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UNSEARCHABLE RICHES FOR NOVEMBER 2001  
BEING THE SIXTH NUMBER OF VOLUME NINETY-TWO

## EDITORIAL

THE FORMER PROPHETS are the books of Joshua, Judges, 1 and 2 Samuel and 1 and 2 Kings. The publication of the Concordant Version of these portions of the Sacred Scriptures should be ready by the end of the year. This large print edition presented with the various typographical features and consistent renderings offered in previously published portions should make for welcome reading and re-examination.

If we read these books as history, noting only the deeds of the people involved, they will have to be classified as tragic literature. They begin with Israel's entrance into the promised land, and they end with the powerless king of Israel living a meaningless life of ease in Babylon.

But the value of these scriptures for admonition (1 Cor. 10:6,11), and for teaching, exposure, correction and discipline in righteousness cannot be truly appreciated until we see these writings as prophecies, declarations of God revealing Himself and pointing to Christ. This latter purpose is the key point of 2 Timothy 3:15-17. All of the Sacred Scriptures are able to make us wise for salvation through faith which is in Christ Jesus.

Hence we should make special note of the evidence of the human need of salvation and of God's ability to provide it, while reading these books. At the very beginning of Joshua, Yahweh declares, "Every place on which the sole of your foot shall tread, I give it to you, just as I promised Moses" (Josh.1:3). Yet by the time we finish 2 Kings 25 it will have become abundantly clear that this promise is left unfulfilled. Nevertheless, examining these scriptures with faith in God and assurance that He speaks truly (*cf* 1 Cor.

2:14), we hold to the promise of Joshua 1:3 despite all the evidence to the contrary. Israel will be saved and possess the promised land, and this will be because the One Who is the Antitype of Joshua, holding the very same name in its Greek form, Jesus, will save and bring them safely into this promised possession.

It is this conviction of God's ability to bring about what He promises that led Joshua to aver, "I and my house, we shall serve Yahweh" (Josh.24:15). So also Gideon and David and many others, at notable intervals of time throughout these books, were given a trusting reliance on God and obedience to His word. In this they testified to their recognition of their own insufficiency and their dependence on God.

These occasional testimonies of faith and examples of faithfulness are joined with the overwhelming accumulation of testimonies to human stubbornness and failure throughout the Former Prophets, making the reader wise and ready for the evangel of our salvation centered in Christ Jesus our Lord. These scriptures make it clear that no promised blessing can come unless God gives it. And to this testimony we add that of the evangel: God's blessings will be given only through His Son.

Romans 3:3,4 can be taken as an ideal guide for appreciation of the Former Prophets. "For what if some disbelieve?" The word "some" seems an understatement as we read through these accounts of Israel's history from the time they entered the land until they were taken to Babylon. "Will not their unbelief nullify the faithfulness of God?" That is the critical question which must be asked when we finish these books. And the answer to that question must be that of Paul, "May it not be coming to that!"

God is faithful. What He has said will be is what will be. "Now let God be true, yet every man a liar."

D.H.H.

## THE FIRST OFFENSE (Part Three)

SPIRIT is a force. Flesh is a substance. The life of the flesh comes from the spirit's presence. When the spirit leaves, the flesh dies and decays. In mortality this process is continually going on, but it is seen more clearly in death. When the spirit-imparting breath no longer renews the flesh, its organic structure disintegrates, and its particles return to their elements, unless they are used as food by other life forms. For this reason the word *flesh*, in the Scriptures, as distinct from *body*, is used as a figure of what is bad in mankind, because it becomes foul and fetid apart from life-giving spirit.

### THE SENSE OF SIGHT

The sense of sight detects the amount of life in any organism. To use a simple example, what a difference there is between a rose in full bloom and the same flower, with petals faded and sear, or fallen to the earth! But much greater is the contrast between the blooming cheek of a child and the haggard horror of decrepit old age! And this is nothing compared with the sight of a cadaver from which all life has fled.

### THE SENSE OF SMELL

The soul senses the presence of spirit by means of smell as well as sight. A living rose may fill the air with its fragrance, yet the same rose, plucked from the source of its life, begins to decay, and before long it may smell anything

but sweet, so that it will poison the air of a sick room. And so it is with food. Fresh from its source, it smells appetizing, for there is still much life in it, which it imparts to the eater. But if its decay is not checked, it soon informs the nose that it is not fit for food. This is a real source of life-force for the flesh, because the vitality of the food can be transferred to other living forms, without decay.

Plants, as well as animals, thrive best if they can absorb their life from previous living forms, notwithstanding the fact that they can derive their substance direct from the soil. Some plants, like animals, seem to have a round of life that corresponds to mortality in man. They shed their leaves and reabsorb their substance with their roots.

#### SPIRIT AND LIGHT

The first manifestation of the spirit's vibration was *light* (Gen.1:2,3). All forms of life emanate a form of vibration, which can be sensed, but is not always visible to human sight. There are also forms of vibration, which might be called light, which are invisible, yet can be perceived with other senses than sight, or by other means. We hear much about it these days under the name of electricity, or radio, or radar, or atomic energy.

Life is a higher stage of spirit radiation than light, yet its highest form, as we have seen, is accompanied by light. Even the human body has a kind of aura, a subtle, invisible emanation, effluvium or exhalation, akin to the odor of flowers, or better still to the field of a magnet. Most of us can sense the presence of another person in a dark room by this aura. Human life is not altogether confined within the body. It has a wide electrical field. Were the vibrations of the proper strength and frequency, the body would glow like a neon light and be enveloped in a luminous aureole. As the psalmist put it, it would be clothed with light as with a garment (Psa.104:2).

Adam and Eve, When first created, were not mortal in the sense that they were dying. Death was not operating in them at all. Such was their vitality that their aura was not the weak remnant we possess, but powerful enough to clothe them with luminous robes of light. Their flesh was hid behind its emanations. That is why, although they were naked, they were not ashamed. Had we such a living covering of light, we would have a more glorious garment than any of earth's dignitaries. We would be welcome to show ourselves in the highest circles with no other covering.

#### WHAT DYING INVOLVES

When mortality came to Adam and Eve, and they commenced the dying process, their diminished vitality manifested itself first of all in the practical disappearance of the aura of light which had adorned them before. Hence the first effect was a feeling of shame. They probably still were more beautiful than any couple since their day, but the vast deterioration offended their senses. They began to look bad and smell bad. Even now we speak of "body odor" as something to be ashamed of. It is, in reality, the odor of our *dying flesh*, due to lack of life, or spirit.

The first effect of dying upon Adam and Eve was to make them feel ashamed, because of their lack of clothing. There is a great spiritual truth indicated by this, but first let us consider the literal side. They lacked a material covering before this, yet were not ashamed. What change took place to arouse this distressing feeling? The word dying indicates a gradual loss of life, of vigorous vitality. We have never seen anyone who possesses the life imparted to Adam and Eve before they began the dying process. A very feeble intimation may be seen in nature. So long as fruit is growing on a tree it does not lose vitality. But when it is plucked, severed from the source of life, it begins to decay. This is very slight, at first, but eventu-

ally it rots and returns to the soil from which it came. So is it with humanity when severed from the life of God.

#### THE TRANSFORMATION

Perhaps a good intimation of the appearance of a fully vitalized body is given us in the transformation of our Lord. Then His face shone as the sun (Matt.17:2). But that was not His normal appearance, as He still was mortal, with the possibility of dying on the cross. Better still is His appearance to Saul, after He had been raised from the dead and possessed immortality. Paul saw the Lord (1 Cor.9:1) but in the account of his first meeting Saul perceived only a considerable light flashing about him, so bright, indeed, that it blinded him (Acts 9:4; 22:6). No doubt, His was a celestial glory, such as we will have when our soulish bodies will become spiritual, and the soilish will become celestial. It is not likely that the bodies of our first parents were as glorious as this. Yet it may help us to see what change is wrought by an unlimited supply of vitality. The mortal Man of sorrows did not have the glory of the transformation (Matt.17:2).

#### KILLERS

Not only are we ourselves dying, but we lead a killing, murderous existence. Before they sinned, the primal pair seem to have fed on the pulp of fruits. This provided them with the vitality of the tree without destroying it. After sin came in, humanity has turned largely to the seeds and other parts of plants, and to the flesh of animals, which necessitates their death. Many who would shrink at the very idea of killing any living creature, live largely on slaughtered flesh. All Israel ate the paschal lamb. The priests lived mostly on the sacrificial victims. Their bread was made by crushing the seed of the grains. This is God's will, and His way of teaching us the great lesson that there is no

spiritual life apart from the death of the great Sacrifice. Daily we are reminded that our life depends on the death of another. How many animals have been slain, and how many millions of seeds have been crushed, to provide us with the means of prolonging our slow death! Is it not a humiliating shame?

#### PROPER CLOTHING

The sense of shame induced by the loss of their glowing aureole induced Adam and Eve to improvise a covering. Their first flimsy device consisted of a girdle of dying fig leaves. As man's first attempt to conceal the shame of sin, this is probably meant to symbolize all human efforts in this direction. Figuratively speaking, man has never been able to do much better. One thing is sure, it did not seem sufficient, even to them, to meet the eyes of Yahweh Elohim. Otherwise, why did they hide themselves from Him in a tree? Later on, Yahweh Elohim made them a better covering, a tunic made of the skin of an animal. The tunic was the usual foundation garment in the orient, and covered the most of the body. In this case it consisted of the dead skin of a living soul. Here we seem to have the first faint hint of a propitiatory shelter. Adam and Eve made the mistake similar to that made by Cain later, of ignoring the suffering which alone can suffice to shelter them from sin. Blood from a soul must flow to clothe them in the eyes of Yahweh.

Nakedness is shameful because it exposes the mortality of man. Clothing does not remove the shame, but only covers it from dim-sighted mortal eyes. Garments are an acknowledgment and a badge of shame, and should be worn as such, and conform to this basic idea. Only those who are blind to this and do not realize the truth, will seek to make it a means of adornment and pride. That is why it is to be decorous, modest and sane, rather than decora-

tive. The only real adornment these days consists of spiritual virtues and good deeds. The exceptions to this are those costumes which represent and symbolize the true spiritual covering which will eventually displace the shame of mortality with the glories of immortality, or the glories of our spiritual covering in Christ.

Why did Adam and Eve's girdle skirts of fig leaves displease Yahweh, yet the tunics of skin suffice? Probably the girdles covered only the middle of their bodies and the tunics much more, but that is no vital difference. In both cases there was death. The fig leaves, severed from the tree, would soon dry up and die. The skins would probably last much longer, but they, also, would eventually wear out and disintegrate. The difference lies deeper, in the *character* of the death which provided the covering. The tree had no sensation, no soul, so did not *suffer* when the leaves were severed from it. The animal was a living *soul*, and, having blood, it *suffered* in its death to provide cloaks for their shame. The leaves spoke of the cursed ground and the sweat of Adam and were the *work* of their hands. The tunics indicated the suffering of the slain animal, and were the work of Yahweh, the Subjector. One was a type of human deeds, the other of the propitiatory shelter in Christ's blood.

The tunics of skin were eloquent tokens of the Saviour's sacrifice, which fully sufficed to cover their shame and shelter them from any storm which would utterly sweep away their fig-leaf girdles. But it did not set forth His higher glories. Later on, when the mediatorial mission of God's Christ was to be symbolized, the mortal shame of the high priest was covered with a white robe of righteousness and garments for glory and beauty (Ex.28:2). *Here adornment was in place*, for the chief priest represented the immortal Messiah, clothed with all the spiritual graces and glories for His mediatorial mission.

#### THE RACE DOOMED

Apart from Eve the human race was doomed to death and extinction. Mankind might continue to generate billions upon billions, but all would be mortal, and only help to turn the earth's surface into a vast cemetery full of foul corruption and dead men's bones. All would be mortal and sin and suffer in their short span of life, so that earth would become one vast purgatory, but without any purging of their sins. No man could *generate* a saviour, but a woman could *bear* the Saviour, Who would transform this house of sorrow and death into the home of life and unending joy. Satan used Eve to channel death to the race, but God has used Mary (Bitterness) to bear the One Who will abolish death, and provide it with resurrection life and immortality.

#### EVE REVIVES THE RACE

Notwithstanding the fact that, in creation, *Adam* was the one who was given life directly from God, and the further fact that Eve was used as the means of bringing in *death*, Adam named her "Eve" (*Chue*, Living). He was looking forward, not backward. She was to channel his life to all the race, but far more than that. The present life was under the doom of death, and eventually, almost all would return to the soil. But through a *woman*, Mary, the mother of our Lord, *apart from the Adamic seed*, the Life Giver would come and bring the boon of life eonian for the saints, and immortality for all when death is finally abolished. So Eve, rather than Adam, is the real channel of life for the human race. She is well named *Living!*

#### THE SPIRIT IN EVE

Elohim did not blow into Eve's nostrils the breath of life as He had done to Adam (Gen.2:7,22). She received

the spirit while still a part of Adam. Neither does she pass it on to her progeny. Although possessing the spirit of life, she could not pass it on. Neither could Adam apart from her. This is shown by the hen. Her eggs look the same whether fertile or not. Put an infertile egg into an incubator, and keep it warm for a time and it will spoil. It has not received the life-giving spirit from the male. But a fertile egg put in the incubator will generate another chicken. The spirit gives life, not the flesh.

#### THE SPIRIT IN MAN AND CHRIST

There is this difference between Christ's spirit and our human spirit. We receive ours by generation from Adam, who received his by inspiration from Elohim, the Subjector. Christ did not partake of this spirit, for He had no human father. His came by generation, direct from Elohim, which made Him the only *begotten* son of Elohim, commonly called "God." His was purely divine, although His body was human, derived from Adam through His mother Miriam, or Mary. Believers also receive a measure of this spirit by faith when they believe, so that they become members of Christ's spiritual "body" in this life. They lose their human spirit in death. Christ vivifies them when He calls them into His presence in resurrection (*cf* 1 Cor. 15:22,23).

#### CHRONOLOGY IS MASCULINE

Hebrew chronology is counted only through the male line. The female is not reckoned. In some cases women, even foreign ones, are so frequent that, if the female counted the same as the male, and, in each case, halved the percentage, and thus affected the purity of the pedigree, there would be little left. In that case, even the line of our Lord could be called in question, with such characters as Rahab and Thamar to spoil His pedigree back to Abraham.

It appears from this that the vital element in generation is provided by the father, and the physical from the mother. This may account for the strong predilection for sons, in the orient. A wife who does not bear sons for her lord is liable to be dismissed, no matter how many daughters she may have borne for him. Even in western lands, especially Europe, the whole of heraldry and the laws of inheritance recognize the primary place of sons, especially the firstborn.

#### RECEIVING THE SPIRIT

When we believe and receive the spirit of God through His Word, there is no radical change in our physical frames or our mental machinery, as will be the case when we are resurrected and vivified, and our bodies changed from soilish and soulish to celestial and spiritual. But even a single word from God will *affect* our souls and our bodies, because it is spirit and is life.

#### THE TREE OF LIFE

Beside the tree of the knowledge of good and evil the garden also contained the tree of life, which evidently had the power to prolong life indefinitely, even while suffering the effects of dying. Had Adam had access to it he might be living today. What a sorry spectacle he would make! Many men become a burden to themselves and others when they are only one-tenth as old as he became. If he had any of his faculties left, they would only enable him to suffer. The days of extreme old age are evil (Ecc. 12:1). Therefore the human pair were driven from the garden, and the cherubim were stationed between them and the tree of life, to hinder him from prolonging the evil indefinitely. *Evil is not a permanent feature of the universe.* One lifetime and its judgment suffices to fulfill its function of revealing good.

In the future, in the new earth in which there will be no more doom, when the lesson of evil has been learned, mankind will have access to the “tree” of life once more (Rev.22:2). But it will be a radically different kind of life. In the original Greek the “tree” is called a “wood,” a log, a *dead* tree. This is hard to express in English. I once translated it “the *log* of life,” but everyone seemed to find it an impossible rendering. Nevertheless we have translated it the “*wood* of life,” *Holz des Lebens* in German. The thought underlying it seems very wonderful. It is the symbol of life *after death, resurrection* life. That life may well be eonian, and last until death is abolished, when all receive endless life (1 Cor.15:26; 2 Tim.1:10), for it will be filled with good, because mankind has been restored to fellowship with Elohim on the basis of the knowledge of evil.

#### THE CHERUBIM

The name cherubim is similar in sense to *Adam*. We might paraphrase them thus: Adam means LIKE (one), and cherubim denotes AS-MANY. Adam was like God, but the cherubim were a composite similar to many animals of the land and air, including man. The four heads of the soulish creation, the human, the calf, the lion and the vulture, are represented. Accompanied by a flaming, revolving sword they kept Adam from the tree of life. All the soul life on the earth; even mankind itself hinders the return of the race to the luxury which it enjoyed in the garden of Eden.

#### THE LOSS OF GOD’S LIKENESS

When Adam was banished from Eden he lost much of his likeness to God. This consisted of his sway over the lower animals. In the garden they were completely subservient, but, when he was expelled, he no longer had the same power over them as before. The tables were turned. Adam’s sway over the animals was broken. This is still evi-

dent in the wilds of the earth and will not be recovered until the second Adam sways over the earth in the future.

#### TABERNACLE EAST OF EDEN

No shelter seems to have been necessary in Eden. But, when Adam was driven out into the open ground outside, he built a temporary tabernacle. At the same time, however, Yahweh also moved out with him, so that he and his family, especially his sons, still lived in communion with the Subjector, able to converse with Him. Thus ended the first episode in human history. It is concerned with the introduction of evil through the offense of Adam. The next movement is associated with Cain, and is concerned with *worship*.

A. E. Knoch

#### THE FORMER PROPHETS

As indicated in our Editorial, we anticipate having THE FORMER PROPHETS in stock in late December (8½" x 11" page size, large print, 331 pages; perfect bound with laminated cover; price to be announced). The Former Prophets (Joshua, Judges, 1 and 2 Samuel, 1 and 2 Kings) are *prophecies*, not in the predictive sense, but in the divine-spokesman sense. Prediction is only incidental to prophecy, not essential thereunto. God *speaks* through the mouth of His *prophets* (Luke 1:70); hence, the prophet (*prophète*s, BEFORE-AVERER) is the one who avers or asseverates the word of God *before* (i.e., in the presence of) His people.

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### APPOINTED BY GOD

*Sweet is the work, my God and King,  
To praise Thy name, give thanks and sing,  
To show Thy love by morning light,  
And talk of all Thy love at night.*

HOW GRACIOUS is our God and Father. How lovingly He cherishes as the wise unfolding and outcome of His great purpose approaches. For Him, there are no surprises; no disappointments; certainly, no impatience.

Consider then, that His dear Son should *marvel*, that He should *wonder with astonishment!* This very rare reaction happened when a centurion requested that his servant, a paralytic, should be healed. How deeply impressed was our Lord at such implicit trust that one word, just one, would suffice (Matt.8:8-10).

### GOD IS NOT INDIFFERENT

God's operations both with Israel and the body of Christ are essential for humanity and also the celestials. The great Subjector has determined that through such records all creation should learn, not just the hopelessness of being apart from His sustaining love, but the absolute dependence and precious filial state of Father and children. God's purpose is thus inexorable, but it should not, at any time, be considered as being undertaken with implacable indifference. What God has counseled involves much sorrow and pain, but He directs these necessary events forward from His heart. Through His Son He shall be All in all.

### NO HIDING PLACE

As often noted by our Lord, the immediate future of Israel is set, immutable. In view of its fearful history and near-genocide, we pause in awe as we recall those ominous words: "His blood be on us and on our children!" (Matt.27:25).

The lamentable condition of believers, misled by the deceptions prevalent throughout Christendom, is, in many respects, similar to the deplorable behavior of those in Galatia. It is recorded that the apostle *marvelled*, but his astonishment was unmistakably filled with dismay.

"He put them under an anathema, because they had distorted the evangel of Christ by mixing law-keeping into the pure grace which he had given them, making it into a different evangel, which is not another. In this way he did the ecclesia a valuable service. For its whole history he explains this contest as follows: 'to whom, not even for an hour do we simulate by subjection that the truth of the evangel should be continuing with you' (Gal.2:5). By this we can see that there may be cases, when mistaken amiability must never interfere."<sup>1</sup>

Thus, whether of Israel or the nations; throughout all humanity, there is not one single exception to this bleak estrangement from the Creator. As the Scriptures declare, "Not one is just—not even one. Not one is understanding. Not one is seeking out God" (Rom.3:11). As our ancient parents discovered, *there is no hiding place!* "And hiding are the human and his wife from the face of Yahweh Elohim, in the midst of a tree of the garden" (Gen.3:8).

### "LET HIM BE CRUCIFIED"

There can be no denying a charge of brutal, callous mur-

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I. A. E. Knoch, *Unsearchable Riches*, vol.47, p.95.

der against those who, calling for the release of Bar-Abbas, demanded, “Let Him be crucified” (Matt.27:11-26).

“It seems almost incredible, when His Own nation is against Him, His Own disciples afraid to speak a word in His favor, that an alien woman steps in to plead the cause of a just man she may never have heard of before. True, it was the direct cause of divine intervention. But every other act and attitude in this scene can, in its last analysis, be traced to God’s foreordination. It must remain a marvelous intimation of God’s ways that she alone should voice a solemn protest against the travesty of justice in which Pilate was weak enough to become involved.”<sup>2</sup>

#### PARADISE

Speaking of the unfolding of prophesied blessings for Israel, our Lord urged that when men are filled with apprehension and fear, and when the powers of the heavens are being shaken, then they shall be seeing the Son of mankind coming in a cloud with power and glory. “Now at the beginning of these occurrences, unbend and lift up your heads, because your deliverance is drawing near” (Luke 21:27,28).

Christ Jesus, He Whom His people violently rejected, shall then confirm all the blessings for Israel. Callousness shall be removed, and all Israel shall be saved, according as it is written, “Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob. And this is My covenant with them whenever I should be eliminating their sins” (Rom.11:26,27).

He shall then be giving authority to Israel over the nations, and shall be shepherding these with an iron club. A measure of this discipline was learned—to their cost—by Ananias and his wife Sapphira (Acts 5:1-11). This period

<sup>2</sup> A. E. Knoch, CONCORDANT COMMENTARY, p.53.

of a thousand years, when the Adversary is restrained in the submerged chaos (Rev.20:1-3), is a glorious time of peace and happiness. Jesus Himself described it as paradise (Luke 23:43). Such then, has been promised to Israel upon their restoration. Our Lord, the great To-Subjector, keeps His promises!

#### PREDICAMENT

As declared, among humanity, and even those denizens of the celestials there is helpless estrangement from God. Here on earth this shall be lovingly resolved through the service of Israel, Christ’s beloved, because of the fathers. (Rom.11:28). But the celestial predicament persists.

Once more, in this situation, we perceive from the precious records, that God’s purpose unfolds. Speaking to the disciple, Ananias, in Damascus, concerning a bitter enemy, Saul, our risen Lord declares, “Go, for he is a choice instrument of Mine, to bear My name before both the nations and kings, besides the sons of Israel” (Acts 9:15). Thus Paul, as he became known, was enlisted to bear the revelation of the secrets of the evangel for the ecclesia, which is Christ’s body, “the complement of the One completing the all in all” (Eph.1:23).

Writing to the saints in Rome—these whom God designates, calls and justifies—Paul declares, “For unregretted are the graces and calling of God. For even as you once were stubborn toward God, yet now are shown mercy at their stubbornness, thus these also are now stubborn to this mercy of yours, that now they also may be shown mercy. For God locks up all together in stubbornness, that He should be merciful to all” (Rom.11:29-32).

#### CONFORMED

We now turn our thoughts to those who await a Saviour out of the heavens. These whether living or reposing, shall

be summoned by the Lord Himself, changed, in an instant, in the twinkle of an eye, and caught up together to meet Him in the air. And thus shall they always be together with the Lord (1 Thess.4:13-18).

In all this universe there is not one creature who is more noble, majestic, or omnipotent than the Son of God's love. Seated now in celestial glory, at the right of God, He anticipates an unfolding of the great secret, this most wonderful portion of creation's love story, the revelation concerning the ecclesia which is His body. The members of this body, this complement of the One completing the all in all—every single one—are to be transfigured, *conformed to the same body and nobility of Christ Jesus!* With One single exception, there shall be none more blessedly approved and appointed by God than these. Oh, the privilege of such expectation!

This is so momentous a disclosure of the future that we do well to present it faithfully:

“For our realm is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself” (Phil.3:20,21).

*Except and only should the wonder of such stupendous blessing be revealed through God's spirit,* it must remain, until such revelation, not merely enigmatic, but positively hidden from all, save those for whom these glories are reserved. Messengers, couriers, are even now waiting this transfiguration. To these, together with those whom God has designated, the secret which speaks of God's “multifarious wisdom” has already been confided (Eph.3:8-13). Today, at this very moment, every move, each word or gesture, is being relayed to the celestials. What are they learning? How may the misery of our present deep humiliation instruct?

#### THE WORKS OF GOD

Twice in one letter to the saints at Corinth, Paul stresses, “All is allowed me, but not all is expedient” (1 Cor.6:12; 10:20). He enjoins each one to be remaining in the calling in which they were called (7:20). He faced a serious challenge in this city (2:3). Such was the certainty, that although he remained there for eighteen months, engaged—to their shame—in menial labor, he was unable to confide the marvels of his later revelations.

Once more, as the proximity of our Lord's summons draws near, we perceive the wise provision of God for this present day—for the inevitable difficulties of bringing the evangel. Throughout Scriptures we perceive how characters, incidents, and examples prepare for that which is ahead. Even the most reprehensible serve. Is there immaturity? Are there divisions? Is there a fearful wresting of Scriptures? Is there disgraceful immorality? All these have occurred and have been duly recorded.

Yet God continues to operate toward His goal. We are reminded of the occasion when the Jews questioned our Lord concerning a man born blind. The answer which Jesus gave surely supports the above observation: “Neither this man sinned, nor his parents, but it is that the works of God may be manifested in him” (John 9:1-7). In these days of apostasy, many will hastily murmur that this seems hard, but let us read on and learn how the man answers the mischievous challenge of the Pharisees, “Except this Man were from God, He could not be doing anything” (9:33). Nothing occurs apart from God's counseled will (Eph.1:11).

#### THE TRANSIENT EXPERIENCE OF EVIL

Regarding the experience of this man who was born blind, Brother Knoch observed:

“The experience of evil and sin is transient: the mem-

ory of it will never pass away, but will always remain as the essential background apart from which God's goodness and grace never could be revealed. God's heart would always remain hidden apart from evil and sin. If this man's blindness had never been removed it would have revealed God's impotence and hate. So, if evil and sin are eternal, they will throw their darkest shadow upon the character and feelings of God, and thus defeat the very object for which they exist"<sup>3</sup>

#### DIVINE SERVICE

In commencing his letter to the fleshly and immature Corinthians, Paul did not speak with thunderous, indignant denunciation, no indeed! but with thanksgiving to God: "I am thanking my God always concerning you over the grace of God which is being given you in Christ Jesus, for in everything you are enriched in Him" (1 Cor.1:4). Here is the gracious example set for all. May these closing words reach all our hearts to emulate such devotion in offering our own divine service:

"I am entreating you, then, I the prisoner of the Lord, to walk worthily of the calling with which you were called, with all humility and meekness, with patience, bearing with one another in love, endeavoring to keep the unity of the spirit with the tie of peace: one body and one spirit, according as you were called also with one expectation of your calling; one Lord, one baptism, one God and Father of all, Who is over all and through all and in all" (Eph.4:1-5).

*My heart shall triumph in the Lord,  
And bless His works, and praise His Word.  
Thy works of grace, how bright they shine,  
How deep Thy counsels, how divine.*

Donald Fielding

<sup>3</sup> A. E. Knoch, CONCORDANT COMMENTARY, p.155.

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### *If One Died For the Sake of All*

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## THE ADVENT OF GOD'S GRACE

THE BASIS of the salvation of all mankind is Christ's death for sinners, followed by His resurrection and exaltation. The faithfulness of the One Who shed His blood for all is what brings about life's justifying for all (Rom.3:22; 5:8,18,19). It is in Christ Who died for our sins and was roused that all who are dying in Adam will be vivified (1 Cor. 15:3, 4,22). The exaltation of Christ with all bowing in the name of Jesus, the Saviour, and all acclaiming His Lordship for the glory of God the Father arises from His obedience to the death of the cross (Phil.2:8-11). The reconciliation to God of all on earth and in the heavens is accomplished through the blood of the cross of the Son of God's love (Col.1:13-20). That God is the Saviour of all mankind is God's accomplishment through Christ Who gives Himself a correspondent Ransom for all (1 Tim.2:4,6; 4:9,10). It is all of God through Christ, gratuitous and full of grace.

Paul's concern in writing is the edifying of the believers. Consequently he focuses on the evangel of God as it particularly relates to us. But since our blessings are based on God's purpose for all mankind, on what Christ has done for the entire human race, it is altogether natural that he will bring this wider view forward at significant points.

As we have seen, for example, the apostle guides us toward a prayerful concern for all mankind on the basis of God's will to save all (1 Tim.2:1-4), and encourages us in devoutness in light of the fact that God is the Saviour, not only of the believers, but of all mankind (1 Tim.4:8-12). A similar pattern is displayed in Paul's letter to Titus.

## THE GRACE OF GOD

In Titus 2:11,12, Paul writes, “For the grace of God made its advent for salvation to all humanity,<sup>1</sup> training us that, disowning irreverence and worldly desires, we should be living sanely and justly and devoutly in the current eon.”

The *advent* of God’s grace is the *intervening, rescuing appearance* of God’s joyful favor to humanity in the gift of His Son. In Titus this revelation of God’s grace focuses, as it does throughout Paul’s ministry, on the death of Christ and its effects. It is the evangel that Christ “gives Himself for us, that He should be redeeming us from all lawlessness” (Titus 2:14); it is the saving and justifying work of God which is channeled through Jesus Christ (Titus 3:4-7). This is the evangel of God concerning Jesus Christ our Lord (Rom.1:1-5), that Christ died for our sins and was entombed and has been roused the third day (1 Cor. 15:1-4). This appearance of God’s grace in Christ’s death for sinners lies at the very root of what Paul calls *the faithful word* and *sound teaching* (cf Titus 1:1,4,9,13; 2:1,8,10).

This grace of God is consistently presented throughout Paul’s epistles in the clearest of terms:

1. It reveals God’s righteousness (Rom.1:17; 3:21) rather than demanding our righteousness, and it commends God’s love (Rom.5:8) and is His wisdom and power (1 Cor.1: 23-25) rather than being conditioned on human acts.

2. Not only is God’s grace of justification and salvation wholly of God, it fully recognizes that we are sinners (Rom.3:21), and even features this fact by the type of people being called today, so that no one can boast in themselves (1 Cor.1:26-29; Eph.2:3,8,9).

1. This rendering differs from the current Concordant Version in English but follows the wording of the German CV and is in general agreement with many recent English versions. See the article, “A Suggested Translation of Titus 2:11,” elsewhere in this issue.

3. God’s grace is founded solely on the faithfulness of Jesus Christ in His death for human beings, all of whom are sinners (Rom.3:22; Gal.2:16; Col.1:20,22).

Even in this letter to a “genuine child according to the common faith” (Titus 1:4), to one well acquainted with the revelation of God’s grace which Paul was heralding, this evangel is everywhere assumed and often specifically mentioned. Throughout this letter it is the grace of God in saving sinners that shapes and directs the apostle’s thoughts and words. He cannot entreat and instruct and guide Titus in the everyday concerns of his own tasks without continued reference to this foundational message of grace.

## SALVATION TO ALL HUMANITY

Paul’s principal concern in this passage is to remind Titus of the practical power of the evangel in the believer’s life. The evangel of God’s grace trains *us*. But in referring to God’s grace, the apostle makes special reference to its relation to *all*. We have seen that this connection of God’s purpose for all with His special purpose for us is found in other passages from Paul’s writings, such as Romans 5:17-19, Colossians 1:20-22 and 1 Timothy 4:10. Now once again we find that the disciplining value of God’s grace in our lives is related to the truth that this grace involves the salvation of all humanity.

Note how this is brought out in Darby’s translation where we read: “For the grace of God which carries with it salvation for all men has appeared, teaching us . . .” and the New Revised Standard Version: “For the grace of God has appeared, bringing salvation to all, training us . . .” No doubt it is because such renderings seem to the traditionalist to say too much about the effects of God’s grace that the Jerusalem Bible paraphrases the passage as follows: “You see, God’s grace has been revealed, and it has made salvation possible for the whole human race;” and, giving

a different slant, the New World Translation has: “For the undeserved kindness of God which brings salvation to all sorts of men has been manifested.”

Of course Paul did not use the word “possible” or speak of “all sorts of” people, and even if he had it would not mean that what is “possible” for God to do will not be done (especially since He wills this very salvation of all humanity, 1 Tim.2:4), or that Christ’s death for all sorts of people excludes any of the human race. But such attempts to qualify Paul’s actual words appear designed to preserve the doctrine that *not* all humanity will be saved. The effect is to suggest that Paul used an expression that seemed to honor God’s grace more than he intended.

Why mention salvation in relation to all humanity in this context at all if these or other loopholes are to be understood? The use of the term “possible” seems intended to qualify the significance of God’s grace; it suggests that what God has done in saving sinners is not sufficient for saving anyone unless we do our part. It implies that nothing was actually achieved for anyone when Christ died for sinners, and that it depends on the human being for the cross to have any meaning to the sinner. It is meant to restrict and dilute what the apostle says.

The use of the gloss “all *sorts of*” is equally puzzling. It is generally defended by noting Paul’s reference to “aged men” and “aged women” and “younger men” and “slaves” in Titus 2:1-10. These are certainly different sorts of people. But the fact that those being saved today include old people and young, slaves and free, only confirms the truth that Christ died for everyone and that salvation is not at all dependent on human works or standing. We rejoice that God’s present calling includes sinners of all ages and vocations, all nationalities and races, male and female, young and old. But if a corollary of this present inclusiveness is that many people of every sort will eternally be excluded

from God’s gratuitous grace, then the joy and strength we get from this passage is considerably dimmed and our comprehension of God’s grace considerably confused.

When this feature of diversity among believers is associated with a conviction that present unbelievers can never be saved, the whole point of the passage becomes strangely twisted. This sort of thinking is more likely to train human beings in callous self-satisfaction and hypocrisy, or, on the other hand, in crippling anxiety and anguish over the lost, or even more likely in continued fluctuation between these evils of mind, than in a spirit of sanity, justice and devoutness.

It is the grace of God as manifested in the death of Christ and its effects for the salvation of human beings that is in view here, and it is this alone that serves to discipline the believer in his and her daily living. The words “salvation to all humanity” must not be made to draw attention away from God or distort and confuse the meaning of His wisdom and righteousness and love. To do so is to lead us away from faithfulness and reverence.

#### TRAINING US

The apostle is concerned with the effects of the grace of God on believers in their present lives. These effects are reflected in our thinking as well as our action. The grace of God trains the believer in a good state of mind as well as good conduct. It leads to sanity and devoutness as well as right and just behavior.

These are qualities that are essential to Titus’ service. But in pointing to God’s grace, which motivates such thinking and acting, Paul is concerned that God’s grace be seen in relation to its significance for all people. God’s grace (to use various connecting terms inserted by different English translations) “brings” or “comes with” or is “for” salvation to all humanity. The grace of God which has

made its advent in the death of Christ for sinners *means* salvation to all humanity. And in that God's grace has this wide and glorious significance it has a powerful impact on us who believe, a sure and effective impact of sanity in relation to the world in which we live, and justice (or righteousness) in our deeds, and a healthy and growing reverence toward God.

Paul has already drawn attention to this. Slaves who are believing that in His grace God is their Saviour and that His grace means ultimately the salvation of all mankind are led appropriately and naturally to a sane and just subjection to their owners and a devout and faithful walk before God (Titus 2:9-13). Under the effects of God's grace, they are not obsessed with fears and resentment and covetousness as so often happens in human affairs. Their realm is inherent in the heavens. God is working all together for their good. Their afflictions are momentary and light in relation to the glory to come. But beyond themselves, they are aware that God's grace means that everyone, including their masters who may not be presently saved from dependency on their transitory riches and power, having no enjoyment of Christ as their expectation—God's grace means salvation for them as well, in God's own time.

What could be more sane? What could be more productive of righteousness and devoutness than a faith centered upon the blessed advent of God's grace for salvation to all which is revealed in the evangel?

Hence Paul instructs Titus to "be speaking what is becoming to sound teaching" (Titus 2:1). It is the sound teaching which centers on the advent, the coming into this world, of God's grace for salvation to all humanity, even on His kindness and His fondness for humanity (Titus 3:4), that will guide the believers, both aged and young, both men and women, into sober and sound and good lives (Titus 2:1-8).

It is this evangel which ultimately embraces the whole of

humanity in the saving work of God that *trains* us who are believing. At the root of the Greek word for "train" is the term *hit*. Nothing can hit us so constructively and effectively as the grace of God in its vast scope and rich blessedness, keeping us from irreverence and worldly desires and transforming our lives in the current eon.

#### THE EFFECTS OF ERROR

On the other hand, the dogma of everlasting hell is likely to train its supporters in restlessness and worry or in callousness. More often than not these qualities are all mixed together. There are frequently feelings of dread and heavy responsibility, mixed here with depression and hopelessness, mixed there with self-satisfaction and pride along with a spirit of prideful scorn toward others. With such focusing on the human aspect there can be little room for growth in realization of God and reverence toward Him.

This is not sanity as shown by the tone of much that passes itself off for "evangelization," or by the popular dogma of future eternal dualism in heaven and hell. What a disaster human tradition and inconsistent Bible translation have made of the scriptural teaching concerning the significance of God's grace in the giving of His Son for sinners! What a mess has been made of the evangelical truth of salvation to humanity through the grace of our Lord Jesus Christ!

#### IF ONE DIED FOR THE SAKE OF ALL

When Christ came into the world He came to save sinners (1 Tim.1:15). All mankind are sinners (Rom.3:23). Consequently, Christ came to save all mankind. He died for all (2 Cor.5:14; 1 Tim.2:6). As it is true for us who believe, it is true for all that God commends His love in that while we are still sinners Christ died for our sakes (Rom.5:8).

But it is not simply that what Christ has done for us He

has done for all, or that since God is our Saviour He is the Saviour of all. As we have seen in our survey of key passages from Paul's epistles concerning the significance of Christ's death and resurrection, God would have us appreciate that what He has gained for us as believers is solid and true and blessed because He has gained it for all.

Hence it is in Christ Who died for our sins and was roused (1 Cor.15:3,4) that all will ultimately be vivified, including us who will be vivified in our own class in His presence (1 Cor.15:22,23). Our subjection to the Lord is one part of that great process of rule which ends with God All in all (1 Cor.15:24-28). Because Christ was obedient to the death of the cross, God exalts Him with the highest of names, that in the name of Jesus every knee will bow and every tongue acclaim that Jesus Christ is Lord for the glory of God the Father (Phil.2:7-11).

So also with Romans 5 and Ephesians 1 and Colossians 1 and other passages we have considered. God is the Saviour of all mankind, and thus in a special way He is the Saviour of us who are believing. But this is not something we have achieved or even contributed to. It tells us what God has done in giving His Son for us. It reveals God's heart of love and speaks of His wisdom and power and righteousness.

If we can see what is so clearly stated by these passages of scripture, we will be greatly helped to appreciate and retain the evangel in which we stand and through which we are being saved (*cf* 1 Cor.15:1,2). The effectiveness of the apostle's guidelines for a mild and quiet life (1 Tim.2:2) and the genuineness of his understanding of the disciplining power of God's grace (Titus 2:11,12) are discovered and testified to most surely where there is an appreciation of the full scope of God's work of salvation through the gift of His Son. It is indeed the evangel of the glory of the happy God (1 Tim.1:11).

D.H.H.

## MARRIAGE AND THE BELIEVER

(Part Four)

WHEN Paul declares that a wife is bound by law for whatever time her husband is living (1 Cor.7:39) and that, while the man is living, the woman shall be styled an *adulteress* if she should be becoming *another* man's (Rom.7:3), it is evident that the apostle does not speak of the unmarried or simply of any and all "females" and "males" at large, but strictly concerning those who are married. Paul's words, then, are to be related solely *to normal, proper circumstances, circumstances in which separation has not occurred.*

Consequently, these passages (1 Corinthians 7:39 and Romans 7:3) simply do not address the question of what may be entailed when any certain illicit acts are engaged in by those who are unmarried (whether formerly married or not). And, it must be remembered that those who are separated and divorced *are* unmarried. Therefore, it is a terrible abuse of these passages to employ them as proof texts in support of the false notion that those who are now remarried, whose mates from an original marriage are still living, thus are living in sin. To the contrary, it is not that such a second *marriage* is a sin, but the false charge that such a second marriage is a sinful union—*that* is the sin in its misuse of Scripture.

Since Paul has already made it clear in 1 Corinthians 7:11 that those who separate are, in fact, unmarried, it is wholly unwarranted to take his words in 1 Corinthians 7:39 in any sense which denies this. Yet this is just what is

done by those who claim that, “in God’s sight,” marriage can only be dissolved by death.

It is quite true, as Paul explains in Romans 7:3, if a woman should simply begin to take up with *another* man and should somehow “be becoming his,” that, in so doing, she will be styled an adulteress (whatever the parties involved in such an affair may or may not do with respect to any certain civil law is irrelevant and is not in view). In the nature of the case, however, this can only apply to a woman who is *presently* married. She could hardly take up with *another* man, becoming an adulteress in so doing, without forsaking an initial man (namely, her husband) in the process. It would be impossible for her to do this if she were not married.

However, it by no means follows that a *presently* married woman who acts as an adulteress by leaving her husband and becoming some other man’s, will—even *after* becoming separated and divorced from her first husband—*continue* to be an adulteress simply in virtue of having become *married* to a second husband while the first husband is still living. This is so whether this new marriage should be to the man with whom she once committed adultery or to someone else. It does not follow because the act of “becoming another’s”—whether solely through separation and divorce or through a host of other sins as well—is sinful, that, so long as one’s original mate remains alive, any subsequent second marriage is a contemptible union.

#### “BOUND BY LAW”

Even as the pages of a book are bound by “law” (specifically, laws of physics) for whatever time the glue on its spine should continue to adhere to its pages, thus also, a wife becomes “duty-bound,” hence, in this respect, “lawfully bound,” for whatever time her husband should be living.

The sublinear ultra-literal of 1 Corinthians 7:39 is: “WOM-

AN HAS-*been*-BOUND TO-LAW ON as-much-as TIME IS-LIVING THE MAN OF-her.”<sup>1</sup> The woman who agrees to marry and subsequently becomes married, is lawfully bound therein *on* a for-whatever-time-her-husband-is-living basis. This is all that this verse says. It speaks of that to which one “legally” *obliges* oneself upon entering into marriage. Consequently, its words by no means prove the proposition to be true that once the woman thus is legally bound, it is *impossible* for her to become unbound even in marriage itself unless her husband should die.

While it follows that a woman who becomes lawfully bound in marriage on a for-whatever-time-her-husband-is-living basis will act unlawfully if she should separate, it by no means follows that, if she should *attempt* to do so, she will find it impossible *actually* to do so. Yet it is this very notion that those who claim that death alone dissolves the marriage union both affirm and seek to maintain. Their artful claim that “many who are unmarried in man’s sight remain married in God’s sight,” is nothing more than an exigent invention on behalf of their foundational position, a position which is an erroneous conclusion based upon a false premise; a false premise which itself is the product of a false inference; an inference that is false because it is (1) illogical and (2) contradictory to a plain scriptural declaration.

It is true that, “if the husband should be reposing, she [the wife] is *free* to be married to whom she will . . .” (1 Cor. 7:39b), even as it is true that, “if the unbeliever is *separating*, . . . a brother or sister is not enslaved . . .” (1 Cor. 7:15).

While this is so, there is nothing in this fact that precludes a married person from *becoming* free (i.e., free from a mate, or unmarried) *through separation and divorce*. Indeed, since Paul speaks of those who have separated as being those who are now “unmarried” (1 Cor. 7:11), it is

1. CONCORDANT GREEK TEXT, p.497.

simply a fact, even if one's mate is still living, that if one of the mates should indeed *separate* from the other mate, the marriage will no longer exist. Even as certain fine books are manufactured with a "lifetime binding," marriage is designed as a lifetime union. Nevertheless, just as surely as the pages of such a book are no longer bound (or "married") once they are ripped from their spine, when man *separates* what God has joined, this law or "rule" concerning husbands and wives is *broken* and *separation* occurs. Where separation and divorce occur, as a result, the parties involved are no longer husband and wife; this is because *they are no longer married* (or, to say the same thing, since they are separated, they are no longer bound).

#### BECAUSE OF THE ACT OF ANOTHER

In Romans 7, Paul is by no means giving us a treatise on wedlock, but only introduces the subject incidentally for the purpose of enforcing a point concerning the utter despotism of the reign of grace with respect to life eonian. The law is only lording it over a man for as much time as he is *living*, even as a woman is bound to a *living* man by law, but is not so bound to a *dead* man. Therefore, in the accounting of God, since *we died* together with Christ (Rom.6:8) when He died for our sakes, there is no law that can speak our condemnation. This is because law has no jurisdiction over a dead man.

"So that, my brethren, you *also* [like the woman whose husband has died] were put to death to the law through the body of Christ" (Rom.7:4a). Even as, *solely because of the act of another* (viz., the man who dies), the woman, should she become another man's, will not be styled an adulteress, thus also, *solely because of the act of Another*, even Christ the Lord, God will only deem us His saints and will not treat us as sinners *even if we should be persisting in sin—even if we should be increasing in sin* (Rom.5:

20,21; 6:1). This is because Sin shall *not* be lording it over us; for, having died together with Christ, we are not under law but under grace (Rom.6:14). While it is true that our awful enemy Sin has nothing better to give than the terrible rations of *death*, since, being under *grace*, Sin shall *not* be lording over *us*, we need not fear the forced imposition of any such rations! Let Sin's despicable rations be what they will, they will never be our portion.<sup>2</sup> Indeed, "the ration of Sin is death, *yet* the gracious gift of God is life eonian, in Christ Jesus, our Lord" (Rom.6:23). "*Nothing, consequently*, is now condemnation to those in Christ Jesus" (Rom.8:1). In essence, this is the evangel, the evangel of our salvation. To any who deny this, we can only say, "O foolish Galatians! Who bewitches you . . . ?" (Gal.3:1).

#### DEALING GRACIOUSLY AMONG YOURSELVES

May it be that the believing man will rejoice in the wife of his youth (*cf* Prov.5:8) all his days, and that the believing woman will cleave only to her husband "until death do us part." But where separation has occurred not by death but by divorce, let us recognize, just as surely as in the case of death, that it *has* occurred. Such persons, ones who thus are now unmarried, if they should marry again (or if they have already done so), must not be viewed by their fellow

2. That is, they will never be our portion according to our deeds. Dying and death come to us because of the offense of Adam, not because of our own offenses (Rom.5:12,15). Even so, Sin (personified), being against us, would seek to condemn us still further. That is, literally, our own sins, too, stand against us, not for us, and, in themselves, can only lead to death. Our gracious God, however, for the laud of the glory of His grace, has purposed to grant us life eonian. Consequently, in relation to life eonian, where sin increases, grace super-exceeds. This is so, that, even as Sin reigns in death, thus Grace also should be reigning through righteousness, for life eonian, through Jesus Christ, our Lord (Rom.5:20,21).

believers as “second class Christians,” much less as those who are “living in sin.”

Where penalty is due, the inevitable, and often tremendous, burden of suffering and pain which these brethren have endured as the result of the failure of their original marriage (not to mention their awareness of the displeasure of God) is penalty enough.

As well, it should not be forgotten that the believer will be manifested in front of the dais of Christ to be requited for that which he puts into practice through the body, whether good or bad. This requital will consist of the payment, or forfeiture, of certain “wages” (*cf* 2 Cor.5:10; 1 Cor.3:12-15; *cp* 1 Cor.4:5). Nonetheless, in Christ, God has dealt *graciously* with *all* our offenses, including those having to do with failure in marriage.

Just as we wish for others to be forgiving and gracious toward us in respect to our past sins from which we have repented, let us be similarly forgiving and gracious toward others.

May we, then, as God’s chosen ones, holy and beloved, be becoming well pleasing to Him, putting away all bitterness and fury and anger and clamor and calumny (Eph.4:31). And, in their place, let us put on, “pitiful compassions, kindness, meekness, patience, bearing with one another and *dealing graciously* among yourselves, if anyone should be having a complaint against any. According as the Lord also deals graciously with you, *thus also you*” (Col.3:12,13). “Become kind to one another, tenderly compassionate, *dealing graciously* among yourselves, according as God also, in Christ, deals graciously with you” (Eph.4:32).

Above all, let us be patient, friendly and kind—not merely theoretically, but in a way that is evident to all. In a word, “Become, then, imitators of God, as beloved children, and be walking in *love*” (Eph.5:1).

J.R.C.

### “YET NOW THEY ARE HOLY”

WE are sometimes asked concerning the matter of the “hallowing” of the unbelieving mate, even as the children of such a union, in the case of a family in which only one parent is a believer (1 Cor.7:14). The question is this: Of what does this hallowing consist? As always, we will do well to pay close attention to the context in which our passage in question is found.

*Now to the rest am I speaking, not the Lord. If any brother has an unbelieving wife, and she approves of making a home with him, let him not leave her. And a wife who has an unbelieving husband, and he approves of making a home with her, let her not leave her husband. For the unbelieving husband is hallowed by the wife, and the unbelieving wife is hallowed by the brother, else, consequently, your children are unclean. Yet now they are holy. Yet if the unbeliever is separating, let him separate. A brother or sister is not enslaved in such a case. Now God has called us in peace. For of what are you aware, O wife—will you be saving your husband—or of what are you aware, O husband—will you be saving your wife—except as the Lord parts it to each? (1 Cor.7:12-17)*

There is indeed a certain “hallowing” of the unbelieving mate which results from his (or her) being married to a believer. As Paul says, “else, consequently, your children are unclean” (1 Cor.7:14). The unbeliever is hallowed “by” (literally, “in”) the believer. This verse begins with the causal conjunction “for.” It refers to the preceding entreaty for the believer who is married to an unbeliever not to leave his (or her) mate, if the unbeliever approves of making a

home with the believer (7:12,13). The thought of the context, then—indeed, the causal conjunction demands this thought—the subject to which the “hallowing” being spoken of here refers, is the unbelieving mate’s acceptableness as a mate for a believer. And this is so, that the children, similarly, might be “clean” (i.e., acceptable or “touchable”).

Though such a union with an unbeliever is not ideal (2 Cor.6:14; 1 Cor.7:39b), Paul explains that, even so, in the person of the believing mate, the unbelieving mate is thus “hallowed” *as an acceptable mate* for the believing mate. That is, in such a case as this, a case in which a marriage already exists and children have already been born—a case in which one mate becomes a believer but the other remains an unbeliever—the believer might well be concerned as to the propriety of remaining married to such a one. After all, the unbelieving mate neither believes in Christ nor recognizes Him as Lord. Much less does he serve Him.

The apostle, however, assures the believer that, even so, the unbelieving mate is consecrated (i.e., “set in place” [in the sense of “approved”]) as an acceptable mate, not in what the unbeliever is in himself (or herself), but by the acceptableness which accrues to the unbeliever due to his (or her) intimate union with the believer. Therefore, as Paul explains, the unbeliever’s unbelief notwithstanding, if he (or she) approves of making a home with the believer, the believer may not leave the unbeliever. The unbeliever thus is to be deemed “holy” (i.e., approved or acceptable) as a mate.

“*Else*, consequently, your children are unclean. Yet now they are holy” (1 Cor.7:14b). If it were not that, first of all, in the person of the believing mate, the unbelieving mate was thus “constituted” (i.e., “placed” as) an acceptable mate, the children, consequently, would be “untouchables” themselves (*cp* 2 Cor.6:17b). Yet now, now that the unbelieving mate thus is “hallowed” as an acceptable mate, the chil-

dren likewise are not to be rejected but are to be accepted as well. The children of such a marriage are not the fruit of an “unholy” union, but of a hallowed one. Therefore, they are by no means to be deemed “unclean,” but are to be freely embraced, loved and cherished.

These are the matters which Paul is addressing in 1 Corinthians 7:14; it is in this sense which (with respect to these issues) he speaks of the unbelieving mate, even as the children of a marriage between a believer and an unbeliever, as being “hallowed” and “holy.” If there should be any additional sense in which such a mate and such children are hallowed, in any case, such a sense is not in view here; consequently, this passage (1 Cor.7:14) may not be viewed as constituting either evidence or proof of any such additional sense.

Even if we should find some other passage elsewhere which truly reveals that such mates and such children are hallowed in some other sense besides that which is addressed here, this passage at hand could not be properly appealed to in order to establish such a sense.

Therefore, for example, if it should truly be so (as some are hoping and believing) that unbelieving mates and children are hallowed in such a sense, that, as a result of such hallowing, they will, in that day, be saved from indignation and snatched away to meet the Lord in the air (1 Thess.4:13-17), it would still be wrong to make any appeal to 1 Corinthians 7:14 as either revealing, entailing, or constituting an entailing agency, with respect to such a conviction. (It does not follow because such ones are hallowed in a certain specific sense, that they are therefore also hallowed in some other specific sense.)

If the proposition that unbelieving mates and children are to participate in the rapture is to be demonstrated, 1 Corinthians 7:14 must, first of all, be recognized as irrelevant to the proposition. Instead, in order for us to believe

such a proposition (a proposition with which we sympathize), it would be necessary for us to possess either an explicit scriptural statement (in whatever words) that substantially expresses this thought, or some scriptural declaration which, by corollary, requires this thought. Otherwise, we are only speculating, not believing. As Paul says, “In us [in Paul and Apollos] you may be learning not to be disposed above what is written, that you may not be puffed up, one over the one, against the other” (1 Cor.4:6).

As such, it is not wrong to *wish* for something—something good in itself which we would like to be true—to actually be true. For example, we may *wish* not to die, but to be among those who will be vivified, never having been put to repose (*cf* 1 Cor.15:51). Similarly, we may *wish* for our unbelieving mates and children to be saved from indignation and for life eonian, even as ourselves. But since there is no passage of Scripture which declares or entails that either of these things is true, we should neither *believe* nor *expect* that either one of these wishes which we may hold will actually be realized.

Instead of confounding one’s own wishes with God’s own Word, may we rather simply be believing what God *has* declared, and be attending to our logical divine service (*cf* Rom.12:1b), while eschewing all “reasonings” (i.e., convictions which are the result of the misuse of the ratiocinative process; specifically, “beliefs” which are merely the result of inferences, false premises, illogical deductions, and so forth). By refusing to accept such false ratiocinations, thus we will preclude the “discriminations” (i.e., differences, even disputes) which they so often engender (Rom.14:1).

The faith which you have, have for yourself in God’s sight. Yet happy is he who is not judging himself in that which he is attesting (Rom.14:22). Consequently, then, we are pursuing that which makes for peace and that which is for the edification of one another (Rom.14:19). J.R.C.

### THE NEWS OF SAUL’S DEATH

**1 + It came to <sup>l</sup>be after the death of Saul <sup>+</sup>when David himself had returned from smiting <sup>-</sup> Amalek, <sup>+</sup>that David <sup>l</sup>dwelt two days <sup>i</sup>at Ziklag. <sup>2</sup>+Now it <sup>l</sup>was <sup>i</sup>on the third day, and <sup>bd</sup>here a man was coming from the army camp, from <sup>wi</sup> Saul, <sup>+</sup>with his clothes torn<sup>l</sup> and dust from the ground on his head. And so it <sup>l</sup>was, <sup>i</sup>when he came<sup>-</sup> to David, <sup>+</sup>that he <sup>l</sup>fell to<sup>d</sup> the earth and <sup>l</sup>prostrated himself. <sup>3</sup>+ David <sup>l</sup>said to him, From where do you <sup>l</sup>come? <sup>+</sup> He <sup>l</sup>sa replied to him, I have escaped from the army camp of Israel. <sup>4</sup>+Then David <sup>l</sup>sa asked <sup>></sup> him, What <sup>b</sup>is the matter? Tell <sup>></sup> me <sup>pr</sup>now. <sup>+</sup> He <sup>l</sup>sa replied, <sup>w</sup> The people fled from the battle. <sup>+</sup> Moreover, many <sup>-</sup> <sup>f</sup>of the people had fallen and <sup>l</sup>died. <sup>+</sup> <sup>mr</sup>Also Saul and his son Jonathan, they are dead.**

<sup>5</sup>+Now David <sup>l</sup>sa asked <sup>></sup> the lad <sup>l</sup>who told<sup>l</sup> <sup>></sup> him this, How do you know that Saul is dead, and his son Jonathan too? <sup>6</sup>+ The lad <sup>l</sup>who told<sup>l</sup> <sup>></sup> him this <sup>l</sup>sa replied, I happened, yea happened<sup>-</sup> to be <sup>i</sup>on Mount Gilboa <sup>+</sup> <sup>bd</sup>when Saul was leaning on his spear, and <sup>bd</sup>there the charioteers and the <sup>ps</sup>commanders of cavalry followed hard after him. <sup>7</sup>+When he <sup>l</sup>faced around <sup>af</sup> behind him, <sup>+</sup> he <sup>l</sup>saw me and <sup>l</sup>called to me. And I <sup>l</sup>sa answered, <sup>bd</sup>Here I am. <sup>8</sup>+Then he <sup>l</sup>sa asked <sup>></sup> me, <sup>a</sup>Who are you? <sup>+</sup> I <sup>l</sup>sa replied to him, I am an Amalekite. <sup>9</sup> And he <sup>l</sup>said to me, <sup>pr</sup>Please stand over me and <sup>m</sup>put me to death, for the shroud of anguish has taken hold of me <sup>t</sup>because all my soul is <sup>fr</sup>still in me. <sup>10</sup>+So I <sup>l</sup>stood over him and <sup>m</sup>put him to <sup>l</sup>death, for I knew

that he would not remain 'alive after his fall'. + Then I 'took the insignia <sup>w</sup>that was on his head and the arm-let <sup>w</sup>that was on his arm, and I have 'brought them <sup>bd</sup>here to my lord.

<sup>11</sup> + David <sup>c</sup>took 'fast hold 'of his clothes and 'tore them, and <sup>mr</sup>so did all the men who were `with him. <sup>12</sup> + They 'wailed and 'lamented and 'fasted until 'evening over Saul and over his son Jonathan, + over the people of Yahweh and over the house of Israel 'because they had fallen 'by the sword.

<sup>13</sup> + David <sup>lsa</sup>asked > the lad `who told' > him this, From where are you? + He <sup>lsa</sup>replied, I am the son of a man who was a sojourner, an Amalekite. <sup>14</sup> + Then David 'said to him, How did you not fear to stretch out your hand to wreck `the anointed of Yahweh? <sup>15</sup> + So David 'called > one <sup>f</sup>of the young attendants and 'said, Come close, come upon <sup>i</sup> him! + So he 'smote him, and he 'died. <sup>16</sup> + David 'said to him, Your blood be on your head! For your own mouth has asserted 'against you, > saying~, I myself <sup>m</sup>put to death `the anointed of Yahweh.

<sup>17</sup> + Then David 'intoned `this 'dirge over Saul and over his son Jonathan, <sup>18</sup> + 'saying, to teach the sons of Judah ~in verity~. Behold, it is written' <sup>on</sup>in the Scroll of the Upright.

<sup>19</sup> ~Your stateliness, O Israel,

Was wounded to death on your high-places;  
How the masters of war have fallen!

<sup>20</sup> Do not 'tell it in Gath,

Do not <sup>m</sup>bear the 'tidings in the streets of Ashkelon,  
Lest the daughters of the Philistines 'rejoice,  
Lest the daughters of the uncircumcised be 'joyous.

<sup>21</sup> O hills 'of Gilboa,

Let there be no' night mist,

+ Let there be no' rain on you,

1:18 ~\_~ in verity: Hb bow.

And no fields of heave offerings,

For there the shield of the masters of war was loathed,  
The shield of Saul, no longer anointed <sup>i</sup>with oil.

<sup>22</sup> From the blood of those wounded to death,

From the fat of the masters of war,

Jonathan's bow, it was not turned away <sup>af</sup>back;  
And Saul's sword, it did not 'return empty.

<sup>23</sup> Saul and Jonathan, 'beloved' and 'pleasant in their lives,  
+ In their death they were not parted.

They were fleetier <sup>f</sup>than vultures;

They were more masterful <sup>f</sup>than lions.

<sup>24</sup> Daughters of Israel, lament <sup>M</sup>over~<sup>c</sup> Saul,

'Who clothed' you in scarlet, with fineries,

'Who 'set up' ornaments of gold upon your clothing.

<sup>25</sup> How the masters of war have fallen in the midst of  
the battle!

O Jonathan, wounded to death on your high-places!

<sup>26</sup> Distressed am > I over you, my brother Jonathan.

You have been very pleasant to me.

Your love was marvelous for me,

More <sup>f</sup>than the love from women.

<sup>27</sup> How the masters of war have fallen!

+ The <sup>all</sup>weapons of war have 'perished!

#### DAVID RECEIVES THE NEWS

On the third day of David's victorious return to Ziklag, he received a bearer of news from the battle. The man's clothing was torn, and there was dust, or dirt, on his head. These were customary signs of great grief and mourning, so the man's appearance foretold that his news was not good. The man was an Amalekite sojourner in the land of Israel. He told David that Israel had fled before the Philistines, and that Saul and Jonathan were dead.

It is apparent that David was very worried about Saul

1:24 M--c over: Hb for.

and Jonathan, as indicated by his questioning of the man and by his grief and mourning that followed. Probably he wished that he could have stayed at the battle behind Achish and attacked the Philistines from their rear, causing Israel to be victorious.

#### A CONTRADICTION?

It has been suggested that the Scriptures contain a contradiction in this passage. 1 Samuel 31:5 and 1 Chronicles 10:4-6 say that Saul died by suicide. The testimony of the Amalekite here in 2 Samuel 1:9, 10 was that he killed the wounded Saul, at Saul's request, that Israel's king might be spared a torturous death at the hands of the Philistines. There are other variances in the accounts as well. Apparently the Amalekite found Saul dead before the Philistines did, and he stripped him of the royal insignia—a crown or band worn around the helmet and the armlet.

The Amalekite saw the death of Saul as an opportunity to better himself. Being a sojourner in Israel, he knew David was quite likely to be the next king. He expected that bringing the crown and armlet to David would endear him to the new king, and ensure him of a position in public office. He probably supposed that his fabrication about killing Saul would cause David to feel indebted or grateful to him as the direct means by which David obtained the throne. Such a course of events was common in that day and culture.

But the Amalekite had not reckoned on David's reverence for Yahweh. How could the man who refrained from stretching forth his own hand against the Lord's anointed condone someone else doing so?

It is a rare thing for any of God's children to wait upon the Lord as David did. If we are aware that something is part of God's purpose, we are frequently impatient for it to happen. So often we are like Abraham, fretting over

God's timing. We would prefer that Ishmael could live before Him (Gen.17:18), rather than wait for the son of promise. But David believed that, "What He has promised, He is able to do also" (Rom.4:21). Indeed, David's humble spirit so despised his own deeds that he seems to have preferred that God's promise go unfulfilled rather than that he overreach to fulfill it himself. May our ambitions be tempered with that same spirit.

#### THE LAMENT FOR SAUL AND JONATHAN

In the light of Saul's persecutions, it may be difficult to believe that David could maintain the sincere love and respect for Saul that is voiced in this song. But David had grown up with Saul as king, looking to Saul as God's deliverer of his nation. And David had seen Saul in his good days as well as his bad days. David had no desire for ill to befall any of Saul's house, especially Jonathan.

The author of the books of Samuel informs us that David's lament was first recorded in the "Scroll of the Upright," which is also mentioned in Joshua 10:13. Apparently this book contained records of notable events in Israel's history. The previous reference was to a great victory, while this was a great loss.

There are three movements, or strophes, in the song, each beginning with the repeated line, "How the masters of war have fallen!" (2 Sam.1:19,25,27). The first strophe comes from the perspective of the nation of Israel. It speaks of the fear and uncertainty that accompanies the loss of leadership as Israel cowered before Philistia at this time. The next thought is that the battlefield should become a desolation as a monument to those who had fallen there. Then the virtues of the fallen are extolled, and remembrance made of the benefits from their leadership, who were fleeter than vultures and more masterful than lions.

The second strophe is more brief, and is a personal salute

from David to his beloved friend Jonathan. The third strophe is shorter still, closing with the metaphor that Saul and Jonathan were Israel's weapons of war. It leaves the hearer to wonder, How will they ever carry on?

#### THE EULOGY

Again one wonders how David could speak so highly of Saul after being the object of such relentless and undeserved persecution. The typical significance of changing from the reign of Saul to the reign of David includes such overwhelming polar shifts as the change from law to grace, from works to faith, from the flesh to the spirit.

When we remember the apostle Paul's continual struggles with the Judaizers, it would be easy to think that Paul must have had days when he cursed, or wanted to curse the law. But he did not. In fact, he said, "The law, indeed, is holy, and the precept holy and just and good" (Rom. 7:12)! Those Jews who sincerely tried to keep the law, in their delusion and jealousy, persecuted Paul endlessly. Yet Paul never had a disparaging word for the divinely-anointed schoolmaster that had pointed him to Christ. So also, David spoke no ill of Saul.

#### BLESS, AND DO NOT CURSE

"Bless those who are persecuting you: bless, and do not curse . . . To no one render evil for evil, making ideal provision in the sight of all men, if possible that which comes out from yourselves" (Rom. 12:14,17). "Let all bitterness and fury and anger and clamor and calumny be taken away from you" (Eph. 4:31). "Remind them to be subject to sovereignties, to authorities; to be yielding, and to be ready for every good work, to be calumniating no one, to be pacific, lenient, displaying all meekness toward all humanity" (Titus 3:1,2).

J. Philip Scranton

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### *Concordant Translation*

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#### A SUGGESTED TRANSLATION OF TITUS 2:11

THE CONCORDANT VERSION is a translation from Hebrew (and the closely related language, Aramaic) and Greek manuscripts into English. It attempts to reflect the Original readings as exactly as possible while still being idiomatic. That is, it intends to indicate the meanings and linguistic features of the terms and expressions of the original texts in a way that is understandable to the English reader. But English words and idioms seldom correspond exactly with words and idioms in these ancient languages. This means that no matter how carefully a translation may be made it is well to look upon it as tentative and remain open to possible adjustments as indicated by reexamination.

In every edition of the English CV so far, Titus 2:11 has read, "Now the saving grace of God made its advent to all humanity." Other English Versions, especially the older ones, give a similar thought, including the Authorized Version which reads: "For the grace of God that bringeth salvation hath appeared to all men." However, many English versions have offered a wording which conveys a somewhat different sense. Here the term "saving" (or "salvation") is directly associated with the phrase "to all humanity" rather than with the subject, "the grace of God." The American Standard Version (1901), for example, has: "For the grace of God hath appeared, bringing salvation to all men." More recent translations read similarly, and this is much the sense indicated by the German edition of the Concordant Version. Such a rendering seems especially appropriate in the context.

## THE GREEK TEXT

As shown by the CONCORDANT GREEK TEXT sublinear, Titus 2:11 begins with the verb *it-on-appeared*, followed by the conjunction “for.” Next comes the subject which is literally: *the-grace of-the-God*. Although the word order seems strange to us, it is perfectly normal for Greek. If we wanted a literal reading of the clause in normal English syntax we would have: *For the grace of the God on-appeared*. This is quite straightforward.

The problem comes in with the next term which is a form of the Greek word for “save.” This particular form of “save” is identified as an adjective, which would lead us to associate it with the Greek word for “grace,” as in the present English CV. But because there is no definite article (“the”) in front of the word “saving” Greek grammar allows it to be associated with the predicate rather than the subject.<sup>1</sup> Hence the Greek wording indicates the term “saving” is to be associated with what Paul wants to say *about* God's grace rather than directly with the word “grace” itself. As such it is best to render it as a noun in English, i.e., “salvation.”

English idiom, however, calls for some connecting term between the verb (*made . . . advent*) and the thought of salvation to all humanity, which together as a predicate express what Paul wants to say about the subject. The apostle wishes to speak about the grace of God, and what he wishes to say about it is, first of all, that it has appeared or made its advent in some relation to this salvation which pertains to all humanity. And this is not all either. Besides

1. This principle is expressed by Nigel Turner in his volume on syntax in the series entitled: GRAMMAR OF NEW TESTAMENT GREEK (T. & T. Clark, Edinburgh, 1963), as follows: “An adjective or participle which follows a genitive always takes the article, unless it be understood predicatively . . . [as in] Titus 2:11” (p.186).

what the grace of God means to mankind as a whole, it holds special meaning for *us* who are believing. The advent of God's grace concerns salvation to all people, and additionally for the believer it concerns training.

The English preposition, *for*, seems ideal for supplying the connection between the opening clause and the following thought. Hence, I suggest translating Titus 2:11 much as is in the German edition of the CV: *For the grace of God made (its) advent, (for) salvation to all humanity.*

## FURTHER OBSERVATIONS

As noted in our KEYWORD CONCORDANCE (p.10), the Greek word translated “advent” is “said to be a special term in classical Greek for the appearance of the gods.” Such appearances were generally acts of intervention in battles or situations of dire need. In Scripture the verb “(make) advent” is used of the birth of Jesus in describing it as an event for directing Israel from darkness and the shadow of death into the path of peace (Luke 1:79). It is also used in Titus in reference to Christ's future advent (2:13). It is thus typically associated with *salvation* provided by Jesus Christ, whether in His birth and ministry, in His death and resurrection or in His future works of rescue.

This association of God's grace with salvation is preserved in both the present CV translation of Titus 2:11 and the rendering suggested here. What is different is the connection with the words “all humanity.” Yet in following this suggested change, placing the term *saving*, or *salvation*, in the predicate rather than the subject, not only are grammatical principles of Greek idiom being observed, but the connection between God's grace and the His work of salvation is made clearer and more in accord with passages such as 1 Timothy 4:10 and Titus 3:4. God's grace for salvation to all humanity, and His kindness and fondness for humanity have appeared in the gift of His Son. D.H.H.

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