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UNSEARCHABLE RICHES FOR SEPTEMBER 1998
BEING THE FIFTH NUMBER OF VOLUME EIGHTY-NINE

EDITORIAL

THE SACRED SCRIPTURES are able to make us wise for salvation through faith which is in Christ Jesus (2 Tim. 3:15). In saying this, Paul was reminding Timothy of the training he had received from his youth in that portion of God's Word commonly called "The Old Testament." We can learn much from these writings concerning God and His operations. In particular we learn about the need of, and find promises and types of, God's work of salvation. They make us wise for, or prepare us for, the understanding of that evangel concerning God's Son, Christ Jesus.

After His resurrection Jesus appeared to two of His followers who were confused about the crucifixion of their Lord. "And, beginning from Moses and from all the prophets, He interprets to them, in all the scriptures, that which concerns Himself" (Luke 24:27).

We would like to have heard that grand exposition of the Sacred Scriptures. But perhaps it is just as well that we should search the Scriptures ourselves. What an exciting occupation! To look for what the Scriptures, from Genesis through Malachi say about the ways and character of God, and to relate them to the evangel of our salvation—this is something of consequence!

We are doing a little of this in our magazine. In 1 Samuel 17, for instance, we find a type of Christ and His victory over sin and death in His faithful humbling of Himself to the death of the cross (see p.209). It was a victory, not of the flesh, but of faith in and reliance on God. That reaches its highest expression in Christ Who was faithful even to the death of the cross.

In Job we find much to make us wise for a growing

appreciation, not so much of Christ's victory, but of His *endurance* (cf Heb.12:2). This is considered in the study beginning on page 215.

In the question and answer concerning the name Jesus, we come to see that Joshua who led Israel into the land, becomes a type of Jesus the *Saviour* (p.223).

Noah in the ark, Abraham and Isaac on Mount Moriah, the sacrifices—it is not difficult to see the parallels with the cross, though the lessons these parallels hold for us are pretty much inexhaustible. The more explicit revelations given in the prophets (e.g., Isaiah 53) and psalms (e.g., Psa.22) open up many important details concerning God's purpose for Israel (see the study on Matthew, starting on page 231), and His love for the world in the giving of His Son (John 3:16).

But what shall we say about such scriptures as Proverbs, Ecclesiastes and Song of Songs, which were recently published in a concordant version? What they have to say about Christ is less obvious than the psalms and prophets. Yet what Proverbs 8 has to say about wisdom offers important insight for an appreciation of Christ Who has become to us "wisdom from God" (1 Cor.1:30). So also the transitoriness of present conditions, described in Ecclesiastes, sharpens our appreciation of the headship of Christ. And in the Song of Songs there are poetic pictures of some of the glories of Christ's love for His people and their love for Him in the kingdom ahead.

To be sure, there are *untraceable riches of Christ* made known in Paul's epistles (see particularly the articles beginning on pages 195 and 203). Nevertheless, an acquaintance with the Sacred Scriptures of old will greatly enhance our appreciation of the transcendent riches of God's grace. We especially would heed the words of Paul, but whenever God speaks, we would eagerly listen and thankfully learn.

D.H.H.

Theological Theories

SATISFACTION, GOVERNMENT,
OR CONCILIATION?

THEORIES concerning the value of Christ's death have a special interest for the saints. In glancing through an exchange, I noticed that the theory of *Satisfaction* is taken as the true one, and the *Government* theory is said to be false. I doubt whether the leading exponents of either theory could give an exact definition of their view. In fact, the latter seems to be a reaction due to logical contradictions in the former. I have no doubt that there are elements of truth in both, but the large amount which has been written indicates the impossibility of discovering the truth by using these words, and suggests that there is something amiss in this method of searching God's Word. "Satisfaction," in theology, does not mean that God is satisfied with the sacrifice of Christ, with which we would fully concur, but that it *settles the claims of God against the sinner*. At least so it seems to be used.

To the man of God the question arises, why should there be any "theory" on this subject at all? In science, theories are put forth and tested by the facts of nature. But there is no need for this in revelation, for it is itself the answer to, and explanation of, the questions that arise. However, if any investigation is desirable, we should heed the apostle's admonition, and *cling to the pattern of sound words* which Paul has used in dealing with the subject in hand (2 Tim.1:13). The word "satisfaction" may do to represent a human theory, but *God has not used it to express the divine truth* as to this matter, although it may accord with

some aspects of it. The same is true of the term “governmental.” These are unsound words, which not only fail to lead us fully aright, but actually introduce ideas which are contrary to the truth.

Many years ago, when I heralded what I had been taught was the gospel, I told my listeners that Christ had died in their *room and stead* and “satisfied” the claims of God against them, and exhorted them to believe and accept God’s grace. But when I walked away, my conscience bothered me, for I was not at all sure that I had told the truth. I could not help thinking that, if Christ had died as their *Substitute*, a righteous God must save them even if they did not believe. If the *price* had been *paid*, how could God refuse to deliver the goods? This troubled me so much that I made a prolonged study of all the words involved, in the original Greek. This led me to discard such terms as “room and stead,” “satisfied,” “substitute,” etc., and form a vocabulary of sound words, patterned after Paul.

Such terms are not even applied to this matter in the popular versions, let alone the inspired Original. Since then I have never felt the need of them, although I have written much concerning the value of Christ’s death, in relation to God as well as to man. By means of a concordant vocabulary, and such distinctions as that expressed by *conciliation* and *reconciliation*, the problems that arise from the use of *Satisfaction* and *Government* are avoided, and the truth emerges clearly and conclusively. I now have the fullest liberty in heralding that *God* has conciliated the world to Himself by the death of Christ, whether they believe it or not. And I can go on and pray *them* to be conciliated to Him. If they believe, then there is reconciliation along with salvation and justification. This needs no theory or explanation, and does not demand that the evangelist preach a palpable falsehood.

This should be a lesson to us, for there is a strong ten-

dency to use unscriptural key-words, or to use the inspired terms outside their proper sphere. This was brought to my mind lately by an effort to prove that God *controls* everything, but *predestinates* only the *essentials*. There are only a few passages which deal with God’s activities in relation to *all* things. It is revealed that all is *out* of and *through* and *for* Him (Rom.11:36), and that He is *operating* all (Eph.1:11), and that He is able to *subject* all (Phil.3:21), and that all has its *cohesion* in Him (Col.1:17) and that the Son is *carrying* all (Heb.1:3), but not that God *controls* all. I do not doubt this in the least, but I can find no context to which I can anchor the thought, or test its scope, or fix its limitations. For me it is enough that God is *operating* all according to the counsel of His will. I fear, the term “control” will lead me into theories and theology.

On the other hand, *pre-determination*, or rather, *designating beforehand* is a scriptural thought, which should be considered in its contexts to determine its scope. That it is applied to the *saints* is not in question (Rom.8:29,30; Eph.1:5,11). But it is also applied to the *acts* of evil men, especially at the crucifixion of Christ (Acts 4:28). Paul, in Ephesians, puts us on the right track when he calls attention to the fact that we were designated beforehand according to the *purpose* of the One Who is operating *all* in accord with the counsel of His will (Eph.1:11). Pre-determination is only one aspect of God’s larger *purpose*. There is a double harmony in this verse. The pre-determination agrees with the *purpose*, and that agrees with the *counsel of His will*. The latter two are concerned with *all* which is headed up in the Christ, both that in the heavens and that on the earth (v.10).

The same agreement is seen in connection with pre-designation in the conclusion of the first part of Paul’s epistle to the Romans. We are aware that God is working *all* together for the good of those who are loving Him, accord-

ing to the *purpose* that, whom He foreknew, He designates beforehand . . . (Rom.8:28,29). God cannot confine Himself in His working to the saints alone because they are vitally affected by their environment, sinners as well as saints, things as well as persons. Consequently, while only those who love God are spoken of as designated beforehand for special blessing, this involves a previous *purpose* in regard to all as well as them. And the purpose must have been formed in God's mind before its execution or it would lack the essential sense conveyed by BEFORE-PLACING in the Original.

The divine process, expressed in human terms, but refined by divine usage, is this: God *wills* to reveal Himself. He *takes counsel* with Himself, as there was none other. As a result, He forms a *purpose* or *plans all* to the consummation. *Some* are *chosen* or selected and *designated beforehand* to be associated with Him in the execution of His purpose, and have a special place in His plan. What is true of them is not said of all, and should not be attributed to them. All will be saved, but only those chosen have *eonian* salvation. Only the members of the government in the United States are *elected*. The rest of us are not elected to be private citizens. Neither are the bulk of mankind chosen not to be saints. Saints alone are selected according to His purpose.

God is not a man, so we cannot reason from our standpoint to His. Yet a *wise* man will act more like God than a fool. As I did much of the work myself on the first house I built, I made no detailed plans, thinking I could save myself that effort. But experience taught me the folly of this. So, when I built my last house, I had an architect make detailed drawings from my full sketches. Alterations, while building, are vexatious and expensive. That is doubtless why God's plans show so much detail. Of course it could not all be revealed to us because of our limitations. But some

prophecies of the future are most minute in their descriptions, and these are only samples of God's foreknowledge.

What a marvelous revelation it was for our hearts when we first saw that God had a purpose, or plan! He knows all beforehand because He created all and operates all according to the counsel of His will. This word, *purpose*, is the one which tells us of God's activity in respect to *all* things before they enter the sphere of His *operations*. Nothing is left to chance. And the purpose is based upon *counsel*, not guesswork, and conformed to His *will*. He has a definite object in view, and has planned all beforehand, so that He will be All in all at the consummation. Let us keep this order. God's will leads to counsel, and counsel presents a plan or purpose which is for *all*, and not till then are election and pre-designation introduced for *some*.

Can we be sure that anything is not *essential* (another unscriptural term!) in His plan? In itself, apart from its consequences, which were not apparent at the time, how insignificant was the eating of the fruit of the tree of the knowledge of good and evil! What a small thing was the cry of the infant Moses! A sleepless night on the part of a king led to the deliverance of Israel and the feast of Purim, which they observe to this day. And so, throughout the record of God's dealings with mankind. God chooses the weak things and that which is not, in order to exclude man's boasting (1 Cor.1:27-29).

To be sure, if we walk in a circle, with no destination, no purpose, *no* step is essential, for we always arrive where we began. But if we have a goal and wish to get somewhere, *every* step is necessary. If we leave one out, we fail to fulfill our destiny. God has a purpose, and every step is essential, if He is to accomplish His will.

And in our daily lives, how delightful to leave *everything* in His hands! Often it is the trivial matter that threatens to disturb our peace and mar our ministry. Just now,

when I wished to write this article, the electricity failed, and I had to do some of it by candlelight. Such a thing is apt to be very upsetting when one is in the throes of composition. But if we take everything from God's hand with thankful hearts, it transforms our lives and encourages our hearts. Then faithless friends, false brethren, subtle opposition, slander, even the fiery arrows that undoubtedly come from the spiritual powers of darkness, though they arrive through some unwary saint, and most of them are concerned with non-essentials, all these may be borne with endurance, nay, with thankful appreciation, when we realize that they ultimately and actually come from His loving hand and heart.

He who knows the number of the stars has also counted the hairs of our heads. No sparrow falls to the ground without His notice. Not only the mighty sun in its magnificent course is guided by His arm, but the tiny glowworm is dependent on Him for its light. When He willed and counselled and purposed to save mankind, He did not send mighty Michael to execute the stupendous task, but sent One Who emptied Himself and came as a tiny Babe, a poor Palestinian Artisan, Who was done to death as a criminal. He is not only the God of the vast universe, but of the various parts of the atom. There also He reveals His power. What says the law? Our Lord taught His disciples "Whosoever should be annulling one of the *least* of these precepts . . ." And again, "till heaven and earth should be passing by, one *iota* or one *serif* may by no means be passing by from the law till all should be occurring" (Matt. 5:18,19). Nothing could be smaller than this. *In God's ways there are no non-essentials*. Such is the God Who speaks to us in His revelation, and such is His way with us in our experience.

Such an experience is the very opposite of fatalism. For the greater part of a year I lived among a people who attrib-

uted everything to *kismet* or Fate. Its effect is quite the reverse of a joyous submission to a God Who is operating all for our welfare. They had not the least idea *why* things were as they are, or that they were co-operating for their benefit. Many were submissive, but depressed, hopeless and despondent, and some were quite sure that fate was against them and always would be. I object to the word *fatalism* on philological grounds. It ought to be fate-ism. But I would not change it, for its effect is *fatal* and deadening. The result of seeing God's hand and heart in even the most trivial of our experiences, in contrast, is a continual solace for the bitterness of our existence and fills the heart with the continual joy and rejoicing, even in the severest strokes of apparent misfortune. It is an elixir of life and happiness.

What a puzzling task it would be to sort things out into essential and otherwise! Theologians could make this an eternal battle-ground, such as the age of responsibility, or just how much must the sinner hear in order to become a Christ-rejector, etc., etc. When I lose something, I almost subconsciously leave it in the hands of God lest it disturb my work, and manage without it meanwhile, if possible. In almost every case it turns up of itself, and I am thankful that its loss did not disturb my spirit, as it ordinarily would have done. Essential! I would say that every step is essential, and if taken out of fellowship with God, it could easily transform my ministry from one of edification to destruction, from one of gracious forbearance, to reviling, or even from close adherence to the form of sound words to the darkening of counsel by abandoning the patterns presented to us in Paul's epistles. *Are any of us essential?*

OUT OF, THROUGH, FOR

Is it not a sorrowful sight to see how the saints, who have believed for their own salvation, refuse to believe in

His glorification? Almost all reject some phase of it. Some refuse to believe that all is *for* Him and denounce the reconciliation of all. Others will not give Him His place as the One *through* Whom all is being operated today. Still others, such as we have been considering, have difficulty in accepting the basic truth of the beginning, that *all* is *out* of Him. May He be gracious to us in our feeble efforts to grasp His glories, and grant that we give to Him the praise that is His throughout the times eonian!

A. E. Knoch

ECCLESIASTES AND PAUL

Undertaking an investigation with a view of finding out what is good for Adam's sons, [the Assembler arrives], by various processes and successive stages, at some positive conclusions, doctrinal and practical. The characteristic doctrinal feature is insistence on the absolute supremacy of God, Who is Creator of both good and evil, and, as the Highest, watches over His creation and leads it through blood and strife to a golden age of peace. The unraveling of the universal plan is not complete; for the totality of things is pronounced incomprehensible.

But the sovereignty of God in nature and human events is the bedrock on which his faith is anchored. The fact that the unfolding of the plan is imperfect casts no reflection on Ecclesiastes. He is shut up within the circle of God's economy of self-unveiling. In the very nature of things his field of expansion and range of vision is confined within the limits of Old Testament revelation, which is restricted to earth, in point of sphere, and to the close of the Messianic age, in point of time. It was reserved for the apostle to the Gentiles to complete the word of God and unravel the length and breadth and height and depth of the Divine purpose. In [Paul's] epistles the vista widens to embrace the heavens, and we are borne onward on the stream of time to the very conclusion of the ages.

V. Gelesnoff

Grace Granted to Paul

“WHEN IT DELIGHTS GOD”

EXULTING in his unique commission for the ecclesia, members of the body of God's dear Son, the apostle Paul joyously relayed the most wonderful revelations confided to mortal man. The call and commission of Paul was, in fact, the delight of God revealing His delight to believers' hearts. Often Paul spoke of this grand occasion on the road to Damascus “when it delights God, Who severs me from my mother's womb and calls me through His grace, to unveil His Son in me . . .” (Gal.1:15).

SEVERED

Following the miraculous restoration of his sight in Damascus, the apostle could not wait to be in the synagogues, heralding Jesus as the Son of God. But here he found himself in a serious predicament. On the one hand he was regarded with deep suspicion by the “Christians” whom he had previously persecuted, but on the other hand, he was now thoroughly detested by those with whom he had waged pitiless eradication of a sect which he had judged to be both sinister and disruptive.

Escaping from the clutches of these who sought his assassination, Paul left the city, being lowered, ignominiously, down the wall in a hamper. In Jerusalem, Caesarea, and also in Tarsus, his presence and his heralding caused utter confusion.

What economy of detail there is in those brief words, “Thereupon, after three years, I came up to Jerusalem to relate my story to Cephas, and I stay with him fifteen

days" (Gal.1:18). Oh! To have been there and listened to their blessed conversations!

"ALL ISRAEL SHALL BE SAVED"

Because of their mutual concern for Israel, the two apostles must have given special attention together to God's delight for that nation. Paul would surely have spoken many things that he later recorded in his epistles.

"Yet even if we have known Christ according to the flesh, nevertheless now we know Him so no longer" (2 Cor.5:16). This impression of distance from these matters may seem cold or indifferent, but it is imperative that, within the important context of Paul's words, we should understand that the apostle is stressing the tremendous spiritual transformation of one who is in the new creation—not as of a new birth (regeneration of Israel into the kingdom)—but rather, astoundingly, complete *recreation*! Members of the body of Christ!

Yet the strength of devotion and loyalty to the apostle's nation is clearly demonstrated in Paul's words: "The truth am I telling in Christ, I am not lying, my conscious testifying together with me in holy spirit, that my sorrow is great, and unintermittent pain is in my heart—for I myself wished to be anathema from Christ—for my brethren, my relatives according to the flesh, who are Israelites, whose is the sonship and the glory and the covenants and the legislation and the divine service and the promises; whose are the fathers, and out of whom is the Christ according to the flesh, Who is over all, God be blessed for the eons. Amen" (Rom.9:1-5).

Here we begin to see what it is that delights God in calling out His chosen instruments through His grace. What unbounded love is here! Not anguish or despair! No one could possibly know, better than Paul, the depth of callousness and blindness that had come upon Israel. But also no

one could have appreciated the certainty of God's mercy to Israel more clearly than this one who was severed from his relationship to that nation. "And thus all Israel shall be saved" (Rom.11:26).

With these and all similar compassions, God consoles. Thus the apostle comforts, "Be rejoicing in the Lord always! Again, I will declare, be rejoicing!" (Phil.4:4). Not a single one of God's creatures will be absent from the reconciled, complete, universal assembly, which Christ Jesus shall present in wonderful adoration, to His God and Father! (1 Cor.15:28).

BE CONCILIATED TO GOD

In 2 Corinthians 5:18-6:2 Paul begins by presenting God's assurance of conciliation, through the sacrifice of His Son, and follows this by beseeching a response of grateful deportment. It becomes a source of pure delight for all who rejoice in the wonder of such grace to thankfully present, in meekness or humility and in all our varying circumstances, lives of resulting, happy transformation.

"So that we, from now on, are acquainted with no one according to the flesh. Yet even if we have known Christ according to flesh, nevertheless now we know Him so no longer. So that, if anyone is in Christ, there is a new creation: the primitive passed by. Lo! there has come new! Yet all is of God, Who conciliates us to Himself through Christ, and is giving us the dispensation of the conciliation, how that God was in Christ, conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation. For Christ, then, are we ambassadors, as of God entreating through us. We are beseeching for Christ's sake, 'Be conciliated to God!' For the One not knowing sin, He makes to be a sin offering for our sakes that we may be becoming God's righteousness in Him" (2 Cor.5:20,21).

A PRISONER OF CHRIST

Imprisonment in Rome was not irksome for the apostle Paul. To the contrary, he recognized that nothing in the whole wide universe could confine, or suppress disclosure of God's purpose for creation, "in accord with His delight."

In fact, he cheerfully perceived that the restriction of his chains enriched the communication and grace of such purpose. When creature participation becomes absolutely impossible, then the illuminating omnipotence of God and the certainty of His glorious consummation imparts serene optimism!

"To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has been concealed from the eons in God, Who creates all, that now may be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God, in accord with the purpose of the eons, which He makes in Christ Jesus, our Lord, in Whom we have boldness and access with confidence, through His faith. Wherefore I am requesting you not to be despondent at those of my afflictions for your sake which are your glory" (Eph.3:8-13).

Heed the apostle's recognition of this: "Now I am intending you to know, brethren, that my affairs have come to be for the progress of the evangel, so that my bonds in Christ become apparent in the whole pretorium and to all the rest, and the majority of the brethren, having confidence in the Lord as to my bonds, are more exceedingly daring to speak the word of God fearlessly. Some, indeed, are even heralding Christ because of envy and strife, yet some because of delight, also; these, indeed, of love, having perceived that I am located for the defense of the evangel, yet those

are announcing Christ out of faction, not purely, surmising to arouse affliction in my bonds. What then?—Moreover, seeing that, by every method, whether in pretense or in truth, Christ is being announced, I am rejoicing in this also, and will be rejoicing nevertheless" (Phil.1:12-18).

Thus in Paul's prison letters, which have become known as the Perfection epistles, there are in the first—*addressed to all the saints who are believers in Christ Jesus*—revelations of glorious secrets for the chosen members of His body, and a corresponding urging of appropriate doctrines which clearly exhibit these truths.

Following on this, *a loving communication to all the saints in Christ Jesus who are in Philippi*, he then beseeches full and happy recognition to be reflected in loving deportment.

In the third—*for the saints and believing brethren in Colosse*—there is confirmation of the wonderful revelations, and also a delicate anxiety that all be on guard against enervating dangers of vain philosophy, human traditions, and empty, repetitive ritual.

SEALED

How can there still be apathetic insouciance when the evangel is most lovingly presented? It remains a frequent source of complete amazement that there could still be indifference, even when the grace of such loving conciliation is presented, and God's "approach present" (Eph.5:2), is stressed through earnest, competent ambassadors.

What mysterious, almost incredible transformation occurs when first we become aware of God's calling? Is it instantaneous? Or is it the culmination of many years of searching and questions? In either case, we may be sure that when it finally happens, *it is at the precise time and in the exact place or circumstance of God's ordering.*

The explanation of this transformation is very simple,

but profound. It rests on the gift of God's spirit. We do not choose it. We certainly cannot lose it. But we might abuse it.

"For is any of humanity acquainted with that which is human except the spirit of humanity which is in it? Thus also, that which is of God no one knows, except the spirit of God. Now we obtained, not the spirit of the world, but the spirit which is of God, that we may be perceiving that which is being graciously given to us by God, which we are speaking also, not with words taught by human wisdom, but with those taught by the spirit, matching spiritual blessing with spiritual words" (1 Cor.2:11-13). ". . . you are sealed with the holy spirit of promise . . ." (Eph.1:14).

It is God's delight to save through the stupidity of the heralding those who are believing (1 Cor.1:21). "Now if it is in grace, it is no longer out of works, else the grace is coming to be no longer grace. Now, if it is out of works it is no longer grace, else the work is no longer work" (Rom. 11:6). Those from Israel and the Nations who are chosen of God are the ecclesia, distinguished members of the body of His Son, Christ Jesus! Joint enjoyers! A joint body! Joint partakers! The complex details of how, when, and where we first became aware of God's choice and calling are so diverse, but, together with the apostle, we bow in humble adoration before the wisdom and love of our God and Father, lauding the grace which is lavished on us through His dear Son, Christ Jesus, our Lord.

Economy of expression in God's precious Word is stated above. This must not be misinterpreted as criticism. Indeed, it is the brief, simple word which conveys the mightiest revelation! The most wonderful revelation of God's purpose is expressed in just three simple words, eight letters! Three words! Could anything be more compressed and yet break through and beyond the furthest reaches of this universe! "*All in all!*"

Donald Fielding

THE COMING OF FAITH (1 Samuel 17:31-40)

SAUL'S initial work in leading Israel was the deliverance of Jabesh-gilead from the hands of Nahash, king of Ammon. At stake was the servitude of Jabesh-gilead to Ammon, and the right eyes of all the men. Saul slaughtered a team of oxen and sent the pieces throughout Israel with the threat that any who did not follow him in delivering Jabesh-gilead would have their oxen slaughtered also (1 Sam.11). This is the service of the flesh, responding to threats of loss and physical pain. David's initial work after his anointing was the slaying of Goliath. He also came to those stricken with fear and despair. He came bringing comfort, speaking of God's glory and exuding faith in everything he said and did.

David's arrival and Israel's cowering before Goliath occasioned the delineation of the promised reward to the deliverer (1 Sam.17:25). Then twice more David asked the question, "What shall be done for the man who smites this Philistine and takes away the reproach from Israel?" (17:26,30). Both times he received the same answer (17:27,30).

David was astonished that no one had stepped forward. Primary in the heart of David was his jealousy for Yahweh. How could everyone sit idly by when the glory of God was being scorned? And if jealousy for God was not enough, was there nothing to be gained for Israel and for the deliverer who would step forward? And perhaps there was also an unasked question in the back of David's mind: "How can the entire arrays of the living God be void of the confidence that their God will deliver them?"

YAHWEH SHALL RESCUE

³¹ + The things which David spoke were 'heard and 'told before Saul; and ⁷they~ 'took him ⁷and brought him to Saul⁰. ³² + Then David 'said to Saul, The heart of ⁷my lord~ must not 'fall ^{om}because of him. Your servant, he shall go, and he will fight with 'this 'Philistine. ³³ + Yet Saul ^{lsa}replied to David, You are not 'able to go 'against 'this 'Philistine to fight with him, for you are a youth, and he has been a man of war from his youth. ³⁴ + David ^{lsa}replied to Saul, Your servant became a shepherd^l for his father's ⁱ flock. + When 'a lion ⁷or 'a bear came and he carried off a flockling from the drove, ³⁵ + then I would go forth after him and smite him and rescue ^{Mit^c} from his mouth. + If he 'rose ^{om}against me, + I would 'hold him fast ⁱby his beard and smite him and 'put him to death. ³⁶ Your servant has smitten ^{mr}both 'lion ^{mr}and 'bear; + 'this 'uncircumcised 'Philistine will become like one ^fof them, for he has reproached the arrays of the living Elohim. ³⁷ + Then David ^{lsa}declared, Yahweh Who rescued me from the paw of the lion and from the paw of the bear, He' shall rescue me from the hand of 'this Philistine.

+ Saul ^{lsa}replied to David, Go! And Yahweh, He may ^bbe with you!³⁸ + Then Saul 'clothed David in his coats, + ^gplaced a helmet of bronze on his head and 'put on 'him a body armor. ³⁹ + Then David 'girded 'his sword ^fon to his coats; ⁷yet he ⁷tired himself~ 'while walking~ ^{7du}once ⁷or ^{du}twice⁰, for he had not tried them out. + So David 'said to Saul, I am 'unable to walk in these, for I have not tried them out; and David 'took them off. ⁴⁰ + Then he 'took his stave in his hand, + 'chose for himself five smooth stones from the wadi and 'placed 'them in the shepherds' wallet ^wthat he 'had + ⁱfor a pocket. + With his sling in his hand, + he came 'close to the Philistine.

A ROCK OF FAITH

David's questioning soon draws enough attention that he is brought before Saul. David comes before Saul with confidence. He whose heart was set on God (1 Sam.13:14; 16:7) is accused of having an evil heart (17:28), but he comes, and his presence is the comfort that strengthens man's heart (17:32). David is a lone rock of faith towering above a sea of doubt. He offers his service to Saul, but Saul's response is quick, "You are not able to go against this Philistine to fight with him, for you are a youth, and he has been a man of war from his youth" (v.33). Saul can see nothing but flesh. God, His power, His working, His desire for His people, all these things are absent from the thoughts of Saul. Faith is the backbone of courage and of a positive outlook. David possesses faith. Saul does not.

THE FAITH OF CHRIST

Faith is one of the key elements of the coming of Christ. The magnitude of this truth is so great that Paul even speaks of the coming of Christ as "the coming of faith" (Gal.3:23). The faith of Abraham and all those of Hebrews chapter eleven notwithstanding, the faith of Jesus Christ is so overwhelmingly superior and more significant, that His coming may be designated *the coming of faith*. And so the coming of David, with his faith in God, is a type of the coming of Christ "when the full time came," to deliver those whom "the scripture locks up . . . together under sin . . . garrisoned under law, being locked up together for the faith about to be revealed" (Gal.3:19-4:5).

David recounted his experiences as a shepherd to Saul (vv.34-37). The mundane events of daily life are the finger of God, forming our character and teaching us truth. David had learned well as a shepherd the things that Saul failed to learn in searching for the lost donkeys. The rescuing of sheep from lions and bears may have shaken David with

fear at the time, but bolstered him with courage before the giant. He accredited his safety and the saving of sheep to his God, and he was confident now that his God would deliver from the giant also. "Affliction is producing endurance, yet endurance testedness, yet testedness expectation" (Rom.5:3-4).

THE ARMOR

"Saul replied to David, Go! And Yahweh, He may be with you! Then Saul clothed David with his coats, placed a helmet of bronze on his head . . ." (vv.37,38). The spirit of Yahweh had departed from Saul, and his exhortation to David and for Yahweh's presence to be with him seems empty. Then he puts his armor on David. It's hard not to be suspicious that Saul may have been thinking, "If by some outside chance this boy does kill the giant, at least I can say he was wearing *my* armor and using *my* sword." The flesh will claim any shred of merit it can find.

But faith does not march into battle wearing the armor of the flesh. Faith runs into battle (v.48,51) looking confidently to God. And so David's armor is the trappings of a shepherd or pilgrim—the stave, the shepherd's wallet, the sling and the stones. This is how Christ came. He was a Pilgrim, having neither a nest like the birds nor a den like the foxes. The soldiers gambled for His only possession—His cloak. He came armed with the self-sacrificing love of a shepherd. His heart was set on pleasing His Father.

What does God consider armor? Shangar had an oxgoad (Judges 2:31). Gideon had 300 people with torches and pitchers who could shout (Judges 7). Joshua had trumpets to bring down the walls of Jericho (Joshua 6). Jehoshaphat placed the choir out in front to meet the armies of Moab, Ammon and Mount Seir (2 Chron.20). An orphan Jewess had prayer and fasting (Esther 4:3). A shepherd boy with a sling slew the heavily armed veteran warrior Goliath. And,

in the weakness of human flesh, Jesus Christ stripped off the sovereignties and authorities of the spiritual administration which had been ruling since the sin of Eden. The flesh does not need armor. The flesh needs to be stripped off (Col.2:11). "But the stupidity of the world God chooses, that He may be disgracing the wise, and the weakness of the world and the ignoble and the contemptible things of the world God chooses, and that which is not, that He should be discarding that which is, so that no flesh at all should be boasting in God's sight" (1 Cor.1:27-29).

J. Philip Scranton

CVOT NOTES

As we publish added portions of the CONCORDANT VERSION OF THE OLD TESTAMENT, we hope to provide, in the magazine, both studies on these sections of the Scriptures and brief notes on various translation features. The following concerns two unusual renderings in Job 42 (see page 214).

Originally we worded the first line of Job 42:2 and the last line of 42:3 much as found in other English translations: "I know that You can do all things," and "Things too marvelous for me, that I did not know." But the verb in 42:2a, "can" or "be able," puts the emphasis on God's ability or power to do what He does. The thought is not concerned with a theory about what God can do. Job is not speculating concerning God's ability, but is speaking of His ability as shown in what He actually does.

As for the last line of verse 3, we had earlier rendered the Hebrew preposition "from" by the preposition "for," adding a superior "f" to show what the term literally meant. This is quite proper, for the idiomatic sense of prepositions varies from one language to another. But in this case, the literal Hebrew phrase, *marvelous-ing from-me* parallels the phrase at the beginning of the previous line, *I-have-professed*. Job is referring to the thoughts he has been voicing, to what has been coming *from* his mouth. It was not so much that they were too marvelous for him to understand, but they were marvelous things that he believed but did not yet *know* on the basis of God's own word, and which he had obscured by his self-defense.

JOB 42:1-9

42 ⁺Then Job ^lanswered ^Yahweh, ⁺ ^lsaying:

² I know that You are ^lable in all things,
And no ^t plan ^fof Yours can be ^lthwarted.

³ “Who is this who ^obscures ^lcounsel
without knowledge?”^o

Wherefore I have professed ideas
⁺when I was not understanding,

Marvelous ^lthoughts from me, ⁺that I did not ^lknow.

⁴ “Hearken ⁿow, and I Myself shall speak;^o
I shall ask of you, and you inform Me.”^o

⁵ ^YWith the hearing of the ear I had heard of You,
⁺But now my eye sees You.

⁶ Therefore I ^lrecant and repent
On soil and ashes.

⁷ ⁺ It ^lcame to pass after Yahweh had spoken [~]these
^lwords to Job ⁺that Yahweh ^lsaid to Eliphaz the Temanite:
My anger is hot ^lagainst you and ⁱ your two associates
^lbecause you did not speak ^Yconcerning Me what is rightly
so^l as My servant Job has done. ⁸ ⁺ Now take for yourselves
seven young bulls and seven rams. ⁺ Go to My servant Job,
and ^offer ^up an ascent offering ⁱon ^fbehalf of yourselves.
And Job, My servant, he shall pray ^on for you. For ^{if} then
I shall lift up his face ^Yby not ^dinflicting ^w on you any dis-
grace. For you did not speak ^Yconcerning Me what is rightly
so^l as My servant Job has done. ⁹ ⁺ So they ^lwent, Eliphaz
the Temanite and Bildad the Shuhite ⁷and ^{cs} Zophar the
Naamathite, and they ^ldid just as Yahweh had spoken to
them. And Yahweh ^llifted up ^YJob’s face.

42:3 ^oWho . . . knowledge: cf 38:2 [Job quotes Yahweh’s words].

42:4 Hearken . . . speak: cf 33:31; I . . . Me: cf 38:3 and 40:7.

BUT NOW MY EYE SEES YOU

YAHWEH has spoken, and Job is quick and brief in agreement. There is no desire for delay; indeed what Yahweh has said is what Job had longed to hear. God is, by the authority of His own word, responsible for the creation of the earth and sea and air and has established their movements and boundaries (Job 38:4-11). He has authority over light and darkness, wind and weather, the gates of death, the stars and lightning bolts and rain (38:12-38). He knows all about the travailing and stupidity and ferocity of beasts and birds, for He has constituted and caused their situations and traits (38:39-39:30). The arm and the voice of El are powerful, determinative in all things, in judgment and justification, in humbling and saving (Job 40). Not only the independence of the behemoth (40:15-24), but the fearful dangers of the dragon (Job 41) belong to God (41:11).

GOD’S ABILITY AND PLAN

In the light of the divine word just given, Job avows, “I know that You are able in all things, and no plan of Yours can be thwarted” (Job 42:2). From the beginning of his experience of suffering Job has held firmly to his conviction that “Yahweh, He gives, and Yahweh, He takes away. Blessed be the Name of Yahweh” (1:21), and “Indeed should we receive good from the One, Elohim, and should we not receive evil?” (2:10). Now he *knows* that this is true because God Himself has said so. And not only that, but Job *knows* from Yahweh’s own declarations that all things that occur are evidence of the *ability* of God in carrying

out His plan. This speaks of both the power and wisdom of God, His divine power in carrying out what He has purposed in His wisdom. Behind all the seeming confusion and apparent setbacks to peace and happiness is the powerful God Who is operating steadfastly and successfully in accord with His plan.

The testimony of Job 42:2 fully supports and clearly adds to the avowal of 1:21 and 2:10. Job has come to recognize that in giving and taking away, and in bringing both good and evil into our lives, God is operating in accord with a blueprint, a *plan* that cannot be frustrated or altered. Job's experience of affliction and loss has appeared chaotic and meaningless. From a human standpoint it has no explanation. But if it is true, as Job has insisted all along, that God is responsible for this experience of evil, and it is part of God's plan, and God is able to carry out His plan, then all is well.

The "all things" of Job's life included, first of all, that he "was fearing Elohim and keeping away from evil" (Job 1:2). His concern that his children may have displeased God indicated that Job believed God could bring evil into people's lives in response to their sin. Like his associates and most God-fearing people today, Job appreciated the righteousness of such judgments, and he was careful to avoid them.

But that was not the whole truth concerning the experience of evil and God's doing of all things. As soon as Job lost his wealth and authority and family he related that evil to the blessed God's operations, and as soon as his own health was gone he declared that both good *and evil* come from God's hand. This was the great test. The test was not the experience of evil itself, but the experience of evil that cannot be explained in relation to human sin, but solely must be related to God and His operations.

In the days when Job's "goings were washed in clotted cream," and he "became eyes to the blind, and feet to the

lame" (29:6,15), it would have been fairly easy to say "Yahweh gives, and He takes away." But it would not have had the personal impact to Job that it now holds. It was when the affliction came that the truth that both good and evil are received from God became not only personally meaningful but essential to Job. It was sanity in an insane world. It was the source of the endurance and hope; it was this principle concerning God's deity, a principle that Job had heard and accepted, that sustained Job.

It had sustained Job to believe (and God had given Job strong faith) that "The hand of Eloah, it has done this" (Job 12:9). But it was not until Yahweh Himself traced storms and darkness and dreadful beasts to His powerful operations and plan that Job came to know, by God's own word, that the evil he was experiencing was not only to be traced to the hand of God but to God's plan being carried out powerfully and ably by God Himself.

When God speaks we know it is true.

JOB'S IGNORANCE

In commending Job for his reliance on God, however, we must not suppose that all Job's words have been commendable. He has obscured counsel, as Yahweh had charged (38:2). Job's many words of self-defense have distracted from the truth of the right things he has said concerning God. "Who is this who obscures counsel without knowledge?" It is Job in trying to defend himself.

The more we talk about ourselves, rushing to point out our critics' errors, defending ourselves by setting forth the truth about ourselves, the more we obscure the truth about God. Job faced deep problems, losses of wealth and position, sufferings of extreme pain and weakness, followed closely by condescending advice and self-serving strictures from his associates. But the only wise counsel for endurance is to focus wholly on God. Let what others say go in

one ear and out the other. Turn to God's word as Job kept doing in recalling words and phrases from Genesis.

Job had professed much truth right from the start, but not until Yahweh Himself spoke of His power and wisdom in relation to both good and evil, did the bold words of Job's professings reach to Job's understanding. Job finds now that he had spoken *marvelous thoughts* which came from him but which he did not truly *know*. In chapters 38-41 Yahweh did not allow obscurity to enter into His speech. Job's record of good works and godly fear is beside the point. The marvelous truth is indeed that God gives us what we receive. To this truth is added the marvel, verified by God's word, that He knows what He is doing, and He cannot fail to reach His goal.

YAHWEH'S CHALLENGE

Job continues to focus his thoughts on God's words. In 42:3 he recalled Yahweh's question "Who is this who darkens counsel by declarations without knowledge?" recorded in 38:2. Now in 42:4 Job cites Yahweh's repeated challenge of 38:3 and 40:7, "Belt up your loins now like a master; *I shall ask of you, and you inform Me.*" The citation is not a direct quotation. Job leaves out Yahweh's instruction that he act like a man, which shows Job has learned a good lesson. He will not get sidetracked into talk about himself and the way he acts. For this line, he substitutes some words of Elihu (33:31) that reflect the implications of Yahweh's address. "Hearken now, and *I Myself* shall speak."

It is what God says that counts. The words of chapters 38 through 41 are the climax of the book. Here the daring thoughts Job had professed at the beginning and had struggled to hold on to in debate with his associates are opened up by Yahweh Himself in the grandest and most far reaching of ways. That God gives and takes away, giving both good and evil, is not simply a hope of one indi-

vidual sinner, but it is a reality for all of creation and all that goes on.

At this point, therefore, Job avows (42:5):

*With the hearing of the ear I had heard of You,
But now my eye sees You.*

The meaning is clear. Job has clung to the truth that he had heard. But now the experience of evil joined together with the vivid revelations from God Himself has opened Job's eyes to *see*.

RECANTATION AND REPENTANCE

"Therefore," Job avows, "I recant and repent on soil and ashes" (42:6).

Yahweh is about to declare before Eliphaz, Bildad and Zophar that Job had spoken what was so. Yahweh's own testimony in Job 38-41 shows clearly that Job spoke rightly concerning God's responsibility to His creation and involvement in what occurs. What Yahweh claims for Himself is what Job had held to without understanding or seeing its marvelous reality. It is not concerning his words in 1:21 and 2:10, continually upheld during his speeches, that Job is recanting or repenting.

It is the obscurity that Job introduced into the true counsel he had professed that he now turns away from and now regrets. His words concerning his own righteous works and diligent reverence only served to distract from and cover up the truth about God. As far as Job's afflictions were concerned, his defense of himself only made them more pressing and puzzling. But when he was given grace to turn his thoughts toward God, then his hope revived and his endurance was strengthened. Now Yahweh has multiplied that grace by granting Job the firm foundation of His own word.

Concerning his self-indulgence, Job recants and repents on soil and ashes.

THE THREE ASSOCIATES

Eliphaz, Bildad and Zophar had indeed spoken about God. But what they had to say concerning the Deity was mostly intended to chastise and instruct Job. It did not magnify God but rather magnified the sinfulness and responsibility of the suffering human. There was great caution in their words lest they speak disrespectfully of God. They seemed to want to keep Him at a distance as One to be feared only and wholly, but not bothered by human complaints. In this they spoke what was religiously so, but it was not rightly so with respect to the situation of suffering in front of their eyes; it was not relevant to Job's miserable condition and was not directed toward a growing appreciation of God in light of that misery.

Eliphaz: "Just as I have seen, those who plow lawlessness and sow misery are reaping it. By the hand of Eloah are they perishing, and by the spirit of His nostrils are they being consumed" (4:8,9). "If you return unto Him Who-Suffices and you submit . . . then He Who-Suffices will become your gold ore" (22:23,25).

Bildad: "Behold, El Himself does not reject the flawless man, and He does not hold fast on the hand of evil-doers" (8:20). "Dominion and awesome might are with Him, Who is establishing peace in His heights . . . How then can a mortal be justified before El?" (25:2,4).

Zophar: "Hence know this: that Eloah is granting you oblivion of some of your depravity" (11:6). "Dread shall come over him. Total darkness lies buried for his secluded riches . . . This is the portion from Elohim for the wicked person" (20:25,26,29).

YAHWEH'S SERVANT JOB

On the other hand Job has spoken very personally toward God in his pleadings, and bluntly in his pain. He has not uttered pieties that were inadequate under the circum-

stances, concerning punishment and rewards. Instead he expressed his hope for a Redeemer out of his great need of deliverance. He has held to what he knew of God from the limited revelation available in his day, and he has longed for further enlightenment. Job has not been able to divorce his experiences of evil from his thoughts about God, and consequently he has asked relevant questions and spoken what was rightly so concerning God.

"Why is He giving light to the miserable and life to the bitter of soul?" (3:20).

"For the arrows of Him Who-Suffices are in me" (6:4).

"Let me say to Eloah, O do not condemn me! Let me know why You contend with me!" (10:2).

"Why should You conceal Your face and reckon me as Your enemy?" (13:24).

"El surrenders me over to iniquitous men, and He precipitates me into the hands of the wicked" (16:11).

"Know indeed that Eloah Himself has overturned me, and His weir trap has encompassed me" (19:6).

"El Himself has made my heart timorous, and He Who-Suffices has flustered me" (23:10).

". . . the thunder of His masterful deed, who shall understand it?" (26:14).

"He has shot me down into the clay, so that I am made comparable to dirt and ashes" (30:19).

A TYPE OF CHRIST

In many of Job's words we find a solemn foreshadowing of our Lord's cries on the cross. In his sufferings and endurance of these sufferings Job is a type of Christ. We are directed to the endurance of Job (James 5:11), and this points the way to the perfect endurance of "the Inaugurator and Perfecter of faith, Jesus, Who, for the joy lying before Him, endures a cross" (Heb.12:2). Jesus prayed that the cup would pass by from Him (Matt.26:39,42). On the

cursed tree He asked the question, haunting because it was so honestly appropriate to the event, “My God! Why didst Thou forsake Me?” (Matt.27:46). Far from being indications of distrust, they are expressions of greatest reliance and trust. “Not as I will, but as Thou!” (Matt.26:39) is fuel for endurance, an endurance that remains and continues without knowing the answer to *Why?* when it reaches its most pressing significance.

In his humiliation and in God’s silence toward him for awhile, Job pictures that greater humiliation and forsakenness of Christ.

Similarly, it is in Job’s presence that the three associates are to offer up an ascent offering on their behalf (Job 42:8). His prayers for them also point forward to Christ Who pleads for our sakes (Rom.8:34). Finally, it is recorded of Job that it would “lift up his face” when Yahweh responds to his prayers by not inflicting disgrace on Eliphaz, Bildad and Zophar. It was God’s special favor to Job that those who were so anxious to indict him would be blessed by his advocacy of them. So also, in that highest fulfillment of this picture in Job 42, is Christ graced with the Name that is a blessing to all to the glory of God (Phil.2:9-11).

If we fail to see, in the book of Job, a type of God’s plan centered in the sufferings of Christ on behalf of sinners, we will miss the bulk of Job’s significance for us today. The “why” of Job’s afflictions is partly answered in the lessons for endurance and faith which the book supplies. Even more so the book of Job instructs us on the deity and ways of God and His responsibility for all that occurs. But highest of all is what is contained here (and what we have hardly begun to search out) concerning that greatest work of God on behalf of His creation, the giving of His Son to the sufferings and loss of Golgotha and the tomb.

D.H.H.

Questions and Answers

“JESUS”: YAHWEH-SAVIOUR REVEALED

Now the soulish man is not receiving those things which are of the spirit of God, for they are stupidity to him, and he is not able to know them, seeing that they are spiritually examined. (1 Cor.2:14)

Question:

“WHY do you use the word “Yahweh,” instead of “Jesus” in your translation? Don’t you know that Jesus’ own name can be found in the Hebrew Bible more than 100 times? See for yourself in the enclosed tract. Since I am an active soul-winner, I think this is wonderful information, and I want to help get the word out. Years ago, when I first made my decision for Christ, it would have been easier for me to do so, had I known about this back then. By using “Yahweh” instead of “Jesus”—besides using a strange-sounding word—you are hiding the testimony which the Old Testament itself contains concerning Jesus.

Answer:

YOU ASKED why we use the word “Yahweh” instead of “Jesus” in the CONCORDANT VERSION OF THE OLD TESTAMENT. I have considered the tract you enclosed as well, “Yeshua in the Tenach (the name Jesus in the Old Testament).”¹ As you know, the tract claims that “the very name Jesus [is] found in the Old Testament about 100 times, all the way from Genesis to Habakkuk!”

¹ Arthur E. Class (Osterhus Publishing House, 4500 W. Broadway, Minneapolis, MN 55422).

“Yahweh” is the divine *Name*. It is composed of the elements of the verb “to become.” (Depending on varied customs of transliteration, this Hebrew word is alternatively rendered, “Jehovah,” “Ieue,” or “Yahveh.”) As explained in our booklet, “The Incommunicable Name,” it means, “Him Who was and Who is and Who is coming”; or, strictly, “WILL-BE-ING-WAS.”

To assist us in remembering this, it is helpful to keep in mind the words of Hebrews 11:6: “He who is coming to God must believe that He *is*.” Similarly, John seems to point his Greek readers to the meaning of the Name, when saying that the Lord God, the Almighty, is He “Who *is* and Who *was* and Who *is coming*” (Rev.1:8).

“Yahweh,” however, is only a part of the name, “Jesus.” Since the name Jesus (Greek: *Iêsous*; Hebrew: *Ieushuo* [or, “Yashua” or “Yeshua”]) is *not* the equivalent of the Hebrew “Yahweh,” it would be incorrect to use “Jesus” to represent the divine Name (or “Tetragrammaton,” the group of four Hebrew letters which constitute the Name) in English.

Instead, “Jesus” is the equivalent of the Hebrew for “Joshua.” That is, the Greek word for “Jesus” corresponds to the Hebrew word for “Joshua” (*cf* Acts 7:45; Heb.4:8).

“Joshua” or “Yeshua” (to use the spelling given in the tract which you shared with me), signifies WILL-BE-ING-SAVIOUR or “(Yahweh)-SAVIOUR.” Joshua, Moses’ assistant, was called “Yahweh-SAVIOUR,” because he was the *saviour* provided by Yahweh (Numbers 13:16). The *-shuo* portion of *Ieushuo* (or “Yeshua”) adds the thought of *saviourhood* to the stem (or basic portion) of the divine Name.

“Yeshua” appears in many places in the Old Testament as a personal name, and was the name of a number of different men, most notably, the “Joshua” who was the assistant and successor to Moses. A very similar Hebrew term, *Ishuoe* [or as sometimes transliterated: “Yeshuah”], is often

used in reference to the One Who will be Israel’s Saviour. It is doubtful that this term is the exact Hebrew equivalent of “Joshua” (or “Jesus”), but putting that consideration aside, the usage of this term is as a title not a name.

This is the case in Isaiah 62:11,² one of the passages mentioned in the tract, as in many places in Scripture. Consequently, the Concordant Version translates accordingly into idiomatic English, “[your] *Saviour* is coming” (the AV is similar, “[thy] salvation cometh”).

The fact is that this word is simply not used as a personal name in either Isaiah 62:11 or in the many other Old Testament texts in which the tract claims that the “very name, Jesus” appears. Since, when reading the Original, it would be absurd to read such texts as speaking of a personal name, it would be wrong to render them in such a way in a translation.

Perhaps an example would help to illustrate this. Even in English, if we should read in a magazine account concerning an athletic competition that a certain man was said to have been the *victor*; and, should we, in the course of our life subsequent to reading this report, be introduced to a man *named* Victor, we would be foolish indeed to imagine that this gave us any reason to believe that this man was the “victor” mentioned in the athletic contest. Likewise, if the account of the athletic competition were to appear in the magazine’s Spanish edition and the Spanish word *vencedor* (which is Spanish for “victor”) be used in the text, how foolish it would be to claim that *vencedor* should be removed from the translation and replaced with “victor.” Worst of all, imagine what we would think of the family of my new acquaintance should they seek to prove

2. “Behold, Yahweh announces it to the outmost part of the earth: Say to the daughter of Zion, ‘Behold, your Saviour is coming! Behold, His hire is with Him, and His wage is before Him!’”

to the people of Mexico that their relative is undoubtedly the renowned and victorious athlete of the magazine article—since, after all, his name *is* Victor.

It is true that YESHUA signifies “saviour” (actually, WILL-BE-ING-SAVIOUR). It is also true that, *in Hebrew*, this is the equivalent word for the Greek “*Iêsous*” which appears in Matthew 1:21 in reference to a baby who was to be given this name. This, however, proves nothing. That is, it proves nothing if one’s goal is to show that the account in Matthew is true, and worthy of our acceptance and trust.

Though I heartily concur in this tract’s *intent*—and sympathize with its author, a brother who seeks to identify our Lord Jesus Christ as the Saviour Who is prophesied in the Old Testament—nonetheless, the tract itself is less than clear and will be misleading to most of its readers. This is because—quite understandably—they will conclude (even though the author does not explicitly make this claim) that the tract somehow presents proof to the effect that our Lord Himself is actually spoken of in the various Old Testament passages mentioned, in which the word YESHUA [or YESHUAH] appears. *This is simply not true.*

Some, in reading this tract, as in your own case, will even be led to wonder why the word “Jesus” does not appear in translations of the Old Testament, whether in the Concordant Version, Authorized Version, or others. As a result, since these Old Testament translations have not incorporated the word “Jesus” into their texts where the Hebrew reads YESHUA [or YESHUAH], no doubt some will suppose that these versions are in serious error, due to this “omission.”

The fact that certain writings *exist*, namely, those writings commonly known as the New Testament which boldly affirm that the coming glorious Saviour (or YESHUA) of the Old Testament is none other than a certain lowly, despised and crucified, first-century Nazarene—a man, like various others before him, who was simply *named*

Yeshua (Jesus)—is hardly any reason to believe that *he* is the Saviour to Whom such passages as Isaiah 62:11 refer. Nor is it any reason to believe that this account of his life and ministry is true, whether concerning his purported saviourhood, or lesser matters.

Indeed, in Mexico the name “Jesus” (which is actually an English word) is quite a common name. Another such name is “Salvador,” which is Spanish for “saviour.” If the fact that a man today happens to be named Joshua, Jesus, or Salvador is no proof that *he* is the prophesied Saviour of the Old Testament, then surely neither is the mere fact that a story exists in a book called the New Testament, a story which claims that a certain first-century couple had a son whom they named “Yeshua” (or “Jesus”), any reason whatever to believe that this baby is the coming Messiah, even the Saviour.

Any clear-thinking, albeit unenlightened, Jew or other unbeliever would realize that this is the case and would hardly find any reason to believe that Jesus of Nazareth is the prophesied Saviour of the Old Testament simply because the book of Matthew, for example, speaks of a baby who was named Jesus (or “Yeshua”).

Most likely, such unbelievers would be stumbled by this tract, considering it, at best, only circular reasoning. Consequently, they would be hindered still further from accepting the very message which the tract’s author seeks to make known.

Such testimonies may appear “convincing” to many who already believe that Jesus is the Messiah. Too often, however, they also serve as a means through which many of these same believers find grounds to scorn the unbeliever for his rejection of Christ (since, after all, “the very name Jesus,” *so we are told*, appears over 100 times in the Old Testament). In any case, such writings do not afford any additional real evidence at all for the sake of those whom

they aim to reach. It is to be regretted that many dear believers will nonetheless be convinced that such tracts somehow supply special evidence for our faith. Yet far more regrettable is it that the intelligent unbeliever, upon considering such presentations, will likely be bolstered in his opinion that, in matters related to their faith, Christians are simply illogical.

I would stress, however, that for myself, overall, I enjoyed the tract and found blessing through the experience of considering it, even as in sharing these thoughts with you. And I expect that some will be led to Christ through its goodhearted message. May it be so. So in seeking to answer your question and share a few thoughts concerning the tract's subject matter, I want to emphasize that my criticisms must not be understood in any harsh sense at all, even toward the tract, much less toward its author.

Faith, however—true God-given faith—comes by *tidings* (what is heard), yet the tidings *through a declaration of Christ* (Rom.10:17). Faith results from that which is *believed*, not from that which is *proved*. Even valid proof, significant and pertinent, presented for the sake of leading others to a valid conclusion, must still be received. Yet the most basic propositions upon which we depend to prove something else, cannot themselves be proved; they can only be *accepted* or *rejected*. That is why, ultimately, we either have to witness an event for ourselves or take someone else's word for it.

A man may be able to *prove* that his affirmation is true; but the ultimate principles upon which his proof depends cannot themselves be proved. If they could, they would not constitute the true foundations of his proof. There is no way around this; it is a simple consequence of the fact that every argument has a finite number of steps.

Consequently, to those of us who *believe* it is so, to us, both the Greek Scriptures and the Hebrew Scriptures are

God's own Word; and, accordingly, are inspired by Him (2 Tim.3:16). As the apostle Paul declares, "In accepting the word heard from us, from God you receive, not the word of men, but, according as it truly is, the word of God, which is *operating* also in you who are *believing*" (1 Thess. 2:13). Faith, however, is neither evidence nor proof; instead it is *conviction* and *acceptance*, which lead to *trust*.

The New Testament record teaches us that Jesus Christ is indeed the prophesied, coming Saviour. It alone makes evident that Christ, representatively speaking as the Image of the invisible God (2 Cor.4:4), is indeed Yahweh Elohim—the One Who is the very God and Saviour revealed in the Hebrew Scriptures.

We believe this because we believe God, in Whom we trust. We can only do this, however, because God has made Himself known to us and convinced us that He actually speaks through these writings and is truthful in all that He says and recounts. We can hardly expect others, however, ones whom He has not yet called and convinced, to accept the proposition that a mere book called the Bible—one among many which claim to reveal divine truth—is actually what it claims to be.

Even so, to those of us who are *called*, Christ is the very wisdom and power of God. Thus it becomes evident that God's call is an effectual call. Hence there is no such thing as being called of God and yet remaining fundamentally disbelieving concerning Christ (*cp* 1 Cor.1:23-25).

But it is the burden of the New Testament writings themselves to make Christ known to us, and, by God's holy spirit, to bring us conviction. Therefore, unto this end, we by no means need to make *appeals*—which in themselves are weak and vain—to the fact that the Man of Nazareth was named Yeshua (Jesus) and that a form of this word, which signifies -SAVIOUR, appears in such passages as Isaiah 62:11.

It is well for us *as believers* to know what "Jesus" means,

that we might be growing in a knowledge of our *Saviour*; and it is certainly fine to mention this meaning to the unbeliever as well when sharing the gospel with him. But to suggest that the meaning of the word “Jesus” itself somehow gives credence to our *belief* that *Jesus of Nazareth* is the Saviour and Messiah prophesied in the Old Testament, will be viewed by the sensible unbeliever as absurd, for so it is.

We believe *because God gives us faith*. We do not believe that the Lord Jesus is our Saviour because of some sort of illogical notion derived from the Hebrew word for “saviour.”

May we not be among those who boast in their fancied “decision for Christ.” No one *can* truly choose *Christ*, to whom Christ is not *choice*. We are not believers because we are somehow better than others, and so, in our acceptance of Christ, have acted accordingly. Instead of our being superior to others, the opposite appraisal may well be closer to the mark (*cp* 1 Cor.1:26-31).

To the contrary, like the wicked Saul of Tarsus, we ourselves only truly “decide for Christ,” when God, through His *grace*, *calls* us and *unveils* His Son in us (*cf* Gal.1:16; 1 Tim.1:12-16; *cp* Acts 13:48; Matt.16:15-17). Since God gives us eyes to see, we merely see Christ as He already is. He *is* Choice (*cp* Luke 23:35).

Accordingly, in seeing Him as He is, we therein *find ourselves* choosing Him. It then becomes too late to add any legalism to this glorious event with respect to something that we ourselves supposedly “must do” (or, more accurately, that we ourselves supposedly must *contribute*).

Those who genuinely believe, only do so because God *overwhelms* their unbelief and wickedness with sufficient power to bring them into a measure of faith (*cf* 1 Tim.1:12-16). It is not that they are forced against their wills, but that God gives them a renewed will, as the product of His own powerful operations.

What a joy it is to be graciously granted to be believing (Phil.1:29)!

J.R.C.

He Shall Save His People

“OTHERS HE SAVES”

WHEN JESUS HAD FINISHED the glorious promises and solemn warnings of Matthew 24 and 25 He turned to His disciples and said, “You are aware that after two days the Passover is coming, and the Son of Mankind is being given up to be crucified” (Matt.26:1,2).

It had come to this. The One Who was to save His people from their sins (Matt.1:21) was to be given over by His people to death. And the One Who came into the world to save sinners (1 Tim.1:15) was to be delivered into the hands of sinners to be crucified.

Yet this is not a message of despair but one which becomes the basis of good news. The crucifixion of the Saviour is the solid foundation and effectual channel of salvation.

YOU ARE AWARE

The disciples were aware that the Passover was near. Until this point that festival had been a ritualistic reminder of deliverance from Egypt (*cf* Ex.12:1-17). But it was also a type of a solemn Passover to come, when a greater deliverance would be established. This Passover again would come in association with blood being shed on behalf of the people.

Moreover, the disciples were aware of Jesus’ own words concerning His death and resurrection, though they did not seem to be able to penetrate the implications of this prophecy (*cf* Matt.16:21-23; 20:20-28; 26:8,9). It was to be the most important Passover of the ages, the great Antitype Passover, when the Saviour from enslavement to sin would

die, and in His death and resurrection it would open the way to the fulfillment of all God's promises of blessing.

The Passover in Egypt had not been the first type of this most crucial event of all time. The coverings of skins which God made for Adam and Eve came by way of an animal's death (Gen.3:21). Abel's sacrifice from his flock was accepted by God (Gen.4:4,5) because it pictured the death of His Son Who would save sinners, including both Abel and Cain in the appointed time. Abraham, in obedience to God's instructions, raising his hand to slay Isaac (Gen.22:10), foreshadowed God's own approach present (Eph.2:8) when He spares not His own Son but gives Him up for us all (Rom.8:32).

The types are multitudinous. Year after year, countless animals were slain and burned on the altar, which in themselves gave no pleasure to God, but which pointed ahead to this fateful day when the Son of Mankind would be crucified. None among Israel had asked Jesus to save them from their sins. But He was about to do so. Few of mankind since that day have comprehended the need and the achievements of His death for sinners. There is much of which we are still not aware concerning that day and what it means for us and all humanity and all of God's creation. But like the disciples, we are aware that it was to be, and we are more and more coming to perceive and appreciate its vital importance.

THE SON OF MANKIND CRUCIFIED

If Jesus had spoken, in Matthew 25:46, of everlasting life for a portion of humanity based on their acts, and everlasting punishment (whether unceasing torment or hopeless destruction) for the rest based on their failures, what would be the purpose and need of His crucifixion? The closing verses of Matthew 25 are presented, over and over again, as the principal proof-texts for the traditional doc-

trine of eternal damnation. Repeatedly, we are told that here our Lord Himself declared there will be final separation of mankind into two states of heaven and hell, continuing without end.

Yet has the Lord no thoughts about such a tragic outcome? If He actually had just spoken of life for some of humanity continuing forever while countless others of the race exist in conscious torment without hope, or even eternally annihilated, then how do His present words in Matthew 26, concerning His death, relate to this view of human destiny?

It might be said that the crucifixion was needed in order for the "life eternal" to be gained. But Jesus had spoken of this judgment of blessing for those who took Him in and clothed and fed Him by doing these acts of kindness for His brethren. "Well then," we hear, "it must be understood that the good works are but our contributions to the process of salvation that is centered in and finally dependent upon the work of Christ."

If this is to say that "life eternal" could never be given to anyone unless Christ had been crucified, we find some ground for agreement, though the relative value of Christ's death to human works is seldom made clear. But, even then, that would still fail to relate the judgment of "everlasting punishment" to the crucifixion. It is unconvincing, at the very least, to bring in the work of Christ for only one part of the judgment (and that vaguely presented), but leave it out of the other. Our question remains: How does Matthew 25:46 lead forward to Matthew 26:2?

All of the preceding chapters of Matthew anticipate chapters 26 and 27. The word of salvation from sins in 1:21 and pardon of sins in 9:6, and teachings concerning the kingdom, as well as warnings about Gehenna and judgment, and the mounting evidence of Israel's stubbornness and human wickedness, all of this prepares the way to the cru-

cifixion. Neither salvation nor condemnation can be carried out to God's glory apart from Golgotha.

It is for mankind that the Son of Mankind was crucified. In Psalm 8 (verses 4 and 5) David asks Yahweh, "What is a mortal that You are mindful of him, or a son of mankind that You are visiting him? You make him lack a little of the messengers, and with glory and honor You crown him." Many years later these words were explained in reference to Jesus, "Who has been made some bit inferior to messengers (because of the suffering of death, wreathed with glory and honor), so that, in the grace of God, *He should be tasting death for the sake of everyone*" (Heb.2:5-9).

If Jesus, as the Son of Mankind, tasted death for the sake of everyone, He tasted death for those who will be cast out in outer darkness and those who are members of the chastised nations in the kingdom, as well as those who are rewarded with superfluity and those belonging to nations rewarded with privileges and joys described by the expression "eonian life" (*cf* Matt.25:26-30; 41-46). Such judgments do not speak of final and everlasting destinies, though they do speak of future conditions far better in every way from the present.

The connection between Matthew 25 and Matthew 26 is that the future of mankind, both Israel and the nations, with all the various rewards and losses described, is fully dependent on the work of the Son of Mankind. The Saviour suffered as the Son of Mankind (Matt.12:40; 17:12; 26:2), and He will be seated on the throne of His glory as the Son of Mankind (Matt.19:28; 25:31; 26:24). But the judgments to come (which we have tended to distort into dreadful acts of misjudgment) and the blessings of righteous rule ahead do not extend in an eternal division of "sheep and goats." Salvation fully based on the work of the Saviour will have the final word. "For the Son of Mankind came to seek and to save the lost" (Luke19:10).

THIS EVANGEL

The woman who poured attar on our Lord's head "in the house of Simon the leper" (Matt.26:6,7) indicated faith in His words concerning His death. Jesus explained, "For she, spraying this attar on My body, does it for My burial" (26:12). But this was not all: "Verily, I am saying to you, Wheresoever *this evangel* may be heralded in the whole world, that also which she does shall be spoken of for a memorial of her" (v.13).

Her faith, expressed by her actions, was centered in Jesus' words that "the Son of Mankind is being given up to be crucified" (Matt.26:2). The crucifixion of Christ lies at the heart of *this evangel* which will be heralded in the whole world. The "well message" or good news that will be heralded is not "You must believe," but "Christ crucified, entombed and roused." What is heralded is to be believed, and this woman's believing is a grand testimony to be remembered. The evangel is not the believing, but the message to be believed. It is not fundamentally about the woman or any of us, or what we must do, but it is about Christ, and what He has done.

At the beginning of His ministry, Jesus heralded the evangel of the kingdom to Israel (*cf* Matt.4:23; 9:35). This evangel was then restricted to the "lost sheep of the house of Israel" (Matt.10:5,6; 15:24). But the kingdom could not come apart from the death of the One Who came to save His people from their sins. The coming of the kingdom is good news only if it actually comes, and that is dependent on the death of Christ. Hence the very *foundation* of "this evangel" is not the announcement of the kingdom itself, but the announcement of the finished work upon which the kingdom and all God's promises of blessing are based.

After Christ's resurrection, this most essential evangel centered on the crucifixion of our Lord, will be made known, not to Israel alone, but throughout the world.

“And heralded shall be this evangel of the kingdom [based on the crucifixion] in the whole inhabited earth for a testimony to all the nations” (Matt.24:14). Then the promise given to Abram in Genesis 12:3 will finally begin its fulfillment: “In you all the families of the ground will be blessed.”

In the book of Acts we have a record of this great work of evangelizing commencing. Peter, who could not accept and had strenuously opposed the very idea of the Lord’s death, was first and foremost in its proclamation. “Let all the house of Israel know certainly, then, that God makes Him Lord as well as Christ—this Jesus Whom you crucify!” (Acts 2:36). “This is the Stone that is being scorned by you builders, which is becoming the head of the corner. And there is no salvation in any other one, for neither is there any other name, given under heaven among men, in which we must be saved” (Acts 4:11,12).

Nevertheless, Israel has not yet been blessed with this kingdom, nor have they become a channel of blessing to all the nations. Yet the evangel of the kingdom still speaks of a certainty because it is based on the crucifixion of our Lord, and that has occurred. Because the Saviour was crucified, all Israel will be saved, and all the nations of the earth, even those which experience eonian chastening, will be blessed.

In the meantime, an evangel was given to the apostle Paul to bring to the nations (*cf* Gal.2:7), concerning justification apart from law (Rom.3:21,11), the conciliation of the world (Rom.11:15) and a celestial kingdom (2 Tim.4:18). Furthermore, the salvation was for all mankind (1 Tim.4:9,10). This also was based on the crucifixion of Christ (see, for example, Rom.5:6-19; 1 Cor.1:18-31; 15:3,4; 15:20-28; Eph.1:7-11; 2:8), which clearly becomes the solid foundation of all blessings, the focus of all good news, the center of all our faith.

THE HANDS OF SINNERS

The Son of Mankind was to be given into the hands of sinners (Matt.26:45). These are the people Jesus came to save. They included, first of all, those who were most devoted and loyal to the sacred scriptures and traditions, the chief priests and elders (26:3-5; 26:57-68; 27:1-10). From the very ranks of the twelve disciples, it included Judas (26:14-16; 26:23-25; 26:46-50; 27:3-5). But “lest any man should be boasting,” the denials of Peter involved him, as the representative of the best of human loyalty and sincerity, in the giving up of his Lord (Matt.26:69-75).

Pilate, representing the highest form of human government, was deeply involved (Matt.27:11-26). The Saviour of sinners was also given into the hands of sinful soldiers, the very enforcers of law and order (Matt.27:27-31).

Finally, we read that He was rejected by “the entire people,” who cried, “His blood be on us and on our children!” (Matt.27:25). There is no doubt that they and their children have suffered much because of this sin, and have much yet to face. Nevertheless, once again, there is marvelous irony in their words before Pilate, for the blood of Christ *will* be applied to them and their children.

Although he does not speak of its fullest realization, Peter himself well expresses the evangel of God’s fulfillment of these words concerning Christ’s blood: “. . . not with corruptible things, with silver or gold, were you ransomed from your vain behavior, handed down by tradition from the fathers, but with the precious blood of Christ, as of a flawless and unspotted lamb, foreknown, indeed, before the disruption of the world, yet manifested in the last times because of you, who through Him are believing in God, Who rouses Him from among the dead and is giving Him glory, so that your faith and expectation is to be in God” (1 Peter 1:18-21). No longer is Peter an adver-

sary to the message of the Lord's death and resurrection (*cf* Matt.16:21-23).

“SAVE YOURSELF”

At no time did Matthew 1:21 seem so preposterous. The One Who was to save His people from their sins was being crucified, and “those going by blasphemed Him, wagging their heads and saying, ‘You who are demolishing the temple and building it in three days, save yourself!’” (Matt.27:39,40). These were certainly Israelites, for they mocked Him for His parables concerning the temple of His body which they had taken in reference to their boasted building (*cp* John 2:18-22; Matt.26:61). But the cruel, deriding advice, “Save yourself!” are the words of sinful and foolish humanity as a whole. Our strongest and fondest conviction is that reliance on God is expressed solely by reliance on ourselves.

Jesus had already testified that He was able to entreat His Father, and He would station by His side more than twelve legions of messengers (Matt.26:53). From the standpoint of personal ability and authority He was able to save Himself, but it was not His Father's will (26:39,42).

Christ could not do what He would not do. From the standpoint of faith and trust He could not do what He had the power to do. Consequently, the charge of the mob was true from the standpoint of Who He was and what He was like, when they shouted, “Himself he can not save!” But the other half of their charge was also true, though they spoke in mocking unbelief: “*Others He¹ saves!*” (Matt.27:41).

Never has a mob spoken greater truth in their mindless and hateful exultation. This One dying on a cursed tree

1. The CV uses a lower case “h” here to indicate the people's frame of mind, but we use the capital letter “H” now to indicate the viewpoint of God's spirit which they had not yet received.

was their Saviour. He was Jesus, now in His role as the Son of Mankind (*or*: Son of Humanity), undoing what Adam (whose name means “human”) did, and opening the way to their enlightenment and blessing in the Father's love. They could not have known. They were all like the chiefs of this eon, of whom Paul writes, “if they know, they would not crucify the Lord of glory” (1 Cor.2:8).

But we as believers are aware that “while we are still sinners, Christ died for our sakes” (Rom.5:8). If He died for us, how can we think that He did not die for all sinners? And if He saves sinners such as us, how can we think He does not ultimately save all, and do this on the same basis of Christ's finished work?

THE KING OF ISRAEL

But this is to get ahead of the story. The book of Matthew focuses on God's operations concerning the nation of Israel (and other nations in relation to Israel). Jesus was to save that people from their sins, and by dying, He was doing that which had to be done to this end of national deliverance and blessing.

Above His head was the declaration, intended as a charge against Him, “This is Jesus, the King of the Jews” (Matt.27:36). Here also was a statement, made in derision, that was faithful and true. Similarly, the mob mocked, “If he is king of Israel, let him descend now from the cross, and we will believe on him!” (Matt.27:42).

Before He takes His place as their King, He must become Israel's Saviour from their sins. He will be their King, but first they must and will believe that He is their Saviour precisely because He died for them and did not descend from the cross on that Passover day.

In accordance with this pattern of blindness, many believers today are not able to appreciate the full and glorious irony of these words shouted at our Lord as He hung

on the cross. They may see themselves happily included among the “others” whom Jesus saves, but they often limit the graciousness of this salvation as a finished work of the Saviour, and the extent of the sinners included under the term “others” whom Jesus saves. But also they are unwilling to see the truth in the words “King of the Jews” and the truth behind the mob’s words, intended by them as ridicule, and stated in unbelief, “. . . king of Israel.”

Many who have seen that the Bible teaches universal reconciliation have failed to see that it is not immediately ahead, but a consummation of a process occurring in the oncoming eons. We long for the time when God becomes All in all, but this does not occur until the work of Christ’s kingdom, both on the earth and in the heavens is carried out (*cf* 1 Cor.15:22-28).

WE WILL BELIEVE ON HIM

Hence we can see there is further irony in the words of the unbelieving mob. Speaking with confidence that Jesus could not save Himself, the mob claimed that they would believe on Him if He did descend from the cross. Nevertheless, they will believe on Him indeed when He comes, not in His humiliation, but in His power and glory. Like Saul of Tarsus, who exceeded them all in blasphemy against the Lord (*cf* 1 Tim.1:13,16), all those who mocked Him on that fateful day, and all those who have joined in that calumny since, they will come to believe on Him.

The account of the amazing happenings during the three days of Matthew 26 and 27 thoroughly destroys any basis for the doctrine of everlasting hell. The sufferings of Christ leads to the evangel of Israel’s salvation from their sins. It also leads to the evangel of our salvation announced by Paul, and ultimately to the realization of the salvation of all mankind.

D.H.H.