies and from the hand of Saul."

This psalm is a very appropriate reading to accompany 1 Samuel 24. Two verses of the psalm are especially reflected in the opening of the chapter. "En-ge-di" means "fountain of the kid." This oasis town was located high on the mountain elevation, in an area known for numerous wild goats (CV, ibexes). Perennial streams and mild climate have caused some to describe it as a miniature paradise. In 1 Samuel 24:2, "on . . . the rocks of the ibexes" may be related to "The One poisoning my feet like hinds", and on my high-places He causes me to stand" (Psa.18:33). The "stone dike sheepfolds" may be referred to in Psalm 18:29: "So that by You I may run over a stone dike, and by my Elohim I may leap a barricade."

David had spent considerable time as a shepherd, and would be very familiar with the movements of animals in rugged terrain. Perhaps on his arrival to this area he had watched wild goats with swift agility scale the steep rock faces and, beyond an archer's reach, stand contentedly chewing their cud, watching. It seems that, as David looked back on this event in his life, he likened the deliverance God gave him to the escape of the goats to their safe high places.

Many of the caves in the area simply appear as black holes. So dark are they inside, that someone approaching from outside can see nothing within, but someone

hiding inside could easily see anyone entering the cave. Saul entered the cave "to overshadow his feet." This is a euphemism for responding to the necessity of nature. Saul would have laid his cloak or robe aside, perhaps on some rock, providing the opportunity for David to cut a piece from it unnoticed.

INTERPRETING THE SITUATIONS OF LIFE

As soon as Saul returned from fighting the Philistines, someone told him of David's whereabouts (v.1). Saul looked upon such situations as a God-given opportunity to avenge himself of any supposed injustice (*cf* 23:19-22; 24:18,19). When Saul entered the cave, David's men whispered to him, "This is the day of which Yahweh said to you, Behold, I am giving your enemy into your hand; you may do to him just as seems good in your eyes" (24:4). The tables were turned. The fugitive, David, was presented with the opportunity to take vengeance on Saul and be freed from Saul's continual hounding. But David did not avail himself of the opportunity. David did not have the same disposition as Saul. David only cut a piece from Saul's robe, and then felt guilty for having done anything against the one God had anointed as king before him. Further, he restrained his men, who would gladly have killed Saul for him.

Saul had attempted to murder David many times. Surely, if anyone has ever had reason to seek personal revenge, David had reason. But David was self-controlled and submissive. He had previously been submissive to Saul as his king. And here he showed submission to God. Regardless of personal feelings and hardships, Saul was the one whom God had chosen to be king, and David would not attempt to modify God's schedule. It was not a question of what Saul had done. It was a question of what David would do. Would he move himself by force into the position God had promised him, or would he wait upon God?

VENGEANCE IS THE LORD'S

David won a battle we often lose. "I refused to kill you . . . I said, I shall not stretch out my hand against my lord, since he is Yahweh's anointed . . . May Yahweh judge between me and you! May Yahweh take vengeance upon you for me, yet my hand shall not be against you" (1 Sam.24:10-13). This was faithful waiting upon the Lord by David. "He is the One, El, Who is rendering vengeance for me, and He subdues the peoples under me, the One delivering me from my enemies . . . From the man of violence have You rescued me" (Psa.18:47-48).

In our present era of grace, our instruction is to emulate conduct even higher than David's. We need not call, as David did, for God to judge between us. He will certainly judge all things. We would simply be gracious and wait upon Him. It requires grace to wait when there is nothing we can do. But it may be even more difficult to deal graciously in a situation of advantage, than in a situation of disadvantage.

"Bless those who are persecuting you: bless, and do not curse, . . . To no one render evil for evil, making ideal provision in the sight of all men, if possible that which comes out from yourselves. Being at peace with all mankind, beloved, you are not avenging yourselves, but be giving place to His indignation, for it is written, Mine is vengeance! I will repay! the Lord is saying. But 'If your enemy should be hungering, give him the morsel; if he should be thirsting, give him to drink; for in doing this you will be heaping embers of fire on his head.' Be not conquered by evil; but conquer evil with good" (Rom.12:14,17-21; cf Lev.19:18; Prov.25:21,22; Matt.5:38-45).

It is well and good to say we should not take vengeance. But to actually overcome our own fury, frustration and anger may be quite difficult. In fact the twenty-fifth chap-

ter of 1 Samuel will show us that on another occasion, David failed in this respect. Yet God prevented him from carrying out his intentions.

An incident in the life of Jacob may illustrate for us the turning point where we begin to wait upon God rather than trying to resolve matters ourselves. Jacob and Esau present the struggle of flesh and spirit, much as do David and Saul. When Jacob returned from Laban, he did not send word to Esau to prepare for him the double portion which he was coming to claim. Rather, in fear, he sent gifts.

The night before meeting Esau, Jacob was left alone in the dark, struggling with a messenger of God. During the entire time of darkness, Jacob wrestled unsubmittingly. God patiently allowed this struggle, but when the time of enlightenment was come, the messenger touched Jacob's thigh, causing him to limp from that time on. Then the struggle changed from wrestling to clinging, and asking for a blessing. Then Jacob's name was changed to "Israel"—"straightened," or perhaps, "ruled, by El." Jacob was changed from the "heel-grabbing supplanter" to one made upright or ruled by God.

Jacob named that place "Peniel," meaning "facing El." He related his experience as "seeing Elohim" (Gen.32:30). In this name the idea of believing, faith and expectation is suggested. Of Abraham we read, "A father of many nations have I appointed you—*facing which, he believes it* of the God Who is vivifying the dead and calling what is not as if it were—" (Rom.4:17).

"And irradiating him is the sun as he passes Peniel. Yet he is limping on his thigh" (Gen.32:31). Three thoughts are here woven together: 1. enlightenment; 2. realizing or seeing God; 3. weakening and inability of the flesh.

David faced Saul with the same humility with which Jacob faced Esau. He did not taunt Saul with the fact that Samuel had anointed him to be king in Saul's stead. He

showed no confidence in his own power, but referred to himself as “a dead cur,” and, “a single flea” (1 Sam.24:14). Neither had he any confidence in the goodness, mercy, or dependability of Saul’s word. He could count only on God. With Abraham, David believed that “what He has promised, He is able to do also” (Rom.4:21).

The apostle Paul teaches us the same lesson. When he had prayed for the removal of his splinter in the flesh, the Lord protested to him, “Sufficient for you is My grace, for My power in infirmity is being perfected.” And Paul responded “With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should be tabernacling over me” (2 Cor.12:7-9). The thoughts of enlightenment, realization of God in Christ, and the weakness of the flesh are still interwoven. Dependence upon God to fulfill His own promises is the key.

SAUL BLESSES DAVID

Perhaps the most amazing aspect of this scenario is Saul’s reaction to David’s gracious conduct. He wept, he apologized, he declared that David was more righteous than he, he said he knew that David would become king of Israel, and he asked for mercy for his family under David’s rule. Even though Saul’s evil heart was not changed permanently, David’s faithful conduct received a confirming witness that God would fulfill His promise that David would be Israel’s king.

May we like Abraham believe that “what He has promised, He is able to do also” (Rom.4:21). May we like Jacob cease from our heel-grabbing to receive a greater blessing. May we like David wait in expectation and patience. May we like Paul emulate the disposition of our Lord, Jesus Christ and find that God’s grace is sufficient for our every need.

J. Philip Scranton

If One Died for the Sake of All

FOR ALL MANKIND

IN the law God has demanded that which is right and perfect and good. This is also that which humanity cannot achieve. And this is that which God has achieved for humanity in the gift of His Son. God’s Son, Jesus Christ our Lord died for sinful and infirm humanity. Even though all of us sin, we are justified gratuitously in God’s grace, through the deliverance that is in Christ Jesus (Rom.3:23,24). While we are still sinners Christ died for our sakes (Rom.5:8).

GOD’S POWER AND DIVINITY

In the evangel we are brought to perceive God as He has never before, from the time of creation itself, been manifested. Humanity as a whole fails to acknowledge the power and divinity of God as reflected by His creation (Rom.1:20,21). Yet now, in the grace of God, some are granted faith to see His righteousness and power and wisdom and love in the evangel of God concerning His Son (Rom.1:1-5,14-17).

What we learn is that the chaos of sin and the darkness of death, gripping the human race, cannot be cleared away by humanity. And the blessing of righteousness and joy of life immortal cannot be gained by us. Nevertheless God can and has gained these blessings in that swift and incisive and surprising act which He had specifically counseled (Acts 2:23), the death of His Son (Rom.5:6-11; 8:3,32).

In this act sin is put to death to be replaced by righteousness, and death itself is abolished to be replaced by

life. God is the One Who does this, not our works and not even our faithfulness, but God in the giving of His Son. This is the *evangel of God*.

The *evangel of God* is a true *evangel*. *Therefore* we can say that even as sin and death came into the world through the one man, Adam, gratuitously affecting the entire human race and leading to much woe and loss, so also righteousness and life come into the world through the One Man, Jesus Christ, which will also gratuitously affect the entire human race.

ROMANS 5:12

Therefore, even as through one man sin entered into the world, and through sin death, and thus death passed through into all mankind, on which all sinned . . .

There is a surprising controversy among scholars about the sense of the word “therefore” in Romans 5:12. Many have difficulty in seeing how Romans 5:12-21 develops out of the preceding passages. Some suggest possible connections between the two sections, but even then the latter half of Romans 5 is hardly ever appreciated as a *conclusion* to all the preceding thoughts of Romans, as might be suggested by Paul’s use of the Greek words *dia touto*, (“through-this,” or “because-of-this”), usually rendered by the English word “therefore.”

But Paul’s thoughts are clearly expressed and clearly lead forward from the beginning of the epistle to the conclusions of Romans 5:12-21 and beyond. The good news of which Paul is not ashamed (Rom.1:16) is a message telling of God’s righteousness in dealing with the great evil of universal, human unrighteousness. It speaks of gratuitous justification apart from any possibility of human boasting. It focuses on the faith of Jesus Christ in His death for sinners and the assurance of success exhibited in His resurrection.

All the key points of Romans 1:1-5:11 concerning right-

eousness and life and sin and death, concerning God’s grace and the gratuity in Christ and concerning the entirety of the human race and the faith of Christ are brought together in the conclusions of Romans 5:12-21.

THE ONE MAN ADAM

That sin and death came through the one man Adam is the corollary of the truth that all sinned and are wanting of the glory of God. It is in Genesis 3 that we first learn of God’s indignation revealed on human irreverence and injustice. There also after being introduced to the lessons taught by God’s work of creation we first find humanity, “knowing God” but (in that they hearkened to the serpent) not glorifying or thanking Him “as God” (Rom.1:20,21). It is not long afterwards that the corruption of the race becomes indisputable in the murder of Abel and the wickedness that led up to the deluge of Noah’s day. Not even Seth and Enoch and Noah himself can escape the effects of Adam’s disobedience. Consequently, “Not one is just, not even one.” There is no way for any of us, by our own efforts, to avoid the condemnation of death and divine indignation (Rom.2:9).

This reference, in Romans 5:12, to race-wide condemnation is an important part of Paul’s message in announcing the *evangel of God*. Not only does it establish the universal need of the *evangel*, but it also affords essential points of comparison and contrast with the achievements of God through the One, Jesus Christ.

In all of this the *gratuity* of Christ’s work and the *fullness* of the blessing in the blessed achievement is brought on center stage. As we listen to Paul’s words in Romans 5:12-21 we hear the apostle’s previous words about the power of God and the righteousness of God in contrast to the infirmity of unrighteousness displayed in humanity. We hear his announcements of grace and gratuity in light

of universal human failure to do the right thing, whether under law or in human strength guided by conscience and nature. We hear above all else what the apostle has proclaimed concerning *Jesus Christ*, concerning His faith, concerning His death, concerning the shedding of His blood, concerning His obedience, and then concerning the glory of His resurrection out from among the dead.

Romans 5:12-21 is the summing up of all Paul's arguments for not being ashamed of the evangel.

SIN AND DEATH THROUGH ONE MAN

There is great resistance to Paul's message in Romans 5:12-21 even among those who believe that Christ died for their sakes. But there is no room for logical denial of his point that sin and death are both gratuitous and certain. Sin entered into the world through one human. Through this entrance of sin came death, and death then passed through into all mankind.

We may not like that idea, but there should be no doubt Paul teaches, in Romans 5:12, that sin and death are race-wide and unavoidable. And he does so as a recapitulation of Romans 1:18-3:20, which was already summed up in Romans 3:23.

What people today especially do not like about Romans 5:12 is that it traces this condition of sin and death to the one sin of Adam without qualification. As to the cause of corruption Adam's descendents are left out of the picture. As far as we are concerned, the condition of sinful mortality is gratuitous.

Furthermore, this claim that we are sinners and die because of Adam's sin is repeated no less than five more times: "By the offense of the one, the many died" (5:15). "The judgment is out of one [act of sinning] into condemnation" (5:16). "By the offense of the one, death reigns through the one" (5:17). "It was through one offense for

all mankind for condemnation" (5:18). "Through the disobedience of the one man, the many were constituted sinners" (5:19).

What Paul says here is so contrary to the dominant human philosophy of our day that many who see their own personal dependence on God's grace in the gift of His Son actually undercut the clarity of Paul's presentation of that message by unabashed compromise with this popular philosophy. In essence this widespread, secular viewpoint is, as noted above, one of denying God's "imperceptible power and divinity," as though human beings are little gods determining their own life and death issues by personal and independent action.

We may not like the idea that sin and death came into the world apart from what we have done, whether good or bad (*cp* Rom.9:11). We may think it is unfair and even insulting. It may well be our conviction that Paul's words here will encourage wickedness by their "fatalism." We may consider his thoughts dangerous if taken without qualification. Yet when all is said and done, in Romans 5:12 Paul clearly traces our sinfulness and mortality to one man who lived long before we were born. This inevitability of human failure and death has something important to say about God and about His evangel concerning His Son.

EVEN AS—THUS ALSO

Paul draws attention to the unavoidable effects Adam's offense has on the human race in order to show the certainty of the effects of Christ's obedience. This has been the theme all along in Romans. Paul has been writing about God's power and divinity, and we can never glorify or thank God as God if we think the great issues of righteousness and sin and of life and death are basically in our own hands.

Just as sin and death infected humanity gratuitously because of the sinful act of one man, so righteousness and

life will infuse humanity gratuitously because of the righteous act of One Man. “The grace of God and the gratuity in grace [is] of the One Man, Jesus Christ” (5:15). “It is through one just award for all mankind for life’s justifying” (Rom.5:18). “Through the obedience of the One, the many shall be constituted just” (5:19).

These conclusions concerning God’s grace in the gift of His Son are built on Paul’s previous declarations concerning Christ. God’s righteousness is manifest through the faith of Jesus Christ (Rom.3:21). Sinners are justified gratuitously through the deliverance which is in Christ Jesus, Whom God purposed for a Propitiatory shelter (3:24,25). There is no room for human boasting (3:27). Jesus our Lord was given up because of our offenses and was roused because of our justifying (4:25). Christ died for the sake of the irreverent (5:6). While we are still sinners Christ died for our sakes (5:8). We are justified in His blood and shall be saved from indignation through Him (5:9). We were conciliated to God through the death of His Son (5:10).

However, Paul does not immediately complete the point of comparison begun in 5:12. Before speaking directly of God’s grace in Christ the apostle dwells on the gratuitous effects of Adam’s sin in verses 12 through 14. Just as he spent about one eighth of his letter establishing the point that all mankind are sinners (Rom.1:18-3:20,23), so also he takes time here in Romans 5 to establish the conclusion that sin and death came through Adam and are unavoidable (Rom.5:12-14).

Then in verses 15 through 19 the apostle carries out his pattern of comparison and contrast in a series of thoughts about Adam as type and Christ as Antitype. Here we are reminded that the effects of the grace and gratuity associated with Christ superabound in every way beyond the effects of Adam’s offense (verse 15), that His grace had to deal with all offenses not just the one offense of Adam

(verse 16), and that there is, through Christ, a gift of “superabundance of grace” in contrast to the present reign of death (verse 17).

But it is in verses 18 and 19, beginning with the term “consequently,” that Paul most directly completes the conclusion begun with the word “therefore” in 5:12. Here the “even as” in reference to Adam, which was introduced in verse 12, is finally set in parallel to a “thus also” in reference to Christ. Here we come to see clearly why Paul was so careful to draw attention in the opening chapters of Romans to the fact that every human being is a sinner.

ALL MANKIND

Paul’s thought encompasses all mankind in Romans 1:18-3:20 and in 3:23. The disease of sin infects the entire race. That is the stark and sinister problem that Paul deliberately sets before us, at length, before he expounds the evangel. But why should Paul dwell on the race-wide extent of this miserable situation if the greater part, or any part at all, whether great or small, is left as it is, or made worse by an everlasting damnation, despite the faithfulness of Christ in dying for sinners? The evangel of God, revealing God’s power, righteousness and love, would have then failed to address the enormity of the problem as presented by Paul.

But Paul now writes deliberately of “all mankind” in 5:12 and again in 5:18, and of the “many” who are dying, in verse 19. He does so because the evangel he is presenting gloriously and fully meets the dire need he has described. The blessings for the believer which Paul sets before us in Romans are dependent on the faithful obedience of Christ in His death on behalf of all sinners.

THE ONE AND THE ALL

Consequently it was through one offense that death came on all, and so all sinned (Rom.3:23; 5:12), and this leads

steadfastly to the condemnation of all mankind (Rom.2:9; 5:18). In Genesis 3:17-19 Elohim told Adam of the just effects of his disobedience, including grief and toil and death. Paul has noted these in Romans 1:18-3:20 and at one particular point spoke of God's "just statute" (*JUST-effect*) that those committing such unrighteous acts "are deserving of death" (Rom.1:32).

In Romans 5:18 Paul employs the same distinctive term, *JUST-effect*, rendered "just statute" in Romans 1:32 (and "just requirement" in 2:26), speaking now of God's gift of His Son for sinners. The term now refers, not to what God said and did in Genesis 3 or in Exodus 20 but to what God is saying and doing for sinners in the death of His Son (*cf* Rom.5:6-8). This just-effect, or "just award" is put in contrast to what Adam has done. Adam's sin was an offense against God, while Christ's death was the means for the revelation of God's righteousness in the justification of sinners (*cf* Rom.3:21,26,27). Adam's offense brings the condemnation characterized by grief and death infecting all humanity. The revelation of God's righteousness in Christ's faithful obedience to the death of the cross leads to the good of "life's justifying" for all humanity.

But there is not only a matter of contrast here. There are two great matters of likeness between what Adam did and Christ did, and Paul boldly draws our attention to them. Both Adam's act and Christ's act were *single* acts, and both single acts unavoidably affect *all mankind*. There is no getting around it. Nothing needs to be added to the one act of Christ, and what Christ has done in this one act results in life's justifying for all mankind.

THE ONE AND THE MANY

The multitudinous members of the human race, estimated at over twelve billion individuals (both living and dead) so far, are dramatically affected by two single indi-

viduals, Adam and Christ. Paul reaches a climax in Romans 5:19 in expounding the evangel of God. *Even as*, through the disobedience of the one man, these billions of human beings have been constituted sinners, *thus also*, through the obedience of the One, these same billions shall be constituted righteous.

We recoil in horror at the levels of depravity and corruption that have become rooted in the human constitution. We wonder how certain individuals can ever be justly made just. We cannot see how they could be saved, and often, in our human reasoning, would hardly want them saved. Can God save them, and would He want to save them?

Even without turning to 1 Timothy 2:4 and 4:9,10 (which certainly address these questions), we find enough in Romans 5:18,19, as the conclusion of all Paul has been saying about the evangel of God, to convince us apart from any trace of doubt. If one individual has been constituted less of a sinner than another, there is no way even such a "relatively righteous" sinner could be constituted truly righteous apart from the obedience of the One Man, Jesus Christ. And there is no way that the obedience of Christ could establish in righteousness a smaller "many" than the many who are constituted sinners through the disobedience of Adam.

Yes God wants the justification of all humanity. That He wills it and that He achieves it through the death of His Son is His evangel, revealing His righteousness and commending His love. This is the reason for the cross of Christ, the reward of Christ's faithfulness to the glory of God.

UNWORTHY PREJUDICE

If we could all rid ourselves of those disgraceful, ungodly and unscriptural dogmas of the past which distort what God has said, and then look at God's evangel concerning His Son, Jesus Christ afresh and without prejudice

we would be immensely saved in our lives today. For the evangel of God is God's power for salvation to those who are believing (Rom.1:16).

Yet believers often continue to hold unworthy prejudice toward unbelievers, as though our believing were an achievement apart from God's gracious giving (*cf* Phil. 1:29). The fact that we believe is something to be thankful for, not something to make us proud; on believing we are sealed with the holy spirit of promise, which is an earnest of the enjoyment of our allotment, to the deliverance of that which has been procured (Eph.1:13,14). But that which has been procured is procured by God in and through His Son, and it cannot be negated. So also what God has done for sinners as a whole cannot be negated whether or not they presently believe. It is not a question of their sinfulness but of God's divinity.

It is not an excusing of sin to recognize that unbelievers who have not been granted faith, will and must eventually rejoice in what Christ has done for them (whether through faith or through sight). In the meantime they still must face judgment and condemnation. But the fact remains that Christ died for us all, and His obedience to the death of the cross must finally result in everyone, including present unbelievers, being constituted righteous.

The Unseen (Sheol or Hades), the second death, smoke of torment, destruction, perishing, being cut off, being condemned to Gehenna, none of these, nor even unbelief, can keep the achievements of Christ in His death and resurrection from being finally realized. Paul saw himself as the foremost of sinners, yet he was overwhelmed by the grace of our Lord (1 Tim.1:14-16). All believers are sinners saved in grace (Eph.2:8). How can we speak of God's judgments as eternal and without purpose, and set them against God's righteousness and love manifested in the death of Christ for sinners? How can we set the stub-

bornness of the human will against the will of God for the salvation of all mankind?

If lack of faith and condemnation in the lake of fire cannot keep the evangel from its full expression, even less can God's choice and call of Israel and the body of Christ for certain eonian blessings keep the truth of Romans 5:18, 19 from being realized. The death and resurrection of Christ have opened the way to righteousness and life for all.

A LIMITED ALL?

It is not only the false concept of an incomplete and provisional salvation that keeps the evangel of Romans 5:18, 19 from being appreciated. Some find in the reference to "those obtaining the superabundance of grace" (v.17) a pretext for limiting the "all mankind" of verse 18 and the "many" of verse 19. In this view "all mankind" are all those (select) human beings who obtain God's grace, that is, not all mankind absolutely.

I have tried to be fair with this argument. Still, it does strike me as being forced and contrary to sane principles of language and logic. Why should Paul speak of a limited group as "all mankind"? Why can he not speak of a limited group of human beings in verse 17 and the entirety of humanity in verses 18 and 19, even as he spoke of all mankind in verse 12 and of a limited group in verse 14? The "all mankind" of verse 18 connects directly with the "all mankind" of verse 12. This is verified by the connections of "consequently" with "therefore" in the two passages, by the uses of the word "one" and by the "even as" in verses 12 and 19.

But even more than these linguistic evidences, the evidence of Paul's cohesion of thought must convince us that Romans 5:18 and 19 proclaim good news for the whole of humanity.

Along with Paul's exactitude of expression there is a lively

exuberance which reflects his joyful zeal over this evangel of God concerning Jesus Christ. He begins with a high and all-embracing thought in Romans 5:12 and completes it in 5:18,19. But in the meantime he takes time in verses 13 and 14 to reinforce his point that all mankind are sinners, even those who lived before the law was given. He speaks of everyone without exception. And then in verses 15-17 he develops various aspects of the glory of God's remedy in the gift of His Son (it superabounds over the offense; it deals with all the many offenses of humanity; it includes superabundant grace for the believer).

The superabundance of grace and the gratuity of righteousness which lead to reigning in life for the believer does not exhaust the gratuitous justification channeled through the deliverance in Christ Jesus for sinners. That we who believe shall be saved from indignation and be saved in Christ's life (Rom.5:9,10), does not and cannot limit the effects of Christ's death for sinners as a whole.

Hence Paul reaches a fitting climax with the exultant good news of Romans 5:18, 19. All mankind will enjoy life's justifying because of what Christ did on their behalf, and the many countless individuals who have been constituted sinners because of Adam's disobedience will be constituted righteous because of the obedience of Christ.

Let believers of the evangel hold fast to the evangel. It says that Christ died for the irreverent. It reveals God's righteousness in replacing the effects of Adam's sin by the effects of Christ's righteous obedience. It commends His love for sinners in the death of His Son. What God has achieved through our Lord Jesus Christ superabounds in all its effects of life and righteousness and salvation beyond what came through Adam, including death and sin and condemnation. And as for the scope of these effects, it cannot be less than the scope of the entire race, as the apostle Paul has now explicitly declared. D.H.H.