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UNSEARCHABLE RICHES FOR SEPTEMBER 1997
BEING THE FIFTH NUMBER OF VOLUME EIGHTY-EIGHT

EDITORIAL

EXPECTATION of the glory of God (Rom.5:2) is the equivalent of reliance on the living God (1 Tim.4:10). Both terms, *expect* and *rely* are translations of the same Greek word, *elpizō*. We *expect* God's glory to embrace the future, and we *rely* on Him as One Who is ever alive in carrying on His operations with power and purpose in our lives day by day.

Through his afflictions Job came to see that reliance on God was not dependent on human practice and feeling. It was not a matter of: You can depend on God if He can depend on you; or: As long as I feel all right, God is blessing me. Job had always been very careful to "put on righteousness" (Job 29:14) so that he could say, "I shall breathe my last in old age, and I shall multiply my days like sand" (29:18). But later he found, that even though he "expected" good, *yet evil came* (see p.228). Reliance on God, as Job was to learn, is to expect good because God is good, even though evil comes for a period, as it surely does.

We rely on God and expect His glory because He has a glorious purpose and is operating all in accord with that counseled purpose He has willed (Eph.1:10,11). To know that *we are called in accord with God's purpose* (see p.211) builds up our reliance on God and strengthens our expectation of good, even though many evils come into our present experience.

Saul and Jonathan are also good pictures of this truth. Saul was filled with fears and burdened by woes because his faith in God's victory over the Philistines was *hampered by the flesh* (see p.217). His erratic behavior contrasts with Jonathan's trust that "there is no restraint to

Yahweh” in the human situation used in His operations of salvation (1 Sam.14:6).

But does not our future depend on what we do right now? After all, Paul himself wrote, in a portion of his letter to the Galatians discussed in this issue (see p.200), “Be not deceived, God is not to be sneered at, for whatsoever a man may be sowing, this shall he be reaping also” (Gal.6:7).

Yes, there are consequences to our actions, both now and in the future. But this does not change the fact that God has a purpose of the eons which He “makes in Christ Jesus, our Lord” (Eph.3:11). Paul and the Galatians and all of us who believe have “the expectation of righteousness” which is gained by the faith of Jesus Christ (*cf* Gal. 3:22; 5:5). This assurance of being constituted righteous with life eonian becomes the fertile soil for the growth and reaping of the qualities of life eonian, of the fruit of the spirit (Gal.5:22,23), in our lives today. Paul’s whole point in Galatians 6:7,8 is encouragement to be “sowing into the spirit.” This is a matter of reliance on God Who calls us through the evangel of the grace of Christ (Gal.1:6). What we do not do is to sow our hopes for righteousness in our fleshly abilities (actually, inabilities) to gain righteousness. We sow in reliance on our gracious God and in expectation of the blessings He achieves in Christ.

Once Job thought of Eloah’s guarding of him (Job 29:2) as a sort of divine response to Job’s upright acts in the fear of God. Later in perceiving God as One Who is actively involved in all things, even fierce and fearful things like storms and beasts, he saw God not simply as One Who responds but One Who initiates according to His will. Consequently Job’s upright acts could become the responding factor, the human response to a true perception of God.

Like our apostle, we would “be having no confidence in ourselves, but in God, Who rouses the dead . . . on Whom we rely” (2 Cor.1:9,10).

D.H.H.

HUMANITY CRUCIFIED

ACCORDING to his Hebrew name, Adam (*Hb.* ADM, most-LIKE) resembled his Creator more than any other creature on earth, so that he was given the position of subjector over them, as Elohim possessed over him. This was passed on to his posterity. It includes the subjection of the sexes, the elder over the younger, the firstborn over his brethren and of humanity as a whole over the lower creatures. But, in each case, this was to be only an image and reflection of the subjection of the whole of humanity to El, the universal Subjector, so that they would learn to know Him, although He was imperceptible to their physical senses. Their failure, moreover, would enable Him to reveal to them the treasures of His grace and love; which was His ultimate object.

Ideally, then, humanity is a social order based on subjection, in which each member should be subject to another above it, and all, even the highest be controlled by the Supreme. So it will be in the consummation. Our Lord will subject all to His Father, and then be subject Himself (1 Cor.15:28), and thus transform humanity into a family, with the Subjector as its Father. Since Adam transgressed and offended, mankind as a whole has refused to be subject, so God appointed a To-subjector (Eloah) to subordinate them to Him. But when He emptied Himself of His supernal glories, and came as a lowly Human to woo and win them by goodness and grace, they not only rejected Him and killed Him, but *crucified* Him, putting Him under the curse of God for a time.

That was the spiritual climax of human history. Because He outranks all human nobility in His ancestry, having been the Original of God's creation (Rev.3:14), and having occupied the most glorious place in His presence (John 17:5), being inherently in the form divine so that He need rob Him of nothing in order to appear as His equal (Phil. 2:6,7), being so supernally pre-eminent, and then voluntarily descending to the level of a lowly human, formed like a slave, spreading more physical as well as spiritual blessing among His people, what was His reward? He richly deserved the greatest gift that humanity could give, the highest honor ever handed to a mortal, which, thank God, He will yet receive.

But this was not all by any means. He was God's chosen One to bring the greatest blessing to humanity. He was, even before He came in the form of humanity, the great To-subjector, the Eloah, Who has the power to subdue all to the Father's gentle sway, Who, even then, as a lowly human, could command twelve legions, or nearly a hundred thousand powerful heavenly messengers to do His bidding. Men should have feared Him, they should have honored Him, they should have revered Him, they should have loved Him and showered on Him all the blessings and honors that the race could bestow.

THE DEATH OF THE CROSS

Instead, the spiritual representatives of the holiest earthly nation, Israel, and a ruler of the mightiest mundane power, Rome, joined hands to bring Him down to the lowest most dishonorable death that mankind can devise, and sink Him below the curse of God, His Subjector and Father. As Jerusalem was the only place where these two species of subjection were found together it was necessary that He should go there for this display of humanity's utter failure. There the supreme Priest and Potentate

of the universe delivers Himself into the highest spiritual and political powers of humanity so that they could display their utter failure as subjectors.

Some may surmise that the chief priest of Israel and the proconsul of Rome were especially bad and blood-thirsty men, but the record seems to indicate the contrary. Caiaphas, the chief priest did not pronounce the sentence alone. He put it up to the elders and the whole Sanhedrin, the highest religious heads of humanity (Luke 22:66). The entire multitude led Him to Pilate (Luke 23:1). So with Pilate. He found no fault in Jesus and sought to shift the responsibility to Herod. Even there the chief priests and the scribes took the lead in denouncing Him (Luke 23:10). Twice more Pilate sought to set Him free (Luke 23:13-16,22). It was the multitude of *humanity*, especially *enlightened religious* humanity who encompassed the crucifixion of Christ. They were a sample of the rottenness of the whole race.

What is the just Judge's sentence on such a horrible humanity? What says His holy law? In it we read "Soul for soul, eye for eye, tooth for tooth, hand for hand, foot for foot" (Deut.19:21). That defines for us the doom which humanity deserves. *It calls for crucifixion*, the same doom it dealt out to Him, and thus the sentence stands against the whole human race for the whole of this administration. That is the judgment against it in God's sight, and should be in ours.

HUMANITY ONE

When Adam sinned, the judgment was not confined to him, but the sentence has passed on to the whole race. Humanity as a unit receives this result of Adam's sin. So it is with the effects of Christ's obedience. His death is reckoned to all: ". . . as it was through one offense for all mankind for condemnation, thus also it is through one

just award for all mankind for life's justifying. For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just" (Rom.5:18,19).

Indeed, Christ's death was *for* all, and will yet *release* all from the Adamic doom. Now, in *spirit*, those who believe, acknowledge the crucifixion of humanity, including their own, as the just judgment of God. We see our baptism into the death of Christ as meaning "our old humanity was crucified together with Him" (*cf* Rom.6:3-6). But we also see this as including all mankind: "For the love of Christ is constraining us, judging this, that, if One died for the sake of all, consequently all died . . ." (2 Cor.5:14).

CRUCIFIED, GLORIFIED

The grandest of Christ's future glories will not be based upon any eminence that He attained in His earthly career, but rather upon the depth of His humiliation. So, let us not imagine that the future fate of those called into the fellowship of God's Son depends upon the fame and fortune to which they attain in this life, but rather upon the hardship and humiliation that comes to them because of faithfulness to Him. And this is especially true if it comes from the religious dignitaries of the day. Pilate, of himself, would never have harmed the Man of Galilee, but the chief priests, the respected representatives of Israel's Elohim, they demanded that He be crucified.

Humanity being "most like" to the Subjectors, Christ also came to be in the likeness of humanity (Phil.2:7), even though His spirit did not come through Adam, but direct from God. Although He was rejected and crucified by humanity, or, rather, because He, as a Human, descended to the deepest depth of dishonor for humanity, He will ascend to the highest heights of grandest glory. "Wherefore, also, God highly exalts Him, and graces Him

with the name that is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestrial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God, the Father" (Phil.2:9-11).

Included in this exaltation and prior to its full realization, He will call to Himself a selection of saints Who, in spirit, were crucified with Him, and, in a minute measure, have suffered some of the shame and humiliation of His crucifixion. For to us it is graciously granted, "for Christ's sake, not only to be believing on Him, but to be suffering for His sake also" (Phil.1:29).

CONSEQUENTLY, ALL DIED

Furthermore, our hearts leap with still growing exultation as we contemplate the certain *consequences* of the death of all humanity in the death for them of the Son of God's love, Who so loves them. If One died for all, consequently all died (2 Cor.5:14). But if all died, if all are included in the crucifixion of the old humanity, consequently all shall be vivified in Christ (*cf* 1 Cor.15:22) and come to know the joy and peace of living, not to themselves, but to the One dying and being roused for their sakes (*cf* 2 Cor.5:15).

A. E. Knoch

Clyde Walters of Pomona, California, age 52, fell asleep in Christ on September 10. Though he did not attend our local meetings, he was an honored friend in faith and generous supporter of our work. Recognizing the truth that all is out of, through, and for God, and will yet redound to His glory, Clyde was one who could look at the morally challenged or down-and-out, and with genuine sincerity say, "There, but for the grace of God, go I" (*cp* 1 Cor.15:10).

Virginia Faire of Duvall, Washington, age 75, died on September 7. In recent months, Virginia had begun to help us in our project of making the *Unsearchable Riches* volumes available in computer form. Three of her children, Mike, Marilyn, and James, now continue on, in accord with their dear mother's own faith, rejoicing in the God of all grace Who, through Christ Jesus, is the Saviour of all mankind.

SOWING INTO THE SPIRIT

(Galatians 6:1-10)

BELIEVERS may easily offend one another, whether over questions of truth or in countless other ways. Too often, differences of opinion lead to factiousness and “challenging,” even as to unacknowledged envy and vainglory (which is the opposite of humility; *cp* Phil.2:3), with egregious mistakes made on all sides (*cf* Gal.5:25).

It is no coincidence, then, that Paul chooses this very juncture in his argument, here in Galatians 5:26, to declare that, “we may not become vainglorious, challenging one another, envying one another.” That is, to clarify this statement through recasting in the indicative: We *will not* become vainglorious, challenging one another, envying one another. That is, this will be so, if we are living in spirit.

Brethren, if a man should be precipitated, also, in some offense, you, who are spiritual, be attuning such a one, in a spirit of meekness, noting yourself, that you, also, may not be tried. Bear one another's burdens, and thus fill up the law of Christ. For if anyone is supposing himself to be anything, being nothing, he is imposing on himself. Now let each one be testing his own work, and then he shall be having his boast for himself alone, and not for another, for each one shall be bearing his own load. (6:1-5)

By the phrase, “if a man should be *precipitated*, also, in some offense . . .” we take it that Paul has in view not a first-time offense, but a case in which the offender has engaged in this same offense before, and now has done so again, evoking a response by the offended party.¹

1. The Greek word translated “precipitated,” literally says, “BEFORE-

It may be that, in forbearance, we refrained from responding to an earlier offense of an associate. But now we feel that a response is called for and should be made. The question then becomes, *Who* shall respond, *How* shall the response be made, and of *What* shall such a proper response principally consist.

Before even considering these particulars, however, let us note well what is the most important consideration of our response, in cases where an offense has occurred. It is that we are to be *dealing graciously*, if we should be having a complaint against anyone: “dealing graciously among yourselves, if anyone should be having a complaint against any. According as the Lord also deals graciously with you, thus also you [be dealing graciously with one another]” (Col.3:13).

Accordingly, then, “Let all bitterness and fury and anger and clamor and calumny be taken away from you with all malice, yet become kind to one another, tenderly compassionate, *dealing graciously* among yourselves, according as God also, in Christ, deals graciously with you” (Eph. 4:31,32).

In certain relations, however, some may have so violated our trust through repeated deeds of wickedness or uncleanness, that expedience dictates that we shun them, whether wholly or in part. As such ones pose a significant danger to us, in cases where they give little or no indication of change either of heart or habit, we are not obliged, either in the name of forgiveness or dealing graciously, to put ourselves, once again, in harm's way.

GOTTEN” (*cf* the Keyword Concordance entry, “get before,” p.122). While the definition of the English verb “precipitate” as “falling with steep descent; to throw headlong,” makes good sense in English, the definition of the English noun, “precipitate,” which is, “a product, result, or outcome of some process or action,” seems more reflective of the Greek.

We are obliged, however, truly to forgive them; and, specifically, to deal graciously with them, in whatever way is best suited to their case. We may not be unkind to them, and are to be truly concerned with their welfare. Still, in some cases, where such ones are neither amenable to our counsel, nor otherwise disposed to change their injurious ways, the most gracious thing to do on their behalf, may well be to avoid them. While truly wishing them well, remembering them in prayer, and having them in heart, thus committing them to God and to the disciplines which, in due time, He will grant them for their good, may be our only practical recourse.

It is to be regretted that, both in Colossians 3:13 as well as in Ephesians 4:32, by its interpretative rendering, “forgiving [one another],” for the literal “gracing” (“dealing graciously [among yourselves],” CV), the Authorized Version has obscured an important truth.

Forgiveness, if granted at all, may well be granted begrudgingly; and, among men, it is rarely granted unconditionally. Certainly, “forgiveness” is involved in dealing graciously. Forgiveness, however, in itself, especially if it is more formal than heartfelt, may well not be *gracious* forgiveness at all.

Paul does not instruct us to “forgive one another”; much less does he then leave it to ourselves to decide the way in which we shall do so and the conditions upon which we shall do so. Instead, he entreats us to be “dealing *graciously*” with one another.

“Grace” [*charis*, JOY] is simply that which brings *joy* [*chara*, JOY]. Grace may often come in the form of “tough love.” Such grace, though purposed to bring joy, may well not bring joy immediately, nor apart from its own agency of “training” or “discipline” (literally, of “HITTING”; *cp* Titus 2:12a; *cf* entry “discipline,” Keyword Concordance, p.77).

Not only is grace that which brings joy, but it is that which

is not out of works (“If it is in *grace*, it is no longer out of works, else the grace is coming to be no longer grace”; Rom.11:6a). Therefore, if we would deal *graciously* with an associate, we must do that by which we seek to bring joy to our associate, extending our gracious dealings to him, not upon our own “terms,” but unconditionally.

When we have become offended, our thoughts are generally centered upon our own wounded feelings. Bitterness often festers, love is lacking, and the spirit is quenched. In such a state, we not only *have* a complaint against another, but we wish to *give expression* to our complaint as well. Since our thoughts are centered on the wrongness of the other person’s actions, we fail to see that the issue here is not at all who is right and who is wrong—as if, if we should succeed in proving the other person wrong, we may then consider ourselves at liberty to be as bitter toward him as we please. Instead, the issue here is just one thing, and it is this: What is *our* obligation, now, now that, rightly or wrongly, we have come to have a complaint against another?

The answer to this question is that, as the offended party, it now becomes *our* duty to deal *graciously* with the offender—“if anyone should be having a complaint against any.” And, it now becomes *our* sin if we should fail to do so. According as the Lord also deals graciously with us, then, thus also let us deal graciously with one another.

YOU WHO ARE SPIRITUAL

Specifically, the answer to the question, “*Who* shall respond?” if a man should be precipitated, also, in some offense, is, “You who are *spiritual*.” This is as if to say, “No others need apply.” Unless we are empowered to make mention of another’s offense in such a way that our response is vitally characterized by God’s spirit, our response in such situations cannot possibly be a worthy response.

Similarly, the answer to the question, “*How* shall we

respond?" is, "In a spirit of meekness," while "noting [ourselves]." If, while seeking to attune another, we should fail to keep in mind our "own self," with all its weaknesses and sins, we may very well find ourselves in trying circumstances. By overlooking our own shortcomings in our attempts to attune, we may easily find ourselves offending the very person who had first offended us.

To act in a spirit of meekness, is to act in a "mildly submissive" way (*cf* entry "meek," Keyword Concordance, p.193). One who is meek, is one who is patient and gentle, devoid of acerbity. Even when correcting another, such a one's manner is like that of one who is obliged to be submissive to the other party, even where this may not literally be the case.

By being both sympathetic and empathetic toward the failings of another, apart from all rancor and scorn, we may somewhat bear the burden of the offending party's trial, which issued in his offense. If we are sensitive to the offender's burdens, even if they should be simply those of such a one's own deficiency of character, we will recognize that while he may have offended us in some certain way on occasion, it is he himself who must live with himself continually. Such, in fact, is a burdensome load indeed, whether or not the offender himself realizes this. The point is that, until God should change him, the offender will continue to be under the heavy load which produced his offensive deeds in the first place. We should try to make the situation better for him, not worse, simply because we are displeased with his behavior.

Since the Galatians are so taken with the idea of law, Paul says to them, "Bear one another's burdens [that is, ease the 'heaviness' of one another's loads], and thus fill up 'the law of Christ'" (5:2). Each one must indeed be bearing his *own* load, according to his own character and circumstances. But if we would fulfill "the law of Christ," here, we would seek to ease the other party's burden in

it all by centering our attention not upon our displeasure with him but upon what will help him, even as make his situation less difficult to endure.

Finally, the answer to the question, Of *what* shall such a proper response principally consist? is, "Declarations and deeds of attunement." Since the goal is to "attune" and thus *help* the offender, not to vent our wrath or take vengeance upon him, whatever we say and do in such cases must be conducive to such goals. Unless we are clear as to what is needful and what is not with a view toward edification and are also earnestly desirous of implementing it, we cannot hope to attune another through any efforts of our own.

"For if anyone is supposing himself to be anything, being nothing, he is imposing on himself" (6:3). Those who think highly of *themselves*, who consider *themselves* "quite something" indeed, are, according to Paul, imposing on themselves. They are imposing on themselves a prideful and unclean falsehood. What good qualities they do have (which, decidedly, do not include humility) are entirely the gift of God's grace and in the last analysis are not at all owing to themselves, but to God's powerful operations.

If we should "test" that work which is not of God's grace but which issues out of our own "self" or flesh, taking note of its actual nature, then we shall be having our boast therein, so to say, "into [ourselves] alone," inasmuch as we will not care to direct it into the hearing of another. That is, in that case, we will wish to "keep to ourselves" any such "boast" that might be made, which cannot literally be our boast at all but only our shame.

Now let him who is being instructed in the word be contributing to him who is instructing, in all good things. (6:6)

This is a matter of which Paul speaks but little and of which we would do the same. Greedy teachers are no more noble than niggardly saints. Nor should one who falls down here be excessively criticized. We all are tripping

in much; and, each has his own gracious gift from God, one indeed, thus, yet one thus. Still, Paul's testimony can hardly be faulted for being unclear: "Now let him who is being instructed in the word be contributing to him who is instructing, in all good things."

It is well to note, however, that the apostle simply states what should be done, leaving any particulars as to the form or measure of "all good things" to a consideration of the particular needs of the one instructing, even as to the generosity of the contributor. Any such contributions should be made not only in consideration of necessary needs, but as a matter of honor, in the sense of recognition of value for services rendered (*cp* 1 Tim.5:17). Even so, such contributions, like all gifts, should only be made "according as each has proposed in his heart, not sorrowfully, nor of compulsion, for the gleeful giver is loved by God" (*cf* 2 Cor.9:8).

"GET HOLD OF LIFE REALLY"

Be not deceived, God is not to be sneered at, for whatsoever a man may be sowing, this shall he be reaping also, for he who is sowing for his own flesh, from the flesh shall be reaping corruption, yet he who is sowing for the spirit, from the spirit shall be reaping life eonian. (6:7,8)

The apostle's words here, "whatsoever a man may be sowing, this shall he be reaping also," constitute a truism, a statement the truth of which is obvious. This, however, does not make such words trite or unimportant. Hence we must not let the often prideful and heartless misuse of this saying by some, keep us from giving due attention to its important message.

"Sowing and reaping, planting and harvesting, are procedures well-known to most of mankind; so they are a fruitful source of figures to describe the course of spiritual affairs. Most of us use them to illustrate only one point: whatsoever anyone sows, that shall he reap (Gal.6:7). It is a fact that

every plant produces that which springs from its seed and nothing else. Not from thorns are they culling grapes, nor from star thistles, figs (Matt.7:16). And you cannot harvest wheat if you plant barley. But there are divine operations which do not accord with natural processes. In resurrection, for instance, it is sown in corruption, in dishonor, in infirmity, a soulish body; but it is raised in incorruption, in glory, in power, a spiritual body. *God is not limited by the laws of nature . . .*

"'Sowing and reaping' is used in the so-called 'gospel,' to frighten sinners into repentance. But this seems not only unscriptural but unfortunate. Men are turned inward to themselves, where there is no good news to be found."²

The idea is that if one sows the seed of a life of sin, he will harvest a crop of the consequences thereof, which, it is claimed, is eternal torment in hellfire. The claim is that since sinful deeds have consequences which bear a direct correspondence to their nature, therefore a lifetime of disobedience to God, will have such terrible consequences as that which can neither be mitigated by mercy nor removed by grace.

We heartily agree that that which is sown is also that which is reaped, and that, in the case of sin, this truism reflects the fact that sinful deeds have adversative consequences corresponding to their nature. But it hardly follows from this that the consequence which ensues from a lifetime of unbelief and sin is eternal torment in hellfire, beyond the reach of all mercy and grace.

Instead of making fantastic, speculative applications of our own concerning "sowing and reaping," we should instead note how and to whom Paul applies this saying. It is not to the lost, but to *the Galatian saints* who were going back to circumcision and the law and the flesh, when they should

² A. E. Knoch, *Unsearchable Riches*, vol.76, pp.251,252.

have been taken up with the spirit, to whom Paul declares: “Be not deceived, God is not to be sneered at, for whatsoever a man may be sowing, this shall he be reaping also.”

The Galatians wished to be doing their own part, completing in flesh what God had only begun in spirit. Hence they were repudiating grace and boasting in self, seeking justification not through the faith of Christ but through works of law. The consequence, then, of such sinful sowing, must be the reaping of Paul’s sobering edict, “Let him be anathema!” in relation to the truth of the evangel, the one who is “bringing an evangel to you beside that which we bring to you” (1:8,9).

Further, Paul’s principle point here is not to be found in the words, “whatsoever a man may be sowing, this shall he be reaping also,” but in the following declaration in which he explains the reason *why*, in his application of this saying, these words are appropriate and true. This saying is true with respect to conformity to the evangel, “for he who is sowing for [lit., “into”] his own flesh, from the flesh shall be reaping corruption, yet he who is sowing for [“into”] the spirit, from the spirit shall be reaping life eonian.”

“*Nothing is said of the seed sown.* Our attention is concentrated on the *soil* in which it is planted. The question is, Shall we plant our seed in flesh or spirit. It is *the quality of the soil* on which all else depends.”³

Even the ideal seed of a quest for obedience to God and righteous service in His name, planted into the soil of the flesh, must yield the consequences thereof, which are *the fruit of failure*, in any attempt to realize this very quest. The flesh—that is, man of himself—is of no help at all either in the ascertainment of truth or in the realization of a faithful walk in correspondence thereunto. The Galatians, in denying this truth, albeit unwittingly, were effectually sneering at God!

3. A. E. Knoch, *Unsearchable Riches*, vol.76, pp.252,253.

The literal, future allotment of eonian life is our expectation in grace (*cp* Titus 3:7; Eph.2:5-7), and will be granted even where there is persistence in sin (*cf* Rom.5:20-6:1). Therefore, the “reaping” of “life eonian,” here in Galatians 6:8, which speaks of an attainment as the result of works, must be identified not with future, life eonian itself, but, through the figure of metonymy, with that which is associated with it even now. It is one’s faithful relationship to the only true God, as well as with His Son, our Lord Jesus Christ: “Now it is eonian life that they may know Thee, the only true God, and Him Whom Thou dost commission, Jesus Christ” (John 17:3). In this same sense, Paul sought to be attaining to the resurrection that is out from among the dead” (Phil.3:11), entreating Timothy similarly to “get hold of eonian life” (1 Tim.6:12).

Now we may not be despondent in ideal doing, for in due season we shall be reaping, if we do not faint. (6:9)

Even in a figure, we cannot expect to “reap” life eonian while at the same time remaining inert, as a consequence of “fainting.” That is, a realization of God and His truth will only come through our own protracted effort, not apart therefrom. In the phrase, “if we do not faint,” the words “if we do,” though needed in translation, are not in the Greek; likewise, the “not,” here, is the conditional negative, while “faint” is literally the incomplete form, “fainting,” and appears in the middle voice, which reflects the involvement of the one engaged in that which is the activity of the verb. The words “not fainting,” following the phrase “in due season we shall be reaping,” then, constitute an appositive, elucidating the conditions under which we *shall* be reaping. Our reaping of “life eonian” shall occur, through a process which we ourselves undergo, in which we, rather than “fainting away,” remain vigorously conscious, active in the things of God.

The words, “Now we may not be despondent in ideal doing, for in due season we shall be reaping, [while] not

faint[ing],” are said not so much as a warning but as an encouragement. Again, to clarify the sense which the subjunctive mood, which is the mood of dependency, reflects here, in this matter which is dependent solely on spirit, according to grace, we will recast this declaration in the indicative: “Now we *shall* not be despondent in ideal doing, for in due season we shall be reaping, [while] not faint[ing].”

That is, the time will come when the infirm in faith will be made to stand, *through* their own efforts, *by* the grace of God. This is so, for the Lord is able to make them stand (Rom.14:4). As Paul had previously declared to the Galatians: “I have confidence *into* you *in* the Lord that in nothing you *will* be disposed otherwise” (5:10a).

In the face of our own corruption, the wickedness of the world, even as the seeming-tardiness of the Lord’s promise, we may, failing hitherto to realize a greater awareness of “eonian life,” often become despondent. Is it really worth it all—all the rejection, misunderstanding, loneliness, and hurt? The answer is, Yes! it is worth it all. And the Lord will make this unmistakably evident to each one of us: “in due season.”

Consequently, then, as we have occasion, we are working for the good of all, yet specially for the family of faith. (6:10)

It is as a consequence of his awareness of the glorious and assured outcome, that of the day in which each one of us shall “get hold of life really” (*cf* 1 Tim.6:19), that the apostle finds himself, “working for the good of all, yet specially for the family of faith.” Since Paul recognized and proclaimed God as the Saviour of all mankind, especially of believers (1 Tim.4:10), it was only natural that he should be engaged in labors for the good of all, albeit specially for the family of faith.

May it be our portion to be imitating Paul in these considerations and activities: “Become imitators of me, according as I also am of Christ” (1 Cor.11:1). J.R.C.

The Glory and Laud of God

**CALLED IN ACCORD
WITH GOD’S PURPOSE**

IN HIS FINAL LETTER to Timothy, the apostle Paul warned that in the last days there would be perilous periods (2 Tim.3:1). Today we can recognize these perils, for there is a disturbing reality in his description. He urged his *child beloved* to “. . . suffer evil with the evangel in accord with the power of God, Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus before times eonian” (2 Tim.1:8,9).

When we examine God’s purpose we are confronted with the omnipotence of His intention. Previously, in his letter to the called of Jesus Christ in Rome, Paul had shown that it was extremely foolish for any to protest against this. “O man! who are you, to be sure, who are answering again to God?” (Rom.9:20). In God’s intention there is absolute power. This arrests all human reason. The vanity of man’s puny knowledge is exposed, and all are subjected.

For many this is a humiliation that is unacceptable, and there is retreat into rationalism, or some such futile philosophy. However, for His ecclesia, who embrace His precious Word, there is serenity and peace. These, who are aware of God’s calling in the Son of God’s love, acclaim with the great apostle, “If God is for us, who is against us?” (Rom.8:31).

A HOLY CALLING

May we consider this wonderful part of God’s immutable purpose, His calling of us with a holy calling. He intends,

not merely wishes as though it might not be, but clearly intends something which is of profound significance! Further, and this is most intriguing, He also *reveals* this same glorious intention to members of the ecclesia, the body of Christ, unworthy objects of His deep affection:

“Yet God, being rich in mercy, because of the vast love with which He loves us (we also being dead to the offenses and the lusts), vivifies us together in Christ (in grace are you saved!) and rouses us together and seats us together among the celestials, in Christ Jesus, that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus. For in grace, through faith are you saved, and this is not out of you; it is God's approach present, not of works, lest anyone should be boasting. For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them” (Eph.2:4-10).

The overwhelming wonder of this aspect of God's purpose is multiplied when we note and ponder the fact that three times our calling is presented in connection with *Christ Jesus*. We exult in the very precious relationship we share with respect to His grand title, “Son of God's love” (*cf* Col. 1:13). This is quite intimate, and reserved for those who rejoice in being near and dear to the heart of His Father. But when the official title, Christ Jesus, is used then we may be sure that here is something very important!

HIS ACHIEVEMENT

In spirit we are vivified, roused and seated together in Christ Jesus among the celestials. Thus God is even now displaying the transcendent riches of His grace, for we are His achievement in Christ Jesus. Whether we believe this or not, nothing can possibly affect, undermine, or in any way modify this settled, glorious accomplishment. In

humiliation, we await its fulfillment with endurance. This is noble encouragement indeed.

This unique preference granted to the ecclesia which is the body of Christ is striking, but even more astounding is the fact that this is yet a part of God's determined intention to be All in all! Members of this ecclesia, elected in grace, are to play an integral and vital role in the process whereby God, together with His Son, will bring about that grand conclusion. We must not make the foolish mistake of imagining that He needs a helping hand, but we rejoice that He uses us in displaying the transcendent riches of His grace.

We might be hesitant in accepting full assurance of our privileged position. Indeed, some critics might insinuate that the very suggestion is borne out of arrogance. But we do not make the claim, but simply point to God's Word.

“REJOICING IN MY SUFFERING”

Paul's encouraging words from prison, to the generous saints in Philippi, were that he was praying that their love would be superabounding in realization and all sensibility, that they be testing things of consequence; be sincere, no stumbling block (Phil.1:4-11). Today, we do well to heed these precious words. It has been suggested that a thorough knowledge of God's purpose will shine upon our path and remove much of uncertainty in proceeding along our way. As we realize, we will appreciate and thus mature, being rooted and grounded in love.

In this priceless epistle to the Philippians the great apostle further added (1:29,30) that not only has God graciously granted belief, but has further awarded the privilege of suffering also for the sake of Christ. Did he complain? Not a bit of it! He rejoiced in his suffering—for the ecclesia (Col. 1:24). In the context of this study, we must perceive that any present heartache of humiliation and indignity is an

essential contrast to future exaltation, in Christ. Respectfully, it is submitted that as an exhibition of His love, this suffering compares in a slight way with the awful anguish and pain of His Own Son's rejection.

It is no presumption to call on our Lord's words. "He who is hating Me is hating My Father also. If I do not the works among them which no other does, they had no sin. Yet now they have seen also, and they have hated Me as well as My Father, but it is that the word written in their law may be fulfilled, that they hate Me gratuitously" (John 15:23-25).

These words were shared with the eleven faithful followers after Jesus had dispatched Judas from their assembly into the fateful night. They were spoken concerning the nation of Israel. God concealed so much from that nation. His beloved Son honored this, clearly recognizing His Father's deep purpose: "I am acclaiming Thee, Father, Lord of heaven and earth, for Thou dost conceal these things from the wise and intelligent and Thou dost reveal them to minors. Yea, Father, seeing that thus it became a delight in front of Thee" (Luke 10:21).

PRAISE TO HIS GLORY

In the course of announcing God's gracious gift to ". . . the ecclesia which is His body, the complement of the One completing the all in all" (Eph.1:23), we learn that we are to be instrumental in lauding, or bringing praise to, His glory (Eph.1:6,12,14). What a great and blessed honor!

Even now, whether this is fully realized or not; even now we have full and gloriously free access into the august presence of our God and Father. We are a new creation, whose ". . . realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself" (Phil.3:20,21).

We have no means of knowing how this astounding revelation was initially received among the celestials. So often—to our shame—we are selfishly preoccupied with *ourselves, our blessings, our future*. We pay scant attention to how we might serve to be *for the laud of God's glory*. From the first disclosure of this preferment there has been antagonism. It might be hastily concluded that upon our resurrection to immortality we would then repay. Not so! There is no revenge for all the misery caused. To the contrary; we are so conscious of God's grace that our song throughout the eons will focus alone on His love in the death of His Son for us all.

ALL CREATION

Perhaps one very important point has been overlooked. Our special appointment, with all its grand dimensions, is not confined! Is it at all possible that throughout the whole of this universe of created beings there might be one, just one, who, in despair, regards himself as beyond or beneath the yearning love of the Creator? See; already we long to embark on our mission of bringing grace, love, and peace! Meditate on the wonder that is disclosed: "For the premonition of the *creation* is awaiting the unveiling of the sons of God." It is not this planet alone, but the entire universe that is included in this divine expectation of the glorious freedom of the children of God (Rom.8:19-23).

Putting aside the embarrassment of our own assessment, may we dwell on what God has already accomplished with us? We are holy and flawless in His sight! By the One Who is operating all in accord with the counsel of His will, we are guaranteed a role in the administration of the complement of the eras, and are pre-expectant in the Christ. Further, we are sealed with the holy spirit of promise. This is an earnest of our allotment, to the deliverance of that which has been procured by our God and Father.

Can there be any doubt concerning the grace of God's election, His choice of us in Christ Jesus? But then, all of this begs the question, How are we to serve for the glory and laud of God? We acknowledge that our very helpless and hopeless condition must surely testify to the pure unmerited favor which God lavishes, and which clearly demonstrates the wisdom and love of His purpose.

LOVE RESPONSIVE

There is surely much more. This is a day of salvation; yet there appears to be so many indications that the presence of the Lord is imminent. We eagerly look for Him with every moment. God's indignation is withheld because we have yet to be caught up to be with His dear Son, and He will not harm the ecclesia. Our tributes to the glory and laud of God are sadly, but inevitably, limited. What might we, in our wretched condition, possibly bring as an offering to our God and Father, to express our grateful wonder? Most humbly, we present words which might reach from our hearts into His, which longs for love responsive.

We recall the words which first changed our lives: "For let this disposition be in you, which is in Christ Jesus also, Who, being inherently in the form of God, deems it not pillaging to be equal with God, nevertheless empties Himself, taking the form of a slave, coming to be in 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.

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

Donald Fielding

FAITH HAMPERED BY THE FLESH

THE closing verses of 1 Samuel 13 provide a very important detail for the setting of chapter 14. "No artificer in iron was found in all the land of Israel, because the Philistines had said, 'Otherwise the Hebrews might make swords or spears.' So all Israel would go down to the Philistines, each man to get his plowshare honed, also his mattock, his hatchet, and his scythe" (1 Sam.13:19-20). Israel was virtually weaponless. Some commentators suggest the passage literally means that only Saul and Jonathan possessed full suits of armor, while the rest of the Israelite force would have had only single implements for warfare. Whatever the case may have been, it is certain that they were ill-equipped to battle a formidable foe. This serves to remind us that, in the flesh, we are helpless against the stratagems of the Adversary. The panoply of God is a necessity of the believer today when the fiery arrows of discouragement, self-centeredness and the like are threatening our joy and peace in the Lord.

The 14th chapter of 1 Samuel sets before us a sharp contrast between Jonathan and Saul. Jonathan was motivated and shielded by faith, while Saul was only motivated by what he could perceive with his senses. In later passages conversations between Saul and Jonathan show that Saul intended for Jonathan to be his successor to the throne (e.g. 1 Sam.20:30,31). Perhaps Jonathan, aware of his father's plans, suspected Saul would not allow him to undertake what would surely appear to be foolish chances. Whatever the case, Jonathan moved on a plan of action without his father's knowledge or consent.

FROM THORN TO SHINING

Jonathan and his gear-bearer passed over the wadi to the ascent to the camp of the Philistines, while Saul stayed near Gibeah, under the pomegranate tree (1 Sam.14:1-3). Jonathan's words to his gear-bearer verify his true motive in the situation, ". . . let us pass over to the detachment of those *uncircumcised*" (14:6). Jonathan saw the Philistines in their relationship to God. They had been condemned, and were to be driven out of the land. They were the enemies of God's people. They were the oppressors. And to this he added an artless and exemplary statement of his faith, "Perhaps Yahweh shall act for us, for there is no restraint to Yahweh to save by many or by few" (v.6).

The setting (14:4,5) is very interesting and significant. A wadi separates Geba on the south and Michmash on the north. On each side of the wadi is a cliff, a face of rock, which could be scaled by young, athletic men. The northern rock face would reflect the sun, while the southern face would be shaded. This helps to explain why the crags received their names. The northern rock was named *Bozez* which means *shining*, and the southern was named *Seneh*, or *thorn*, probably from its smooth surface and shape. *Shining* carries with it the idea of *glory*, while *thorn* bears the idea of a *curse*. Israel was camped in the area of the shadow and curse, their priest was of the family of Ichabod (*the glory is departed*, v.3), and their glory lay in crossing over and scaling the heights to *Michmash* (which means a *treasure* or something precious *laid up in store*). But the flesh cannot see the venture as being even remotely feasible.

Jonathan exposed himself to the Philistines, and, believing God was with him, he crawled up the face of the rock on his hands and feet. Jonathan was completely vulnerable at this time (14:11-13). A rock, rolled over the edge, would probably have sent him to his death. But no place

is better than the center of God's will, even if it endangers our life. As they had planned with Samson, the Philistines intended to make sport of Jonathan, but they were soon turned back by his attack. And in a small place, covering about a half acre of ground (v.14), God used Jonathan and his gear-bearer to start an overthrow that spread to "every city in the hill country of Ephraim" (v.23). God chooses the weak things to disgrace the strong, "that no flesh at all should be boasting in God's sight" (*cf* 1 Cor.1:26-29).

SAUL'S ERRATIC BEHAVIOR

Notice the differences between Saul's approach to service and Jonathan's. Jonathan moved on a course of action which he believed to be consonant with God's will. After reaching a point of uncertainty, he looked for confirmation that he was doing the right thing, before proceeding. He was not presumptuous, thinking that he possessed the insight to know God's will in every situation. He found this confirmation in the response of the Philistines, something over which he had no control.

Saul, on the other hand, was not attuned to God's will and purpose. He was the designated leader of Israel against the Philistines, but he waited under the pomegranate tree for something to happen. When the disturbance and trembling of the Philistine camp began, he determined to consult God through the priest. But the clamor became so great that he stayed the priest, deciding, evidently, that there was either no need to consult God, or there was not time for consulting God (1 Sam.14:16-19).

How ironic it is then, that Saul deferred to take the time to seek God's guidance, yet took sufficient time to invoke a curse upon anyone who tasted nourishment before the evening, "before I am avenged on my enemies" (v.24). He would later find that whatever time was saved by not consulting God was more than lost when he was driven to con-

sult God concerning his own actions (1 Sam.14:36-46). And not only did Saul lose time by not consulting God at the outset, but he may also have traded victory over the enemy for victory in a single battle. No time is better spent than in seeking God's face.

Jonathan saw the Philistines as the *uncircumcised* enemies of God and God's people. And he saw the outcome of battle as issuing from God. Saul saw the Philistines as his personal enemies, and he sought his own vengeance upon them. Furthermore, his invocation of the curse upon anyone who ate before the evening restricted the strength and endurance of the soldiers to what they currently possessed. The weakness of the flesh was not acknowledged. The battle was to be won in their own strength apart from any refreshment or help. This is a common error of the flesh. It desires to win the battle in its own strength, so that it can glory in the victory.

A TASTE OF HONEY

Jonathan was free to live and act and rejoice in whatever transpired. He was on a mission of devoted service and love. He did not know what was going to happen. *Perhaps* Yahweh would act for them (14:6). Jonathan was not under any pressure—from himself or others—to achieve any certain degree of success. “There is no restraint to Yahweh to save by many or by few” (14:6). Jonathan was not battling his enemies, but Yahweh's enemies. Jonathan was not trying to prove or show anything. He was simply seeking to serve God by helping God's people.

On the other hand, Saul was under a great stress, and most of it was self-imposed. 1 Samuel abounds with examples of Saul's attentiveness to the whims of the people. His worst disobediences were decisions to satisfy the crowd. He tried to impress the people with his sincerity and the importance of his office by invoking an oath upon the

people which did nothing but proclaim that *Saul hates the Philistines*. That oath, which is first described as Saul's “great error” (v.24), progressed to become the sin of many: “Behold, the people are sinning against Yahweh by eating [meat] with the blood . . .” (v.33).

How astoundingly different were this father and son in their service to God! And because Jonathan's ear had not listened to the voice that commanded all to be done in the strength of the flesh, he was free, in his service, to taste sweet and refreshing satisfaction. He tasted the honey God supplies to artless and faithful servants. His strength was renewed, while the strength of those around him was exhausted. His eyes lighted up with vigor and power, while others grew faint (14:27-29).

GLORYING IN INFIRMITIES

This experience of Jonathan is very suggestive of many passages written by the apostle Paul. We will focus on one. In 2 Corinthians 11 and 12, Paul relates that he came through many trials—beatings, shipwreck, hunger, robbers, cold and nakedness—yet all these things were minor in comparison to the revelations that were given to him. These phenomenal revelations were something to glory in, but Paul said this, “With the greatest relish, then, will I rather be glorying in my infirmities, that the power of Christ should be tabernacling over me. Wherefore I delight in infirmities, in outrages, in necessities, in persecutions, in distresses, for Christ's sake, for, whenever I may be weak, then I am powerful” (2 Cor.12:9,10). “Yet those stretching toward Yahweh will vary their vigor, and they shall ascend on pinions as vultures. They shall run, and not be weary. They shall go, and not faint” (Isa.40:31).

Jonathan was giving his all in artless simplicity. When he became exhausted, God provided an abundant supply of refreshment—refreshment which those around him

avoided. Saul was still busy serving laws and keeping order and finding someone to blame. Paul left Saul behind. He deemed all the things Saul valued to be refuse, and instead he pursued the prize of God's calling above in Christ Jesus. Serving the flesh ends in sin. Stepping out in faith promises an invigorating taste of honey.

J. Philip Scranton



Concordant Version of 1 Samuel 13:19–14:52

¹⁹+ No' artificer ⁷in iron⁰ was 'found in all the land of Israel, 'because the Philistines had said, Otherwise the Hebrews might ^{ld}make swords or spears. ²⁰+So all Israel would go 'down ⁷to^s the Philistines, each man to get 'his plowshare honed[~], +also 'his mattock, + 'his hatchet, and 'his ⁷scythe[~]. ²¹+ 'Tool-sharpening ^bcost a pim for plowshares and for mattocks, and ⁷a third of ^{7a} shekel[~] ~for whetting[~] ⁷the hatchets and for stsetting up[~] the goad-points. ²²+Thus it came to be 'on the day of the battle of ⁷Michmash⁰ +that no' sword +or spear was found in the hand of any of the people who were 'with Saul and Jonathan; +only ⁷Saul and ⁷his son Jonathan 'kept hold of them.

²³+Now a detachment of Philistines had marched 'forth to the pass of Michmash.

14 +Then it ^{lb}came about 'one day +that Jonathan son of Saul 'said to 'his lad, his ^{all}gear-bearer^l, Do ^{go}come, + let us 'cross over to the detachment of the Philistines who are ^fover on that ^pside. +Yet he did not tell ⁷his father. ²+As for Saul, he was ^{sit}staying 'at the outmost part of Gibeah under the pomegranate tree ^wby the [~]threshing-site[~]. + With him was 'a ^{wi}force ^wof ^{as}about 600 men, ³+also Ahijah who was wearing an ephod; he was a son of Ichabod's brother Ahitub son of Phinehas son of Eli, Yah-

weh's priest 'at Shiloh. +As for the ^{wi}force, no^t one knew that Jonathan had gone.

⁴+ Between the passages by which Jonathan sought to cross over to the detachment of the Philistines, there was 'a toothlike crag ^fon this ^fp⁷side, and 'another toothlike crag ^fon that ^fp⁷side; + the name of the one was Bozez, and the name of the other was Seneh. ⁵The one 'tooth was a stanchion ^fon the north opposite Michmash, and the other ^fon the south was opposite Geba.

⁶+ Jonathan 'said to 'his lad, his ^{all}gear-bearer^l, Do ^{go}come, + let us 'cross over to the detachment of 'those uncircumcised. Perhaps Yahweh shall ^dact for us, for there is no restraint to Yahweh to save 'by many or 'by few. ⁷+ His ^{all}gear-bearer^l ^{isa}replied to him, Do all, whatever is in your heart, ⁷what you intend to do! ^{bd}For I am with you; ⁷my heart⁰ is like your heart! ⁸+ Jonathan ^{isa}continued, ^{bd}Here we are crossing over to 'those men +where we expose ourselves to them. ⁹If they 'say thus to us, Stand still until we 'make contact[~] ⁷with you, +then we must stay ^uwhere we are, and we should not go on up to them. ¹⁰+Yet if they 'say thus ⁷to us⁰, Come up ⁷to^s us, +then we must go up, for Yahweh has given them into our hand. + That shall be the sign for us.

¹¹+So both of them 'exposed themselves to the Philistine detachment; and the Philistines 'said, ^{bd}Here the Hebrews are coming forth from the holes where they had hidden themselves. ¹²+ The men of the detachment 'responded 'to Jonathan and 'his ^{all}gear-bearer^l, + 'saying, Come up to us, and we shall ^elet 'you know something. +Then Jonathan 'said to his ^{all}gear-bearer^l, Come up after me, for Yahweh has given them into the hand of Israel! ¹³And Jonathan crawled 'up on his hands and on his feet, +with his ^{all}gear-bearer^l ^{af}behind him. + The Philistines 'fell before Jonathan ⁷when he 'smote them⁰; and his ^{all}gear-bearer^l was ^mputting them to death^l ^{af}behind him. ¹⁴+ This ^{lb}was

the first 'smiting ^w when Jonathan and his ^{all}gear-bearer^l smote ^{as}about twenty men within ^{as}about half the plowing line in an acre of field.

¹⁵ + Then a trembling ^{lb} occurred in the Philistine camp, in the field and ⁱ among their whole ^{wi} force; the detachment and the raiding contingent, they' ^{mr} also trembled. + The earth was 'disturbed, and it 'became [>] a trembling from Elohim.

¹⁶ + ⁱ At Gibeah of Benjamin, Saul's 'watchmen^l 'saw + ^{bd} how the throng was dissolved and 'went ⁷ hither^{cs} and thither⁻. ¹⁷ + So Saul 'said to the ^{wi} soldiers who were 'with him, ^{pr} Now ⁿ muster the forces and see ^a who has gone out from ^{wi} us. + So they ⁿ mustered them, and behold, Jonathan and his ^{all} gear-bearer^l were not there. ¹⁸ + Then Saul 'said to Ahijah, Do ^e bring close ⁷ the ephod! For he' wore the ephodⁱ on 'that day ⁷ before[~] the sons of Israel. ¹⁹ + Now it ^{lb} came about, ^{fr} while Saul spoke to the priest, + that the clamor ^w in the Philistine camp + 'went on and ^{go} became^{- mn} greater. + So Saul 'said to the priest, Gather in your hand!

²⁰ + Now Saul and the whole ^{wi} force ^w 'with him were 'convoked. + Then they 'set out ^{fr} for 'a fight; + yet behold, there ^b was the sword of each man ⁱ against his associate, their discomfiture being exceedingly great. ²¹ And 'those Hebrews who had ^b been [>] with the Philistines heretofore and had come up with them into the camp, ⁷ turned back^{-c}; + they ^{mr} too [>] came to be⁻ with Israel, ^w with Saul and Jonathan. ²² + When all the men of Israel, 'who were hiding themselves in the hill country of Ephraim, heard that the Philistines had fled, + then they' ^{mr} too 'followed hard after them in the fighting. ²³ + Thus Yahweh 'saved 'Israel 'on 'that day. + As for the fighting, it passed 'beyond Bethaven. ⁷ + All the people, ^{as} about 10,000 men, ^b were with Saul; and the fighting ^b was scattered^l into every city in the hill country of Ephraim.

²⁴ + Yet Saul erred in a great error^o ⁱ on 'that day, + when Saul 'invoked 'the people, [>] saying⁻, Cursed^l be the man who 'eats nourishment ^{fr} before the evening, + before I am avenged ^f on my enemies^l. + So none of the ^{wi} soldiers tasted nourishment. ²⁵ + Now all those of the land would come into a wildwood + when there ^{lb} was honey on the surface of the field. ²⁶ + When the ^{wi} soldiers 'came to the wildwood, + behold, ⁷ its bees[~] 'had ^{go} left^{~l}! + But no one ^e let his hand overtake^l to his mouth, for the ^{wi} soldiers feared 'the oath.

²⁷ + As for Jonathan, he had not heard his father ⁱ adjure⁻ 'the ^{wi} force. + So he 'stretched out 'the end of the staff ^w in his hand and 'dipped 'it into the wildwood honey. + When he 'brought his hand back to his mouth, + his eyes were lighting up. ²⁸ + At this a man ^f of the ^{wi} force 'responded and 'said, Your father adjured, yea adjured⁻ 'the ^{wi} force, [>] saying⁻, Cursed^l be the man who 'eats nourishment today. And so the ^{wi} soldiers are 'faint. ²⁹ + Jonathan ^{lsa} replied, My father has brought trouble 'on the land. See ^{pr} now 'how my eyes had lit up 'when I tasted a little of 'this honey. ³⁰ How much more so the ^{wi} soldiers; ^t O that they would have eaten, yea eaten⁻ today ^f of the loot of their enemies^l ^w when they found it! For now the smiting ⁱ among the Philistines ⁷ would have been ^{mn} greater^{-o}.

³¹ + They 'smote ⁱ the Philistines ⁱ 'that day from Michmash to^d Aijalon; + yet the ^{wi} soldiers were exceedingly 'faint. ³² + So the ^{wi} soldiers 'pounced 'on the loot; + they 'took small cattle, + oxen and bull calves of the herd and 'slew them on^d the earth, and the ^{wi} soldiers 'ate them ^{on} with the blood. ³³ + When they 'told [>] Saul, [>] saying⁻, Behold, the people are sinning [>] against Yahweh [>] by eating^{- on} with the blood, + he ^{lsa} replied, Treacherous are you! Roll a large stone ⁷ here[~] to me! ³⁴ And Saul ^{lsa} ordered, Scatter ⁱ among the people and ^{-sa} tell [>] them, Let each man ^e bring his bull close to me, and each man his flocking,

and slay them on this stone, and then eat. + You should not sin against Yahweh by eating with the blood. + So all the people brought close, each man whatever was in his hand that night, and they slew it there. ³⁵ + Thus Saul built an altar for Yahweh; with it he started altar building for Yahweh.

³⁶ + Saul said, Let us go down after the Philistines by night and let us plunder among them until the morning light; and let us not let one of them remain. The soldiers ^{36a}replied, Do all whatever is good in your eyes. + But the priest said, Let us draw near here to the One, Elohim. ³⁷ + So Saul asked Elohim, Shall I go down after the Philistines? Shall You give them into the hand of Israel? + Yet He did not answer him on that day. ³⁸ + Then Saul said, Come close here, all you cornerstones of the force, and know and see whereby this sin has come about today. ³⁹ For as Yahweh lives Who brings salvation to Israel, even if it was by him, my son Jonathan, he shall be put to death, yea death. + Yet no one of all the soldiers was responding to him. ⁴⁰ + Then he said to all the men of Israel, You shall stay on one side, and I and my son Jonathan, we shall stay on the other side. + The soldiers ^{39a}replied to Saul, Do what seems good in your eyes. ⁴¹ Saul then said to Yahweh Elohim of Israel, Why have You not answered Your servant today? If this depravity is in me or in my son Jonathan, Yahweh Elohim of Israel, do grant the lot Urim. + Yet if it is in Your people Israel, do grant the lot Thummim. + Thus Jonathan and Saul were selected, and the soldiers went forth cleared. ⁴² + Then Saul said, Cast the lots between me and my son Jonathan. + Thus Jonathan was selected.

⁴³ + Now Saul said to Jonathan, Do tell me what you have done. + So Jonathan told him + saying, I tasted, yea tasted a little honey with the end of the staff that was in my hand. ^{43a} Here I am, let me die. ⁴⁴ + Saul ^{39a}re-

plied, Thus may Elohim do to me and thus add to it. You shall surely die, yea die today. ⁴⁵ + But the soldiers said to Saul, Should Jonathan die today who has brought this great victory to Israel? Far be it, as Yahweh lives, that even a hair from his head should fall to the earth, for he has acted with Elohim this day. + Thus the force ransomed Jonathan, and he did not die. ⁴⁶ + Saul gave up the pursuit of the Philistines, and the Philistines went back to their own place.

⁴⁷ + After Saul had seized the kingship over Israel, he fought with all his enemies round about, with Moab and with the sons of Ammon, with Edom and with the king of Zobah, and with the Philistines; and wherever he turned toward them, he was victorious. ⁴⁸ + He acted valiantly and also smote Amalek; thus he rescued Israel from the hand of its robbers.

⁴⁹ + Saul's sons were: Jonathan, Ishvi, and Malchishua. + As for the names of his two daughters, the name of the firstborn was Merab, and the name of the younger one was Michal. ⁵⁰ + The name of Saul's wife was Ahinoam daughter of Ahimaaz; and the name of the chief of his militia host was Abner son of Saul's uncle Ner. ⁵¹ + Kish, Saul's father, and Ner, Abner's father, were sons of Abiel.

⁵² + The war against the Philistines was unyielding all the days of Saul. + When Saul saw any masterful man or any son of valor, he would add him to his host.

13:20 7-- scythe: Hb plowshare.

14:2 --- threshing-site: Hb Migron, LXX Magdon.

14:18 7-- the ephod! For he wore the ephod: Hb the coffer of Elohim, for the coffer of Elohim was.

14:26 7-- its bees: Hb honey. --- had left: MT flowing of.

14:30 7--Q would have been greater: Hb was not great.

14:33 7-- here: Hb today.

14:34 7-- whatever: Hb his bull.

14:41 7-0 The scribe's eye skipped from "Yahweh Elohim of Israel" to the words after "Your people Israel," thus omitting the lines preserved by LXX.

14:44 7-- today: Hb Jonathan.

14:47 7--Q king: Hb kings. 7-- victorious: Hb condemned.

YET EVIL CAME

THE THIRD and final section of Job's concluding speech is found in chapters 29 through 31 and corresponds in structure with chapter 3. Where the suffering Job had first expressed his misery by indulging himself in wishing he had not been born, he now underlines the depths of his misery by its contrast with his former position of prosperity and honor. The use of first person pronouns, *I* and *my* and *me* is frequent. Only a short time ago "I expected good, yet evil came" (Job 30:26).

It is not that Job leaves God out of his thoughts. On the contrary, chapter 29 begins with the testimony that it was Eloah Who had guarded him and watched over his tent (29:2-4). But this was still seen in reference to Job's own upright behavior in the fear of God (Job 28:28). And it was only as Job was blessed that he could say "He Who-Suffices was still with me" (v.5).

The references to Deity in 29:2-5 are all connected with Job's former happiness and greatness among mankind, and starting with verse 6, direct references to God are absent until well into chapter 30. Job speaks of "my goings" (v.6) and "my seat in the square" (v.7). He recalls how youth and the hoary headed stood in awe of him and honored him and called him happy (8-11).

Because Job feared Yahweh he led a model life which shaped him in moral discipline and maturity so that others could rely on him for aid and justice and counsel (29:12-17). This in turn led Job to expect a long life in comfort and safety (18-20).

Concordant Version of Job 29-31

29⁺Then Job ^lcontinued to lift⁻ up his discourse, ⁺
^lsaying:

2 ^aO ^{lg}that I were as in ^{pc}former months,

As in the days when He, Eloah was guarding me,

3 ⁺When He caused His lamp to irradiate⁻
over my head,

And ^yby His light I ^lwent through the darkness,

4 Just as I ^bwas in the days of my autumn,

^lWhen the deliberation of Eloah
watched over my tent,

5 ^lWhen He Who-Suffices was ^{fr}still with me,

And my lads were around me,

6 ^lWhen my goings were washed⁻ in clotted cream,

And the rock ^{wt}poured out for me rilletts of oil.

7 ^lWhen I went forth⁻ to the gate

standing over the town

And ^lprepared my seat in the square,

8 The youths would see me and hide themselves,

⁺While the hoary headed would rise and stand.

9 The chiefs would restrain ⁱ their declarations

And ^lplace the palm ^yover their mouth;

10 The voices of the noblemen were hidden back,

And their tongue would cling to their palate.

11 ^lWhen the ear heard, ⁺ it ^mcalled me ^lhappy,

And when the eye saw, ⁺ it ^ltestified in my favor.

12 For I made a way of ^lescape

for the humble who implored^l,

And the orphan and him who ^yhad no^t helper^l.

13 The blessing of the one perishing ^lcame on me,

And I caused the heart of the widow to be ^ljubilant.

14 I put on righteousness, and it ^lclothed me;

My right judgment was like a robe and a turban.

15 I became eyes to the blind,

And feet to the lame was I.

Job had been a great and good man, commanding respect and well deserving of the honor he received. “Noblemen hearkened to me” (29:21). No one even wanted to alter his wise pronouncements which they waited for with anticipation (22,23). “I would uplift them” (24) and “I would choose the way for them . . . like a king among his troops” (25).

But even though Job now leaves out direct references to Deity, he has not forgotten Him. Hovering over these recollections of his former times of greatness and prosperity is the haunting mystery of its removal and replacement by evil in light of the existence and reality of God. Chapter 29 makes the challenge of Job 2:10 all that more pressing. Should one who fears Yahweh and lives uprightly receive only good from God and not at all receive evil? The good is fully recalled in Job 29, and this is traced directly to the “deliberation of Eloah” when He was “still with” Job as the One Who-Suffices (29:4,5). But the one who would comfort others was cast down to unprecedented depths. The one who would choose the way for others to go, sat in uncertainty and aching anxiety.

YET NOW

Job’s longing all along is for assurance that Eloah is One Who is still with him even in afflictions that come *in spite of* a morally upright life in the fear of God. Surely this evil is in accord with the divine purpose, so much so that it must ultimately be traced to God Who alone could bring it all to a wise and good consummation.

“Yet now” (Job 30:1) every experience and every perceptible bit of evidence, as recounted in chapter 30, work against this assurance. Not only has Job lost the respect of noble and honest people, he is made sport of by lawless outcasts of society (30:1-10). His three co-equals in discipline and rule have found Job guilty of secret crimes and sentenced him to penal payments of confession, repentance

- ¹⁶ I was **father to the needy ones,**
And the cause of him I knew not,
I would 'investigate it.
- ¹⁷ + I would 'break the fangs of the iniquitous
And would 'fling the prey from his teeth.
- ¹⁸ **And so I would 'say ~within myself~:**
I shall breathe my last ⁷in old age~,
And I shall multiply my days like sand;
- ¹⁹ **My root is open' to the water,**
And the night mist 'lodges 'on my harvest branch;
- ²⁰ **My glory will keep new within me,**
And my bow shall rejuvenate in my hand.
- ²¹ Noblemen **hearkened to me, and they waited;**
 + **They would stand 'still for my counsel.**
- ²² **After my speech they would not 'alter it,**
And my declaration dropped gently on them.
- ²³ + **They waited for me as for rain,**
And they gaped with their mouth
 as **for the latter rain.**
- ²⁴ I would 'uplift > them when they were not 'sure,
And the light of my countenance
they would not 'cast down.
- ²⁵ I would 'choose the way for them
and would 'sit as their head,
And I would 'tabernacle like a king
 'among his troops,
Just as one who 'comforts mourners.
- 30+Yet now they make sport ^{on}of me,**
 Men **junior ^fto me 'in days,**
Whose fathers I would have rejected
To set with the dogs of my flock.
- ² **Even the vigor of their hands, > what use was it to me?**
 ~Their strength~ had ~entirely~ perished.

29:18 --- within myself . . . 7-- in old age: Hb within my nest.

and reform. But also, those whose fathers Job “would have rejected to set with the dogs of his flock,” (30:1) who were driven out from society, (v.5) who were “sons of decadence” (v.8) now mocked him in his misery. “They abhor me; they keep far from me, yet they do not keep back their spitting from my face,” (30:10) which conveys a picture of worthless individuals darting forward to insult him and immediately darting back to a safe distance, like dogs in a pack.

HE IS HUMBLING ME

Of all the resounding testimony of chapter 30, Job’s words in verse 11a, expanded in verses 17 through 23, most shock and sober us. This has consistently been the direction of Job’s thoughts. He would associate the evil he is experiencing with divine responsibility and thus with divine purpose. The pronoun *I* in the presence of affliction must be related to the pronoun *He*. It is *He*, Eloah, Who “has unloosed my cord [of sustained prosperity] and is humbling me.”

To the “vile brood” this is motivation for adding to Job’s woe, and there is no restraint put upon their attacks (12-14). God had revealed Himself to Job before as a Protector of those who feared Him and One Who restrained wicked men. What is He revealing of Himself now in this astounding reversal of experience?

The lowest members of society who now make Job their jest suffered far less from being driven out from the comforts of life than Job suffers now. Those who lived among the wilderness shrubs, in craters of the wadis found in Job their inferior and their source of mocking declarations (30:3-9). Decadent things have turned against Job, and His soul, all his pleasure and comfort, is poured out upon him in pain and humiliation (30:15,16).

In 30:17-19 Job refers to Deity by the pronoun *He*. What is most essential here is not what others say and do

- 3 **In lack and in stark starvation**
 They were **gnawing** on **arid** ground,
Yesternight’s ruination and wasteness.
- 4 They were **plucking** the **orach** ^{on}among the **shrubs**,
And the root of the broom bush was their bread.
- 5 **From society they were ‘driven out;**
 Men **‘shouted** ^{on}after them as after a **thief.**
- 6 **In the craters of the wadis they [’]tabernacled⁻,**
In holes of dirt and caverns.
- 7 ^{bt}**Among the shrubs they ‘brayed;**
Under the prickly acanthus
they were ‘huddled together.
- 8 **Sons of decadence, even sons of those**
without a name,
They ~were cut off~ from the land.
- 9 **And now I have become their jest,**
And I ^{lb}continue [’]as a mocking declaration of theirs.
- 10 **They abhor me; they keep far from me,**
+Yet they do not keep back
their spitting from my face.
- 11 Now **that He has unloosed my cord**
and is humbling me,
+ They have ^mlet the restraining bridle go
^fin my presence.
- 12 **On the right hand the vile brood ‘rise up;**
They have sent forth my feet,
And they ^lheap up their paths of calamity
^{on}against me.
- 13 **They have torn up my own track;**
They ^cadd ^lon to my woe;
No^t one is [~]restraining[~] [’]them.
- 14 **As through a wide breach they ‘arrive;**

30:2 --- Their strength: Hb On them; --- entirely: Hb maturity.

30:8 --- were cut off: Hb were made sore.

30:13 --- restraining: Hb helping.

to the increase of Job's sufferings, but what *He* is doing in not restraining the wicked and in multiplying the gnawing pain and insult, the confining misery and horror of Job's treatment, so that Job becomes like dirt and ashes. These are powerful words indeed, and we can appreciate how they stirred and shocked the young man, Elihu, who will soon speak, starting with chapter 32.

But in the meantime, we who know Yahweh's declaration that Job spoke rightly (42:8), must find in Job's bold, and seemingly reckless charges concerning God something that will open Job's eyes to a real perception of the Deity (see again Job 42:5). What Job says concerning the One ultimately responsible for his gnawing pains and fierce sorrows will lead him to an appreciation of the goodness of God's operations that he could not have previously known. It is Job's endurance in continually erupting out of the traps of self-justification and despair into a focusing of his thoughts Godward, that is upright. Once again, in 30:20-23, Job is turned about in the right direction as he implores to God for His answer. Job's charges may not be correct in themselves, but his longing to hear from God is wholly right.

This Godward focusing of Job's thoughts is now made more direct and personal by the reference to Deity as "You." Here Job exposes the key to his complaint: "I implore to You, yet You do not answer me" (30:20). This seems to be more troubling to Job than the cruelty and assailing and his closeness to death which he also traces to Deity (21-23). When, in the past, those in misfortune implored to Job, he would lament for them with commiseration (24,25). Yet in pleading to God, Job expected good and waited for light, but still remains without sunshine and music, in gloom and lamentation (30:26-31).

In noting Job's frustration over the silence of God we are not finding a model for us in our experiences of evil.

**They have rolled themselves forward
under the ruinations.**

- 15 **Decadent things have turned ^{on}against me;
My reputation is 'pursued as by the wind,
And my salvation has passed away like a dense haze.**
- 16 **And now, my soul is 'poured out upon me;
Days of humiliation are taking hold of me.**
- 17 **By night He gouges out my bones all ^fover me,
And my gnawing pains never 'lie still.**
- 18 **'With His ^{mm}great vigor He ⁷grabs^{~Q} my clothing;
He 'belts me about like the collar of my tunic.**
- 19 **He has shot me down into the clay,
So +that I am made 'comparable ^{as}to dirt and ashes.**
- 20 **I 'implore to You, +yet You do not 'answer me;
I stand up, +yet You do ^Mnot^s 'consider ⁱ me.**
- 21 **You are 'turned ⁷ cruel toward me;
'With the staunchness of Your hand, You 'assail me.**
- 22 **You 'lift me up into the wind and ^cmake me 'ride on it,
And You 'dissolve me in the tumult.**
- 23 **^t I know that You are turning me back to death,
+ To that house appointed for all the living.**
- 24 **Yea ⁷I[~] did not 'put forth my hand
^{~i}against the humble[~],
If in his misfortune he is imploring to ⁷me[~].**
- 25 **^{if} Would I not lament for one in hardship of days?
My soul was always sorry for the needy.**
- 26 **'Indeed I expected good, +yet evil 'came,
And I 'waited for light, +yet gloom has 'come.**
- 27 **My bowels, they boil and are never still;
Days of humiliation confront me.**
- 28 **I go about in somberness^l without sunshine;
I rise up in the assembly and 'implore.**
- 29 **I have become a brother to wild jackals,**

30:18 7--Q 'grabs: Hb 'disguises.

30:24 7-- I: Hb he; --- 'against the humble: Hb rubbish heap; 7-- me: Hb them.

Job's association of his afflictions with God and the directing of his thoughts toward Him remain the ideal pattern for every believer. But God has revealed Himself to us in the gift of His Son, so that we are aware that He is operating all together for our good. In Paul's epistles we have received details of God's power and wisdom and concern (indeed, love) way beyond what Yahweh makes known to Job in chapters 38-41. This gives us assurance and joy in a perception of God that Job never yet has received.

Job wanted to know "what is the portion of Eloah from above, and the allotment of Him Who-Suffices from the heights" (31:2). In Romans we already find revelations of an allotment from God for us (Rom.8:17) who glory in expectation of the glory of God (Rom.5:2). And in Ephesians we are told of our lot cast in Christ as Head over all (Eph.1:10,11,18,23). What a wealth of revelation for our endurance and strengthening and joy and peace!

But in chapter 31 Job still knows God only as One Who can bring calamity and disaster upon sinful humanity (v.3) and Who sees all our acts and knows all our movements (v.4). Despite all his passionate imploring to know more from God about the experience of evil beyond its relationship to judgment, Job remains at the end of these long disputations at much the same level of understanding that he had at the beginning. The fear of God has not led Him to a reliance on God that comes with full confidence that He operates all things with design and purpose.

Job ends these speeches with a closing argument for the defense. If he has walked with hypocrisy (31:5), if he has turned aside from the right way (7), if he has committed crimes of lust and assault (8,9), then that would deserve humiliation and fire (10-12). If he has brought harm to others and rejected their pleas, then he could put forth no defense before El (13,14). He would have nothing to say.

But, in the fear of God (*cf* 31:23), Job has always viewed

And an associate to the ostrich.^o

³⁰ **My skin, it blackens** and falls **from** ^{on} **me,**

And my bones burn hot ^f**with** scorching **heat.**

³¹ + **My harp** ^{lb}**is** turned to **mourning,**

And my shepherd's pipe to the sound of lamenting.

31 I contracted a covenant ^y**with my eyes**

+**So** ^{wt}**how should I** wrongly ^l**consider** ^{on} **a virgin?**

² +**Yet what is the portion of Eloah from above,**

And the allotment of Him Who-Suffices
from the heights?

³ Should **not calamity** be **for the iniquitous,**
And disaster for contrivers ^l**of lawlessness?**

⁴ Does **He'** **not** ^l**see my ways**

And ^l**number all my steps?**

⁵ **If I have walked with hypocrisy,**

And my foot has ^l**hurried** ^{on}**after deceit**

⁶ **(Let Him weigh me in the scales of justice,**

And let Eloah know my integrity),

⁷ **If my movement has** ^l**turned aside from the way,**

And my heart has ^{go}**run after** what **my eyes see,**

⁸ **And any blemish** ⁱ**clings** ^l**to my palms,**

Then let me ^l**sow and another** ^l**eat,**

And may my output be ^l**rooted out.**

⁹ **If my heart has been enticed** ^{on}**by another's wife,**

+**Or I have waited in ambush** ^{on}**at my associate's portal,**

¹⁰ **May my wife grind** corn **for another,**

And may others crouch down upon **her.**

¹¹ **For that would be a crime,**

And that would be depravity

calling for judiciary **mediators.**

¹² **For that would be a fire** that **devours unto Abaddon**

And ^l**roots out** ⁱ **all my yield.**

¹³ **If I have** ^l**rejected** the **plea of my servant**

and my maidservant

30:29 ostrich: lit., daughters of ostrich.

others as equally a creature of God's hand (15). He has treated the poor, the widow, the orphan and the needy with compassion and given genuine help (16-19). If he ever displayed anger toward those who received his aid without appreciation, then he would deserve punishment (20-22).

If Job has placed his confidence in gold (31:24) and found his joy in abundance (25), and if he has been enticed to secret idolatry, this would be a disavowal of El calling for judicial trial (26-28). If Job has rejoiced in the misfortune of those who hated him (but he has not done anything like that!), and if his guests have never complimented his treatment of them (he has always opened his door to the sojourner!), and if he has tried to conceal evidence of transgressions and acted cowardly (29-34)—but here the exhausted man breaks off his thought and summons all his remaining strength to gasp out his most pressing concerns: first to be heard, and then to hear from Him Who Suffices (31:35). If an indictment can be made against him he would bear the document openly and face his accuser “like a nobleman” (31:35b-37).

It is his desire to hear from God that receives Job's mark, the representation of himself, his soul and heart. Yet still there is no answer to all his confusion and dismay over the evil, so like a curse from God, that has come upon him.

In the absence of a direct reply from God Job turns his thoughts in 31:38-40 to what God had already said in that ancient time when a curse was indeed laid upon Adam (Gen.3:17-19), employing a line concerning the ground crying out in connection with God's curse on Cain (Gen. 4:10,11). If Job's ground cries out against him for cheating and depriving another of his life, the curse of Cain might apply to Job. But that is not the case and cannot explain Job's affliction.

“The words of Job are finished” without resolution.

D.H.H.

- 'When they** have brought an **indictment** ^{wi}against me,
¹⁴ **+Then what shall I do 'when El 'arises,**
And 'when He 'visits, what shall I reply to Him?
¹⁵ Did **not** He Who ^dmade' me in the **belly**
^dmake him also,
 So **+that** the same **One** 'prepared us both in the **womb?**
¹⁶ **If I** have 'withheld ^f the **desire of the poor**
And have ^mcaused the **eyes of the widow** to ^{lall}fail,
¹⁷ **And I** have 'eaten my morsel ^yby myself alone,
 So **+that** the **orphan** could **not eat 'of it**
¹⁸ (**'Indeed from my youth he^o grew up with me**
as with a father,
And from the belly of my mother I have 'guided her),^o
¹⁹ **If I** have 'seen anyone **perishing from lack of clothing,**
And there was no covering for the needy,
²⁰ **If his loins did not bless me,**
+Since he was 'warmed ^fwith the fleece of my lambs,
²¹ **If I** have swung my hand ^{on}against the **orphan**
'Because I 'saw my backing was in the gate,
²² Then **may my shoulder fall away**
from the shoulder blade,
And may my arm be broken from the clavicle.
²³ (**'Indeed I 'have an awe of calamity from El,**
And I cannot ^{lall}endure ^fbefore His majestic bearing.)
²⁴ **If I** have ^{pl}made gold my confidence,
And I have said to certified gold: My trust,
²⁵ **If I** have 'rejoiced that my estate is vast
And that my hand has found ^{mm}abundance,
²⁶ **If I** have ^{lsee}looked at the sunlight **'when it 'irradiates,**
And the moon ^{go}advancing like a precious gem,
²⁷ So **+that my heart was 'enticed in secret,**
And my hand 'kissed ^y my mouth,
²⁸ **This ^{mr}also would be depravity**
 calling for judiciary **mediation,**

31:18 he: i.e., the orphan; her: i.e., the widow.

For I then would have disavowed › El^f above.

²⁹ **If I have** ^lrejoiced in the misfortune
of the one **hating me,**

And I have roused myself in joy

^tbecause evil had overtaken him

³⁰ (+**Yet I have not** ^gallowed my ^mmouth to sin

›**By asking** ^twith an imprecation against his soul),

³¹ **If the** ^{ad}men of my tent have never said:

^a**Who** can be ^gfound who has **not been satisfied**^l
^fwith his meat?^o

³² (The sojourner has **not** ^llodged in the street;

I have ^lopened my doors^o to the traveler),

³³ **If I have covered** up my transgression like Adam,

›**By burying** ^tmy depravity in my lap,

³⁴ **Because I was** ^lterrified of the vast throng,

And the contempt of families caused me ^ldismay,

And I kept ^lstill and would **not** go ^lforth from the portal—

³⁵ (^a**O** ^gthat I ^lhad someone **hearing** › me!

^{bd}**Here** is my mark; may He Who-Suffices
answer me!

⁺ Let a man write his **indictment** against me on a scroll;

³⁶ **Assuredly,** I would **bear it on** my ^{bk}shoulder;

I would ^lwind it as a tiered crown ›upon me;

³⁷ **I would** ^ltell him the tale of my steps;

Like a nobleman I would ^lapproach him.)

³⁸ **If my ground** has ^lcried out ^{on}against me,

And its furrows have ^lwept together with it,

³⁹ **If I have eaten** of its vigor without paying silver,

So ⁺that I have caused the soul of its headmen to
expire,

⁴⁰ Then may the **thistle** come forth ^uinstead of wheat,

And nightshade ^uinstead of barley!

The words of Job are finished.

31:31 meat: lit., flesh.

31:32 doors: dual in Hb.