

*Elements of Dispensational Truth  
The Seven Churches*

## Chapter 7

### *What the Spirit Said to Thyatira*

(Chapter 7 continued)

Thyatira -- “from the establishment of Popery to the Lord’s coming. It goes on to the end, but it is characterized by the dark ages” (Andrew Miller).

#### **JEZEBEL THE PROPHETESS (2:20)**

##### **Jezebel Takes an Anti-Scriptural Place.**

I do not suffer a woman to teach nor to exercise authority over man, but to be in quietness (1 Tim. 2:14).

Let [your] women be silent in the assemblies, for it is not permitted to them to speak; but to be in subjection, as the law also says (1 Cor. 14:34).

That was not the place that Jezebel took.

**Not a Literal Woman Named Jezebel.** Jezebel means much, much more than that a woman took this place in Thyatira. Jezebel is a figurative use of the heathen wife of Ahab. She introduced idol worship and persecution of Jehovah’s servants. It was one who ought to have been in the place of subjection that instead exercised religious control. What the wife of Ahab represents was introduced at Thyatira. Thyatira depicts Romanism, and Rome takes the place of teacher and persecutor.

But even as the assembly is subjected to the Christ, so also wives to their own husbands in everything (Eph. 5:24).

The pretension is that Jezebel represents Christ on earth -- is Christ’s vicar. Well, yes, it is the earthly “head” of the Roman system that is the claimed vicar. The Spirit of God has chosen to use a woman to represent the system and this makes the issue quite clear. Divine order is set aside and the angel of the assembly of Thyatira is blamed for permitting this.

#### **Permitting Jezebel.**

This will remind us of Pergamos tolerating those who held the doctrine of Balaam and the Nicolaitanes.

It is not altogether a peculiarity of Rome to indulge in a self-assertion which enfeebles scripture; but in Rome it takes its most determined and most pronounced form. Here then, first of all, we have Jezebel: “Thou sufferest that woman, Jezebel, which calleth herself a prophetess, to teach and to seduce *My* servants.” It is a striking fact that the Lord Jesus intimates that, in Thyatira, there were persons whom He characterized in the face of all drawbacks as “*My* servants.” And so it has always been. Not a few, there is every reason to believe, who were God-fearing had a conscience about the word of God, with a love for the Savior, that never really left Romanism; while, at the same time, there was still plainer the fact that they were stupefied by the acceptance of fleshly unity, and by the doings of Jezebel. There was thus a most painful issue, the alliance of those that were the Lord’s with a system which, in itself, was the most cruel enemy of those that He loved.

This, then, is the first thing here called to your notice. It is a picture of the Middle Ages. We find that, if the Lord had His servants there, Jezebel had children not only then but later. There is a perpetuation of the evil race -- a continuance of the same character of persons. Then, thirdly, and this may go along with the rest, there is another distinct feature, only found in connection with Thyatira, namely, a remnant; that which must neither be confounded with Jezebel’s children on the one hand, nor with His servants on the other. Surely this is a very remarkable state of things. And what demands all your attention is, that it was found here only for the first time, while it continues up to the present day. That is, you have what may be called the Romanizing or Ultramontane school, the Papistical party, thoroughly determined in carrying out the system to the uttermost -- Jezebel and her children; next, those whom the Lord called “*My* servants,” in the Middle Ages, such as St. Bernard, or, in later times, Pascal and Fenelon, <sup>1</sup> if I may mention the names of such, down to M. Boos -- saints who really had a moral abhorrence of what was enforced by Jezebel. Yet there they are, at the same time, all mixed up together. <sup>2</sup>

I do not think at all that this refers, as some have thought, to the principle of works as found in popery. Verse 19 speaks of what is approved of; verse 20, of what is disapproved of. We have now one who takes the woman’s place, symbolical of a state; not individual responsible activity, but a state, as long ago remarked in the types of the Old Testament. I do not think it matters much

1. {Distinguishing Jezebel’s children from “my servants” (v. 20), J. N. Darby remarked:

. . . but there are servants of His who commit fornication with her (Fenelon, for instance, and many others) (*Collected Writings* 28:339). See also 14:137, 183. For Bernard, see 20:6; 31:36, 61, 69; 18:194, 200, 210.}

2. *The Bible Treasury* 16:286.

if it reads “thy wife Jezebel” or not,<sup>3</sup> as the name is moral and the wife of the mystic representative must be the public general state. But those who were morally responsible, as actively representing Christ in the church, suffered this state of things. It had grown into a settled system. She pretended to express the mind of God, to be the authorized expounder of His mind, having the Spirit; and she deceived, and taught Christ’s servants to go on in worldliness and corruption. It was not seducing them when the seducer was separate from the body, putting a stumbling-block before them. It was an allowed state; all let to go regularly on. Corruption and idolatry in worldliness characterized the state. This had gone on long. It is looked at as the thing with which God was dealing. He had given her time to repent; and she would not repent of her fornication; she was teaching it, but she was committing it. It characterized the public state of the outward church. She would not repent. It was the present state. “I have given her . . . and she will not.” If those who were committing it with her (all who entered into the spirit of her ways, and carried them on with her) did not repent, they would be cast into great tribulation. And her children those whom she had begotten and formed in these principles God would destroy, and would be known as the Searcher of hearts and Judge. I do not take this as necessarily the judgment of Babylon -- as such farther on, but the application of God’s judgment to all the religious part of it; though the scene be substantially the same. The character of Christ here given (the reader may see, I believe, justly given) in what precedes, the all-seeing piercing power of judgment, and the firmness and perfectness of divine judgment as applied to men according to God’s glory. “He that hath an ear” is here first seen apart from the general body of the church, contemplated apart. Up to this, “he that hath an ear to hear” comes before the promises to them that overcome; here after.<sup>4</sup>

**She Teaches and Leads Astray My Servants to Commit Fornication and Eat of Idol Sacrifices.** The servants are “bondmen” as in Rev. 1:1. A new form of seduction is added to the doctrine of Balaam which Pergamos was charged with tolerating (Rev. 2:14).

These are saints in Thyatira, *and in what Thyatira represents as a system:*

. . . there are servants of His who commit fornication with her (Fenelon, for instance, and many others).<sup>5</sup>

Concerning the doctrine of Balaam tolerated in Pergamos, W. Kelly remarked:

“But I have a few things against thee, because thou hast there [men] holding the doctrine of Balaam.” Clericalism came in rapidly after this. The world’s authority brought in worldly objects; and now the ministry became a clergy, a proud and perhaps profitable profession. The framers of this were such as held the doctrine of Balaam. Simultaneously with this of course was the introduction of all kinds of compromise with the world. The clergy encouraged

3. All the best authorities, read “the woman.”

4. *Collected Writings* 30:338, 339.

5. *Collected Writings* 28:339.

by a misuse of scripture every sort of commerce with the world’s ways; as it is said here, “who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed to idols, and to commit fornication.” No one doubts that all this is figuratively expressed; but the drift is plain enough where the conscience is not blunted. If the same evils exist, and that which would keep the church as a chaste virgin espoused to Christ is gone, no wonder that these warnings are misunderstood. Worldliness had got in, as it still remains, and, alas! is palliated most by those who owe their professional status to its corrupt and corrupting influence. The unbelief which let in the mischief keeps it in, decrying the true application of the two edged sword now as then. Christians were dazzled by the world’s power and glory, which was put forth doubtless in protecting, not themselves only, but the public faith of Christendom in that day. But none the less did they fatally compromise Christ by alliance with the world, followed by practical return to the circle, out of which grace had taken the saints in order to union with Christ in glory.<sup>6</sup>

#### **JEZEBEL JUDGED (vv. 21- 23)**

**Given Time to Repent.** This is not the same as the *admonition* to repent that we saw for Ephesus and for Pergamos. It is merely the statement that Jezebel was given time to repent and did not do so. Indeed, to this very day there has been no repentance. Her judgment is sure. That is not to say that souls do not get clear of this evil, but that is not the point. Jezebel represents a system. Verses 22 and 23 pronounce the sentence of judgment upon her, which still awaits execution.

**Jezebel’s Fornication.** Jezebel not only teaches others to commit fornication and eat of idol sacrifices, but she herself, not surprisingly, indulges in what she teaches. Read the description of the whore in Rev. 17. It is the ecumenical church, under Romanism, formed when the saints are removed at the rapture. It is Jezebel at the pinnacle of power, influence, and corruption.

**Two Characters of Judgment: Jezebel Cast into a Bed in Great Tribulation; and, Kill Her Children with Death.**

There are two characters of judgment, for they were not all the children of Jezebel. To commit adultery is a common figure in Scripture for tampering with evil, particularly idolatrous evil, because it was God’s people giving themselves to others than Him. First, “Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.” Secondly, “And I will kill her children with death.” There are those that are not her children, but people who have to say to her, who are content to associate and have fellowship with the evil. Them I will punish, they shall eat the fruit of their ways: “and all the churches shall know that I am he which searcheth the reins and hearts.” I will see who are content to float down the stream with the evil, or who make a stand in faithfulness to me. Them that

6. *The Revelation Expounded, in loco.*

have committed adultery with her, that have tampered with this spirit of false prophecy, “I will cast into great tribulation, except they repent”; but those who are her children, who have got their Christian place and name in virtue of this false doctrine, they shall have full judgment, “I will kill her children with death.” It is not merely tribulation for them, for they are objects of full and complete judgment: time having been given them for repentance, those that are born of her shall be visited with immediate judgment, “I will kill them with death.”<sup>7</sup>

“I will cast her into a bed”; Jezebel is an adulterous woman. In hell she will have her bed! There are children born of her prostitution, and the Lord will kill them with death (by judgment). Her children are those who draw their faith from her: the thing must be understood morally (thus Bossuet); but there are servants of His who commit fornication with her (Fenelon, for instance, and many others).<sup>8</sup>

It may be that by great tribulation is meant the time of “the hour of trial” from which Philadelphia is promised exemption.

The whore of Rev. 17 is Jezebel come to fullest development, the great ecumenical church after the rapture of the saints. Rev. 18 presents another aspect of the whore, and there we read:

Recompense her even as she has recompensed; and double [to her] double, according to her works (Rev. 18:6).

She is seen as judged before we have the vision of the true bride (Rev. 19:19). The *four* Hallelujahs thunder through the vaults of heaven consequent upon the overthrow of her who pretended to be the spouse of Christ (Rev. 19:1-6). Yes, *double* unto her *double*. “For strong [is the] Lord God who has judged her” (Rev. 18:8).

The threat to Sardis differs from the judgment pronounced here in that for Sardis the Lord comes as a thief -- signifying His judgment by which He judges the world at His appearing in glory (1 Thess. 5:2). Thyatira must be judged according to its position as the replacement of Pergamos; i.e., as “the Church,” which she pretends to be. God’s multi-faceted judgment will be perfectly executed according to the position and place of those upon whom it will fall.

**The Assemblies Shall Know . . . I Will Give to You Each According to your works (v. 23).** Jezebel’s children will be judged. There are those attached to the system she represents who are not her children. The Lord knows those that are His (2 Tim. 2:19). He whose eyes are as a flame of fire discerns all persons, including the true character of works. Moreover, all judgment has been placed in His hands (John 5:22) and He will surely execute judgment.

7. *Collected Writings* 5:309.

8. *Collected Writings* 28:339.

It seems that the “assemblies shall know” when the judgments named in Rev. 2 and 3 are executed. This awaits His coming to receive us to Himself, that where He is there we may be also. Those who are His own and have been here in responsible testimony will know by experience His discriminating judgment and that everything is naked and open to Him with Whom we have to do (Heb. 4:13).

As the judgments of God are multi-faceted and suitable to the place and position occupied by those who fall under those judgments, so with His rewards -- they will be varied, “according to their works.” It is true that there is commonality of reward for His own, but there are also differences.

### *Admonition*

#### THE REST, AS MANY AS HAVE NOT THIS DOCTRINE

But to you I say, the rest who [are] in Thyatira, as many as have not this doctrine, who have not known the depths of Satan, as they say, I do not cast upon you any other burden; but what ye have hold fast till I shall come (Rev. 2:24, 25).

A question may here arise. Does this epistle sanction the continuance of God’s people in that which is wrong, for there is no hint for them to leave the assembly? Other scriptures point out what the action of God’s people should be with reference to evil in doctrine and practice (1 Cor. 5; Titus 3:10; 2 John). Here however we have the whole local assembly addressed, from which according to God’s thoughts we can never get free, as long as we are in the place where it exists. For the assembly at Thyatira comprehended every soul in that city which professed to be a disciple of Christ. To separate from the church there would have been to unchristianize themselves, which they could not do, though separation from evil is a positive Christian duty. This those termed by the Lord “the rest” had clearly done. They were apart from the evil, and because they kept aloof from participation in it, they received this token of His approval, whilst enduring the odium of those from whose ways and doctrines they dissented. A new church they did not attempt to form, nor could they, for there was but one in the place, however many might have been the houses in which the members of it met. To have attempted to form one would have manifested their want of intelligence about the church of God. To have acquiesced in the evil, because there was but one church which God owned, would have indicated ignorance as to the nature of God, and of that which should characterize His children.<sup>9</sup>

If you assume that “the rest” are within the actual communion of practice of the others addressed in Thyatira, would you allow me to assume that, rather, they

9. *The Bible Treasury* 9:240. On the subject of an assembly in a city or town, see index in *Letters of J. N. Darby*, under Assembly -- in a city.

stood in separation? Perhaps you object that they are of the assembly at Thyatira and thus in the same practical communion. Well, your error is because of your view on the subject of the church.

But mark, contemporaneously, another party, which had its spring in those early times before Protestantism -- the remnant or "the rest," mentioned in Thyatira, as it is said, "As many as have not this doctrine, and which have not known the depths of Satan, as they speak." Who are they? They are such, in my judgment, as the Waldenses, that is, a body of Christians who feared the Lord, though in ignorance, who lived before the days of the Reformation, yet quite refused the wickedness of Rome, and who were, therefore, distinct from "My servants" found in and seduced by Rome. These rejected the overtures of the harlot, but, at the same time, they were more known for their practical godliness than for any clearness in the truth of God. They were exceedingly unintelligent, as we should call it. They but imperfectly understood even justification. Compared with the measure of the Reformation, they were far behind; and it is remarkable that they have remained much in the same state. They seem to have paid little attention to light from without, which is common in these days of ours. Substantially they only retain their old attitude. They were, no doubt, undermined, abused, attacked by everything that either the power or wiles of Rome could do to destroy them. But there they abode in their secluded valleys, and there they are still, and I believe there they will remain till the Lord comes -- not merging into Rome on the one hand, nor Protestantism, nor fuller light on the other. They retain the peculiar place, which they had even before the Reformation. Here, then, is the picture; and I ask, Is it not striking that from the first the Lord should have so sketched it out? There is nothing like it previously, and nothing like it in what follows. It began at that time and no other; and let us always remember that this state of things goes on till the Lord comes.<sup>10</sup>

In v. 24, "to you,<sup>11</sup> the rest in Thyatira," that is, those who had nothing to do with Jezebel and her ways, her doctrine, who held the church -- the woman -- to be (no prophetess, but) apart from the world, and pure for Christ; they had but to be faithful to this. God did not expect from them in this darkness, the light of other days. Only they must hold fast what they had. Remark here, they were only a numbered and distinct "rest," confirming the idea that Jezebel represents the public state. Not knowing the depths of Satan, that is, what they called so, I apprehend to be plain morality and separation from the world. They indulged in corruption and idolatry; it characterized them -- pretending to see a liberty which their acquaintance with the depth of Satan's wiles gave them; and pretending to look on the others as seduced by the deep wiles of Satan, to hold aloof from the church's path, from what God owned on the earth, and where He had placed His Spirit and word, for all this Jezebel pretended to. They said, that "the rest" did not know the depths of Satan, in

10. *The Bible Treasury* 16:286, 287.

11. \*Not and "the rest." "You" is plural, and means "the rest."

making them think outward morality and holiness was called for in the church. So the true saints got the character of being led of Satan; and the instruments of Satan, that of possessing the word and Spirit of God. They were to keep Christ's works: that was the depth of truth at any rate. Knowledge they had little of, even in respect of justification by faith. The saints of that day were very ignorant.

George, who began the practical separation in Bohemia and Moravia, after the fall of the Hussites, began with morality, knew nothing of justification by faith as to clearness of doctrine. It was introduced later among them, and through much opposition, and alas! through the Lutherans with great relaxation of practice.

So with the Waldenses; practice was their great theme. And this was in its place according to God. Not that the truth was mighty as afterwards to deliver countries; but conscience was found in those holding Christ as the one foundation, which, through grace, made them suffer and live for Him.<sup>12</sup>

This introduction of the remnant {i.e., "the rest"} parallels the sinking of the church on earth, viewed in responsible testimony, into the depths of Satan. It evidences that there would be no corporate restoration. God allowed the mystery of lawlessness (2 Thess. 2:7) to develop thus far before Christendom takes the form of the Harlot of Rev. 17, who answers so much to Jezebel of old. The terrific judgment on the Harlot is attended by the four NT hallelujahs (Rev. 19:5), for strong is the Lord God Who has judged her (Rev. 18:8) and renders to her four-fold for her sins (Rev. 18:6).

Rejoice over her, heaven, and [ye] saints and apostles and prophets; for God has judged your judgment on her (Rev. 18:20).

That will be the judgment on what has been called "holy mother church," and on all the false professors of Christianity combined to form the Harlot.

#### **WHO HAVE NOT KNOWN THE DEPTHS OF SATAN, AS THEY SAY (v. 24)**

Satan, in angel of light disguise (2 Cor. 14), had succeeded in the work of corruption. True it is that there will be further development after the rapture, when the Holy Spirit is removed -- removed in the sense regarding the special capacity and work for which He came at Pentecost. But during the present, while the Spirit is here in that special way, Satan had succeeded in bringing the church, seen on earth in responsible testimony, into these depths. The "doctrine" mentioned in v. 24 refers to the teaching in v. 20. The "rest" refused to be connected with the spiritual harlotry which was like that of Jezebel of old who mixed the worship of Jehovah and that of heathenism.

#### **WHAT YOU HAVE, HOLD FAST TILL I SHALL COME (v. 24)**

In the first three churches there is no reference to the Lord's coming; but after

12. *Collected Writings* 30:339, 340.

that time, when failure had completely set in, then the Lord's coming is the thought presented. It is our joy and our hope, to sustain us when all else fails.<sup>13</sup>

### *Promise to the Overcomer*

And he that overcomes, and he that keeps unto the end my works, to him will I give authority over the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received from my Father; and I will give to him the morning star (Rev. 2:26-28).

In tracing the promises and their connection with what the first man (1 Cor. 15:47-49) has forfeited, another wrote:

The promise to the church of Thyatira is "he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star." Here likewise was Israel's place of pre-eminence among the surrounding nations, though now a forfeited one. Assyria, Egypt, Babylon, and Rome, have in their turn broken in upon her, and spoiled her, like the wild beast of the field, and the boar of the wood. Since those days the hope of Israel, the Messiah, has been in their midst, and wept over the city, saying, "If thou hadst known, even in this thy day, the things that belong unto thy peace; but now they are hid from thine eyes." And finally, "Jerusalem shall be trodden down of the Gentiles, till the time of the Gentiles is fulfilled." he that liveth and was dead has recovered this position of pre-eminence by his own righteous title, and holds it for Israel, till the time comes when she "shall blossom and bud and fill the face of the earth with fruit." In the meanwhile, He who has embodied this forfeited place of rule and kingly power in Himself, gives it out to the overcomers of to-day in association with Himself; "*even as* I have received of my Father." Nor is this all, for *as* He connects us with this grant, and promise which is peculiarly His own, He unites us in a hope of which He alone is the fulfilment, "and I will give him the morning star." The saints will be with Him too in the day of retributive righteousness, when He comes out from the opened heavens upon a white horse, and when the armies which were in heaven follow Him, "clothed in fine linen, white and clean, and out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron, and he treadeth the winepress of the wrath of Almighty God" (Rev. 19). Ignorance of the ways of God, and of His purposes in Christ, can alone explain the fact that the Church has thrown itself into the world's vortex as a peace-maker, and so missed her place of real testimony between God and mankind, as regards the coming forth of the Lord from heaven "to judge and to make war." That He was clothed in a vesture dipped in blood forms no part of the Church's present testimony, and indeed how can it, since it would be against herself for being in a voluntary alliance with the world? Neither the consciences of men are aroused by such a

coming forth of the Lord, nor the love of Christ acknowledged, which delivers from this impending wrath upon the living and teeming millions of Christendom, by the preaching of a present salvation for to-day by faith in the atoning blood of the Lamb.

### **OVERCOMING, KEEPING UNTO THE END HIS WORKS, AND AUTHORITY OVER THE NATIONS**

Many books of church history have traced Roman Catholicism's power over kings and nations. "The rest" did not seek this, but they shall have it in due time when Christ takes the kingdom in power.

But now, when the professing church has got into the position of being the greatest possible trial to the saints, and its association with the world has made that which bears its name the mother of children of corruption, the faithful ones in the midst of it all have special promises on which to stay their souls. We know from history, how in the darkest times men of faith have had to wend their way through evil in the church, and fearing detection by those who called themselves by that name, and under bitter persecution from the ruling power in the earth. The nominal church being really Satan's power by corruption exercised through the nations. And so it is here; the saints, having faith and patience, go on persevering through every difficulty, if it be Jezebel and her children with the name of the church on the one side, and persecution of the nations on the other. The promise is association with Jesus Himself, the bright and morning star; and where there has been faith in this, there shall be power over the nations. The world that, under Satan's power, has been the trial of saints, shall be subjected to them. "He that overcometh and keepeth my works unto the end [in the midst of that corruption which has still the name and responsibility of a church], to him will I give power over the nations." (In Matt. 24 we get the same thing as to principle, though not as applying to the same point of time: "He that endureth to the end, the same shall be saved.") "And I will give him the morning star." Thus He is giving to the faithful remnant, while in this condition, the special consciousness of union with Himself. The difficulty of the position in which they found themselves was, that all around them were turning to Jezebel and her corruption, to eat things sacrificed unto idols and to commit fornication. And then they cry, "What am I to do?" to which the Lord replies, "Follow me -- keep my works unto the end," and then you shall have my portion at the end, "even as I received of my Father."

We see here, in the promise made to the faithful, two characters of the coming of the Lord pointed out. The first regards their position as to the world -- it is as "power over the nations"; then, secondly, their own proper blessing, the morning star. With regard to the first, there is a reference to it in Psa. 2:9. The church of the living God in its walk on this earth ought to have judged the world; but now, having committed fornication with the world, it has no power to judge it: therefore the Lord says, "I must"; for the church having failed in the holiness and separateness of its walk to condemn the world, the Lord must give testimony to what the world is in judgment. (See Psa. 2.) If the persecuted ones bowed to the authority of the world, as ordained of God, still morally they were separated from it. And from the corruption of Jezebel they stood wholly aloof with horror,

13. *Collected Writings* 5:272.

let Jezebel's influence be what it might. They were honored by being martyred. The powers of the world at the close will be associated against God's anointed, but in spite of all He will take His power over the nations. And what is the church's place and portion there? Christ is now sitting on the right hand of God, and the Holy Ghost is come down to gather the church; and after the saints are taken to the Lord, then He will come forth and judge the world.

"Yet have I set my King upon my holy hill of Zion"--"I will declare the decree"--"Thou art my Son, this day have I begotten thee." Son is not used here in the character of eternal Son of the Father, but, as born in the world, the man set up in glory to rule over the earth. "Ask of me, and I shall give thee the heathen for thine inheritance." Christ is not doing this now; He is not now praying for the world. The moment He asks God in respect of it, judgment on the world must ensue. "Thou shalt break them with a rod of iron." In John 17 Christ says, "I pray not for the world, but for them which thou hast given me." He leaves it out of His requests. He is not now breaking the nations in pieces, but is sending forth His blessed gospel to gather souls out of the world; and the Holy Ghost is sent down to join them to Himself, thus forming the church. But when He asks for the nations, it will be to dash them to pieces like a potter's vessel. This will be the judgment of the living. And hence the word of warning at the close of Psalm 2, "Be wise now therefore, O ye kings," etc. "Kiss the Son, lest he be angry"; for if you do not bow to this summons, thus giving you in patience, opportunity to repent, you must bow to the wrath of the Lamb. "To me every knee shall bow."

And mark here what the church's portion is as one with Christ: "To him that overcometh will I give power over the nations," etc., as I have received of my Father. And of Christ it is said, "He shall rule them with a rod of iron." The world must be set right and He will execute judgment upon it, and when He comes to do it, the church will be associated with Him in it; but now she is dwelling where Satan's seat is, with evil on every side, and cannot touch it by way of setting it right. And, therefore, it is, as if Christ should say to His faithful remnant, "Do not you be afraid, do not you be uneasy on account of persecutions, nor yet about the corruptions of Jezebel: only 'keep my works unto the end.'" This is the time of patience and lowly faithfulness. Do you walk through the world as I walked through Israel, "and I will give you power over the nations," "even as I have received of My Father." The power shall be yours when I take Mine and reign. This is the special character of association with Christ in power.

But meanwhile what are we to do as regards setting the world right? Nothing, and this the flesh cannot understand. We are not to meddle with the raging of the heathen, nor yet to concern ourselves with the alliances of nations (while still remembering that we have to submit to the powers that be, as ordained of God, and obey them), nor yet to defile ourselves by touching the evils of Jezebel, but to wait on God. "Keep my works unto the end" and wait patiently; for when Christ shall have the upper hand, so shall we. Our interests are His and His are ours; they are so enwrapped together that they cannot be sundered. The force of that expression in Colossians: "If ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to

ordinances?" -- is just this: He is hid in God and so am I (that is the reasoning); His life is ours. "Ye are dead, and your life is hid with Christ in God." He so refers our state to His, that, if He is hid in God, we are hidden too. And if His appearing is spoken of, "when he shall appear, we shall appear with him in glory." Thus, being entirely one with Christ while He is waiting on the Father's throne, we are called to wait with Him in spirit down here. <sup>14</sup>

### GIVE HIM THE MORNING STAR (v. 28)

This is the introduction of the Lord's coming for His own into what is the foreshadow of the church on earth seen in responsible testimony, but fallen. This is significant. It indicates that Thyatira, and what subsequently develops, goes on to the Lord's coming.

Of the things that the Lord promises, *He put Himself as the Morning Star at the end*. It is distinguished from power over the nations. It is more than shepherding the nations with a rod of iron, which will have an end. But He will give the overcomer Himself! It is for those who are in the night, awaiting the day, to be sure, but He comes as the Morning Star before He arises as the Sun of Righteousness (Mal. 4). That is what the OT closed with. The NT closes with the Morning Star (Rev. 22). Philadelphia is in the intelligence of it, but yet more -- it is the longing of the heart. It is the heavenly hope.

The Lord Jesus, our Beloved, will not begin to reign before He has received us unto Himself, that where He is, there we may be also.

It is the present hope of Christ's heart and of ours; it is a hope, not for earth, but for heaven. I wait to see the Morning Star; directly I see it, I shall be caught up to heaven. Christ does not take His place {in kingdom glory} till the night is passed. And it is *His* hope. Oh, He *does* desire it! Have you thought of, and do you long to see the Morning Star? He longs to *be* the Morning Star; I long to *see* it. Who desires it most -- you, or I, or Christ? He said when on earth, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." So now does He desire to have His bride, to shew Himself as the Morning Star. Is the desire of His heart pressed on our souls? This is a practical question. At times the wilderness presses upon you; perhaps you may have had thirty years of it, and you are impatient; you are inclined to repine. Think, has not Christ waited? Why should you be impatient? Why not rather, in patient waiting with Christ, fill up the measure of His sufferings?

The overcomer will share my power with me, and I will give him the Morning Star; he shall not merely look for it, he shall *have* it. <sup>15</sup>

In connection with the subject of Thyatira, there is much said about the morning star by J. N. Darby, *Collected Writings* 5:317-322 which the reader should review. Here we will content ourselves with this:

14. *Collected Writings* 5:313-315, See also 30:341.

15. G. V. Wigram, *The Addresses to the Seven Churches*.

Note how carefully the Kingdom and our portion in Christ are everywhere distinguished when brought together, and both introduced so as to mark the distinction. First, in 2 Pet. 1, the transfiguration is the plain manifestation of the glory of the Kingdom, indeed is so said to be in the Gospels, where it is visible and Christ appears with His saints. This is connected with prophecy. It confirms what the Prophets had said as to what the history of this world would end in – was a light in this dark world -- but this is contrasted with another thing, the day dawn, and the Daystar arising in the heart. Next, in Rev. 2, we have the promise of Kingdom of Psa. 2 extended to the saints. Here in the full corruption of the Church (popery) the faithful are urged to hold fast, and the end looked at, “Till I come”; then the Kingdom of the rod of iron over the nations given (that is prophecy) but, besides that, the Morning Star, Christ, before the day comes. Then in Rev. 22, as at the beginning, the efficacy of Christ’s forbearing known in the heart relationship of the saints, so when all the prophecy had been gone through, Jesus presents Himself as the Root and Offspring of David, the bright and morning Star. As the former He is the Source and Heir of promises, as the Morning Star the Hope of the Church. The Spirit who is down here animating the Church, and the Bride in the sense of her own relationship, looks for Himself to come, and the whole position of the Church meanwhile, as having the Spirit, is unfolded. And so we find it elsewhere. At the end of 1 Thess. 4, where it had been declared that those that slept in Jesus, God would bring with Him -- this is the manifestation in glory also, which is continued in connection with the day, in ch. 5; our going up to Him, so as to be with Him for ever, which answers to the Morning Star, is unfolded in the intervening parenthesis.<sup>16</sup>

Before closing these thoughts on the Morning Star let us consider one more quotation concerning the blessedness of our hope of the Morning Star and the subsequent arising of the Sun of Righteousness:

Who can doubt the connection, -- who can fail to see the reference to Malachi? Yet who but must note the distinct and designed contrast also, while in each case the Person of the Lord Jesus is before the soul, in the one it is the Morning Sun that gleams on the horizon, in the other, the Morning *Star*, the herald, but not the bringer of the Day.

Do you think on that account the older revelation is the fuller and the grander? Do you say that surely the full flood-tide of day for the world must be better than the shadows of night upon it, even though the herald of the day glitters in the darkness of the sky? All depends upon the point of view. For the world confessedly it is so, and the promise for the world is clearly in Malachi. But it does not follow that for the Christian the better thing is not in the revelation to the beloved disciple. And we shall find it to be so, if we look but a little closer.

“And I will give him the Morning Star” was the promise before this to the overcomers in Thyatira (Rev. 2:28). Associated with it is the promise of rule,

16. *Notes and Comments* 5:8. See also *Notes and Jottings*, p. 11.

-- the sharing of Christ’s rule over the earth. “And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father” (vv. 26, 27). Thus in that coming day spoken of by Malachi in the passage quoted, the Christian’s place will be that of joint-heirship with him who has title over all. His place in the day-time for the earth is not forgotten. He is a child of the day now, and he will be then manifested as such. Indeed, as the apostle tells us (Rom. 8:19-21), “the whole creation,” groaning in the bondage of corruption, waits with earnest expectation for the “manifestation of the sons of God” (the day of the “redemption of the body”) as the period of its own deliverance. {Our bodies} Not having partaken of the liberty of *grace*, which they now know, it will be yet brought into the liberty of the *glory*<sup>17</sup> which awaits them.

But while the saints of the present and the past will thus have place in the “day” of the earth’s coming glory, and will be sharers of the rule of their glorified Lord then, there is another and a dearer promise in what is added to this in the address to the overcomers in Thyatira. “And I will give him the Morning Star,” is plainly something *additional*; and {the Lord} Jesus’ gift of Himself to His people is as plainly something more precious far than any gift of authority or rule, even along with Him, could be.

But why this particular form of the promise, “I will give him the *Morning Star*”? Plainly the word speaks of the Lord Jesus by a title which is only His until a certain time. The Morning Star speaks of the coming day; and it *gives place* to it. When the day is fully come the Morning Star is gone. Has this, and can this have, any application to this promise? There can be no proper doubt that it has, and that it is intended to convey to us the blessed and comforting assurance, that *before* day comes for the *world*, -- *before* Jesus shall arise for it as the “Sun of Righteousness,” -- we shall see Him, be with Him, and find our portion in Him.

And thus it becomes clear why such emphasis is put upon this promise, and why it occupies in the *Christian* revelation the very same place that that in Malachi occupies in the Jewish. In the latter case it was the last closing word of utterances {Mal. 4} which had gone on almost continuously for over thirteen hundred years: the last word left to linger in the ears and fill the heart of the believer of those days. In presence of the evil and confusion everywhere, he was called to look for the coming of One whose was the rightful throne of the whole earth, and who would put forth His claim, and still its confusions into peace, and banish the sin and evil from it. For us, while we do not forget or cease to look for this, -- a better and a sweeter hope is left us. The King will come: yea, assuredly, and we shall be in His train in that day of His triumph, and He will give us to sit with Him on His throne, as He has promised. But before and beyond all this, is our own proper and peculiar joy. Then, while the shadows of the night rest still upon the earth, before the morning dawns and

17. “Glorious liberty” of v. 21, should be “the liberty of the glory.”

the Sun of the endless day kisses the hill-tops in token of its approach, the Morning Star will be ours; we in our own place and privilege in the Father's house of many mansions shall be with Himself, and

hear His voice, and see His face,  
And know the fulness of His grace.

This is our hope, -- a hope independent of earth and its blessing. For that He will come again, most surely: but "when Christ, who is our life, shall *appear*, then shall we also appear with Him in glory" (Col. 3:4). When He comes forth to execute judgment He will "come *with* ten thousands of his saints" (Jude 14.) The white horsed Rider, "King of kings, and Lord of lords," coming to break with "a rod of iron" the pride and strength of the rebellious nations of the earth, will be followed by the array of heaven's armies, whose "fine linen, white and clean," -- for "the fine linen is the righteousness of saints," -- makes manifest who they are (see Rev. 19). Not to judge *them* will He then come. They will be with the Judge in that judgment, and will judge with Him; for "the saints shall judge the world" (1 Cor. 6:2).

Before that day of His appearing, then, the saints must be with their Lord. They must be with Him before He appears, if they are to "appear with Him." And if we look at that scene in Rev. 19, just now referred to, we may see if we will, how these white-robed saints have been employed before ever heavens opened. We may look on, and see them in another character, not as warriors, but gathered in one company, assembled at a bridal-supper, "the marriage supper of the Lamb," and the company itself one that bears that significant title of union and of intimacy, "the wife" of the Lamb.

Yes, "the marriage of the Lamb is come, and *His* wife hath made Herself ready." And there they **are** with festal gladness in all the fulness of the joy of that heavenly place, before ever the judgment or the blessing of the earth has come.

This is the hope of the "Morning Star." The herald of the coming day for earth itself it is, when the Lord assumes that character. The day of "His patience" is over. He has "asked," and gotten "the heathen for His inheritance, the uttermost parts of the earth for His possession." He is to rule them with a rod of iron, and dash them in pieces like a potter's vessel. But the first point of preparation for this is to gather the company of His co-heirs together, the sharers of the day of his prosperity and power, as before of the day of His rejection and suffering. If they have suffered, they must also reign with Him. And the first thought of His heart, when that long expected time arrives, is to have His people with Himself, -- to take them up out of the world before the brooding thunder-clouds of judgment break.<sup>18</sup>

### *Call to Hear*

18. *Helps By the Way* 1:202-206.

He that has an ear, let him hear what the Spirit says to the assemblies (Rev. 2:29).

For the first three assemblies the call to hear preceded the promise to the overcomer. For the last four assemblies the call to hear is placed last, after the promise to the overcomer. There is, of course, a significance to this. Note also that this change is an indicator of the validity of the foreshadow view.

J. N. Darby suggested this as the reason for the shift in position of the call to hear:

And the expression, "he that hath an ear, let him hear what the Spirit saith to the churches," is no longer in connection with the address to the church in general, but after the promises to them that "overcome." And this marks out the remnant as separate from the body in general. The position of the remnant is specially marked out as being no longer in connection with the general body of the church, but with the place in which those stand to whom the promise is sent, as "to him that overcometh." In the address to this church, and to the three following churches, the exhortation to hear is placed after the special promise.<sup>19</sup>

(To be continued, if the Lord will)

Ed.

### *Extract Concerning the Deceit Practiced by Satan*

Men are not aware of the depths of deceit practiced by Satan; his plan is not to bring forward at once a broad intelligible falsehood, which carries the lie on the very face of it. Not so, brethren; he puts it forward under the guise of truth, in the form of truth, and in some sense mixed up with the truth. It was in this way he deceived Adam; he wanted him to eat the fruit which God had forbidden him; and how does he proceed? He says indeed, "Ye shall not surely die!" Now there was a palpable untruth; but he adds, "Ye shall be as gods, knowing good and evil": and this we know in part was the real truth, for immediately we hear God saying, "The man is become as one of us to know good and evil." Here we see the lie presented partly in the form of truth: but the truth which was most necessary for man to know, this he kept away entirely, namely, the consequences which would result from the man's taking his advice: this he did not, this he does not, make known to him. He does not tell him it will end in death. This is the way Satan presents his destructive baits, not by simply telling falsehood, but so mixing it up with the truth as to destroy the very soul of man, thus from a liar becoming a murderer. Thus has he brought in the power of evil, the extent of which power is death: "Sin, when it is finished, bringeth forth death."  
*Collected Writings of J. N. Darby* 12:95, 96.

19. *Collected Writings* 5:305.

*Elements of Propitiation, Substitution,  
and The Righteousness of God*

## Chapter 11

### *The Abandonment on the Cross and Communion with the Father*

#### *The Bosom of the Father*

From time to time questions arise concerning the abandonment of Christ on the cross and how this bears upon the Son's communion with the Father. The question bears upon the relationship of the Persons of the Godhead. Now, there are several things that we must bear in mind concerning the light Scripture sheds on this.

The first point to bear in mind is that God never ceases to be God. The intra-Trinitarian relationship does not change. From everlasting to everlasting, He is God. The relationship of Father, Son and Holy Spirit has always been, and always will be; and uninterruptedly so. The abandonment on the cross did not change it. The abandonment did not mean that one divine Person in the Godhead abandoned another divine person in the Godhead so as to break up the Trinity. In John 1:18 we read:

No one has seen God at any time; the only-begotten Son, who is in the bosom of the Father, *he* hath declared [him].

"In the bosom" tells the place where the only-begotten Son dwells. It is His eternal, never-interrupted dwelling place. It never has, and never will, change. It was never interrupted; no, not even during the three hours of darkness at calvary. The "bosom of the Father" is, of course, a figure of speech; but, oh, what fullness of meaning this conveys to us concerning that inexpressible relationship. Love never had a beginning. Love always existed in the Godhead in reciprocity. That is where love comes from. And the Son has divine competency to reveal that love that is in the Father's bosom. But though the Son came here in flesh, He never left that bosom. He came from that bosom to make known what is in that bosom which He never left. And He is **full** of grace and truth, and of His **fullness** have we all received (John 1:14, 16). Think of the only-begotten Son filling that infinite bosom with the plentitude of His own fullness, with the glory and value

of His own Person. And this did not cease to be true during the three hours of darkness on the cross.

Here are some helpful comments:

Here we get Christ {John 1:18}<sup>1</sup> as *the* only-begotten Son. It is not, He was in the bosom of the Father, as though He had left it, but, "is in the bosom of the Father." There He is even when upon earth, and even upon the Cross it was true. He was always in the nearness of intimacy indicated by the expression "is in the bosom of the Father." On the cross He was, of course, not *enjoying* this relationship, but bearing wrath. The expression, "from the bosom of the Father," is rather inexact, for Christ never left the bosom of the Father. The passage, "Son of man which is in heaven" connects the manhood with the divinity; the Son was in heaven, and that Son was a man upon the earth, therefore might it be said, "Son of man in heaven."

On the cross, Christ was under wrath, and therefore -- although He was then doing something on account of which the Father would in a very especial sense love Him -- yet then He could not be enjoying the relationship between Him and His Father. In one sense, the Father never loved the Son so much as when He was upon the cross. This was what was in the Father's mind, not what was in Chris's, who could not be enjoying His relationship and drinking the cup of wrath at the same time. He gave Himself up to drink this cup. On the cross He was entirely occupied in bearing the wrath: it required a divine person to apprehend infinitely what the wrath of God was. I apprehend that at that time Christ was fully occupied with what He was bearing -- infinite pain -- which He infinitely realized. God was to be glorified on account of sin, and only such a One as He could do it. Still **it is a very deep mystery**, and it becomes us to be very careful in speaking about it. We find, however, that the time Christ was upon the cross was most distinctly clouded. There is a period before the three hours of darkness and a period afterwards, when Christ on the cross uses the term "Father." He does not use it during the three hours of darkness: during this time He appears to be entirely occupied with God -- bearing wrath; everything is shut out but what was passing between Him and God. It is exceedingly terrible, this three hours of darkness. It is this terrible character of bearing wrath which makes it so dreadful to think, that {it is alleged} in His life Christ was bearing wrath. Christ sympathizes with the judgment He was bearing, that was right. See Psa. 22. Christ really bore this wrath {in the three hours of darkness} before His death, and when it was all done He gave up His life. After the bitter cry -- My God, why hast thou forsaken me? -- we see Him calmly giving up His spirit to His Father. The depth of death, looked at as the wages of sin, had been gone through during the hours of darkness. We see first, all man's wickedness in His crucifixion fully brought out; then the darkness -- darkness and wrath -- God forsaking Him. Afterwards, having borne this wrath, He comes out and occupies Himself in fulfilling the rest of the scripture which had to be fulfilled in His death. The expression, "It is finished," shows it, that just then He was

1. {Things bracketed thus have been added by the editor.}

departing because everything was done.<sup>2</sup> It was a most blessed time for Him, for the bitterness of death was past -- He was going to Paradise. He must actually die in order that the blood and water might come out for us. We never could enter into what Christ entered into upon the cross, therefore it was that He went through it *for* us. We have no revelation of what He passed through during the three hours of darkness: we could not understand it, it was between Him and God alone.

In John's Gospel we never get Jesus dying, as it were, but simply going out of the world to His Father. In John we get a divine person acting for us; in the other gospels, a man suffering for us.<sup>3</sup>

### Glory Meeting Glory

Let us ever keep before us the great fact that every word, way and work of the Lord Jesus had a divine spring. This is so because of the union in Him of the human and divine -- two natures, one Person. His death was a human death, but it was not a death accomplished in independence of deity. The accomplishment of that death had a divine spring, which imparted to that death all the value of His Person. So was it with the atoning sufferings and the abandonment. It was as man He bore this, but not as man apart from deity. The value of His infinite Person imparted infinite value to the sufferings and abandonment. The stream of blood and water from His side has all the value of His death in it; and the death has in it all the value of His atoning sufferings and abandonment during the three hours of darkness. It is all one great whole having the infinite value of His Person. This is typified in Lev. 16, where the cloud of incense rose up from the incense upon the coals of fire from the altar before Jehovah -- and that cloud of the incense covered the mercy-seat which was upon the testimony (Lev. 16:12, 13). There was another cloud present upon that occasion: "for I will appear in the cloud upon the mercy seat" (Lev. 16:2). This is the Shekinah of glory bespeaking all the glory of God. What could possibly meet that glory? One has well said that righteousness can meet the claims of righteousness, but *only a cloud could meet a cloud!* And here two clouds met. One cloud was brought before the other. The cloud brought into the sanctuary rose up from the incense upon the burning coals. It signifies the glory of our Beloved coming up from the burning coals of Calvary before the God of glory. The rising up of His glory, so to speak, before the Shekinah of glory, and what answers to the blood sprinkled on and before the mercy-seat, **all took place on the cross.** The evil notion that the blood was taken

2. {A number of things are stated anticipatively in John's gospel, a notable one appearing in John 17:4. In keeping with this, we take "It is finished" to be anticipative also. He must necessarily say that before the death and blood-shedding -- but the work included the death and blood-shedding.}

3. *The Girdle of Truth* 7:374-378.

to heaven to make propitiation there, among other things separates the cloud of the incense from the blood. The work entailed the three hours of suffering, the voluntary death, and the bloodshedding (accompanied by the water of cleansing). The blood has all the value of this work comprehended in its value -- which necessarily contains the value and glory of His Person. The blood rent the veil, so to speak. The rending of the veil, consequent upon the finishing of that work of infinite value to God, was the response of the Shekinah of glory, for God was infinitely glorified. Glory had met glory. "I have glorified *thee* on the earth, I have completed the work which thou gavest me that I should do it" (John 17:5). The abandonment, then, experienced as man, had a divine spring in it and had all the value and glory of His Person before God.

### Addressing God During the Three Hours of Darkness

The other point that guides in this matter is that it was only during the three hours of darkness that Christ addressed God as "God." During His life before the cross He always addressed Him as "Father"<sup>4</sup> and, note well, He also did so during the first three hours on the cross. Moreover, having come through the three hours of darkness, He again addressed Him as "Father." Thus we have guidance by His using Father or God, and by the three hours of darkness:

- It marks off the three hours in a special way. It is only during those three hours of darkness that He cried, "My God, My God, why hast thou forsaken me?" These are the hours of the atoning sufferings, sufferings that had all the value of who He was. Infinite in value and glory, this He imparted to the work wrought on calvary; because, every human word, work, and way of the Lord Jesus had a divine spring in it, and to these was imparted all of the value and glory of who He is -- because He is God and man united in one Person.
- During these three hours Christ was abandoned as the sin-bearer. After the three hours He again addressed the Father, into Whose hands He commended His spirit.

The question is, then, what is meant by the cry of being forsaken? What does it mean that He was forsaken?

We never find such a thought in scripture as the *Father's* wrath being on the *Son of His love*. The great force to me of Psa. 22 is this: that the Son of man *did* not forsake, or forget to vindicate God's {Elohim's} glory, just when God, on account of His taking upon Him our judgment -- made sin for us -- forsook Him. The scene was in no sense one of *enjoying* anything, as far as the Lord

4. See *Collected Writings of J. N. Darby* 7:201.

Jesus was concerned, but not to forsake God, when God for our sakes had to forsake Him, proved that He was God and that the everlasting springs were in Himself. He knew who He was, and knew that none but Himself, **as Man**,<sup>5</sup> could go through what He had undertaken to pass through. He was still “the *only-begotten* which is in the bosom of the Father.” Therefore it could not be said that “the face of the Father, as the Father, was hidden from His own Son.”<sup>6</sup>

Now I believe that there never was a time when the Father’s complacency in the Son was so great as at that solemn moment; but that is not *the communion* of complacency. “My God, my God, why hast thou forsaken me?” is not the enjoyment of communion.<sup>7</sup>

Never was the unfathomable love for God and man so proved in Him as when thus bearing our judgment at God’s hand on the cross; but for that very reason it could not be a time of Christ’s enjoying the communion of His love and delight as ever before and since. This was the necessary change then.<sup>8</sup>

. . . surely never so the object of God’s love as when drinking the cup, for He could say, “therefore doth my Father love me,” a word that belongs only to a divine Person, but **in His own soul** tasting all its bitterness undiminished by any consolation, or it would not have been absolute and complete, yet showing His perfectness as to the state of His own heart in the words “my God.”<sup>9</sup>

He lived in the perfect relationship in which he was, and says, “my Father”; but on the cross, when drinking the cup of wrath, he says, “my God.” That was His perfectness; **it was not the expression of his full relationship**, but it was the expression of infinite suffering of infinite claim.<sup>10</sup>

. . . He walks in this path of obedience to obey to the end, finding that He could not be heard until the cup, of which He had a holy fear, had been drunk; that cup that He was going to drink, in **being abandoned of God in His soul**, then heard, doubtless, and glorified, but after having experienced to the end what it was not to be heard.<sup>11</sup>

I believe Jesus’s soul passed into peace {at the end of the three hours of darkness}, that He might give up His own Spirit {sic, i.e., spirit, His human spirit} -- which no one took from Him -- to God His Father. He delivered it up, as is stated in John 19:30; He commended it into His Father’s hands (Luke 23:46). His soul, while living, had gone morally through all the full depth of the -- to us -- unfathomable suffering of the atoning work, and gave up His spirit

5. {Boldface emphasis is added throughout by the editor.}

6. G. V. Wigram in *Words of Faith*, 1883, p. 73.

7. *Collected Writings of J. N. Darby* 7:202 note.

8. *The Bible Treasury*, New Series 4:272.

9. *Collected Writings of J. N. Darby* 23:249.

10. J. N. Darby, *Notes and Jottings*, p. 242.

11. *Collected Writings of J. N. Darby* 33:225.

Himself to God His Father.<sup>12</sup>

### *The Cry of the Son of Man*

Yes, God was there, not the approver of what was good only, but the Judge of all evil laid upon that blessed head. It was God forsaking the faithful obedient Servant; yet it was His God: this would -- could -- never be given up; for, on the contrary, He even then firmly holds to it, “My God, my God”; yet He has to add now, “Why hast thou forsaken me?” It was the Son of the Father, but **as Son of man necessarily that He so cried out**, “My God, my God, why hast thou forsaken me?” Then, and then only, did God desert His unswerving Servant, the man Christ Jesus. Nevertheless we bow before the mystery of mysteries in His person -- God manifested in flesh. Had He not been man, of what avail for us? Had He not been God, all must have failed to give to His suffering for sins the infinite worth of Himself. This is atonement. And atonement has two parts in character and range. It is expiation before God; it is also substitution for our sins (Lev. 16:7-10; Jehovah’s lot and the people’s lot), though the latter part be not so much the subject of the psalmist here {Psa. 22}, and I do not therefore dwell on it now. The ground, the most important part, of the atonement, though all be of the deepest moment, is Jehovah’s lot.

Here then we have God in His majesty and righteous judgment of evil -- God in the display of His moral being dealing with sin, where alone it could be dealt with to bring out blessing and glory, in the person of His own Son; One who could when forsaken of God, reach the lowest, but morally highest, point of glorifying God, made sin for us on the cross. It was the very perfection of His bearing sin that He should not be heard. There was the sharpest pain and anguish and bitterness of rejection; and did He not feel it? Did the glory of His person render Him incapable of suffering? The idea denies His humanity. Rather was His deity that which made Him endure and feel it most, and as none other could. “I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Jehovah: O my strength, haste thee help me. Deliver my soul from the sword; my darling from the power of the dog” (Psa. 22:14-20).

Nevertheless the Lord Christ perfectly vindicates God who forsook Him there and then. Others had cried, and there was not one who had not been delivered; but it was His not to be. For the suffering must go to the uttermost, and sin be righteously atoned for, and this too not by power but by suffering.

12. *Collected Writings of J. N. Darby* 15:75n. {The Lord Jesus died as an act of his own will (John 10:18). He gave up His life voluntarily.}

But what is this that breaks on our ears, when the last drop in the cup is drained? “Thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren, in the midst of the congregation will I praise thee,” says the Savior. He says, now He is risen from the dead, “I will declare thy name unto my brethren.” He had declared it: such was His ministry here below, but now on an entirely new ground. Death and death alone disposed of sin; death, but His death alone, could dispose of sin, so that the sinner could bow to God’s righteousness about it, and be brought without sin into the presence of God. And this is what God Himself declares.<sup>13</sup>

(Concluded)

Ed.

## *The Set Feasts of Jehovah*

### *Introduction*

#### SEVEN FEASTS

There are very three prominent *seven things* in Scripture: the set feasts of Jehovah; the seven parables in Matt.13; and, the seven churches in Rev. 2 & 3. Each passage denotes a *complete* view of something, for the number seven has this use in Scripture.

The seven feasts of Jehovah divide into four and three. The first four are fulfilled already and the last three will be fulfilled in connection with the establishment of the millennial reign of Christ. The first four set feasts of Jehovah divide into 2 and 2 and I will take them up that way. We must consider Passover and Unleavened Bread together as is so with Firstfruits and Weeks. We shall see why.

#### ONE DAY, MANY DAYS, FEASTS

Four feasts are one-day feasts and three are multi-day feasts. A one-day feast typifies some action of God and the multi-day feast following typifies a consequence, a result, that flows from the action of God. For example, to anticipate: Christ our Passover (a one-day feast) is sacrificed for us, wherefore let us keep the feast (of unleavened bread -- a seven-day feast), denoting the walk of faith, in holiness, as a result (1 Cor. 5:7, 8).

#### THREE MAIN PASSAGES

There are three large passages in the books of Moses that deal with the feasts, and each has a particular bearing.

1. Lev. 23. Here is typified blessing from the cross to the millennium. The expression “holy convocation(s)”, while found six times in Num. 28 and 29

(none in Deut. 16) is found eleven times in Lev. 23. It denotes God gathering His people around Himself in holy convocation, for His pleasure.

2. Num. 28. This passage presents the feasts as an occasion for an increased ministry to the pleasure of God in view of entering the land flowing with milk and honey, the blessing of Jehovah for His people. “Me” and “my” are characteristic words in v. 2.

3. Deut. 16. Here the feasts named are re-emphasized in view of the one place (vv. 2, 7, 11, 15, 16). “Out of Egypt” (vv.1, 2, 3, 6) and “rejoice,” or “joy” (vv. 11, 13, 15), are emphasized points. We shall see that Deut. 16 has a specially *typical* (not *prophetic*) significance for the church, which will explain a few omissions in that chapter where communion is in view.

#### THE CONNECTION WITH THE SABBATH

The sabbath is mentioned in connection with the set feasts of Jehovah, in Lev. 23:1-3. The sabbath is not numbered among the set feasts as Lev. 23:38 shows, and yet it is connected with them. Why? The seventh day of rest (Gen. 1 and 2) was broken by sin, and God and Christ work (John 5:17), but God has a rest before Him, for Himself and His own (Heb. 4:9). All was created for His pleasure; or, His will (Rev. 4:11).

You will notice in J. N. Darby’s translation of Lev. 23:3, it reads, “it is the sabbath to Jehovah.” What is the difference between “to Jehovah” and “of Jehovah”? “Of Jehovah” indicates the source while “to Jehovah” indicates that it is for Him, for His pleasure. Ah, if that thought would get hold upon our very hearts by the power of the Spirit: *for the pleasure of God*. How Christ was here for the pleasure of God! Oh, to be more like Him. Well, His holy convocations are for His pleasure. They have the end in view -- the rest of God. That is why the sabbath is noticed here. There is an eighth day coming after the feast of tabernacles (Lev. 23:39), i.e. after millennial blessing. It is the day of God (2 Peter 3:12), when the perfect Servant, having accomplished a perfect reign for the glory and pleasure of God, shall have given up “the kingdom to him [who is] God and Father . . . that God may be all in all” (1 Cor. 15:24-28). Something of the blessedness of it is given in Rev. 21 and 22.

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These articles will include some graphical illustrations of the days and times of the feasts. A way to view their occurrence in time is on the five-color chart at the beginning of the two volumes: *Elements of Dispensational Truth*.

13. *The Bible Treasury*, New Series 8:114.

## Chapter 1

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### Passover and Unleavened Bread

#### Passover

With Abel, the fat (the excellence of Christ) was the leading thought (Gen. 4:4). With Noah, there is the sweet odor, i.e., an odor of rest (Gen. 9:21). Christ is the reason that God shall yet rest. And when we come to Abraham, it is horns. *Horns!* Horns denote strength, power. Horns caught in the thicket. Think of it, my soul; His very power to deliver lay upon Him, as it were, the necessity to deliver us, be made a curse for us. Only He had power to do it. There is the fat, the odor of rest, and those mighty horns. And then there is blood.

Ah, the blood. What thoughts arise before our souls as we think of the mighty satisfaction the precious blood of Christ has wrought; blood which flowed from a dead Christ, having as its value, the value of the three hours of atoning sufferings and the atoning death which He accomplished. Unfathomable value to us. How small is our little plummet. How our souls have thrilled, over and over again, to those words, when *I* see the blood. "God is satisfied with Jesus, we are satisfied as well." And not only is God satisfied, He is glorified.

No fat is noted in Ex.12. The leading thought here is *safety by the blood, from judgment*. Fat is mentioned in connection with the commemoration of the Passover, however. In the commemoration we have a sense of what Christ is to God in His excellency.

The month in which the Passover occurred was the beginning of months for Israel. It was the month of deliverance from Egypt (a type of the world) and deliverance from the power of the taskmaster<sup>14</sup> at the Red Sea. God had the full result of what He was doing before Him, namely, a three-days march into the wilderness, with Pharaoh and his host destroyed in the Red Sea. *Then* sang Israel the song of redemption and *deliverance* (Ex.15). This followed upon, and resulted from, *shelter* from judgment by the blood of the lamb.

#### THE CHARACTER OF THE LAMB

From where did the blood come? "Your lamb shall be without blemish, a yearling male" (Ex. 12:5). It was a yearling male, and this denotes vigor, and

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14. This is a type of the taskmaster, sin in the flesh. See Rom. 7:24.

in Christ we see devotion of an active, positive kind. It could come from the sheep (submission) or the goats (separation -- from evil, to the Lord). And it was *without blemish*.

1. He did no sin (1 Peter 2:22)
2. He knew no sin (2 Cor. 5:21)
3. In Him was no sin (1 John 3:5)
4. None could convince Him of sin (John 8:46)
5. The prince of this world had nothing in Him (John 14:30)

Yea, He was "that holy thing" (Luke 1:35) as Man in this defiled world. Adam was innocent, which means ignorant of evil. Christ was holy, which means He spontaneously rejected evil and cleaved to good. He was holy, harmless, undefiled and separate from sinners. Yea, as holy in Manhood, and as God over all blessed forever, *HE COULD NOT SIN*. Affirm otherwise and you in effect deny the unity of the two natures, God and man, in One Person! -- for He took holy manhood into His Person.

#### KEPT UP FOR FOUR DAYS

The lamb was selected on the 10th day and kept until the 14th day (Ex. 12:3, 6). There were, then, four days of observation; the 10th, 11th, 12th, and 13th. What answers to this is traceable chronologically in the gospel of Mark, whose accounts generally are in chronological order.

1. I take the entry into Jerusalem to be the presentation of Messiah the Prince (Dan. 9:25; Zech. 9:9), on the 10th Nisan (= Abib): Mark 11:1-11.
2. Mark 11:12-19 is Nisan 11.
3. Mark 11:20-14:1 is Nisan 12.
4. Mark 14:1 says, "Now the Passover and the feast of unleavened bread was after two days." That accounts for Nisan 12 and 13, since it was spoken on Nisan 12. Compare this with Matt. 23:37-39 and Luke 13:31-35.

Read Matt. 21, 22 and 23 and see how His enemies sought to find a blemish in Him. Read it, and rejoice in their discomfiture. "Ye have been redeemed . . . by precious blood, as of a lamb without blemish and without spot" (1 Pet. 1:18,19). Keeping it four days ought to speak to us to meditate on the excellencies and suitability of the Lamb of God.

#### SLAIN ON THE 14TH DAY

*Fourteen* is seven (denoting completeness or perfection) taken two (number of witness) times. It denotes the testimony to His perfection.

*The lamb was never too little* as Ex. 12:4 shows. It could well be too large for a house.

*A lamb for a house was God's order* (Ex. 12:3). God does not only think of

individual's but of households as well (Acts 16:31).

*There is only one Passover.* How many do not grasp the typical bearing of this, and sad to say, some have given it up. "And the whole congregation of the assembly of Israel shall kill it . . ." (Ex. 12:6). There is a collective thought here. There was no such thing as Passovers. There was but one Passover for the whole congregation, and once the place for the Name and altar of Burnt Offering was chosen (Deut. 12 & 14), *there* was the only place to hold a valid Passover (Deut. 16).

*The lamb was slain instead of the firstborn* in those houses sheltered by the blood. "And he smote all the first-born in Egypt, the first-fruits of their vigor in the tents of Ham" (Psalm 78:51). The first-born of Egypt represents the vigor, the strength of Egypt. "To him that smote Egypt in their firstborn, for his loving-kindness [endureth] forever" (Psa. 136:10). The firstborn represents natural energy and strength and speaks to us of the first man, who is "out of [the] earth, made of dust" (1 Cor. 15:47). In a Christian household it is to be properly recognized that the first man is under the sentence of death and has been judged in the cross.

#### WHERE WAS THE BLOOD PUT?

It is instructive to note where the blood was sprinkled. Not at all on the fourth or lower side. Why was this? True, the blood of the lamb was not to be trampled upon; but does it seem that such is the special lesson taught by the omission? There the question was not how the blood was not to be treated by those whom it sheltered, but rather how the Israelite fared in virtue of it. The judgment of God was in question and where the blood had to be sprinkled in order to shelter from it. From what quarter was the stroke coming? Assuredly not from beneath, but from above. We know that God's relative position to man as put in Scripture is always *above*. Whether to judge or to deliver, He had to *come down* (Gen. 11:7, Ex. 3:8).

Here therefore the blood was sprinkled; where there was exposure to judgment, passing *over*. The lower side was the only one unexposed at all stages of the passing over; and God did not say, I will pass under you, but over you.

Further, as God is above, so is the devil helped by "all that is in the world." See John 8:23-44. Evil power is "from beneath." The blood of "Christ our Passover" was not shed and sprinkled to shelter the believer from the assaults of the world, the flesh, and the devil, but from the righteous judgment of God. Those Israelites very truly found that the blood did not insure them against the attack of Pharaoh and his host. So is it with every believer while in the world. From God's judgment he is now and eternally sheltered (John 5:24); but so far is he from not being exposed to attacks from spiritual wickedness that God has provided a complete suit of armour for him, which only avails with

prayer and dependence on God (Eph. 6:11-17).<sup>15</sup>

It was applied with "a bunch of hyssop" (Ex. 12:22). Hyssop denotes humility (Psa. 51:7), lowliness. There is such a thing as the obedience of faith (Rom. 1:5; 16:26). One needs to take a bunch of hyssop and apply the blood. What safety there is in that.

#### THE EATING OF THE LAMB

*The lamb was roasted with fire.* Think of what He passed through during those three hours when He was made sin. The fire of holy, holy, holy judgment fell upon Him and He bore it all. Why, even anticipating what it meant to bear the judgment and be forsaken by God:

being in conflict he prayed more intently. And his sweat became as great drops of blood (Luke 22:43, 44).

We shall never comprehend the awful reality. Eating the lamb roasted with fire indicates meditating on His giving Himself to bear that judgment.

Ex. 12:8 says that unleavened bread should be eaten with it. This is to eat in sincerity and truth, in separation from evil.

Also, bitter herbs were eaten. Self-judgment is denoted here. See 1 Cor. 11:28.

Ye shall eat none of it raw, nor boiled at all with water, but roast with fire (Ex. 12:9).

"Raw" indicates a sacrifice without fiery judgment. Water signifies the Word of God. It was not the Word that tested Him, but judgment fell on Him, signified by fire.

*The whole lamb was roasted in fire*, "its head with its legs and with its inwards" (Ex. 12:9).

The head denotes Christ's thoughts -- His were all holy.

The legs denotes Christ's walk -- His was all holy.

The inwards denotes Christ's affections and motives -- His were all holy.

They said therefore to him, who art thou? [and] Jesus said to them, Altogether that which I also say to you (John 8:25).

There was no gulf between the inside and the outside, as there is with us.

*Not a bone was broken* (Ex. 12:46; Num. 9:12; John 19:33,36). To have broken a bone of the lamb would have marred the type. It would signify life taken by crushing Him, whereas Scripture is careful to state that He died by an act of His own will in obedience to the Father (John 10:18). Surely men were charged with murdering Him, because Scripture characterizes an act by its

15. *The Bible Treasury* 19:211.

tendency. Yet no man actually took His life from Him. He cried with a loud voice “Finished” (John 19:30; Luke 23:46) and committing His spirit to the Father, bowed His head and died. It was an act of His own will (John 10:19) exercised in obedience to the Father.

*Nothing was to be left until morning.* The thought of the Spirit here, is, I believe, that the lamb should be eaten in direct connection with its sacrifice and roasting. The remembrance of our Lord in death (1 Cor. 5:7) must be fresh in our souls. Each occasion should be a fresh exercise of soul.

*And thus shall ye eat it.* We must have the marks of the pilgrim character. Do we know what it is to be a stranger and a pilgrim (1 Pet. 2:11) with our citizenship in heaven (Phil. 3:20, 21)? Those earth dwellers, the character of whom is that their god is their belly (Phil. 3:19) are noted 10 times in the book of Revelation (those apostates of Christendom who didn’t want to be strangers and pilgrims with a heavenly citizenship). The hour of trial will come upon them (Rev. 3:10) but the strangers and pilgrims with the heavenly citizenship will be kept out of the very time (“the hour”) of the trial. Let us gird up, then, the loins, lest our garments drag upon this defiled world. Let us have on the shoes, for there is a holy walk to be walked. As with Israel, they will not wear out (Deut. 29:5).

And we eat it in haste. Let us be careful about this. It denotes eating the lamb as those who are *not settled in Egypt* -- not settled in this world.

We see, then, who may eat the Passover. “No stranger shall eat of it” (Ex. 12:43 and cp. Eph. 2:19). Those circumcised may eat of it (Ex. 12:44 and cp. with Phil. 3:3). And in connection with 1 Cor. 5:7, concerning Christ our Passover, we should keep Phil. 3:3 before our souls:

For *we* are the circumcision, who worship by [the] Spirit of God, and boast in Christ Jesus, and do not trust in flesh.

The sojourning stranger might hold it “according to the rite of the passover” (Num. 9:14). He would have to be circumcised, of course. How could a stranger to grace take *a* lamb (Ex. 12:3), *the* lamb (Ex. 12:4), *your* lamb (Ex. 12:5)?

But this is not all. The defiled may not eat it (Num. 9:6). The water of separation must first be applied (Num. 19:13), else that person loses his place. So do those who forbear to keep it (Num. 9:13). Has this no typical application to Christians?

#### SUMMARY OF CHRONOLOGICAL EVENTS

On what day was the lamb selected?

10th Abib: Ex. 12:3.

What was Passover day?

14th Abib: Lev. 23:5; Num. 9:3; 28:16; Ezra 6:19.

On what day was the lamb killed?

Killed on the 14th Abib: Ex. 12:6; Num. 9:3, 4; 2 Chron. 30:15; 35:1.

On what day was the lamb eaten?

14th Abib, Passover day, at night (the first part of the Jewish 24 hour day): Ex. 12:8, 18, 42; Josh. 5:10; Num. 9:3, 4.

#### NAMES OF THE PASSOVER

Here are the names by which the Passover and its commemoration are designated:

Jehovah’s Passover (Ex. 12:11)

The Passover to Jehovah (Lev. 23:5)

The offering of Jehovah (Num. 9:7,13)

The sacrifice of the feast of the Passover (Ex. 34:25)

But alas, there developed an awful condition wherein this feast was called:

The Passover of the Jews (John 2:13 -- see also John 5:1).

That was a *form*. It is possible to imitate what is divine. Jeroboam had done it (1 Kings 12:32). It was a denial of the one, divine center, the place where God had put His name (Deut. 12, 14, 16; 2 Chron. 22:1; Psa. 78:67-72; Neh. 1:9, etc.).

#### SOME LESSONS FROM THE OBSERVANCES RECORDED IN SCRIPTURE

No doubt Israel kept the Passover more times than is recorded, but I am persuaded that those instances that are noted have something for us to learn though we may be weak in apprehension. Let us look at them.

1. **In Egypt.** Exodus is the book of redemption and presents to us redemption by blood. This is ever a thought before us in the remembrance of our Lord in His death.
2. **In the wilderness.** Numbers presents to us a people in the wilderness on the way to Canaan. Redemption must be in our memory, and celebrated, in our pilgrim walk (cp. 1 Pet. 1:17, 18). “The wilderness is the character the world takes when we have been redeemed, and where the flesh which is in us is actually sifted” (JND).

Ex. 40:2 tells us that the tabernacle was set up on the first day of the second year. Num. 7 gives us the gifts brought on day one through day twelve. On the 14th was the Passover (Num. 9). We also find in Num. 9 provision for defilement (cp. Num. 19). The cloud came on the tabernacle on the day it was set up (Num. 9:15) and abode there until the 20th day of the second month (Num. 10:11). All of this transpired in the second year. See Num. 1:1.

3. **On the entry into the land** (Josh. 5). All the males were first circumcised -- the reproach of Egypt was rolled away. To be seated in the heavenlies in Christ Jesus means that the first man is judged in the cross, and as sealed by the Spirit we are in Christ -- new creation, where all things are of God. There are enemies in Canaan, which answers to the heavenlies (cp. Eph. 6:12). Because of the mighty foes to be fought, redemption must be freshly before us.
4. **At the time that there was a fresh sense of the value of the divine center** (2 Chron.30). God only owned one altar and one house. It was a day of declension and “they had not held it for a long time as it was written” (v. 5). “Yield yourselves to Jehovah, and come to his sanctuary” (v. 8) is the word. The fact that it was held in the second month (cp. Num. 9 & 19) indicates their condition and God’s grace. When the center is more valued, so is redemption (not the reverse).
5. **When idolatry was judged** (2 Chron. 35; 2 Kings 23). Josiah’s heart was right and this always manifests itself in the judgment of evil (2 Chron. 34:3-7) and value for God’s portion (2 Chron. 34:8 ff.) and His Word (2 Chron. 34:29 ff.).
6. **In remnant times** (Ezra 6:22). Though weak, and subject to foreign powers, they owned that they were redeemed by Jehovah. Surely then, even in remnant times, such should be a separated people. Should not we be a separated people to the Lord, celebrating redemption by blood?
- Most Jews did not eat it, but notice this: “they killed it for all the children of the captivity.” The feast could only be held at the divine center, and remnant times does not change the truth. This should sound in our souls! Yet, the feast had all of God’s people in view.
7. **It became a “feast of the Jews”** (John 6:4). How sad to have a form, perhaps a right one (it seems Jeroboam did that -- 1 Kings 12:32), yet be without the reality. It has been observed that in the OT, this feast animated the people of God. In the NT it discovered a mere profession.
8. **It was held by our Lord Jesus** (Luke 22). “With desire I have desired to eat this Passover with you before I suffer.” It spoke of redemption by blood. What thoughts must have come before the holy soul of our great Redeemer as He ate with them what signified the sacrifice of Himself to be accomplished during the following daylight hours.
9. **In the millennium** (Ezek. 45:21). All Israel will then be righteous (Isa. 60:21); saved (Rom. 11:26). Christ, the priest, shall be upon His throne (Zech. 6:13). The priesthood will function under the order of the Melchizedek priesthood, which is founded on a finished work (the Aaronic order was for an unfinished work) and so the offerings in Ezek. will all be

commemorative.<sup>16</sup> They will all be redeemed who will celebrate the feast of unleavened bread, here called the Passover. The Passover of the 14th is not noted directly, but what results from it, i.e., Unleavened Bread, which could be referred to as “Passover,” as one would speak of ‘the Passover season.’

## *Unleavened Bread*

### WHEN DID THIS FEAST BEGIN?

The Passover was held on the 14th of the month. The feast of unleavened bread began on the 15th day (Lev. 23:6; Num. 28:17). This is not made clear in Ex.12 and Deut.16 and no doubt designedly so. It is as if the Passover flows right into the feast of unleavened bread. We noted previously that a multi-day feast following a one-day feast denotes that the multi-day feast signifies results of the one-day feast. The feast of unleavened bread typifies a walk of faith, in holiness, founded on redemption.

### WHY DID IT BEGIN ON THE FIFTEENTH DAY?

Redemption was accomplished many years ago. The walk of faith, in holiness, for each one redeemed by the precious blood of Christ begins on another day. However, the walk of faith in holiness begins immediately following the application of the blood of the Lamb. No days are allowed to pass. This explains why the feast of unleavened bread did not begin on the 14th, yet no days were allowed to pass between the 14th and the feast of unleavened bread. A holy walk is required to begin immediately when redemption is applied to us.

### WHEN DID ISRAEL BEGIN TO MARCH?

I believe that a wrong assumption is often made because Ex.12 does not clarify this matter, for the reason stated above. Since they ate the Passover with shoes on their feet, staff in hand and loins girded, and in haste, *it is assumed* that they began to march on the 14th. When considering the Passover, we saw the reason for this condition of eating, which may be summarized by saying that the Passover was celebrated with the marks of the pilgrim character upon them. This ought to make us consider our ways (Hag. 2).

The fact is that they were not to leave their houses that night (Ex. 12:22). The daylight hours of the 14th were occupied with burning any left-over lamb (Ex. 12:10) and asking of the Egyptians gold, silver, and clothes (Ex. 12:35,36; Psa.

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16. The sons of Zadok will minister before Jehovah in the millennium (Ezek. 40-48). This is in accordance with the covenant made with Phinehas who was jealous with Jehovah’s jealousy, and rose up from among his brethren, followed Cozbi and Zimri into the tent, and thrust them through with his spear (Num. 25). The sons of Zadok are from the line of Phinehas. Phinehas was a warrior-priest. A study of his life shows that he was engaged in the judgment of evil, and in protecting from evil, and in investigating to see if evil was at work.

105:37). Pharaoh called Moses in the night (Ex. 12:31) and he and the Egyptian people urged Israel to go.

It was not until the 15th, i.e., when the sun had set on the daylight hours of the day when they asked of the Egyptians, that they could have begun the journey. Ex. 12:37 says:

And the children of Israel journeyed from Rameses to Succoth.

Num. 33:1-3 says:

These are the journeys of the children of Israel, who went forth out of the land of Egypt . . . They journeyed from Rameses to Succoth in the first month, on the fifteenth day of the first month. On the morrow after the Passover the children of Israel went out with a high hand in the sight of all the Egyptians.

The new day (the 15th) began about sundown and Israel could have begun to march any time after that. Be, then, all this as it may, a great thought concerning the Lord's people is that they are brought *out* to be brought *in* to the goodly land that flows with God's blessings (Ex. 3:8, 17; 6:6-8). The thought of bringing the people out is characteristic of the Passover: Ex. 12:17, 42; 13:3, 4, 8, 9, 14, 16; 23:15; 34:18; Deut. 16:1.

**WHEN DID JEHOVAH BRING OUT ISRAEL FROM EGYPT?**

The texts which speak of this BRINGING OUT seem to say that Israel marched on the 14th, but that is an assumption. Let us keep Num. 33:3 firmly in mind, which shows that the march began on the 15<sup>th</sup> day, and then seek the reason why it is said that Israel was brought out on the 14<sup>th</sup> day. Ex. 12:17 and 41, 13:3, 4, and 16:6 seem to contradict Num. 33:3 but it is only in appearance. It was on the 14th that Egypt was judged. "Now is [the] judgment of this world" (John 12:31) said our Lord, looking on to the cross. It was at the cross (the 14th) that the world was judged, not when our walk of faith, in holiness (the 15th), began.

It was at the cross, that God's people were delivered. It was that blessed, self-same day. All the hosts were brought out -- in divine purpose. That is the point. Remember *this* day (Ex. 13:3; Deut. 16:3) Christian! We do not remember the day we began our journey when we remember our Lord in His death. It is the day Egypt was judged; the day of the cross, of His sufferings and death. God wrought it with a powerful hand (Ex. 13:3)!

"At the going down of the sun, at the time thou camest forth out of Egypt" (Deut. 16:6). They stayed in their houses all that night, yet it was then that they came forth. It typifies that in divine purpose God redeemed His people at the cross. The actual journey, in time, begins on another day.

Furthermore, it was exactly 430 years from the day Abraham, the depository of promises, entered the land (Ex. 12:41). God remembers His own promises that flow from Himself for no other reason than what He is in Himself.

What a night it was!

It is a night of observance . . . (Ex. 12:42).

This do in remembrance of me.

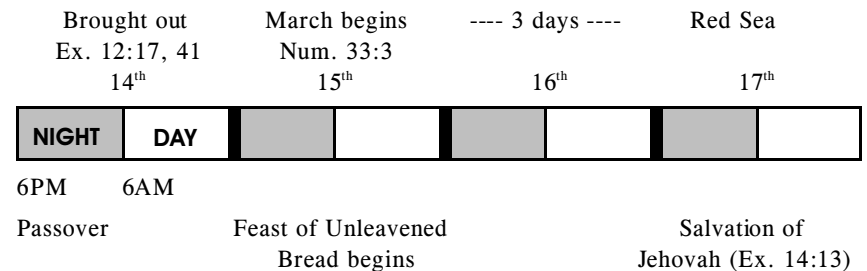
And it shall come to pass, when your children shall say to you, "What mean ye by this service?" that ye shall say, It is a sacrifice of Passover to Jehovah, who passed over the houses of Israel in Egypt when he smote the Egyptians and delivered our houses" (Ex. 12:26, 27).

**HOW LONG WAS THIS FEAST?**

This feast lasted from the 15th through 21st day of Abib, seven days (Ex. 12:15, 19; 13:6, 7; Lev. 23:6; Num. 28:17; Deut. 16:3; 2 Chron. 30:21; 35:6-9; Ezra 6:22; Ezek. 45:21).

It was a seven-day feast, a complete cycle, signifying a life-long walk of faith, in holiness. It signifies a walk that is consistent with the meaning of being redeemed by the precious blood of Christ. It is a feast of eating unleavened bread. It is a life of separation from evil unto the Lord.

*Some Points Illustrated*



**This is a type of:**

**SAFETY**  
John 3:5

**DELIVERANCE**  
Rom. 7:24

This chart is in accordance with the Jewish reckoning of the new day beginning with the evening. For the difference between safety and deliverance see *From New Birth to New Creation*, available from the publisher.

**LET US KEEP THE FEAST**

For also our passover, Christ, has been sacrificed; so that let us celebrate the feast, not with old leaven, nor with leaven of malice and wickedness, but with unleavened [bread] of sincerity and truth (1 Cor. 5:8).

The feast mentioned here for celebration is the feast of unleavened bread. We are exhorted to moral exercises and conduct that are consistent with our Passover, Christ sacrificed for us. The feast signifies that we must maintain purity in our personal behavior **and** in our associations. Notice that the context of 1 Cor. 5:8

is leaven leavening the lump. To allow the known wicked person to remain in fellowship would constitute the saints meeting in Corinth to be a leavened lump. Answer in practice to your unleavened position in Christ, exhorted the Spirit through Paul (1 Cor. 5:7)! Let us celebrate the feast (a walk of faith, in holiness) without the old leaven of fornication, railing, covetousness, etc.; “and these things were some of you” (1 Cor. 6:11). Unleavened bread *must* be eaten.<sup>17</sup> Compare Ex. 12:15; 13:7; Lev. 23:6, etc., with 1 Cor. 5:8b. The holy One was without leaven and He went into death for us. We are connected with Him because of Him being our Passover; and we should walk as He walked. Let us note Lev. 23:6: “Seven days shall ye eat unleavened bread.”

#### SOME LESSONS FROM THE OBSERVANCES RECORDED IN SCRIPTURE

1. The first celebration of the Passover led to their three days’ (number of separation) journey into the wilderness. They marched on the 15th, 16th, and 17th. There are 17 things that cannot separate us from God (Rom. 8:35-39). It was the day (the 17th) and the month that Noah’s ark grounded (Gen. 8:4), and that month was changed to the beginning of months for Israel -- Abib, later called Nisan. At any rate, it is the walk of faith, in holiness, founded on accomplished redemption.
2. It is alluded to in Josh. 5:11 and coupled with the old corn of the land. The manna ceased on the 15th of the month. The manna is Christ in His humble walk here below.<sup>18</sup> The old corn of the land is Christ in the heavenlies -- for Canaan answers to our being seated together with Christ in the heavenlies (Eph.). It is our privilege to feed on a heavenly Christ. Still, we feed on Him with the unleavened cakes also. Let us make holiness to the Lord the character of our walk. If we are feeding on a heavenly Christ, it will show itself in our walk.
3. It is mentioned in Solomon’s day (2 Chron. 8:13). It is typical of the walk of Israel, all redeemed (Isa. 60:21; Rom. 11:26) when the greater than Solomon is reigning over His people Israel.
4. It was celebrated at the time that there was a fresh sense of the value of the divine center (2 Chron. 30). When the Passover, (redemption) is rightly before the soul, the responsibility of a walk of faith in holiness becomes important to the soul as due to the One Who “died for them:
 

that they who live should no longer live to themselves, but to him who died for them and has been raised” (2 Cor. 5:15).
5. It was kept when idolatry was judged (2 Chron. 34, 35). When considering the

17. There must be holiness in the inward parts as well as in fellowship.

18. The manna is presented in Exodus (the book of redemption) as the food of a redeemed people. In Numbers, the book of the wilderness journey and of Israel’s complaining, the manna is seen as ill-treated and despised by the people (Num. 11:7).

history of the recorded instances of keeping the Passover, we noted that Josiah’s heart was right and that this manifested itself in the judgment of evil (2 Chron. 34:3-7) and value for God’s portion (2 Chron. 34:8 ff.) and His word (2 Chron. 34:29 ff.). Then they celebrated redemption and from this flows the walk of faith in holiness. Holiness is separation from evil to the Lord. *Cease to do evil* and *learn to do well* are two divine precepts. Note well the order. Break down the idolatry. Purge the evil. Let us sanctify ourselves, set ourselves apart to the Lord. Let us keep the feast with unleavened bread.

6. The truth of a walk in separation from evil to the Lord applies in remnant times also (Ezra 6:20, 21, 22). It is false that remnant times justifies lowering the standard. It is God’s unalterable standard of holiness. Be ye holy for I am holy. Holiness becometh thy house forever, Oh Lord. How can we talk of a lowered standard? Who hath despised the day of small things? How we need the spirit of

Ezra the priest, the scribe, a scribe of the words of the commandments of Jehovah, and of his statutes to Israel (Ezra 7:11).

How lovely to Jehovah was his attitude displayed in Ezra 9 & 10.

7. It will be celebrated by a holy nation walking in the fear of Jehovah, in the millennium (Ezek. 45:21). Then will the law be written in their hearts (Heb. 8:10; Jer. 31:31-34). When God’s Word is operative in our hearts it *will* manifest itself in a walk of faith, in holiness. Our inside and our outside, and our associations and doings, will be regulated by the Word, as it will be with Israel in that day.

(To be continued, if the Lord will)

Ed.

## *The Gifts And Calling Of God*

### *Rom. 11*

God has at all times a mind of His own in reference to those whom He has determined to bless. This mind, in its broadest view towards man, as meeting his condition and need as a sinner, is made known by the gospel to faith through the person of God’s Son, and the finished work of redemption by His death on the cross. God’s counsels in grace are thus set up in testimony before every creature under heaven; and believing in Christ introduces the soul into the blessings which lie in that purpose. Jesus said,

I am I the way, the truth, and the life: no man cometh unto the Father but by me {John 14:6}.

When God by His sovereign and effectual grace thus gathers any to Himself, He makes known a purpose which exclusively pertains to them as His. This He reveals in a risen and glorified Lord and Head; and acquaintance with His mind

and obedience to His will through the Holy Ghost connect His people with His thoughts and their own eternal blessing.

God had a purpose with Israel -- the establishment of government upon the earth; and this He introduced by Moses and set up in the kingdom of David. A very important principle necessarily springs out of this manifestation of God to His people, since on this relation is formed their privilege, both as to intercourse with Himself and its moral result, or fruit in the sight of all around, to the glory of the Father.

Another thing is equally true, that the judgment of God finds its rule and exercise upon this ground; and by this standard,

Be ye holy, for I am holy {1 Pet. 1:16}.

The way in which He introduces Himself and walks before them is to be the character of their walk towards each other.

While such manifestations of God give the common footing on which He stands with His people, yet there are higher revelations which He has made of Himself, and which, being circumscribed by calling, mark what are known as dispensations. This present one has its own peculiar communications from God the Father, consistency with which becomes our new and present consistency. Within the last half century God has been pleased to raise up in His Church a much fuller testimony to His grace in the gospel of His Son. Man, in his loud pretensions, has been exposed. Jesus, as Saviour and Lord, has been exalted, and God's love seen to be triumphant by the cross over sin, the flesh, and Satan. Thousands of souls are the glad witnesses of the peace which the reception of this testimony has brought to the conscience and heart.

In addition to this, the Lord was pleased to awaken the attention of His saints to the dispensational structure of His word. Distinctions were seen to exist in the mind and actings of God towards the Jews, the Gentiles, and the Church, which had long been overlooked; and this mode of dividing the word cleared away much obscurity from the eyes of His people. It was seen that these classifications were not only distinct from each other, but that each had a history peculiar to itself; and that intelligence as to this was the basis of communion with God, and with the government He executes. An immense breadth of truth was thus opened for the instruction and guidance of faith; and as all promise and blessing were found in divine counsel to be connected with the person of the Son, so the Lord Himself became more glorious to His people, not only as the accomplisher of salvation, but the fulfiller of all their cherished hopes, whether as the

root and offspring of David ,

or as

the bright and morning star {Rev. 22:16}.

Hence, this connection of the Lord with His own by the past, present, and future, brought Him into that prominence which the scriptures gave Him in the

counsels of God, inasmuch as all covenanted grace and promised blessing in the coming glory were seen to be made

yea and amen in Christ {see 2 Cor. 1:20}.

Beyond this, there were discovered to be certain relations in which Jesus stood with man and Israel, which had not as yet been maintained according to the fulness of the prophetic word, and that these could not be displayed during His rejection from the earth and while hidden at the right hand of God. The cast-out Saviour, the despised Messiah, and the rejected Lord, is gone

to receive for himself a kingdom and to return {Luke 19:12},

so that the glory proper to these relations is yet future. Nor is it till His second coming that the heavens and the earth will be the scene of their display.

Many hearts, once oppressed by disappointment or perplexed with doubt, have been set at rest by these blessed disclosures of the future glory of Christ at his appearing and kingdom {2 Tim. 4:1}.

Many a saint has also been established in the certainty of the blessed hope of the Church -- its being caught up previously, to meet the Lord in the air, in view of that day when

the marriage of the Lamb is come {Rev. 19:7}.

All these purposes of God towards His people, and their manner of accomplishment in Christ, and the believers' portion therein by grace, according to the seasons which the sovereignty of God has appointed, were opened up, and became the common ground of enjoyment with all whom He had thus separated unto Himself by His effectual calling. But there was a further revelation of His mind before the glorification of Christ and His people could take place, and consequent upon His ascension into heaven. This was to be based upon nothing less than the presence and relation of the Holy Ghost to the body -- the Church --

the habitation of God [on earth] through the Spirit {Eph. 2:22}.

This body, so formed and recognized, has become the new object of the Lord's special care and love, as well as of His faithful ministry as its Head. The epistles generally, and some in particular, get their very subject from these relations, and plainly reveal the mystery of Christ, and the Church -- His body and His bride,

which from the beginning of the world hath been hid in God, who created all things by Jesus Christ {Eph. 3:9}.

Luther and the Reformation described its own circle for the given time, when the Papacy was dominant in Christendom; but the grand distinction between then and now, which has just been given in outline, is immense. It is scarcely possible to overrate the value which attaches to the great cardinal truth of a believer's justification by faith in a crucified Savior and Lord. Still it was but as drops from a cloud previous to the shower of blessing which was to be poured out on the Church of God, according to the largeness of His own thoughts towards His

people.

Since Luther's days, God has as surely brought into prominence some further truths connected with Christ and the Church, which had been long lost; and it is of the greatest moment for us to challenge our souls whether we know and hold them fast. Who has not been interested in observing corresponding differences when reading the history of the nation of Israel under its revival kings, Jehoshaphat, Hezekiah, and Josiah, in the days of its Tirshatha, or of its scribe? Nehemiah, as we know, was occupied with building the wall of Jerusalem; and Ezra with the re-establishment of its temple.

Luther, like Nehemiah, may thus be classified as a builder of the wall; for surely justification by faith is the great bulwark of Christianity. Ezra, with his temple work, may, in principle, be as fitly the representative of those who are now led to the acknowledgment that there is one body, and who are seeking to gather upon this ground, in the confession that

by one Spirit are we all baptized into one body {1 Cor. 12:13}.

Wherever the Church is thus viewed, the practical effect has been manifested in the accession of thousands from the established and dissenting forms of our times, though there has been nothing tangible or attractive to please the outward eye. All such as have been delivered in the present day from the false systems around can say, at the very least, with Ezra,

And now for a little space grace hath been shewn from the Lord our God to leave us a remnant to escape, and to give us a nail in his holy place that our God may lighten our eyes, and give us a little reviving in our bondage, for we were bondmen {Ezra 9:8, 9}.

It is useless accounting for the present wide departure from God's revealed thoughts concerning the Church; but one may well say on this point, If the Jehovah of Israel was so imperative with Moses, that the tabernacle should, in the minutest things, be made according to the pattern showed to him on the mount, what must the offence of our day be in His sight, when the amalgamation is so complete between these establishments and the nations of Christendom, that it may be fairly said there is neither Church nor world any longer visible? These terms are no more distinctive, as relating to two bodies, essentially different in their nature and destiny. If this be questioned, where is anything to be shown which corresponds to what Paul said:

I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ {2 Cor. 11:2}?

Or again; to what existing body can such a scripture as this be applied:

Ye are the epistle of Christ written in our hearts, known and read of all men {2 Cor. 3:2}?

The prophetic word by Paul and the Apocalyptic writer warn of a falling away, and of an apostasy -- and it is a reflection on Pentecost and the apostles to say

these are gone by -- and more especially as they write of "the last times." But it is a proper confession for all to make, that these be the days, and that we are living in the closing hours of a present evil age.

Intelligible enough to him that hath an ear to hear is that voice from heaven

Come out of her my people, that ye be not partakers of her sins {Rev. 18:4}.

Is this admonition bandied about from Protestantism to Popery, and from St. Peter's to St. Paul's? Let those who do so take heed, and rather accept the closing words of prophetic warning to the churches, before the Lord comes for His own, and before the angel with the sharp sickle does his work on

the clusters of the vine of the earth {Rev. 14:18}

when it is

cast into the great winepress of the wrath of God {Rev. 14:19}.

No discovery can equal that of the man who is led by the Spirit to see what is the special and particular work that God at any time is carrying on, and particularly in these last days, by which He seeks to rescue souls from the general apostasy, and bring a remnant into His own mind and work. Can we not value the separated place which Elijah held with Jehovah in the days of Jezebel, and the bright testimony which he gave to Israel against Baal? Is this altogether a voice in the past, or is there now a Thyatira, and Jezebel and her children, in the messages to the seven churches? Is it not a present warning, when the angel says,

I will kill her children with death {Rev. 2:23}?

Can any one weigh these warnings and threatenings aright, who for a moment longer stays in the thing prophesied against? Would any learn to estimate the value and sweetness of the promise,

I will sup with him {Rev. 3:20},

and

I will give him the morning star {Rev. 2:28}?

let him come out upon the authority of that word --

I have set before thee an open door and no man can shut it {Rev. 3:8}.

May all who have followed in obedience these previous directions of the Lord to the churches, and have proved that "outside the camp" is to be with Jesus, remember the exhortation to such,

Behold, I come quickly: hold that fast which thou hast, that no man take thy crown {Rev. 3:11}.

W. Kelly, *The Bible Treasury* 7:47-49.