

Expository Files

Editors: Jon W. Quinn, Warren E. Berkley



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Holy Restlessness

Warren E. Berkley

The ancient religious writers often identified a virtue they called “holy restlessness.” It was a concept that often became lost in monasticism but needs to be “restored.”

Certainly, there is a kind of restlessness that is not productive. Becoming occupied with something only long enough to find a level of boredom, then moving to another activity before completing the first, etc. Performance and excellence is not achieved or enjoyed when we never settle down to good tasks and see them through. This common restlessness can become a way of life and rob us of blessings that flow from good work (see Matt. 13:21, “only for a while”.)

There may be another kind of restlessness that holds some value. Not willing to relax deeply and lovingly into comfortable routines; anxious to find good new methods; working our way from complacency to zeal and diligence and excellence – is a type of restlessness that can spur good work for the Lord. This might be called a healthy or holy restlessness that propels us to the next good thing we ought to be doing. Perhaps we should ask God to help us defeat the destructive restlessness and help us find this holy restlessness of good conscience and zeal.

“...not lagging in diligence, fervent in spirit, serving the Lord,” (Rom. 12:11).

Instruction With Promise

Heb. 13:1-6

Warren E. Berkley

Often, near the end of New Testament epistles, there is a concluding section that strings together a variety of direct, practical admonitions. Brief statements are “appended” to the body of writing which convey to the readers – *what to do and what not to do*, based on the entire proposition and argument of the letter.

In the case of Hebrews, after the theme has been presented, explained and argued (that Jesus is Superior to Moses, etc.), the writer concludes with these direct admonitions to the readers:

¹Let brotherly love continue. ²Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels. ³Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also.

⁴Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.

⁵Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, “I will never leave you nor forsake you.”⁶So we may boldly say:

*“The LORD is my helper;
I will not fear.
What can man do to me?”*

This is what God says to His people; people who have embraced the Superiority of Jesus Christ. I want us to think about how **instruction is tied to promise** in Heb. 13:1-6. My hope is, we will be so captivated by the promise God makes, we will be glad to comply with His instruction, through the activity of our faith in Christ.

How are these instructions related? Some commentators simply say, “there is no connection.” It is like at the end of a conversation or letter – where you might say, “Oh, by the way,” and then you list a few other things. One commentator speaks of this, and says, about this passage, “a series of apparently disconnected exhortations and other incidental teaching.”

I am thinking there is a connection; these simple admonitions do share a common theme. See what you think.

This is all about **Good Discipline In Relationships; discipline we are able to have as we obey the Superior Savior, Jesus Christ!** Your relationship to your brothers and sisters in Christ; your relationship to people who need help you can give; your relationship to your spouse, and your relationship to the things of this earth – can all be disciplined and healthy – so long as you humbly serve the superior Savior.

The Relationship Instructions:

1. In **my relationship with Christians**: “... let brotherly love continue...” Have you ever started something you should have continued but you didn’t? It is a typical issue of character *to begin but fail to continue* something that has virtue. When we are baptized into Christ, there should begin within us a love for others who are in Christ. I could read all the passages – but you are familiar with the imperative, “love one another.” Our relationship with each other as members of this church – for example – should be characterized by this sincere and active love, and **this love should continue**; in fact, it should grow stronger through diligence, experience and time. I can develop healthy spiritual discipline in my relationship with other Christians, to the extent I grow in my obedience to the Superior Savior.

2. In **my relationship with people who need help**: “Do not forget to entertain strangers, for by so doing some have unwittingly entertained angels. Remember the prisoners as if chained with them, and those who are mistreated, since you yourselves are in the body also.” It may be, we have active affection for the people in our small circle of association – *but outside that group, we are virtually indifferent to others who are suffering*. In the first century, there were Christians who travelled under great risks; there were Christians who were incarcerated; there were people mistreated by tyrannical political leaders or religious authorities. The writer of Hebrews counsels his readers to extend their love from their own small circle to others. *Be mindful of their needs; don’t forget there are people who legitimately need help you can give*. And this ties in with what Jesus said, you may recall, in Matthew 25 – “I was in prison, and you came to visit me.” It is one thing to love the people you know, who surround you - you know them well, and you see them on a regular basis. The Bible warns us not to be limited or isolated or selfish. But to remember there are others outside our little world - - others who may need help we are able to supply. Verse 16 says, “...do not forget to do good and to share, for with such sacrifices God is well pleased.”

3. “Marriage is honorable among all, and the bed undefiled; but fornicators and adulterers God will judge.” Before us here, the husband-wife relationship. Remember the theme –

Good discipline in these relationships by one's dedication to the Superior Savior, Jesus Christ. This is the discipline necessary to keep purity and honor in marriage. We live in a world saturated with sex. It is considered everyone's right, to fulfill whatever lusts they have. When you say to many people today, "You shall not commit adultery," **that is not well received in our time . . . considered to be out of touch with reality.**

Sex has become an idol, and the threat to marriages and families is real. Sanctity in marriage must be a priority to Christians ... as we apply the teaching of Christ, pray and work daily to avoid neglect or defilement. How serious is this? "...fornicators and adulterers, God will judge." God wants His people to uphold His standard regarding husband and wife.

4. Our relationship to the things of this world. "Let your conduct be without covetousness, and be content with such things as you have." In life here on earth - not only do we have relationships with people, but also – **relationship with things; the material things here on the earth.** Money. Houses. Cars and Trucks. Clothes. All our electronic devices and conveniences.

In the NIV, verse 5 reads: "Keep your lives free from the love of money, and be content with what you have..." It doesn't say – **HAVE NO MONEY!** point is not that things on earth have no meaning. Rather, "keep your lives free from the love of money." And to that this is added: "be content with what you have."

So easy – to become attached to our things. We can become slaves to houses and cars and all our things. It can be a subtle slavery, that can render us unreasonable, unspiritual and ungodly.

What must be learned – through the discipline of the Word and the example of Christ and Paul is – **Contentment!** Paul exhibited this well as reported in Philippians four: "...for I have learned in whatever state I am, to be content." He learned this through his submission to Christ (whose superiority is affirmed in Hebrews). Paul wrote to Timothy - "...godliness with contentment is great gain."

This is all about good discipline in relationships, and we are capable of this discipline as we live dependent on Christ and under His authority.

Our relationship with each other:

Let brotherly love continue.

Our relationship with people in need:

Remember them.

Our relationship with our spouse:

Keep Marriage Pure.

Our relationship with the material things of the earth: *Let your conduct*

be without covetousness.

This is not a random list of admonitions. There is, in this passage, good discipline in these common relationships of life by applying the instructions God by His grace has given.

Instruction & Promise

God has given us in the book of Hebrews (1) potent arguments leading us to embrace Jesus Christ as the Superior Savior, (2) instruction about our conduct as His followers and now (3) promises to help us. Observe how this is expressed for us in the last part of verse 5, into verse 6.

“For He Himself has said, ‘I will never leave you nor forsake you.’ So we may boldly say: ‘The Lord is my helper; I will not fear. What can man do to me?’”

As you look through the instruction in verses 1-5, it is critical to know that **God will help you!!** “The Lord is my helper.”

The Lord gave you this instruction to guide you in these relationships. But it is not like the Lord just hands you a set of rules and says, “here you go . . . you are on your own . . . I’ll check back with you on the Judgment Day!”

God not only gives us the instructions, He promises to help us and in fact, the Lord specifically says: “I will never leave you nor forsake you.” This is great testimony to the Grace of God – He gives us instructions for good, disciplined living; He gives us a Savior to forgive us; and now we should appreciate – **He promises to help us. What a tremendously blessed people we are!**

God doesn’t leave us alone! His promise is, “I will never leave you nor forsake you.” God is on our side. Through providence and in ways we cannot see – **God is helping us to be His faithful people, and to live according to His instructions for wise living.**

One primary avenue through which God helps us is prayer, and this blessing of access to God through Christ is highlighted in Hebrews. “Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need,” and we can pray for each other (as the inspired writer did): “may the God of peace . . . make you complete in every good work to do His will!” (Heb. 4:14-16, 13:20-21).

So, with God’s help, this is all doable and urgent: *Let brotherly love continue... Do not forget people who need help... Keep your marriage pure... Don’t be a slave to things...*

Good discipline in these relationships is completely within our reach because **God has given us the instruction, the remedy when we sin, the strength of prayer and providence and the promise of eternal life.**

So we can say, “the Lord is my helper; I will not fear. What can man do to me.”

You may think – as you read the Bible – “the assignments are too hard; the duties and standards just not within my reach; I can’t do it.”

Many think, as they read the Bible or hear about, “the assignments are just too hard; the duties and standards are so high . . . I just can’t do it.” We should answer, “God says He will help you. Christ died so you can be forgiven.”

The message from this passage for us, and the message we should share with others is: God says He will help you. Christ died so you can be forgiven. There are people to help you. You can be “complete in every good work to do His will . . . through Jesus Christ, to whom be glory forever and ever. Amen.”

Learning from the Ants

Prov. 6:6

Jacob Hudgins

“Go to the ant, you sluggard! Consider her ways and be wise”(Prov 6:6)

To teach us the danger of laziness in our lives, God points us to an unlikely teaching source. *“Go to the ant”*, He tells us, to learn valuable lessons. What can we learn from the ants?

Ants teach us how to be self-motivated. *“Which, having no captain, overseer, or ruler, provides her supplies in the summer, and gathers her food in the harvest”*(Prov 6:7-8). No one carries a whip behind the ant to ensure the work gets done. There are no time cards in the anthill. No ant mothers nag their babies to get out of bed. These creatures are self-motivated, and need no captain to ensure they get their work done. Why? Their work is for their own good! As Christians, maturity means we no longer need someone standing behind us, Bible in hand, to ensure our work gets done, our moral purity is not compromised, or that we continue to assemble with the saints.

Ants teach us to look ahead. *“Provides her supplies in the summer, and gathers her food in the harvest”*(Prov 6:8). In the summer and in the harvest, food is plentiful. Yet the ant refuses to take her ease—instead working harder, storing up against the coming time of scarcity. *“The ants are a people not strong, yet they prepare their food in the summer”*(Prov 30:25). One of our great failings is only looking at the few feet in front of our nose—not preparing for the future or considering the consequences of our action—and inaction.

Ants teach us the value of hard work. As they provide and gather, Solomon looks at another man: *“How long will you slumber, O sluggard? When will you rise from your sleep?”*(Prov 6:9). He shows us the end of this man: *“So shall your poverty come on you like a prowler, and your need like an armed man”*(Prov 6:11). Laziness will lead to poverty, with precious few exceptions. But there are no poor ants! Their hard work sustains them! Christians need a willingness to work hard to earn their wages, and to work even harder to please their Lord. There is tremendous value in this! Many of us might prefer to just stay in bed, but working hard anyway will bless our lives physically and spiritually!

We must beware the propensity we have to be lazy—both physically and spiritually. Go to the ant! *“Consider her ways and be wise”*! Think on these things!

The Power is Not From Ourselves
"My grace is sufficient for you, for power is perfected in weakness."
2 Corinthians 4:7
By Jon W. Quinn

Suppose that you lived during the time preceding the coming of Jesus, the Son of God, to the world. You were a believer in Jehovah God, and well aware of the many, many prophecies concerning the coming of the Messiah. You knew that He would be Redeemer and Savior; Prince of Peace and Victorious King; Lion of Judah and Lamb of God. You knew that in Him God would bless the whole world. You knew from these prophecies that the soul redeeming gospel of hope; the good news, was on its way.

The gospel would be indeed good news. It would be a precious treasure with value beyond measure; for its promises are eternal, and eternity cannot be measured.

So, in what container would God put this wonderful treasure? Something like the Ark of the Covenant, perhaps; ornate wood and gold carved to precision.; a thing of beauty to behold.

God did select a container, or rather, containers for His gospel. But not containers of costly materials of silver and gold; or precious stones such as diamonds and rubies. No, instead the containers for this valuable treasure is described this way:

"But we have this treasure in earthen vessels, so that the surpassing greatness of the power will be of God and not from ourselves;" (2 Corinthians 4:7).

Paul describes himself and the other apostles as "earthen vessels" into which God placed the gospel. For the most part they had few credentials for greatness. What they did have they counted as loss in order to gain Christ. They were not kings or priests or warriors. They were mostly common men of faith, but not perfect faith. They had their weaknesses and problems. They would have a lot to be ashamed about as they looked back at various events that they would probably rather forget. But through it all the Lord would lead them to victory and joy and purpose. Jesus could work with these "earthen vessels" for the simple

reason that they would yield to Him. It would not be about the vessel; it was just plain and ordinary. It would be about the treasure it contained: the gospel of Jesus the Christ.

Using the Treasure

Though progress was certainly made during the ministry of Jesus, it would be the resurrection that would transform the apostles into men of full faith. They would go forth into an often hostile world with the gospel, and witness the salvation of some. They would not be greeted with marching bands or fireworks. They would not depend on slick promotions and razzle-dazzle public relations.

They would depend on the gospel proclaimed wherever they went to produce disciples of Jesus Christ. "For indeed Jews ask for signs and Greeks search for wisdom; but we preach Christ crucified, to Jews a stumbling block and to Gentiles foolishness, but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men." (1 Corinthians 1:22-25).

The Mission of the Earthen Vessels

Their mission was to take the gospel into a lost world so the lost could be saved. "And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age." (Matthew 28:18-20).

A few years later we look in on these vessels and find the gospel making its way into Europe having already multiplied throughout Judea and Samaria and throughout Palestine and reaching into and spreading across Asia Minor. How had this happened with these ordinary men? It happened because of the treasure of the gospel within them! "And according to Paul's custom, he went to them, and for three Sabbaths reasoned with them from the Scriptures, explaining and giving evidence that the Christ had to suffer and rise

again from the dead, and saying, "This Jesus whom I am proclaiming to you is the Christ." (Acts 17:2,3).

And then, about thirty years later we have this statement: "...if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister." (Colossians 1:23).

Lives of thousands had been changed and men and women prepared themselves for eternity. How was this done? It was, and is, done by exalting Jesus Christ. As Lord and proclaiming His gospel as He had given it. It was not the eloquence of the preachers, though some of them were eloquent. It was not their education, though some of them were highly educated. It was not their wealth or power or overwhelmingly pleasant and charming personalities.

Display the Treasure

Today, as then, we seek to show the world the richness of the treasure. We must understand that it is not ourselves, the container, that holds the power of conversion and redemption. It is the gospel of Jesus Christ that is God's power to save (Romans 1:16).

Suppose you wish to show off the beauty of a rose you have grown in your garden. What kind of vase do you put it in? A fancy vase will draw attention away from the rose, so, instead, you use a plain vase which will enhance the beauty of the rose.

The Lord placed His gospel into good men who would not detract from it.

Application

When we understand the importance of the gospel, then we will also do what we can to enhance it and the Savior which it proclaims. Of course, I need to make sure I am a worthy container for the gospel. I need to allow myself to be used by the Lord as the fruit of the spirit is exhibited in my life; love, joy, peace, patience, kindness, goodness, faithfulness,

gentleness and self-control (Galatians 5:22-23). But I also need to be sure that these attributes point upward to Jesus and enhance His gospel.

One other important point to make. This also means that we must not consider ourselves lacking power to save the lost. Of course we lack that kind of power! The power to do this is not ours to begin with. It is the Lord's, and is dispensed through the gospel. We are just earthen vessels. We're nothing fancy. The treasure is within us if the gospel is to be found there!

Let us all, without pretense, as earthen vessels show the world the true beauty of the rose—the gospel of Jesus Christ.

She Will Bear a Son

Matthew 1:21

By Karl Hennecke

“She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins.” Matthew 1:21

When Mary was found with child the Lord appeared to Joseph, to whom she was betrothed, and gave him this message. The angel explained that the child in Mary's womb was conceived in her of the Holy Spirit and that he should not be afraid to take her as his wife. In this simple statement to Joseph the angel revealed God's plan for His Son and the redemption of mankind in His name.

“She will bear a Son.” In the days before ultra-sound imaging it was impossible for one to know the sex of a child before birth. The infant in Mary was a baby boy as the Lord had promised her (Luke 1:31). No man could have known this for certainty although we might say they had a fifty-fifty chance. This was the child of promise, the “Seed” in the promise to Abraham by which all the nations of the earth would be blessed (Genesis 12:3; Galatians 3:16).

“You shall call His name Jesus.” This same message was given to mother Mary (Luke 1:31). The name “Jesus” is derived from the verb, “to save.” In the Hebrew it is the same as Joshua. It was a very common name among the Jews. The name is made up of two

parts. The first is the expression for God, 'Yahweh,' and the second means "to deliver". It means "God will deliver." It means He is the Savior. Jesus had another name as well and that was Immanuel, which translated means "God with us." The giving of this name was in fulfillment of the prophecy of Isaiah given about 700 years before the birth of this child to a virgin (Isaiah 7:14). There is no single name that will suffice to describe Jesus and there are many descriptive terms that are applied to Him.

"For He shall save His people." This is the reason for the giving of the name as we explained above. A high ranking official will often times refer to those who surround him on a daily basis and serve his needs, as "his people." God had a people in the Old Testament. These people were the chosen people. It certainly was an honor to be chosen, but more importantly it meant that they existed to serve Him. When they refused to serve God, they lost the honor. Who were the people, whom the angel was referring to when said these words to Joseph? In John 6:37 Jesus said, "All that the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out." The people of Jesus are those who "behold(s) the Son and believes in Him" (John 6:40). They are the people who will be raised up to eternal life in the last day (John 6:39, 40). His people are those people who are saved. He cannot save those people who do not come to Him. He cannot save those people who do not believe in Him. The Father has not given the unbelieving to be His people but the believing.

He shall save His people "from their sins." This is the reason that Jesus came. Albert Barnes wrote, "It was not to save them in their sins but to save them from their sins." There is no greater work than to bring the lost to Jesus so that He can save them. Materialistic pursuits and a "gospel" that is designed to satisfy physical longings do nothing about sin.

For His part the sinless Jesus died on the cross to redeem us from sin. "As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities (Isaiah 53:11). On our part we must believe and obey Him to become "His people."

Build The Temple First **Kent Heaton**

Seventy years had passed and the city lay in ruins. Its walls were broken down and the gates burned with fire. Nehemiah would refer to the once majestic Jerusalem as a city lying in "waste" (Nehemiah 2:17). Cyrus king of Persia, stirred up in spirit by the Lord, decreed that the people could return from the land of captivity to their home in Judah (Ezra 1). Along with 5,400 articles of gold and silver taken from the temple seven decades earlier, the captives made the long journey to Zion. The year was 536 B. C. Worship was restored at Jerusalem and the restoration of the Temple began (Ezra 3). The foundation was laid with great ceremony and old men weeping for the glory of the first Temple. Resistance to the building arose and work stopped nearly sixteen years. Finally in 520 B. C. the rebuilding of the Temple began in earnest and completed in 516 B. C. (Ezra 5). Nehemiah would come later and the walls of Jerusalem would be rebuilt in fifty-two days (Nehemiah 6:15).

It should not be lost on the student of scripture that unlike the wisdom of men, the walls of the city were not first built but rather the Temple. The walls of the city were built ninety-two years after the first group of captives returned. What we find in the wisdom of God is that strength and power comes first from the Lord. The Temple represented the protection of Jehovah upon the people; the walls represented the protection of the people by the people and for the people. First they needed to restore the worship to God before seeking to build walls of stone. Restoration begins first in building the Temple, then the walls.

In our life, restoration begins in building the temple of the heart before the work of building the walls of our lives. Often we seek to build walls of protection without the help of God and we struggle and fail. We have missed the point of Haggai 1:4 - "Is it time for you yourselves to dwell in your paneled houses, and this temple to lie in ruins?" We cannot long serve God without establishing on our heart the temple of God. The walls of our life offer no protection. What gave the city of Jerusalem security were not the walls of stone but the stone of Zion. "Therefore thus says the Lord GOD: 'Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation;' whoever believes will not act hastily" (Isaiah 28:16).

The heart must first be restored to proper worship and the temple of God's grace must be established upon the foundation of our lives. Wisdom begins with the heart being

established with trust in God and not trust in men. Building the temple is affirming the presence of the Lord. The temple is a place of holiness and purity. It is a place of security and safety. The captives first put their trust in the Lord. Their faith and courage in the face of discouragement led them to build the Temple of God. Our faith and courage will lead us in the challenges of life to build the temple of God upon our hearts.

There will be opposition to the building the temple of God upon our hearts as there was in the captive's days. With the power of God we can overcome and succeed in setting up our own "Ebenezer" (1 Samuel 7:12) as the stone of help. Building the Temple first sought the help of God first. Let us build our temple of faith to the Lord. The walls will come later. First, build the temple.

Plan of Salvation

By Jon W. Quinn

Plan #1

Announced by the apostles, inspired by the Holy Spirit, to new believers in Christ who asked what they must do:

"Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ -- this Jesus whom you crucified." Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, "Brethren, what shall we do?" Peter said to them, "Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit." (Acts 2:36-38).

Plan #2

On the back page of a tract, sinner were urged to pray this prayer to be saved. This prayer is not found in the Bible; nor were alien sinners commanded to pray for their forgiveness.

The Sinner's Prayer: "O' Lord, I accept that I am a sinner and that Jesus died for my sins. I now accept Him into my heart as Lord and Savior asking for your mercy and forgiveness in His name. Amen."

The editors of Expository Files are happy with plan #1 and thankful to the God of all grace for it. We cannot recommend Plan #2 at all, but will change our minds when this prayer can be shown to us in the Bible.

The Final Page 17.3

The Walls and the Bible

By Jon W. Quinn

This past week a story came over the newswires about an archaeological find that is of interest to Bible believers. Though the jury may still be out on the dating aspect, archaeologists on site of the discovery are confirming that these ancient Jerusalem walls date from the times of David and Solomon.

That's a key point of dispute among scholars, because it would match the Bible's account that the Hebrew kings David and Solomon ruled from Jerusalem around that time. The modernists will claim that David's monarchy was largely mythical and that Jerusalem did not have the walls nor did Israel have such a strong centralized government that the Bible says it did at the time of David. But speaking to reporters at the site Monday, Mazar, from the Hebrew University of Jerusalem, called her find "the most significant construction we have from First Temple days in Israel." She continued: "It means that at that time, the 10th century, in Jerusalem there was a regime capable of carrying out such construction," she said.

Of course there will be more study, debate and so forth concerning this. But it is interesting to me that this is the 2nd such news story that I have noticed in as many months. It has been just a few weeks since the discovery of the dwelling at Nazareth dating from the time of Christ. Some skeptics had denied that Nazareth was settled at all during the first century, but insist that it was established in the second century. They suggest that the writers from the second century, thinking Nazareth was older, used it as Jesus' hometown. This is

despite the fact that tombs have been found at the location from the lifetime of Jesus. Tombs were not enough for them, for some strange reason (where do they think that tombs come from?). But now, a 1st century dwelling has also been uncovered during the demolition of a more modern building.

And that brings us to a final point I wish to make about the basis of most of the skeptics' objections that I have noticed. I am thinking that every single one of the supposed "contradictions" between the Bible's account of history and archaeology discoveries are not based on what has been found, but rather on what has not been found. This has been going on for generations. Sargon II was once considered mythical because no trace of him had been found other than a Biblical reference in Isaiah. This is what was being suggested in the 19th century when his palace was found. The Hittites were a mythical people according to the skeptics at one time, before Hittite artifacts, too, were discovered. David was mythical until artifacts were found confirming his existence, so now he was real but just different from what the Bible says. Interesting, isn't it?