

- 49 Editorial
- 51 The Saviour's Exaltation
- 55 God Highly Exalts Him
- 66 Growing in the Realization of God
- 71 All is For God
- 83 A Pattern of Sound Words
- 89 Saul and the Medium of Endor
- 94 Septuagint Contributions

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UNSEARCHABLE RICHES FOR MARCH 2001
BEING THE SECOND NUMBER OF VOLUME NINETY-TWO

EDITORIAL

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

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

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

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

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

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

It is no more sinful to take pleasure in one’s sensible use

of a man-made object such as an automobile, than to find enjoyment in the natural beauty of a sunset. Ultimately speaking, both the automobile and the sunset are a part of God's creation, one as much as the other.

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

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

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

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

Philippians 2:9-11

THE SAVIOUR'S EXALTATION

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

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

These are:

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

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

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

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

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

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

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

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

The name "Jesus" signifies "Yahweh-Saviour." It is the Greek equivalent of the Hebrew Joshua. This seems to be shortened from Yahweh-Hoshea, Yahweh-Saviour. Yahweh is the Name of the Deity as associated with time, especially the eonian times, in the midst of which stands the cross, through which God will transmute all the evil into

good. Yahweh is He Who will be and is and was. Hoshea is added to describe His work.

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

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

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

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

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

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

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

A. E. Knoch

The preceding article was adapted from two studies of Philippians 2:9-11, appearing in *Unsearchable Riches*, volume 4, pages 281-283, and volume 29, pages 57-59.

If One Died For the Sake of All

GOD HIGHLY EXALTS HIM

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

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

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

THE NAME ABOVE EVERY NAME

During the long years of His humiliation, our Lord bore the name *Jesus*. And like Abram through his many years of childlessness, bearing a name that meant “Father-high,”

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

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

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

The shame of the cross would still remain to the extent that the name, Jesus, does not become a reality. The doctrine of eternally unsaved sinners is a denial of God’s exaltation of Christ and a disgrace to the One bearing the name

of Saviour. Nevertheless, as this passage in Philippians makes clear, out of that temporary reality which engulfed Jesus in His death, God brings forth a new reality where the name Jesus reflects salvation glorious and true everywhere throughout the universe. God exalts Christ to the position of Lord over all with that *Name*, formerly identified with humiliation but now identified with exaltation. He is Lord, but He is Lord, not as an unfeeling enforcer of submission, but as the Saviour Who draws forth willing and loving and joyful obedience from all, to the glory of God the Father.

JESUS CHRIST IS LORD

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

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

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

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

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

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

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

GOD'S WORK OF HIGH EXALTATION

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

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

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

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

OBJECTIONS

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

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

1. *cf* the article "The Saviour's Exaltation" in this issue.

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

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

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

BOWING AND ACCLAIMING

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

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

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

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

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

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

THE CONTEXT

The context of Philippians 2:9-11 is one of salvation. Paul expected that “in the defense and confirmation of the evan-

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

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

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

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

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

CURRENT SALVATION

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

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

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

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

But humility and obedience are glued to the evangel. They are vitally connected with the truth that our salvation

is fully established by the work of the Saviour Who died for us, graciously granted to us who believe, with the believing also being graciously granted to us. Nothing of salvation is our accomplishment, to our glory. We are not believing if God has not graciously granted faith to us. We are not obeying if our walk is not due to God operating in us.

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

EXULTING IN HIS EXALTATION

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

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

terrestrial. *Every* tongue will acclaim that *Jesus Christ is Lord*. And this will be for the *glory of God the Father*.

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

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

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

D.H.H.

GROWING IN THE REALIZATION OF GOD

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

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

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

ENDURANCE AND PATIENCE WITH JOY

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

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

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

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

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

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

Golgotha? Or could they possibly see beyond this to His rousing and exaltation? In all this, how could they imagine the glory of the consummation and the resolution of creature estrangement?

AMONG THE CELESTIALS

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

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

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

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

¹ I. A. E. Knoch, *Unsearchable Riches*, vol.18, p.341.

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

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

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

THIS NOBLE COMPANY

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

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

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

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

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

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

Donald Fielding

Questions and Answers

ALL IS FOR GOD

CONCILIATION IN ACT AND FACT

Question:

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

Answer:

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

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

1. Such ultimate, final good, derived from ephemeral, intrinsic evil, is termed *telic* good, or *consummative* good (from the Greek *telos*, which means “consummation”).

ciated with everything, no matter how inglorious any certain thing may be in itself. This is simply to say that there is something *glorious* with which every inglorious thing is *connected*—some glorious outcome which depends for its existence and fulfillment upon the previous existence of something which, in itself, is inglorious.

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

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

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

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

Where these things are truly believed, believers no longer contend for a fancied freewill responsibility consisting of a power of categorical could-have-done-otherwise-ness. Instead, they realize that whatever happens accords with "what must be" (Rom.8:26), for the achievement of God's purpose.

This realization, however, does not deter those who believe accordingly from seeking uprightness of walk; that is, from a quest for proper role-responsibility. They are aware that only that which is good in itself is pleasing to God and of present benefit to themselves.

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

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



Question:

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

Answer:

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

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

Yet even though man's injustice in itself is indeed transcendently terrible, this awful entity's presence in the universe is by no means gratuitous. This is because man's unrighteousness serves an unspeakably glorious *purpose*. The most notable purpose in human injustice is that it serves in the commendation of its opposite, *the righteousness of God*. What a tremendous contrast man's uncleanness and wickedness makes to God's purity and holiness! How glorious the white and great the light when set against such a black background! It is evident, then, since it is need-

ful that God's righteousness should be clearly revealed, not hidden from view, that Wisdom will not hesitate to ensure its marvelous unveiling.

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

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

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

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

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

The sense is, So that the good *which God intends* may be realized, "we should be doing" (i.e., we will be doing, since it is needful for us to be doing) the evil upon which this good depends.

This saying (that, “We should be doing the evil that the good may be coming”) evidently was originally only a deduction from Paul’s own teaching concerning God’s deity, made by one of the apostle’s calumniators, not a statement which Paul himself had explicitly declared. Nevertheless, Paul plainly affirms that the judgment of such opposers—their judgment that, according to Paul, evil thus is necessary in order that it might serve the good—is a “fair” or “just” judgment (Rom.3:8).

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

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

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

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

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

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

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

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

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

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



Question:

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

Answer:

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

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

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

experience the practical retribution which often attends our failures (*cf* Rom.1:18-32; *cp* 1 Tim.6:9).

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

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

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

In all future, adversative judgments, then, God will be mindful that the "sin in the flesh" of those undergoing judging has already been condemned and taken away through the sacrifice of Christ. He will be mindful as well that, through Christ's sacrifice, every sinner, even the most wicked, is already joined to Himself. That is, this is so *in fact*, all human unbelief notwithstanding.

It is true that, in the current era, God *acts* in conciliation toward mankind. It is true as well that, in coming times of indignation, He will not thus *act*. Though it may then appear that God surely is reckoning the offenses of humanity against them, actually, in the depth of His heart, this will not be so. This is because, at the cross, God was in Christ, conciliating the world to Himself; accordingly, He is not reckoning their offenses to them. The recognition that, practically speaking, this is a “dispensational” truth, must not be misused so as to obscure the realization that, factually, it is a timeless and abiding truth.

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

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

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

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

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

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

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

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

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

Insofar as “just deserts” are concerned, all are deserving

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

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

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

MARY TUTTERROW

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

Unsearchable Riches volume 91 (2000), clothbound, 288 pages, is now in stock (\$23; add 10% s&h; CA residents add sales tax).

A PATTERN OF SOUND WORDS

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

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

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

Ah! to forego that which we do not have and still desire

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

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

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

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

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

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

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

God said:

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

Eve said:

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

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

She omitted the repetition of the verb "eat" (literal Hebrew, eating you may eat), because that gave a gracious, open-hearted and open-handed tinge to God's provision. He had provided. He had provided largely—"according to His riches in glory"—; they were to eat, yea eat, freely help themselves and have some more. But now before this brilliant and dapper stranger the voice of God had lost its sweetness; His love had lost its grace. Her concept fell short of the glory of God, and that short-falling was sin.

But can there be more? Yes, more. She makes God a tyrant with purposeless restrictions. "And you shall not touch it." She made void the commandment of God by her human accretion. That was *transgression*.

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

THE SERPENT SAID

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

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

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

THE WOMAN SAW

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

So it happened, the dreadful thing, sin. It was not

merely the eating of the fruit, but much more. Man flagrantly sundered the bond of love and confidence which held him to Yahweh; it was a blow in the face of his Father and his God—because he, in Eve, listened to the voice of the serpent, because he believed God to be a liar, because he believed that the Father of every good envied him his blessings and wished to set bounds thereto.

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

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

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

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

THE LORD AND SATAN

The beginning of strife among the sinner race lay in their effort to shift the blame. The end of all dissension is found in God's Son, Who, though holy and blameless, willingly takes the blame of the unholy upon His shoulders.

Instead of with (1) the desire of the flesh, (2) the desire of the eye, and (3) the ostentation of living, which things are not of the Father but of the world (1 John 2:16), our Lord met the same Tempter on the same standardized temptation, not by being deceived or beguiled, but by faithfulness to the word of God. “If you *are* God’s Son” (Matt.4:3). And God’s voice had hardly died away, saying, “This is My Son, the Beloved” (Matt.3:17).

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

HERALD THE WORD

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

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

F. H. Robison

Notes on 1 Samuel

SAUL AND THE MEDIUM OF ENDOR

28 + It ^{lb}was in ^tthose days ^{+that} the Philistines ^lconvened [\]their fighting forces for enlistment to make war ^lagainst Israel. And Achish ^lsaid to David, You ^lrealize, yea realize ⁻that [\]with me you shall march forth into the army camp, you and your men. ²⁺ David ^{lsa}replied to Achish, Wherefore, ⁷now^{~s} you ^lknow ^wwhat your servant can ^ldo. And Achish ^lsaid to David, Therefore, I shall ^pconstitute you keeper^l [\]of my head all [\]your days.

³⁺As for Samuel, he had died, and all Israel had ^lwailed for him; ⁺ they had ^lentombed him in Ramah, ⁺ in his own city. And Saul, he had caused the mediums and [\]the wizards to withdraw from the land.

⁴⁺When the Philistines ^lconvened, ⁺ they ^lcame and ^lencamped ^lat Shunem, ^{+while} Saul ^lconvened [\]all ⁷the men of ^oIsrael; and they ^lencamped ^lon Mount Gilboa. ⁵⁺When Saul ^lsaw [\]the army camp of the Philistines, ⁺ he was ^lfearful, and his heart ^ltrembled exceedingly. ⁶⁺ Saul ^{lask}inquired ^lof Yahweh, ^{+but} Yahweh did not answer him, ^{mr}either ⁱby dreams ^{mr}or ⁱby Urim ^{mr}or ⁱby prophets. ⁷⁺Then Saul ^lsaid to his courtiers, Seek for me a woman, a possessor of a medium, ^{+that} I can ^lgo to her and ^linquire ^lthrough her. ⁺ His courtiers ^{lsa}told [\]him, Behold, a woman, a possessor of a medium, is in Endor.

⁸⁺So Saul ^ldisguised himself; ⁺ he ^lput on other clothes and ^lwent out, he and two men with him. ⁺ They ^lcame to the woman by night, and he ^lsaid, Divine ^pnow for me ^lby medium and ^lbring up for me [\]the ^wone I shall ^{sa}tell [\]you. ⁹⁺ The woman ^{lsa}replied to him, ^{bd}Now you ^lknow ^wwhat Saul has done, ^whow he has cut off [\]the mediums

and `the wizards from the land. +So why are you laying a trap ⁱfor my soul to ^cput me to death? ¹⁰+ Saul [']swore to her [']by Yahweh, [>]saying⁻, As Yahweh lives, assuredly no depravity shall befall you in [']this matter. ¹¹+At that, the woman ^{lsa}asked, [']Whom shall I ^cbring up for you? + He ^{lsa}replied, [']Samuel, ^cbring him up for me. ¹²+When the woman [']saw [']Samuel, + she [']cried out [']with a loud voice. And the woman ^{lsa}spoke to Saul, [>]saying⁻, Why have you deceived me? + You are Saul! ¹³+ The king [']said to her, Do not [']fear. [']What do you see? + The woman ^{lsa}replied to Saul, I see elohim coming up from the earth. ¹⁴+ He ^{lsa}asked [>]her, What is his shape? + She ^{lsa}answered, An ⁷erect[~] man is coming up, and he is muffled['] in a robe. +Then Saul [']knew that it was Samuel; [']so he [']bowed his head low, nostrils ^{to^d} the earth, and [']prostrated himself.

¹⁵+ Samuel [']said to Saul, Why have you disturbed me [']by ^cbringing [']me up? + Saul ^{lsa}replied, Utter distress is mine. + The Philistines are fighting [']against me, and Elohim has withdrawn from ^{on} me and does not answer me any ^{fr}longer, ^{mr}either [']by means of the prophets ^{mr}or in dreams. +So I did [']call [']on you to ^clet me know what I should do. ¹⁶+ Samuel [']said, + Why are you asking me [']when Yahweh has withdrawn from ^{on} you and ^{lbis} ⁷with your associate^{~c}? ¹⁷+ Yahweh is doing to ⁷you^{~s} just as He spoke [']by means of me. + Yahweh is tearing [']the kingship from your hand and is giving it to your associate, to David, ¹⁸ inasmuch ^was you did not hearken [']to the voice of Yahweh and did not [']execute the heat of His anger [']on Amalek. Therefore Yahweh does [']this [']thing to you [']this day. ¹⁹+ Yahweh shall ^{mr}also give [']Israel with you into the hand of the Philistines. + Tomorrow you and your sons with ⁷you shall fall[~]. ^{mr}Indeed Yahweh shall give [']the army camp of Israel into the hand of the Philistines.

²⁰+ Saul [']fell + [']headlong down, his full stature ^{to^d} the earth, [']for he was exceedingly [']fearful^f because of Sam-

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

²³+ He [']refused, + [']saying, I will not [']eat. +But his courtiers and even the woman ⁷urged^{~s} [']him, and he [']hearkened to their voice. + He [']got up from the earth and [']sat ⁷on^{~s} the couch. ²⁴+ The woman [']had a stall-fed calf [']at the house; + she [']quickly + ^{lsc}slaughtered it. +Then she [']took meal flour and [']kneaded it, and [']baked unleavened bread of it. ²⁵+ She [']brought this [']close before Saul and before his courtiers, and they [']ate. +Then they [']rose and [']went away [']that night.

SAUL'S NEED FOR GUIDANCE

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

But Yahweh did not answer by dreams directly to Saul. Saul's time of leadership was over. Neither did He answer by Urim (Num.27:21). Saul had murdered the priesthood, and the ephod was with Abiathar in David's camp. Nor did He answer by prophets. Samuel was dead, and Gad, who seems to have been chief among the prophets at that time, was with David (v.6). Saul's previous actions had cut off his access to God's guidance.

Saul's expulsion of the wizards and mediums from the land (1 Sam.28:3) was done in accordance with the law (see Lev.19:31; 20:27; Deut.18:9-14). But without direction from God, Saul became desperate and sought out a medium to direct him. Of such seeking Isaiah said, "And when they say to you, Inquire of the mediums and the wizards, who chirp and who coo, ask, Should not a people inquire of its Elohim? What do they inquire of the dead about the living?" (Isa.8:19).

THE APPEARANCE OF SAMUEL

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

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

The explanation for Samuel's appearance may be found in Ezekiel 14:1-10. There God said to Ezekiel, "Son of humanity, these men have set up their idol clods in their heart, and they have put their stumbling block of depravity before their faces. Shall I let Myself be inquired of, yea inquired of by them? . . . For each man of the house of Israel . . . [who] is placing his stumbling block of depravity before his face, yet comes to the prophet to inquire of Me through him, I, Yahweh, I will answer him by Myself. I will

set My face against that man and place him for a sign and for proverbs, and cut him off from the midst of My people; then you will know that I am Yahweh" (Ezek.14:3,7,8).

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

PROPHETIC SIGNIFICANCE

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

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

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

J. Philip Scranton

SEPTUAGINT CONTRIBUTIONS

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

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

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

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

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

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

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

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

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

In preparing the CV of this passage, we felt that the LXX and Syriac readings likely reflect the original Hebrew. This is not only because of the similarity between the Hebrew words for “city” and “associate,” but also because of the parallelism of verse 16 with verse 17, and with 1 Samuel 15:28. The opening revelation of this prophecy is that Yahweh is rejecting Saul and is giving the kingship to David.

There is nothing elsewhere in Scripture about Yahweh being Saul's Foe (or more literally, "Distresser"). And such an idea here in verse 16 would certainly detract attention from the theme of fulfillment for the prophecy of 15:28.

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

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

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

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

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

D.H.H.