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UNSEARCHABLE RICHES FOR NOVEMBER 1998
BEING THE SIXTH NUMBER OF VOLUME EIGHTY-NINE

EDITORIAL

THE TWO scripture references given on our front cover, Ephesians 3:8,9 and 2 Corinthians 3:18 indicate the stress our magazine lays on the ministry of the apostle Paul. He was granted the grace of bringing “the evangel of the untraceable riches of Christ to the nations” which leads us “from glory to glory.” The treasures of grace and peace in Paul’s evangel contain revelations that cannot be traced through the sacred scriptures of old, from Genesis through Malachi, or even in our Lord’s ministry recorded in Matthew through John, and the writings of His followers of the Circumcision. Hence the magazine has given special attention through the years to the secrets Paul made known concerning the transcendent grace in our calling today as members of the body of Christ, our blessings among the celestials, and the glories of Christ in relation to all of creation.

In accord with this, A. E. Knoch’s article on the human terms of growth applied to the believer and to Christ (see p.243) points us toward an appreciation of Christ’s highest designations of *Son* and *Firstborn* as presented in Ephesians and Colossians. On a more practical plain, James Coram discusses the way in which Paul’s evangel, “apart from law,” guides us in matters that were regulated by the law of Moses formerly (see p.253).

However, the rest of this issue is taken up with studies from the books of Job and 1 Samuel as well as the ministry of Jesus to the nation of Israel as it is presented in Matthew. Obviously such portions of God’s Word cannot deal directly with riches of revelation that cannot be traced in them! But as Paul wrote Timothy, the sacred

scriptures with which Timothy had been acquainted from his youth, are able to make us “wise for salvation through faith which is in Christ Jesus” (2 Tim.3:15). They are *beneficial* for teaching, exposure, correction and discipline in righteousness (v.16). We cannot trace in them the distinctive features of Christ’s glories revealed by Paul, but we will find much for paving the way and indeed establishing the patterns of these revelations. This is shown in the articles by Brothers Knoch and Coram as well as in those by Brother Scranton and myself and the brief comments by others on the book of Job.

Now, especially because of our work on the CONCORDANT VERSION OF THE OLD TESTAMENT, we anticipate more and more space being given in our magazine to those portions originally written in Hebrew, termed by Paul, “the sacred scriptures.” Not exclusively, of course, but in giving more attention than usual to these ancient scriptures, we are trying to focus on the ways in which they aid us in making us wise for understanding and appreciating the evangel of the glory of Christ found in all of Paul’s epistles, and the untraceable riches of Christ found in his prison epistles as well.

We do not want to give the wrong impression, as though to say there are no distinctions, or that if one is clever enough one can trace what is untraceable. But we do not want to neglect the benefits of all of God’s Word, from the book of beginnings (Genesis), through the writings of the twelve and their associates, unto Paul’s own completion of the Word of God in his letters from the Roman prison (Col.1:25). Neither do we forget that beyond acquaintance with the sacred scriptures, we all need to be praying that great prayer of Ephesians 1:15-23 to the God of our Lord Jesus Christ, the Father of glory, for “a spirit of wisdom and revelation in the realization of Him.”

D.H.H.

Concordant Studies

**BABE, CHILD, SONSHIP
AND FIRSTBORN**

BIRTH AND CHILDHOOD are common to all the descendants of Adam. *Sonship* is reserved for the adult males. Only some of these enjoy the high privileges of the *first-born*. These distinctions among humanity have been instituted in order to reveal to us the place and portion of Christ, the Firstborn Son of God by creation (Col.1:15), and the Firstborn of Miriam by birth (Luke 2:7), besides being the legal son of her husband Joseph (Luke 3:23), as well as the Firstborn from among the dead (Col.1:18).

A human being, in its succeeding stages of growth, is given various descriptive designations to indicate its physical age or sex, or its spiritual stature, such as *babe*, *little boy* or *girl*, *child*, *minor*, and *son*. Each of these has a lesson, not only as applied to the sinner and the saint, but as revealing the place and portion of Christ, and, indirectly, the fashion of God’s affection. Men, by instinct or nature, care for their offspring or their successors, and this should teach them the greatest of all lessons, the love of God for His creatures, for He relates them to Himself, in a series of figures, by calling them His children, His sons or His firstborn.

BABE

Even before He was born, John the Baptist, the forerunner of our Saviour, was called a “babe” (Luke 1:41,44). Our Lord Himself first appeared as a “Babe,” when the messenger announced His advent. Although He was the Sav-

our, Who is Christ, the Lord, come to the city of David, He came as a new-born Babe, swaddled, and lying in a manger (Luke 2:12,16). Of the saints, only Timothy's literal babyhood is mentioned, for he had a good start, being acquainted with the sacred Scriptures from his infancy. Figuratively, however, Peter wanted the Circumcision saints to be like recently born babes, longing for the unadulterated milk of the Word, that by it they might be growing into salvation (1 Peter 2:2). This figure fits perfectly into that of regeneration (1 Peter 1:3,23). The AV mistakenly uses it of Paul (1 Cor.13:11) and of the Corinthians (1 Cor.3:1). In these cases it should be "minors."

LITTLE CHILDREN, BOY OR GIRL

Some time after His birth, when He was no longer a Babe, or in reference to this time, Jesus is called a little Boy (Matt.2:8,9,11,13,14,20,21). Matthew presents Him as the Son of David, the King of Israel, and, as a consequence, he emphasizes the fact that He was born in Bethlehem, the city of David. We know that His mother, although a native of Bethlehem, did not live there at that time, but in Nazareth. Yet Matthew makes no mention of this, and says nothing of the journey from Nazareth to Bethlehem or the census which caused it, for these are foreign to his theme: He simply says, "Jesus being born in Bethlehem of Judea in the days of Herod, the King, lo! magi from the East came along into Jerusalem . . ." (Matt.2:1). I do not blame anyone thinking that all this occurred in Bethlehem.

Luke, however, who is concerned with His humanity, tells us that, after the days of their cleansing were fulfilled, according to the law of Moses (that is, seven days and thirty-three days, with His circumcision on the eighth day), His parents left Bethlehem to take Him to Jerusalem to present Him to the Lord, and to give a sacrifice, a pair of turtle doves or two young pigeons. Evidently they were not able

to bring a lamb for an ascent offering (Lev.12:8,12). Then they left Jerusalem for Galilee, and returned to their own city, Nazareth, and probably remained there until the visit of the magi, about two years later (Luke 2:21-40).

The fact that He is now consistently called a "little Boy," not a "Babe," should arrest our attention. Herod, informed by the chief priests and scribes that Christ would be born in Bethlehem, sends the magi there, after inquiring accurately as to the time of the star's appearing. Judging by Herod's later actions, Jesus, our Saviour, was not over two years old, for Herod had all the boys in Bethlehem massacred, who were two years old and below, "according to the time which he ascertains exactly from the magi" (Matt.2:7,16). So it seems certain that the magi were wise enough not to heed Herod's directions, but to follow the star, which led them to Nazareth. There they found the little *Boy* with His mother. And thence His parents took Him to Egypt, and so fulfilled all the Scriptures concerning Him, for He was not only born in Bethlehem according to the prophet Micah (5:2), but was a Nazarean (Matt.2:23) and was called out of Egypt (Hosea 11:1).

When the magi found the King of the Jews, He was not in a stable, lying in a manger, as the shepherds had found Him, but in a *house* (Matt.2:11), so it could not have been at the same time, as the popular pictures present it. To be sure, there were no real stables then, for the ordinary houses were divided into two parts, a raised platform, where the people lived, and a lower division, which housed the usual domestic animals, which were a part of the household. The manger was between these two. But the manger of a *caravansary* was a different matter. It is most remarkable that this term occurs only at the entrance and exit of His career! It is translated as "guest-chamber" in the AV, and described as "a large upper room" (Mark 14:14, Luke 22:11). This could not very well contain a stable. The ani-

mals would be kept in the court, with a very scant shelter over their manger.

It is most marvelous to see how God fulfilled His own Word in this case. The predictions, loosely considered, seemed to be contradictory, for one distinctly said that the Messiah should come from the city of David, *Bethlehem*, concerning which we will have much to say at another time. But another declared that He would be a *Nazarean*, while still another insisted that He would be called out of *Egypt*. Yet the most remarkable thing was that God used the highest dignitaries in order to carry out His predictions. He caused *Caesar Augustus* to time and condition his census so that Mary had to go to Bethlehem at a most unlikely juncture. He brought the *wise men* to Nazareth by means of a star, and the child was compelled to go to Egypt by the murderous malice of *Herod*.

BOY, GIRL, OR PAGE

In the Scriptures we see divisions of a man's life that differ from those to which we are accustomed. The "little boy" period seems to have lasted until the age of twelve. We read of Jesus that the "little Boy grows up," and then, "when He came to be twelve years," the "Boy" (not *little*) remained behind in Jerusalem (Luke 2:40,43). His conduct corresponds to this, for He would not have acted so independently before, when He was a "little Boy." Here He began His *service* for His heavenly Father. The word for boy is also applied to Herod's *pages* (Matt.14:2), so reaches beyond mere generation into the sphere of service. In fact, it is rendered *servant* eleven times in the venerable Authorized Version, which translates seven distinct words with "servant." A concordant version cannot do this, so is compelled to fall back on the fact that, in English, *boy* is also used of a male servant, with even more latitude as to age than in the Scriptures.

This word (*pais*) is a good example of the need of a consistent translation, and of the strong prejudices which it must encounter among those who use a popular but inaccurate version. The revered Authorized Version makes a mad mixture by rendering it *child*, *maid*, *maiden*, *servant*, *manservant*, *son* and *young man*.

As we shall see, it certainly should never be rendered *son*. Herod evidently did not slay all the *children* in Bethlehem and its boundaries (Matt.2:16), for only the males were massacred. Neither did *children*, including *girls*, cry in the sanctuary (Matt.21:15). Girls would not be permitted there. "Child," also, as we shall see, should not be confounded with this term. I have always shrunk from the expression "child Jesus" (Acts 4:27,30, AV), when used in connection with His *service*. A child is not old enough to serve. But a boy between twelve and thirty can do many things to help his parents. I assisted my father in his work long before that.

CHILD

This term is used as in English, with a very wide range. In Greek it denotes BROUGHT-FORTH, so literally applies to all who are *born*, and is the complement of *parent*. This is usually literal, but may be figurative, as children of Rachel (Matt.2:18), of Abraham (Matt.3:9), etc. Our Lord uses it of His disciples (Mark 10:24). It implies more than mere birth and includes the bonds and obligations that spring from it, such as affection and care. yet is also implies a considerable chasm in some regards, between the parent and child, due to inexperience and immaturity. Children usually have traits similar to their parents, but in an undeveloped state. Those who *believe* are children of Abraham as far as faith is concerned, for that is the trait which distinguished him, and this would lead to conduct conformable to it. A child is more trusting than an adult.

MINORITY AND MATURITY

In the Scriptures those who are too young to have a voice in affairs, who need a guardian, are *minors* or, literally, YOUNG-sayers. The AV renders this *babe*, *child*, and *childish*, but none of these carry over the central idea of *immaturity*. It is in contrast to the wise and intelligent, yet such are able to *believe* God's revelation (Matt.11:25), and to become a *mature* man (1 Cor.13:10,11). In modern times the age at which a person becomes legally competent seems to be about twenty-one years. But our Lord did not begin His ministry until He was thirty.

The thought of *maturity* is almost absent in the Authorized Version. It is dimly seen in such a rendering as "*full age*" (Heb.5:14), and "*men*" (1 Cor.14:20). It uses the word "*perfect*," as does the CV, but this has the sense of flawlessness rather than FINISHED, which is the meaning of the Greek standard. Physically humans attain their full development somewhere between twenty and thirty years, but they may remain minors in spiritual things all their lives.

In Israel a male was mature physically when he arrived at the age of twenty (Lev.27:3,5). Then he was drafted into the host, or army, and was liable to military service, being considered a mature member of the nation. But mentally a man is not mature at that age. Spiritually men need another ten years to develop. Is not this the reason why our Lord did not commence His ministry until He was thirty years old? Men are, indeed, not ready to *rule* as an elder even at that age, for they lack the wisdom that comes only from long experience, but their faculties are fully developed, and at their peak about three decades after birth.

SONSHIP OR ADOPTION

Jesus, our Saviour, was a legal *son* of Joseph but not his *child* (Luke 3:23). He was physically descended from Adam and Abraham and David through Miriam, His mother, but

He was also the *Son* of Adam, in relation to mankind as a whole, and the *Son* of Abraham in relation to the land of Israel, and the *Son* of David in relation to the kingdom. This implies far more than mere descent. A son must be a male. He must be mature, in the case of our Lord, about thirty years of age. He must be spiritually able to enter into and take over all the rights and privileges and dignities of his father, or forefathers.

A son need not be a man's literal offspring. Not long after I believed, I came under the tutelage of those who laid great stress on being "born again." They had difficulties with the AV rendering *adoption* (Rom.8:15,23; 9:4; Gal.4:5; Eph.1:5), and rejected it, rightly contending that it should be *sonship*, for the Greek literally means SON-PLACING. The rendering in Ephesians, the "adoption of *children*" was most misleading, for it refers only to *maturity* (Eph.1:5). But there was a custom prevalent in ancient times by which a man who had no offspring, or at least no male heir, could *adopt* one. In some respects this was an advantage. A child by birth may turn out to be utterly unworthy of his father's station and responsibilities. A father would be much safer if he could choose a mature man whose character was established and known to him. This was often done, and the place or position of a literal son or heir became the portion of the one adopted. The term was also applied to the time when this occurred (Rom. 8:23). To us it comes with the deliverance of our bodies.

In the past the term "sonship" was used of the special privileges of the *nation* of Israel, as Yahweh's representative on earth (Rom.9:4). It had no reference to their origin, but to their preponderant position, their divine prerogatives. At the same time, *individually*, they were under law, minors, under guardians and administrators. At present the saints are no longer in this position, but have the place of a son because we have received the *spirit* of son-

ship (Gal.4:1-5). One of the special blessings accompanying the present superlative grace is this, that God, in love, has designated us to have the place of a son through Christ Jesus (Eph.1:5). This is unutterably more than the “new birth” for the nation of Israel.

SONSHIP OR SON-STATION

Sonship, literally son-*placing*, the station in life accorded a son, lacks a satisfactory English designation, so we suggest, with some trepidation, the equivalent of the German *Sohnesstand*, which fits perfectly. The word *son-station* occurs only in Paul’s epistles, and is only for saints who are no longer minors, but mature, who have been reclaimed from under the law (Gal.4:1-7). The Authorized Version has the special rendering here “adoption of sons.” This is far preferable to “adoption of *children*,” which it uses in Ephesians 1:5. It does *not* refer to childhood at all, but is in contrast to it. We were not adopted as babes or little children, so that we must wait until we are mature in order to claim that place of a son. We need no guardians or administrators to look after us because, by faith, we are adopted into God’s family as full grown sons.

FIRSTBORN

The Son of God is the Firstborn in relation to creation, in the beginning, to the other children of Miriam, his mother, and to the dead, in resurrection. His headship of humanity was by a literal birth, but His precedence in creation and resurrection are figurative expressions. The firstborn son, as a rule, is accorded, not merely the first place in time, but in privilege and honor and allotment. This is the real import of the expression. It is usually used in this figurative sense. We should never reason, from the syllable *born*, that it must involve a literal birth. This is clearly not the case with His pre-eminent place in creation or in resur-

rection. In neither case can we ever imagine any mother, or even a begetting on the part of a father. It is the resultant position which is described as like that of a male offspring come of age who is endowed with the principal possession and privileges of his father.

So it is that we are taught the spiritual essence in the title firstborn. The fleshy and fleshly firstborn, Reuben, is set aside, and his position divided between Judah and Joseph. Besides this, it is significant that Judah saved Joseph’s life when his brethren plotted to kill him. Is not this a suggestion of resurrection? And will not the blessing of Joseph be withheld from Israel until after the rejection and resurrection of Messiah?

Thus also will it be with all mankind and all creation. The dignities and the glories that should have come to Adam he forfeited by his offense. On the contrary, Christ, Who came later than he, on account of His sufficient sacrifice, will be clothed with all earthly honors in place of Adam. He is the sinless and superior Son of Adam, or Son of mankind.

In creation, however, the peerless Son of God was first in time as well as station. God created all else *in* Him and *through* Him, not *by* Him. The Authorized Version is very loose in its renderings of the Greek connective *hupo* UNDER (accusative) and *by* with the genitive. Without due discrimination it renders it *among*, *by*, *from*, *in*, *of*, *under*, and *with*. Unlike most connectives, there are no idiomatic passages that keep the translator from carrying it over uniformly by *by*, except before an object, when it is always *under*. Thus we can say that all was created by God, or God’s creation. But *this is never said* of the Son of God, His Firstborn, in the inspired Original.

For example, the AV in Matthew 1:22, says that “all this was done, that it might be fulfilled *of* the Lord *by* the prophet.” This gives the false impression that the prophet

was the original speaker and that he spoke about Christ. But a prophet does not speak from himself. God speaks *through* him. It is not *his* word which is fulfilled, but *Yah-weh's*. In the CV we read: "Now the whole of this has occurred that that may be fulfilled which is declared *by* (*hupo*) the Lord *through* (*dia*) the prophet."

In 1 Corinthians 8:6, according to the popular version, we have the confusing statement, "to us there is but one God, the Father, *of* whom are all things, and we *in* him; and one Lord Jesus Christ, *by* whom are all things, and we *by* him." What is the difference between "*of* him" and "*by* whom"? Do not both indicate the efficient source? And how can we be *in* Him if all is *of* him? This is all clarified by a concordant version: "for us there is one God, the Father, *out* of Whom all is, and we *for* Him, and one Lord, Jesus Christ, *through* Whom all is, and we *through* Him." Creation is always *out* of or *by* the Father, but *through* the Son. He is not the Source, but the *Channel*. He Himself is *out* of God, or He would not be His Son.

This is confirmed, not contradicted, by the highest revelations concerning Christ, in Paul's Colossian epistle. The AV misreads it thus (1:15): Who is the image of the invisible God, the firstborn of every creature: For *by* Him were all things created, that are in the heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities, or powers: all things were created *by* him, and for him: And he is before all things, and *by* him all things *consist*." But how much clarity and consistency is gained if we translate, as elsewhere, *in* Him is all created, and all is created *through* Him and *for* Him, and He is before all (literally, before *of* all), and all has its cohesion *in* Him. As elsewhere expressed, He is God's creative Original (Rev.3:14), or as the AV renders it, the beginning of the creation of God.

A. E.Knoch

Questions and Answers

FOODS, WHICH GOD CREATES

Now the spirit is saying explicitly, that in subsequent eras some will be withdrawing from the faith, giving heed to deceiving spirits and the teachings of demons, in the hypocrisy of false expressions, their own conscience having been cauterized; forbidding to marry, abstaining from foods, which God creates to be partaken of with thanksgiving by those who believe and realize the truth, seeing that every creature of God is ideal and nothing is to be cast away, being taken with thanksgiving, for it is hallowed through the word of God and pleading. By suggesting these things to the brethren, you should be an ideal servant of Christ Jesus, fostering with the words of faith and of the ideal teaching which you have fully followed. (1 Tim.4:1-6)

Question:

"I have been taught that the Bible laws against unclean meats are still in effect today. My pastor says that the Bible reveals that such food sources as pork and shellfish are "unclean," hence are unfit for human consumption. He often says that all who wish to obey God will not eat such foods. What is your understanding of this subject?"

Answer:

MANY believe that both Christ's words in Mark 7 and Peter's experience in Acts 10 constitute an effectual divine pronouncement, giving approval to all, to the effect that one may now eat all animal flesh, specifically, those animals

the eating of which was strictly forbidden under Moses' law. In my judgment, however, neither of these texts actually gives any indication of such an idea. Indeed, in light of the administrative setting of these respective passages, it would seem entirely out of place for such a teaching to be found within the scope of these writings.

PETER'S VISION

Concerning Peter's vision, surely it is correct to judge the command "sacrifice and eat!" (Acts 10:13), not as a literal imperative, but as a figurative one. Thus it is not that Peter was literally to "sacrifice and eat" all manner of—insofar as Moses' law is concerned—unclean quadrupeds, reptiles, and flying creatures. Instead, it is that Peter, like a man who thus would involve himself with all manner of *creatures*, was, for the purpose of evangelization, to become willing to involve himself with all manner of *men*, even if the common Jewish perception of such peoples was that they were utterly "unclean" and to be avoided under all circumstances.

At the beginning, Peter was bewildered in himself as to what the significance of the vision which he perceived should be (Acts 10:17). "Now, as Peter is engrossed, concerned with the vision, the spirit said to him, 'Lo! three men are seeking you! But, rising, descend and go with them, nothing doubting, for I have commissioned them'" (Acts 10:19,20). A short time later, Peter averred to these men (as well as to the others with them), "You are versed in the fact how illicit it is for a man who is a Jew to join or come to another tribe, and [yet] God shows me [obviously, through the vision which God had given him] not to say that any *man* is contaminating or unclean" (Acts 10:28).

Thus Peter grasped the fact that "God is not partial, but in every nation he who is fearing Him and acting righteously is acceptable to Him" (Acts 10:35).

Under the evangel of the Circumcision (Gal.2:7), it is through fearing God and acting righteously that one, by His grace (*cf* Rom.11:5), becomes acceptable unto Him. Yet under the evangel of the Uncircumcision (Gal.2:7), Paul's evangel for the nations, we are justified apart from law (Rom.3:21,24) and graced in the Beloved (Eph.1:6). We have boldness and access with confidence, not out of works of righteousness which we do (*cf* Titus 3:5; Rom.4:5), but through Christ's faith (Eph.3:12).

"Acting righteously," in itself, is a relative term. That is, "righteousness" must be judged in relation to one's calling and allotment; its scope encompasses all that is right for a man to do, according to the divine administration which pertains to him, under which he is called, and called upon to be faithful to his God.

The law of Moses, however, is not a timeless standard of righteousness. For example, it is not because of the law of Moses but because of the law of conscience, according to nature, that we become aware of our duty to honor our parents (*cp* 2 Tim.3:2,3). And, if it should be that our conscience has become so defiled that its testimony on this question is weak or clouded, we have Paul's words in Ephesians 6:1-3 explicitly entreating believing children thus to behave with regard to their parents. In this passage, Paul employs Moses' words even as he does in many other instances; for in this matter, God's instruction to Israel is essentially the same as His instruction for us today. But in doing this, the apostle by no means subjects us to Moses' writings, as such, or otherwise to the law of God which He gave to Israel. That is, it is not determinative, but incidental, to our own obedience that the sons of Israel were commanded to honor their parents.

While "sons" is the correct translation, in such instances the word is not used literally in reference to gender but metonymically (i.e., by association), in reference to all

the descendants of Jacob, both male and female. That is, while the “sons” are spoken of, it is understood that by association, the daughters are included along with them. Paul too uses the word “sons” in a figure when he terms all the believers, male and female, “sons of God” (Gal. 3:26,28). Thus “all the saints” (Eph.1:1) have been designated beforehand for “the place of a son” (Eph.1:5); that is, for a place of great significance and worth, near and dear to the Father’s heart.

MARK 7:19

The words “—cleansing all the foods” in Mark 7:19 do not appear in the parallel account in Matthew 15:11, 17-20. They appear to be a contracted (elliptical) phrase, a phrase in which the obvious is understood but not expressed. While Matthew’s account does not include these words, it does supply the summary statement which makes evident the parable’s significance: “Now to be eating with unwashed hands is not contaminating a man” (instead, it is the uncleanness of man’s own heart which “contaminates” him; Matt.15:18-20).

Accordingly, I would suggest that the thought to be grasped from the words of Mark 7:19, “—cleansing all the foods,” is simply that the ordinary impurities which are carried along with or attached to foodstuffs (which may not be fully removed before eating, with or without washing), cannot contaminate a man since they do not go into his “heart,” but instead into his bowels (the contents of which, subsequently, passing out of the body altogether, go out into the latrine).

The words “—cleansing all the foods,” in the CV, are preceded by a dash in an attempt to indicate that there is something other than standard word flow here. It should be noted as well that the definite article (“the”) is in the Greek. In succinct form, the idea contained in these words

is this: “—cleansing all the foods [occurs by this means].” Through digestion and elimination, the foods which one eats (whatever foods these may be) are cleansed from any dirt or other impurities which may have attended them.

Peter, even as all those identified with the evangel of the Circumcision, continued to be under the law and subject to its precepts, including those concerning unclean meats (*cp* Isa.65:4; 66:17; Matt.5:17-20; James 2:10). The law was never “done away”; it is simply that it was never given to the nations; even the Israelites who receive Paul’s evangel are to imitate him and deem the law’s righteousness as refuse, as that which they are to discard (Phil.3:8).

PAUL’S TEACHING

Consequently, insofar as righteousness before God is concerned, we today declare, “*Every* creature of God is ideal and *nothing* is to be cast away, being taken with thanksgiving” (1 Tim.4:4). “Thanksgiving” is the only proviso. And, of every creature, Paul declares, “it is hallowed through the word of God and pleading” (1 Tim.4:5b).

Yet even though Paul plainly states that it is so, some still do not believe that every creature of God is now hallowed for food. They justify their unbelief through the claim that since “hallow” means “set apart (from),” then those animals which are holy must be set apart (as approved) from the remainder of animals, which, therefore, are not set apart and are not approved. Since they are aware that under Moses only certain animals are hallowed, and since they believe that “hallowed” means “set apart (from),” they conclude that when Paul speaks of hallowed creatures in 1 Timothy 4:4, he is speaking of the same limited group of hallowed creatures of which Moses writes in the law.

In reply, we simply point out that this reasoning cannot be correct, for Paul says, “every creature of God”; not, “every creature of God deemed holy under Moses.”

If this latter thought were Paul’s meaning, the apostle would have said so.

We also point out the fact that it is not true that “hallow” means “set apart (from).” In essence, “hallow” signifies “consecrate” or “devote” to a certain purpose. By extension, it is often used of that which is “set apart (from)” others of the same general kind; yet this is incidental to its basic meaning and is not the essential thought. It is incorrect to say that “holy” means “set apart (from).” Indeed, “hallowing” does not require the exclusion of certain of the entities of a given kind. Therefore, it does not follow that if there should be such a thing as “holy” animals, there are also unholy animals. In any certain usage, this may or may not be the case. For example, the entire tribe of Levi and the entire nation of Israel were hallowed for God’s service and according to His purpose; none were exempted from this designation.

That which is hallowed is that which is identified with a certain purpose, whether a holy harlot (*cf* Gen.38:21,22) or holy animal flesh (in the case of Leviticus 11, holy insofar as Israel is concerned). That which is holy is that which is devoted to (i.e., used for or involved in) a certain practice or activity.

Leviticus 11 (or Deuteronomy 14), however, is not the place in Scripture where “every creature” is hallowed, but where only certain creatures are hallowed and the rest are deemed unholy! Yet Paul speaks of a “word of God” which affirms the devotion (the hallowing) of *every* creature of God as being that which may be partaken of as food. In this respect, he deems every creature “ideal”; that is, nothing need be cast away or refused, so long as it may be partaken of with thanksgiving.

According to Paul, every creature thus is hallowed (i.e., connotatively, *approved*, or correctly identified as serving for food; *cp* 1 Cor.7:14); and this is so, both “through the

word of God,” and also through “pleading.” (Note that the term here is not “prayer,” but “pleading.”)

Apart from this first epistle of Paul written to Timothy, it is only at the time prior to Moses and subsequent to the flood that we find a “word of God” in which it is evident that no formal divine restrictions are placed on what may be eaten. Indeed the situation for Noah and his sons was very plainly this: “Be fruitful and increase and fill the earth and subdue it. And the fear of you and the dismay due to you shall come on every living animal of the earth, even on every flyer of the heavens, and in all which is moving on the ground, and in all the fishes of the sea. Into your hand are they given. And every moving animal which is living is coming to be food for you. *As the green herbage* [which was given without restriction], I give to you *all*. Yea only flesh with its soul, its blood, you shall not eat” (Gen.9:1-4).

With respect to creatures which may be eaten for food, it is evident that Paul likens our present situation as members of the body of Christ to that of those who lived following the flood. In a parallel sense today, in accord with the ancient precedent of Genesis 9:1-4, every creature of God is now hallowed for food. Even as in that day of old, in which every moving animal was permitted for food, thus also today, every creature of God is ideal and nothing is to be cast away, being taken with thanksgiving.

Of course even as one might prefer not to eat certain green herbs (finding a certain herb less desirable, or even offensive and quite undesirable), one might prefer not to eat various animals. Yet such judgments of desirability, even as of nutritional value and healthfulness, will vary considerably from nation to nation and person to person, according to one’s culture, education, and personal preference.

Similarly, Paul recognizes that, in the lives of some, perilous circumstances might well arise in which survival would demand the eating of certain animals ordinarily deemed

objectionable. Yet under such circumstances, if one were able to receive such life-sustaining food with thanksgiving (even if only through earnestly pleading to God for the ability to partake), one may freely partake of it. Indeed, Paul would have us know that thus, through heartfelt *pleading* (in contradistinction to a mere routine, formal request), even the most ordinarily undesirable food is “hallowed” (and so, approved) for eating; even as, according to precedent, it is hallowed as well by the word of God (recorded in Genesis 9:1-4).

So it is evident that it is a withdrawal from the faith—indeed that it is a teaching of demons—now to advocate “abstaining from foods, which God *creates* [even if He does not approve, under Moses] to be partaken of with thanksgiving by those who believe and realize the truth, seeing that every creature of God is ideal and nothing is to be cast away, being taken with thanksgiving, for it is hallowed through the word of God and pleading” (1 Tim. 4:3-5; *cp* v.1).

If some of us, because of habit, preference, opinion, or merely former teaching, even now choose not to eat certain meats, that is fine. But if others of our brethren, not having our notions or not having shared our experiences, wish to eat the very foods which we prefer to set aside, that is fine as well.

Paul declares, “I have perceived and am persuaded in the Lord Jesus that nothing is contaminating of itself [i.e., nothing is intrinsically “unclean”], except that the one reckoning anything to be contaminating, *to that one* it is contaminating” (Rom.14:14).

PURSUING PEACE

Even so, in our conversations, and especially during fellowship meals shared with other believers, let us be discreet and sensitive to the convictions of others, ones who,

even as ourselves, are precious to God. As Paul wrote in Romans 14:15-18, “For if, because of food, your brother is sorrowing, you are no longer walking according to love. Do not, by your food, destroy [i.e., induce loss or retrogression, to] that one for whose sake Christ died. Let not, then, your *good* be calumniated, for the kingdom of God is not food and drink, but righteousness and peace and joy in holy spirit. For he who in this is slaving for Christ, is well pleasing to God and attested by men.”

“Consequently, then, we are pursuing that which makes for peace and that which is for the edification of one another. Not on account of food, demolish the work of God. All [food today], indeed, is ‘clean’ [in the sense of not being prohibited], but it is evil to the man who with stumbling is eating. [So] It is ideal not to be eating meat, nor yet to be drinking wine, nor yet to do aught by which your brother is stumbling, or is being snared or weakened” (Rom.14:19-21).

For us, then, the kingdom of God, even as its associated righteousness, is not concerned with matters of food and drink. Yet since God’s reign in our lives today does encompass all those matters of “righteousness” with which we *are* concerned, even as “peace and joy in holy spirit” (Rom. 14:17), let us accordingly be “pursuing righteousness, faith, love, peace, with all those who are invoking the Lord out of a clean heart” (2 Tim.2:22).

James Coram

PACIFIC NORTHWEST CONFERENCE

A Scripture conference and fellowship gathering is to be held in Union, Washington, January 15–17, 1999. The theme for these meetings is: “Praise and Prayer in Accord with the Evangel.” The guest speakers include Jim Coram, and Dan Newell. For directions or information concerning lodging, please contact Erin Westeren (253-565-6677 or 253-208-7214).

YAHWEH'S CONSUMMATION OF JOB'S CAPTIVITY

YAHWEH's revelation of Himself as the One Who is ultimately responsible for all things has become the solution to Job's agony and is now seen as the true theme of the book.

¹⁰ + **Then Yahweh Himself turned back** ^{the} **captivity of Job** ⁱ **when he prayed** ^{on} ^{fr} **behalf of his associates. And Yahweh** ^{'added} ^{to} ^{all} ^w **that Job** ^{'had} ^{'by} **a double** portion. ¹¹ + **All his brothers and all his sisters** ^{'came} ^{to} ^{him} **and all his acquaintances** ^{'from} ^{before}, **and they** ^{'ate} ^{bread} **with him in his house. + Then they** ^{'sympathized} ^{'with} **him and** ^{'comforted} ^{'him} **over all the evil** ^w **that Yahweh had brought upon him. + Each of them** ^{'gave} ^{to} ^{him} **one kesitah, and each, one pendant of gold.**

¹² + **Thus Yahweh Himself blessed** ^{the} **latter years of Job** ^{more} ^f **than his beginning. + He** ^{'b} ^{'came} ^{to} ^{'have} **a flock of fourteen thousand sheep, + six thousand camels, + a thousand pair of oxen and a thousand jennies.** ¹³ + **Also he** ^{'b} ^{'came} ^{to} ^{'have} **seven sons and three daughters.** ¹⁴ + **He** ^{'called} ^{the} ^{name} ^{of} ^{the} ^{first} **Jemimah, + the name of the second Keziah, and the name of the third Kerenhappuch.** ¹⁵ + **Women so lovely as the daughters of Job were not found in the whole country. + Their father** ^{'gave} ^{'them} **an allotment in the midst of their brothers.**

¹⁶ + **Job** ^{'lived} ^{after} ^{this} **a hundred and forty years. And he** ^{'saw} ^{'his} ^{sons} **and** ^{'his} ^{sons'} ^{sons} **to four generations.**

¹⁷ + **Then Job** ^{'died}, **old and satisfied** ^{with} ^{days}.

Job's experience, filled with unrelenting pain and grief is well expressed by the term *captivity* in 42:10. He had been captured by calamity and could not escape.

Even more sobering, Yahweh Himself was the One Who had brought him into these bonds of affliction. That was what Job had maintained all along, despite his lapses into self-pity and self-defense. And that was what Yahweh had just confirmed in the stirring poems of chapters 38-41. Now, Job's surviving family members, long absent from the scene, appear to sympathize and console Job *over all the evil that Yahweh had brought upon him* (Job 42:11).

The root and responsible cause of Job's captivity is to be traced, not to Job's sinfulness and enmity, not to the guile of the Adversary, but to God. Therefore, if there is to be an end of Job's captivity, it must be God Who achieves it; if there is to be a reversal away from the sorrow and into blessing and satisfaction, it must be God Who brings it about.

James calls this *turning back* of Job's captivity, "the *consummation* of the Lord" (James 5:11). It is not simply an end, and far more than a return to a former condition. The turning back is a return to prosperity by means of a process that consummates in its goal; it speaks of both an end and a gain. God has put an end to the evil He had brought on Job, but also God has brought Job into a great gain of good. It is through God's imposing of this great evil and the endurance granted Job, that he now *sees* Yahweh (42:5) with a happiness and a peace that he could not otherwise have known.

JOB'S LATTER YEARS

In the account of Job's former years, given in chapter 1, the focus was all on Job. Job was "flawless and upright" (1:1). Job "came to be the greatest of all the sons of the East" (1:3). Job was assiduous in following the practices of worship and sacrifice laid down by God (1:4,5). The

Adversary drew attention to the weak basis of Job's flawless behavior and suggested that Job would act quite differently if Yahweh would withdraw His special protection and take away his blessings. Then Job would scorn Him to His face (1:9-11).

But now specifically and directly traced to the evil Yahweh had brought on Job and the consummation gained by Him, the focus is all on the Deity. "Thus," through the very experiences described throughout the book of Job, "Yahweh *Himself* blessed the latter years of Job more than his beginning" (42:12).

If someone should say that Yahweh blessed Job because of Job's endurance, we still see that Job's endurance must be traced to the operations of God within and round about Job. In the words of James, Job's endurance is something we *hear* of, but God's consummation is what we *perceive*.

The consummation provided by the Lord includes the sheep and camels and oxen and jennies, the sons and daughters and Job's long life and satisfied days.

There is also Job's heightened expectation. "Affliction is producing endurance, yet endurance testedness, yet testedness *expectation*" (Rom.5:3,4). Job's expectation goes beyond the years of prosperity just ahead. In his distress Job had asked, "If a master dies shall he live again?" (Job 14:14), and he proclaimed in faith, "I know my Redeemer is living . . . Whom I shall perceive for myself" (19:25,27). This expectation is now sealed by God's own words concerning His wisdom and power in chapters 38 through 41 applied to Job's experience of affliction. Nothing is without a cause or a purpose because God is as He reveals Himself to be. Death and sin and sorrow cannot be final things.

Consequently, although Job is given double the number of sheep and camels and jennies that he had before, he has the same number of sons and daughters (*cp* Job 1:2,3; 42:12,13). The only way Job's children will be doubled

in number is by deliverance from death. This becomes, therefore, Yahweh's answer to the question of 14:14, and the fountain of Job's continuing satisfaction.

His current blessings crowned with expectation reveal the character of the Lord's consummation of Job's experience. But even more so, the fullest expression of the consummation achieved by God is found in Job's exultant words in 42:5, "*But now my eye sees You.*"

SATISFIED WITH DAYS

Yahweh has turned back the captivity of Job. He has reversed the very evil He Himself had brought upon him. This evil has done its work and has opened blessings of many sorts, wisdom and riches and children and "satisfaction of days." This last blessing is more than longevity. It is long life with thankfulness and peace. If there were hard times and occasions of sorrow and frustration during these extended years, there was still satisfaction. For Job there would be no more whining, no more wishing he had never been born, no more defendings of self. Satisfaction comes with the appreciation of God that Job has gained. Indeed there must have been further experiences of evil for Job, though surely not so severe, and certainly not so sharp a test. But, except for one matter, these are not mentioned in light of Job's testedness.

Yet there is one evil for Job that remains in view. "Job *died*." This means that God's final consummation of good is still put in abeyance for him as with all mankind. It awaits the realization of the results of Christ's faithfulness in dying for God's enemies. That realization is described in Romans 5:18 in terms that parallel but transcendently exceed the words "satisfied with days." Because of the One, Jesus Christ, Job, whose name means "enemy," and all mankind will ultimately enjoy "life's justifying."

D.H.H.

LESSONS FROM JOB

THE book of Job has captured the minds of many writers, including several associates of our work in the past and contributors to our magazine. We conclude our series of studies on the book of Job with the following summations by these valued teachers on various themes of the book:

GOD'S BLESSED CONSUMMATION

Job has justified God and condemned self. The flesh is abased. The "consummation" is reached. Satan's blows have produced the desired effect. The captivity is "turned back" and made to yield "the blessing of the Lord that maketh rich, and addeth no sorrow therewith." The consummation has justified and vindicated the strange, inscrutable process. Let us not chafe, then, if He startles us from the even tenor of our ways, neither let us measure His dealings by the small span of our mind. Nature, as we know it, is but one circle of the limitless whole, over which God reigns. What is beyond the circle we know as nature, we are ignorant of. The place we live in is so narrow, and the facts we deal with are so familiar, that we feel far too knowing, and are prone to forget that our knowledge is limited and defective. When we are passing through deep waters, and all seems contrary to us, let us know that all around the vast sphere, the unseen God is operating, in accord with a law that is above our understanding, and a light that is not for our eyes. Amid the mystery of the present condition of

affairs, He leads all things toward final order and rest and perfection. Let us trust Him, then; let us give Him glory in all things; let us justify Him at all cost, and the smile of His face will soon brighten our path.

V. Gelesnoff

JOB'S FAITH

Job was sifted, as was Peter, and his faith held. In spite of his recriminations he looked beyond the immediate, regarding his affliction as of God. And this is the strong note of the narrative. The origin and purpose of evil is of and with God. There is a meaning in its existence beyond human knowledge. Men do evil but apparently no good comes of it. But when God employs it, it is only and essentially for good. The ordering and the end are His own. Yet because man is not always permitted to see this, its presence is assigned to Satan, or the gods many of this mundane system.

Yet Satan is but an instrument, powerful as may be his office. Men, too, are unconscious agents of God's supreme will. Through all, however, the Lord's consummation is sure. Did they but know it, it is men's great mainstay. The infliction of evil is for our learning, and thereby we are shown, as was Job, the nearness of God. But how revealed are the divine compassions as we see and know them in Christ! How almost inexpressible our position as "in Him," and our indebtedness for so great a revelation! Job had no such light. It was given him, however, to see in most marked ways, a wonder-working God.

Now, Job can pray indeed, and its ministry blesses his friends. He becomes to them a channel of real knowledge. They see "the Lord's consummation." And, that God has a wiser and more beneficent purpose in evil and calam-

ity than chastening or correction. There is an outcome of good that few may see. Yet, it is always there. And one day, when the lessons that evil engenders are truly learned, creation far and wide will find but good, and that in God.

William Mealand

GOD'S USE OF THE COUNTERWORKER

At the conclusion of this most unique book we can perhaps ask: What objective is behind the book? Undoubtedly many aspects lie within the chapters of the book. For instance, the supremacy of God is there, as it is in every book of the Scriptures. The book certainly shows God using evil, though that is not a feature exclusive to Job. It records many thoughts of a number of persons, formed and expressed in thorough ignorance of what El was doing, yet each claiming to have much actual understanding. Because this is so large a part of the book, it must have a relation to the object designed around it.

The debate is certainly not the plot of the book, but it is a background or network necessary to carry forward that which was set in motion in the two introductory chapters. Surely then we cannot be mistaken when we suggest that the object of the book is to set out, once and for all, that El uses one who works contrary to Himself, and through this one is afforded the circumstances wherein El reveals Himself to His creatures to a fuller degree than is possible otherwise. The counterworker or adversary is thus lifted out of that obscure position which lacks either reason or value, and is shown as a factor *needed in the ways of Yahweh*.

The implications of this idea are such as to suggest the need for a sequel arising out of the main discussion of the book. Moreover, the sequel is hinted at when the book tells, in concrete terms, what blessings came to Job. This

comes in chapter 42 after we hear of Job's increased understanding of Yahweh.

In the epistle of James, this result is taken out of the form of being a simple display in family and estate, and it is put into definite words: Job endured. That is the great point. Patience is not really in the picture. Job's endurance led to the revelation that Yahweh is very compassionate and pitiful, and that He leads events to His own consummation. To this conclusion all matters and items of the book contribute, and it is the truth brought out in the wider range of the eons.

Thus the Adversary fills that part for which he was intended. And the result is that El is able to reveal the glories of His righteousness and His love. These are glories which show Him to be the Father, the One Who is to be All in all His creation.

E. H. Clayton

GOD'S UNDERLYING PURPOSE

The underlying purpose of God in dealing with mankind is brought before us in the book of Job, who lived before the law was given. According to popular notions prevailing in religious circles today, Job should never have suffered, for he was a just man and feared God. The evil that came upon him was not for any ill that he had done, or as punishment for any crimes that he had committed. He did not break any law and suffer its just penalty. God did not deal with him on the ground of law or of retribution at all. Even when sorely tempted to curse God, he did not yield to it. Nevertheless his trial continued until we are almost tempted to join his false friends and insist that he must be getting his just deserts, for God must not be accused of treating him unjustly.

We do not consider the *end* that the Lord has in view. We imagine all evil must be related to something *bad* in the *past* instead of something *good* in the *future*. We do not realize that evil is a *gift* from God, designed to bring us *down* to our proper place and raise God *up* to the position His deity demands in the glorious consummation, when He will be All in all. We need evil for what we *are*, and *shall be*, not merely for any wrong that we have done. Evil is not essentially a *penalty*, but a *preparation*. It is *humbling* and *revealing* and necessary for the appreciation of good and of God.

A. E. Knoch

THE NEED OF TRIALS

Trial, probing, experiment is a thing God does not need for Himself, since He knows all. But His creatures need it, for they are here to learn, like Job, not only what is in themselves, but also what is in God.

God's attitude toward Job is very different from that which we usually associate with trial. Like Job's false friends, we imagine that His object was to expose the evil in Job. But it was rather to reveal the good. The first trial was the loss of what Job had, but he endures and exclaims: Yahweh, He gives, and Yahweh, He takes away. Blessed be the Name of Yahweh!

Yet Satan is not satisfied, which leads to the touching of Job's bone and flesh. It is no longer a question of mere reward for deeds, or of Job's possessions, but of heart loyalty to God under the most trying personal affliction. This it is that God values in His creatures. For this His heart hungers. And this it is that He got from Job, and will yet get from everyone, when He is All in all.

A. E. Knoch

Notes on 1 Samuel

YAHWEH'S IS THE BATTLE

(1 Samuel 17:41-58)

IN the confrontation of David before Goliath we see God's chosen one armed with faith, opposing the mighty champion armed with sword. The battle belongs to Yahweh; consequently, it is brief and decisive.

THE PROVING OF FAITH

⁴¹ +Now the Philistine ^{lg}came walking + near to David, and the man carrying the large shield was before him. ⁴² +When the Philistine 'looked up and 'saw 'David, + he 'despised him, for he ^bwas only a youth, + ruddy with a well-favored appearance. ⁴³ + The Philistine 'said to David, Am I a cur that you are coming to me ⁱwith staves ⁷and stones? + David ^{lsa}replied, No', ⁱunless you should be more vicious ^fthan a cur^o. + The Philistine 'maledicted 'David ⁱby his elohim, ⁴⁴ and the Philistine 'said to David, Do ^{go}come to me and let me 'give 'your flesh to the flyer of the heavens and to the beast of the field.

⁴⁵ + David ^{lsa}replied to the Philistine, You are coming 'against me ⁱwith sword and ⁱspear and ⁱscimitar; +yet I am coming 'against you in the Name of Yahweh of hosts, the Elohim of the arrays of Israel, Whom you have challenged ⁷today^o. ⁴⁶ Yahweh shall lock you up in my hand 'this 'day. + I will smite you and ^ctake off 'your head from ^{on} you; + I will give ⁷your^o corpse ⁷and the corpses^o of the camp of the Philistines 'this 'day to the flyer of the heavens and to the wild animal of the earth. +Then the whole earth shall know that there is an Elohim 'in Israel. ⁴⁷ And

this whole assembly shall know that Yahweh shall give victory ^{not} without ⁱ sword ^{or} ⁱ spear. For Yahweh's is the battle, and He will deliver you into our hands.

Goliath showed that he felt insulted by David's presence by asking if they thought he was a wild dog that could be driven away with a club or stones. David's response is most serious: Anyone defying the living God is more vicious than any wild cur. So Goliath curses David by his gods and bids David to come close so he can slaughter him and feed him to the birds.

David responds simply by giving a voice to his faith. Goliath was armed with sword, spear and scimitar, but David was coming "in the Name of Yahweh of hosts." Yahweh would lock Goliath up in David's hand, the whole earth would come to know the true Elohim is in Israel, and Israel would come to learn "Yahweh's is the battle," Who gives the victory without a sword or spear. For David, the entire purpose of the battle was the glorification of God.

THE IMPOSSIBLE BATTLE WON
FLESH IMMOBILIZED

⁴⁸ + **Then it ^boccurred ^twhen the Philistine arose and ^{lgo}came + ^lnear to meet David, +that David ^lran + ^lquickly toward the array to meet the Philistine. ⁴⁹ + David ^lstretched ^hhis hand into the wallet and ^ltook from there a stone. + He ^lslung it and ^lsmote ^hthe Philistine ^oon his forehead. + The stone ^lsank ⁷through the helmet^o into his forehead, and he ^lfell on his face ^{to^d} the earth.**

⁵⁰ + **David, ⁱwith sling and ⁱ stone, was ^lfaster ^fthan the Philistine; + he ^lsmote ^hthe Philistine and ^eput him to ^ldeath. +But there was no sword in David's hand; ⁵¹ +so David ^lran up and ^lstood ⁷over^{cs} the Philistine, + ^ltook hold ^oof his sword and ^lpulled it from its scabbard; and ⁱwith it he put him to ^ldeath and ^lcut off ^hhis head. +When the Philis-**

tines ^lsaw that their master of war was dead, + they ^lfled. ⁵² +Then the men of Israel and Judah ^larose and ^lshouted and ^lpursued ^hthe Philistines as far as ⁷the entrance^o of Gath^h and as far as the gates of Ekron. + The fatally wounded of the Philistines ^lfell ^lalong the Shaaraim road + ^fto Gath and ^fto Ekron. ⁵³ +When the sons of Israel ^lreturned from dashing^o after the Philistines, + they ^lrobbed ^htheir camps. ⁵⁴ +Then David ^ltook ^hthe head of the Philistine and was about to ^lbring it ^oto Saul^h, +but he ^lput ^hhis ^{all}weapons in his tent.

What were the arrays of the living God doing at this time? It is interesting that Israel with a king (Saul) was in the same condition as Israel without a king when the coffer of Yahweh was taken and the glory was departed from Israel. Israel was simply standing by, in fear, waiting for God to do something. The astounding thing, which the book of Samuel has testified to Israel, is that the very presence and power of God can reside in a human, in His anointed. In 1 Samuel 5:1-5 the god of the Philistines falls on its face before the coffer of Yahweh. After the Philistines stand it up again, Yahweh causes it to fall again, cutting off its head and hands. The same things Yahweh did to the idol of Dagon, David did to Goliath. The message here is the Word of God becoming flesh and delivering humanity.

FAITH UNLEASHED

The shepherd who ran after bears and lions to deliver the lambs they were carrying away now runs toward this dog to deliver the flock of Israel. His hands and fingers were quite familiar with the inside of the shepherd's wallet and the sling and the placing of stones. He could focus his eye on the enemy. "David with sling and stone was faster than the Philistine" (v.50). Faith did not hesitate to fulfill its destiny.

John's account of the life of Christ presents Him as the Son of God. In doing so John omits the struggle in prayer in Gethsemane, in which the will of the flesh is subjected to the will of God. The boldness of Christ in John's account of the Gethsemane incident exhibits His undaunted faith. Knowing fully everything that was about to happen, Jesus *came out to* the squadron of soldiers, and *He asked them*, "Whom are you seeking?" He told them again He was the One they were looking for, and, if they really wanted Him, to let His disciples leave. He would remain there alone for them to take. And when Peter tried to protect Him, the Lord rebuked him and healed the enemy. This iron faith of Christ was prefigured in David, running to slay the giant. And here, in the account in which the words, "if it be possible let this *cup* pass from Me," are absent, the words of Christ resound with purpose and amazement, "Thrust the sword into the scabbard. The *cup* which the Father has given Me, may I by no means be drinking it?" (John.18:4-11).

THE ENEMY'S HEAD

"He slung it and smote the Philistine on his forehead. The stone sank through the helmet into his forehead . . . so David . . . took hold of his sword . . . and cut off his head" (vs.49-51). "And I shall set enmity between you and the woman and between your seed and her seed. He shall hurt you in the head, and you shall hurt Him in the heel" (Gen.3:15). From the beginning it has been prophesied that Christ would be injured, but not lastingly, while He would totally vanquish the Adversary. This is the reason for the sevenfold mention of Goliath's head in this chapter. Christ's victory over Satan and death, in the weakness of human flesh, focuses all glory on God and His purpose.

"Then David took the head of the Philistine and was about to bring it to Saul" (v.54; some manuscripts read, "brought it to Jerusalem"). The head of the opponents'

hero or king was a trophy of war. When the Philistines finally killed Saul, they took his head and placed it in the temple of Dagon (*cf* 1 Chron.10:8-10). As with the ark being placed in the temple of Dagon, it seems to have been common practice for such trophies and weapons to adorn a nation's temples. In this case, the head of Goliath may have been taken back to a significant place in Israel and had a mound of stones raised over it for a memorial.

If the reading of this passage cites Jerusalem as the destination for Goliath's head, some suggest the passage is an anachronism—a statement that is out of time with the context. Since Jerusalem was not yet the capitol, it may seem unlikely for it to be taken there. However the writer of Samuel may have been well aware of events occurring later and filled in details here. Israel, Benjamin in particular, did possess the area of Jerusalem, but not the stronghold of the Jebusites (Judg.1:8,21; 1 Chron.11:4-8). It is probable that David made a return visit to Bethlehem, even though he did not remain there as shepherd for Jesse's flock. He may have taken the sword and head of Goliath back with him. The sword came to rest in Nob, just north of Jerusalem, where David received it later from Ahimelech (1 Sam.21:1-9). Goliath's skull may have been memorialized on some hill in the area of Jerusalem at that time, or it could also have been moved there from another place during David's reign later.

GOLGOTHA

A memorial mound of stones over Goliath's head would probably be called *Gal-Goliath* (meaning *heap* or *mound of Goliath*). With the passing of time, it may have become known as *Golgotha* (*skull*, or *the place of a skull*).¹ When

1. Suggested in HIDDEN PICTURES IN THE OLD TESTAMENT (Ada R. Habershon; Grand Rapids, Michigan: Kregel Publications, 1982).

Jesus Christ died on the cross, He made the hill of Golgotha the place where the serpent's skull was crushed. It may well be that in God's providence the hill of Golgotha would receive its name when the son of Jesse placed the giant's head there.

THE ADVERSARY'S WEAPON

"So David ran up and stood over the Philistine, took hold of his sword and pulled it from its scabbard" (v.51). The weapons of Goliath were unused against David. Perhaps this too speaks of Christ. Christ's death was not a fatal blow from the Adversary, rather it was a laying down of His life. "Therefore the Father is loving Me, seeing that I am laying down My soul that I may be getting it again. *No one is taking it away from Me, but I am laying it down of Myself.* I have the right to lay it down, and I have the right to get it again. This precept I got from My Father" (John. 10:17,18). "For the Chief of the world is coming, and in Me it has not anything" (John.14:30). "For Thou wilt not be forsaking my soul in the unseen, nor wilt Thou be giving Thy Benign One to be acquainted with decay. Thou makest known to me the paths of life. Thou wilt be filling me with gladness with Thy face" (Acts 2:27,28).

"David . . . stood over the Philistine, took hold of his sword . . . and cut off his head" (v.51). Goliath was beheaded with his own sword! Haman was hung on his own gallows! (Esther 7:9,10). Pharaoh thought the Israelites were trapped between the wilderness and the sea, but the sea became his death, not theirs (Exodus 14). But greater than these is the victory of Christ! "Since, then, the little children have participated in blood and flesh, He also was very nigh by partaking of the same, that, through death, He should be discarding him who has the might of death, that is the Adversary, and should be clearing those whoever, in fear of death, were through their entire life liable to slav-

ery" (Heb.2:14,15). Death was the sword in Satan's hand, and by death Christ defeated him. No wisdom or devising can approach to God's. On this thought Paul quoted from Job, "He is clutching the wise in their craftiness" (1 Cor. 3:19; cf Job 5:12,13; Psa.7:15,16; 9:15,16).

FAITH MULTIPLIED

David's victory over Goliath instantly collapsed the courage of the Philistines and inflated the courage of the Israelites. Similarly, the faith of Jesus becomes our faith. Paul said, "Now that which I am now living in flesh, I am living in *faith that is of the Son of God*" (Gal.2:20). Faith is a gift of God to us (Eph.2:8), and with it He will also supply the competence that we may fulfill His purpose for us (Col.1:12).

And so the Israelites charged down into the valley they feared as death itself. Hurdling Goliath's corpse they rushed up the other side, pursuing the Philistines to their fortresses. It sounds so like the words of Christ, ". . . the gates of the unseen shall not be prevailing against it," *My ecclesia* (Matt.16:18). Death cannot hold those who are Christ's. They will be raised to live and reign with Him.

WHOSE SON IS HE?

⁵⁵ + ^{as} **When Saul had seen⁻ David going forth to meet the Philistine, he had said to Abner, chief of the military host, ^aWhose son is this lad, Abner? And Abner had ^{la}replied, As your soul lives, O king, how should I know? ⁵⁶ + ^{Then the king had ^{la}ordered, You ^{ask}inquire! ^aWhose son is this stripling? ⁵⁷ + ^{So, ^{as}when David had returned⁻ from smiting⁻ the Philistine, + Abner had ^{taken} him and ^{brought him before Saul, + while the head of the Philistine was still in his hand. ⁵⁸ + Saul ^{said to him, ^aWhose son are you, young man? + David ^{la}replied, The son of your servant Jesse, the Bethlehemite.}}}}**

Perhaps Saul was planning to make David's family exempt from national taxes, according to the promise, and needed to know more about the family. But it is somewhat surprising to see how much space in this chapter is given to identifying David and his origin. The following outline briefly highlights the prominence given to this topic.

- David's Background and coming (12-22)
- The Unachievable Reward (23-30)
- The Coming of Faith (31-40)
- The Proving of Faith (41-47)
- The impossible Battle Won (48-54)
- Whose Son is He? (55-58)

Yet this too is a shadow of things concerning Christ. One of the major themes of John's account is the identity and origin of Christ. The first chapter abounds with descriptions of Christ: the Word of God, the One through Whom all came into being, the One in Whom is life, the Light of life, the only-begotten of God, the One on Whom the Spirit of God remains, the Baptizer in holy spirit, the Son of God, Rabbi, Teacher, Messiah, the One of Whom Moses wrote, the King of Israel, the Son of Mankind, and many more.

But despite the signs and abundant proofs of His identity, we read, "Can anything good be out of Nazareth?" (1:46); "Is not this Jesus, the son of Joseph, with whose father and mother we are acquainted? How, then, is he saying that 'Out of heaven have I descended?'" (6:42); "But this man, we are aware whence he is, yet the Christ, whenever He may be coming, no one knows Him, whence He is" (7:27); "For not out of Galilee is the Christ coming! . . . Search and see that out of Galilee no prophets is roused" (7:41,52); "We are aware that it was to Moses that God has spoken. Yet this man—we are not aware whence he is" (9:29); "When, then, Pilate hears this saying, he was the more afraid . . . and is saying to Jesus, 'Whence are

you?" (19:8,9). And what was the reason the Jews determined that Christ must be crucified? It was His identity. He said He was the Son of God.

Even though David had played sweet music to soothe Saul's mind, and even though Saul thought he had sent David to his death, he knew not who he was or where he was from. So was Israel with Christ. Before his stoning, Stephen told Israel that Joseph was not known to his brothers till the *second* time, and that Moses was *rejected the first time* he came to deliver his brethren (Acts 7). So also, Christ is unknown and rejected until His second coming to Israel.

David stood before Saul with the head of Goliath in his hand, and Saul didn't know who he was. Christ healed the sick, made the lame walk, gave sight to the blind, raised the dead, and they asked, "Till when are you lifting our soul? If you are the Christ, tell us with boldness" (John 10:24). The leaders of Israel were like the chief of the dining room in Cana. They did not know the origin of the wine. They could taste it, they could smell it, they could see it, but it wasn't given to them to recognize it. But in God's grace, it was given to the servants who drew the water to know, and those who are called know that He is the Son of God.

J. Philip Scranton

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FOR HE WAS ROUSED

THE CRUCIFIXION OF CHRIST settles once and for all the fact of human sinfulness. If any are to be perfect as their heavenly Father is perfect (Matt.5:48) they must be saved from their sins. If anyone of God's people, Israel, is to find and follow the way into life (Matt.7:14; 19:17-21) that one must be saved from sinning with the law written on his heart. To be saved from outer darkness and lamentation and gnashing of teeth, from Gehenna and its fires, from condemnation and loss, there must be a Saviour Who saves from sins.

ALL ARE SINNERS

When the apostle Paul developed important and basic details of the evangel of God in his epistle to the Romans, he began with a lengthy exposition of the fact that "Not one is just" (Rom.3:10); "no flesh at all shall be justified in [God's] sight" (3:20), "for all sinned and are wanting of the glory of God" (3:23).

Since this is true, then all are "defenseless" (Rom.2:1), and all are hoarding for themselves "indignation in the day of indignation and the revelation of the just judgment of God" (2:5). Every single human being fails in the matter of "endurance in good acts" (2:7), and therefore we all face "indignation and fury, affliction and distress" (2:9).

But of course Paul brings us to this impasse in order to show the grace and glory and power and goodness of the evangel. "Yet now," he writes, "apart from law, a righteousness of God is manifest (being attested by the law and

the prophets), yet a righteousness of God through Jesus Christ's faith, for all, and on all who are believing" (Rom. 3:21,22). The faithfulness of Christ even to the death of the cross is what makes the difference.

It is God's sparing not of His Son (Rom.8:32) that brings salvation out of affliction and distress, so that despite our racewide failure of being workers of good, glory and honor and peace (*cf* Rom.2:10) will ultimately come to all. "Consequently, then, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying. For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just" (Rom.5:18,19).

DARKNESS CAME

In a similar way, the entire book of Matthew has led us to the conclusion that not one human being is righteous; all are sinners. Matthew's account has focused on Israel, so that their sinfulness is especially evident in the crucifixion of Christ, but all mankind were represented and thus involved. When the "darkness came over the entire land" from the sixth to the ninth hour of that solemn passover (Matt.27:45), and when Jesus cried, "My God! My God! Why didst Thou forsake Me?" (27:46), and when He cried with a loud voice and let out the spirit, while the earth quaked (27:50,51), who can conclude otherwise than that "all sinned and are wanting of the glory of God"?

Despite the occasional act of selfless kindness and loyalty and trust, the disciples and followers of Jesus, including Peter and John and the Mary's as well, were sinners needing to be saved from their sins. In view of the demands of perfection in the law, no one among the Lord's people, Israel, could plead full exemption from the condemnatory judgments spoken of by Jesus throughout His ministry.

The view for all Israel at the point of the three hours of darkness when Christ hung on the cursed piece of wood, is just the same as Paul described it for all mankind in Romans 2:9. The darkness encompasses them all, so that the impending indignation of God (Matt.3:7) hung over them all.

They all stood “liable to the Gehenna of fire” (Matt.5: 22,29,30; 10:28; 18:9; 23:15,33) in the coming kingdom. Since no one had destroyed his own soul on His account (nor could anyone have done so) when the forces of evil were united against Him, they all stood there facing the destruction of their souls when the Son of Mankind would come in the glory of His Father, with His messengers, paying each in accord with his practice (*cf* Matt.16:24-27).

It was evident that in the end they all had spent time in the broad and spacious way into destruction (Matt. 7:13). Who among them was worthy to escape lamentation and gnashing of teeth (Matt.8:12; 13:42,50; 22:13; 24:51; 25:30)? How could this nation, as a whole, from top to bottom, become exempt from the condemnation experienced by Sodom (11:23), and how could Jerusalem avoid unfavorable comparison with repentant Nineveh (12:41)? The nation of Israel had shown itself guilty of treating the Lord *directly* as the “goat” nations will have treated Him *indirectly* by their treatment of His people in their time of trouble (*cf* Matt.25:41-45). The condemnation for that sort of failure is described by the Lord as “chastening eonian” (Matt.25:46).

THE LIGHTING UP

Even as Matthew 27 supports the truth of Romans 3:10-20,23, so also there is a parallel between Matthew 28 and the central chapters of Romans. The full light of Paul’s evangel, introduced with the blazing noonday sun on the road to Damascus, is not found in Matthew. But there is

a *lighting up* of God’s work of salvation that comes with “the lighting up into one of the sabbaths” that is spoken of in Matthew 28:1.

It is on the basis of the death of Christ and the darkness He endured, added to His resurrection, that God’s promises of blessing to Israel will be fulfilled. Jesus came to save His people from their sins, and this will be realized because of the events of those three days set forth in Matthew 27 and 28. The glorious significance of Christ’s death and resurrection, especially as Paul unfolds it in Romans and even more transcendently in Ephesians is not perceived in Matthew. But, as Paul also was graced to reveal, these events become the solid basis of the fulfillment of Matthew 1:21. It is now established that, in God’s appointed time, Israel will be avowing with their mouth that Jesus Is Lord, and be believing in their heart that God rouses Him from among the dead, and so they shall be saved in personal realization and living manifestation (Rom.10: 9;11:26). The truth of this consummation is even now in Matthew 28 lighting up in the words of the Lord.

REJOICE!

The first word of the risen Lord noted in the book of Matthew is “Rejoice!” (Matt.28:9). Because of His death and resurrection Jesus can now speak in the context of salvation and the joys of the kingdom. Whereas Jesus began His public ministry with the word, “Repent!” (4:17), just as John the Baptist had done (3:2), His message now to the disciples begins with “Rejoice!”

Yet the people have not repented and have not come into appreciation even of their need of salvation from their sins. There is joy in our Lord’s salvation out of death, but His greeting must mean more than that. Unless His resurrection means salvation and life for His people whom He came to save from their sins, then the joy is greatly restricted.

Even the repentance of the disciples has been slow and halting. But now with the resurrection, their thinking is being greatly changed from that type of rebuke and opposition voiced by Peter in Matthew 16:22 and the jealousies of 20:24, and above all else from their failures to understand the import of our Lord's words. True repentance comes with the opening of eyes to see, and that is now stirring with progressive increase in the eleven.

The greeting "Rejoice!" is the complement of the promise of Matthew 1:21. It also is the beginning, within the hearts of the eleven disciples, of appreciation for and assurance over the character of the kingdom, first presented in Matthew 5:3-12 by the word "Happy." It is not that there would be no sadness and affliction in the days to come. Far from it, for opposition and struggle remained strong and would continue until the Lord's return. But with the resurrection of the Saviour, the joy and happiness of salvation and life are certain to come.

FEAR NOT!

The next message by the risen Saviour is "Fear not" (Matt.28:10). This repeats the message first heard by the two Mary's from the messenger at the sepulcher, "Fear you not! For I am aware that you are seeking Jesus, the Crucified. He is not here, *for He was roused*" (Matt.28:5,6). "Rejoice!" and "Fear not!" are words that speak of achievement and expectation. They speak of good that is done and is to come. They stand in contrast to the "Beware" and the "woe" heard in the Mount of Olives discourse prior to the crucifixion (Matt.24:4,19). But even then the Lord spoke of happiness for certain ones who were "faithful and prudent" (24:45-47).

The question may then arise: How does anyone become faithful and prudent? What level of faithfulness, goodness, even perfection (*cf* Matt.5:48), does one have to reach to

escape the woe and the lamentation and the gnashing of teeth? But that is not exactly the right question as Matthew 5:48 should make clear. It rather should be: Since no one can reach the level of faithfulness, goodness and perfection described by the Lord, what must *God* do in order to save anyone from his and her sins?

That question may have been developing in the hearts of the eleven. The letters of Peter and John certainly indicate progress in this sort of thinking (*cf* 1 Peter 1:18,19; 1 John 2:2). In the giving of His Son for the world (John 3:16), God laid the solid foundation of His work of salvation. In opening their eyes to the truth, God was already enriching the lives of the eleven with faithfulness and goodness.

But this was not instantaneous. We recall how Thomas could not believe Jesus had been roused until he saw the nailprints in His hands and felt the wound in His side (John 20:25). But Thomas did believe when God mercifully provided the evidence demanded.

Consequently, it is all of God. First of all God does the work of salvation for sinners. Then, for some, He grants faith to believe what He has done, not perfect faith yet to any, but nevertheless faith, and that from God.

Now after the resurrection this growing light starts to shine, dimly at first, but more and more forcefully in the lives of those whose eyes are opened. Words of judgment and condemnation still speak truly, but they are now seen in the new context of the resurrection. Lamentation and gnashing of teeth are no more permanent than the darkness of Matthew 27:45 or the abyss of our Lord's death. The light will strengthen now because of what the Saviour endured and because He was roused "according as He said."

Just how the Lord's commission of Matthew 28:16-20 is to be understood has long been a controversial subject. Many have seen it as a general pattern for Christian leaders, considered somehow as heirs of the eleven disciples, to

spread the gospel and bring others into the “church.” Others point out that the disciples themselves never seem to have undertaken the task, while Paul’s commission to the nations did not include the specific feature of baptism mentioned here and included many new and distinctive features that are notably absent in the Lord’s ministry to Israel.

Many years ago, A. E. Knoch pointed out that this commission begins with the Lord’s “*presence* and exaltation and is to be carried on while He is *with* them, to the very close of that yet future eon.”¹ It takes place during the opening years of the millennium. The blessing of the nations is in view, and so this commission stands in contrast to that of Matthew 10:5-8 where the disciples were charged not to pass forth into a road of the nations. That former commission directed the disciples in the past. This present commission is for the future.

Since these words are spoken regarding the promised kingdom, we can see how they fit in with the Lord’s many teachings concerning blessings to come. The fifth chapter of Matthew especially has that time in view.

ALL AUTHORITY

Our concern here, however, is not so much with the details of those promises of glory to come, but with whether or not the many warnings and prophecies of judgment to come dim the light and goodness of that glory. Does the Lord’s authority in establishing the kingdom extend to the imposition of everlasting sorrow and suffering, or of eternal destruction?

This cannot be. Fire and destruction, lamentation and chastisement never can be independent of the glory. They cannot be permanent expressions of divine authority, ends in themselves, standing apart from the blessings forever.

¹ I. A. E. Knoch: MYSTERY OF THE GOSPEL, pp.107,108.

They must be constructive, ultimately edifying to those who undergo them, just as Job was blessed through the experience of affliction in conjunction with Yahweh’s revelation of Himself.

It is fitting, therefore, that the Lord speaks in Matthew 28:18 of His authority in relation to discipling the nations and identifying them with the name of the Father Who loves them and gives His Son for them, and of the Son Who died for them, and of the holy spirit which enriches their lives with rejoicing and peace. There is no doubt whatsoever that the judgment of the nations is carried out with authority. But now, at the close of Matthew, the divine authority is seen directed entirely to that which is embraced in the word *salvation*. Hence the authoritative judgments serve as temporary steps toward the authoritative glory.

LO! I AM WITH YOU

We began this article with the claim, “The crucifixion of Christ settles once and for all the fact of human sinfulness.” Now we can say that the *resurrection* of Christ settles once and for all the fact of salvation by the Saviour. The teaching of everlasting hell is proved false by the resurrection of Jesus, Who is the Saviour. The sinner cannot save himself from his sins. But the Saviour can and will do so. He shall save His people and all sinners from their sins.

Now Jesus can speak to His disciples concerning the authority given Him for the discipling of all the nations. There is a basis for the kingdom and all its features. Even the judgments are settled on this foundation so that they can be constructive and edifying to all concerned. But Jesus does not speak of them now. All is encompassed in the grand assurance of His closing words in this account of His ministry: “Lo! I am *with* you all the days till the conclusion of the eon! Amen!”

Dean H. Hough

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