

In the Beginning and the Adamic Earth,

by W. Kelly,

first published in the Bible Treasury in 1891 and as a book in 1994

The position taken in this book has been called the "Gap Theory," referring to the space of time between Gen. 1 verses 1 and 2. However, the view presented does not require that a 4 billion year evolutionary process took place during that interval, as many websites opposing this view claim is involved in the "Gap Theory."

A belief in a 4 billion year evolution of life commonly involves the "big bang" theory of the origin of the universe. Really, it is implicit in this theory to believe in the eternity of matter and that matter goes through cycles eternally. Yes, some Christians say that God caused the big bang -- to get around the eternity of matter. Just the same, "big bang" is a 'big nonsense' theory, or worse.

Heathen cosmogonies have order arising out of chaos. The "big bang" has order arising from an explosion. How many design engineers wish they could have accomplished their work of designing equipment by using little explosions. It would have saved much planning and effort. Oh, it is objected, time, sufficient time, is needed. Well, the Greek god Chronos (the god of time) had to do his magical work in connection with the "big bang." It took him a mere 4 billion years to produce humans who believe that an explosion can bring about order and the appearance of design. So a great temple, labeled evolution, has been built to Chronos, the god of time; and in this temple men, fettered by biological, paleontological, social, and psychological theories fathered by the notion that man has developed from an animal ancestry (the product of the explosion), pay homage to the explosion and to Chronos. And in that temple the product of the explosion is now investigating the explosion! Perhaps the explosion created Chronos. Perhaps the explosion is god, the evolver of all things.

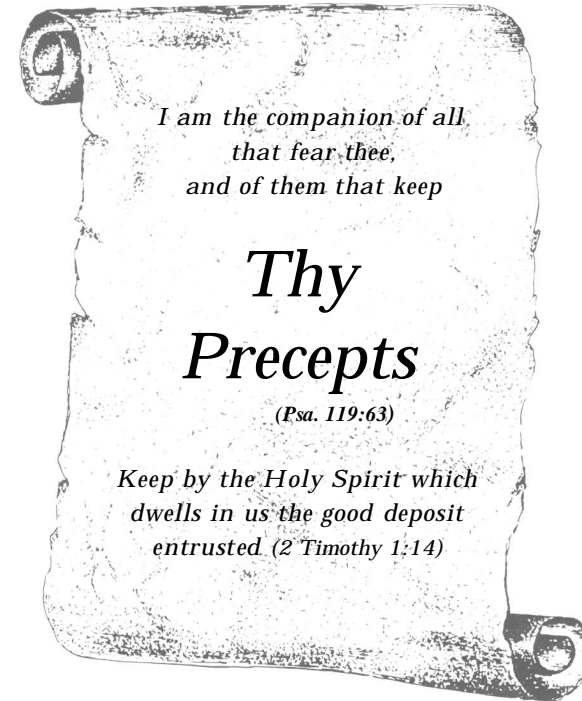
Man is a kind of evolver and would like to be a creator; but he would make the true Creator into an evolver (as in theistic evolution) -- or throw out the idea of God altogether (as in atheistic evolution). Faith finds its assurance in the written Word of God, a refreshing and important contrast from the speculations of men.

The earth's crust has been basically formed catastrophically in contrast to the uniformitarian idea involving Chronos' work. It is true that recent uniformitarianism has made some room for some catastrophes that it is thought can be accommodated into the uniformitarian scheme -- such as the alleged dinosaur extinction some alleged 65 billion years ago -- as long as the over-all scheme is maintained. On the other hand, the "young earth" advocates place the catastrophism all (essentially) within the flood of Noah's day. But it may not be correct to place all catastrophism into that great event. There may have been a number of creative acts of God, and a number of catastrophes, between Gen. 1:1 and 2.

W. Kelly's book rejects the idea of Chronos' work, and evolution, drastically reducing the time-scale but without attempting to force all into the Flood era.

W. Kelly's book has been reprinted as a large pamphlet to reduce the cost.

The price is \$4.00 plus postage of \$3.00 on orders under \$20.00 in North America; 10% on all orders over \$20.00. Foreign postage is higher.



July/Aug 2002

Vol. 17, #4

CONTENTS

The Seven Churches: Chapter 5.6: What the Spirit Said to Philadelphia (Continued)	121
'Milk of the Word'	131
Usefulness	132
The Set Feasts of Jehovah, Chapter 4: The Feasts as Noted in Other Scriptures	133
God's Sovereignty and Glory in the Salvation of Lost Man, Chapter 1: The God's Sovereignty in the Testing of Lost Man (Chapter 1 continued)	137
Our Hope, and Its Practical Influence	148
Note on Lust	153
The Hero and the Servant	154
The Son of God	157

New Books Announcement:

The Collected Writings of A. P. Cecil

This is an 8 1/2" by 5 1/2" hardbound book in buckram cloth.

Price: \$20.00; plus postage for one in North America is \$2.00; 10% on all orders over \$20.00. Foreign postage is higher.

The Work of Christ on the Cross and Some of Its Results:

Propitiation, Substitution, The Righteousness of God, Etc.;

What is for the World and What is for the Believer?

This is an 8 1/2" by 5 1/2" hardbound book in buckram cloth.

Preface	v
Chapter 1: Introduction to the Subject of Propitiation and Substitution	1
Chapter 2: The Atonement, Leviticus 11:17	15
Chapter 3: The Day of Atonement Leviticus 16	25
Chapter 4: Propitiation	55
Chapter 5: Purchase, Ransom, and Redemption	65
Chapter 6: The Death, the Blood, and the Cross of Christ, in Their Meaning Regarding the Believer	79
Chapter 7: Died For All, Blood Shed For Many	89
Chapter 8: Propitiation for SINS -- only for Believers -- and, Propitiation for the World	103
Chapter 9: Bearing Sins was Only on the Cross	115
Chapter 10: The Showing Forth of The Righteousness of God, Romans 3:19-26	123
Chapter 11: Made the Righteousness of God in Him	151
Chapter 12: The Abandonment on the Cross and Communion With the Father	165
Appendix 1: Propitiation Not Made in Heaven	171
Scripture Index	181
Subject Index	185

Price: \$18.00; plus postage for one in North America is \$3.00; 10% on all orders over \$20.00. Foreign postage is higher.

Types and Symbols of Scripture

This is an 8 1/2" by 11" hardbound book in buckram cloth. The articles are drawn from various sources and part of the Table of Content is given below.

Introductory Notes	ii
Table of Contents	iii
Some General Considerations	1
Is Scripture Typical? A Word on Interpretation	1
Types Are of Different Characters	2
Resemblances and Contrasts	3
Types and Their Teachings	3
What About the Mystery and the Types?	5
Types of Christ	7
Direct Types of Christ with Scriptural Proofs Annexed	7
Indirect Types and Figures of Christ	8
Scripture Imagery	11
Outlines of Lectures On the Tabernacle of Witness, T. Newberry	127
The Temple	199
The Temple of God	203
The Two Temples	203
The Worship	204
The True Worshipers	205
David on His Throne a Type, C.E.S.	207
Christ the Substance of Every Shadow	217
Inspired Prophecy, W. Kelly	219
Chapter 1: Its Nature	219
Chapter 2: Its Object	227
Chapter 3: Its Occasion	231
Chapter 4: Its Sphere	233
Chapter 5: Its Language	237
Chapter 6: Some Old Testament Prophecies Referred to in the New Testament	241
Chapter 7: General Remarks	243
Symbols, J. N. Darby	247
The Symbols of The Apocalypse Briefly Defined	251
Extract from The Catholic Apostolic Body, Or Irvingites, W. Kelly	263
Subject Index	
Scripture Index: Old testament	
Scripture Index: New Testament	

Price: \$30.00 plus postage (in North America, \$3.00 up to \$19.99; 10% on all orders over \$20.00. Foreign postage is higher.

See rear cover for more

Elements of Dispensational Truth
The Seven Churches

Chapter 5.6

What the Spirit Said to Philadelphia

(Continued)

KEPT MY WORD AND NOT DENIED MY NAME (v. 8)

Kept My Word. It is not well to limit this to one thing.¹

They are described as not denying the power of that name -- His name as a center. That name is one that must not be slighted. It is the resource for all difficulties from forgiving sin to the dealing with every kind of need. It is the only name of holy power; and, for this very reason, a name of unailing avail in dealing with what is contrary to God in the way of false doctrine or unholiness. Where is it that there are children of God who love to confide in it, to gather round it, knowing what it is to trust it? Where then must we look for those to whom the Lord says distinctively -- "Thou hast kept my word, and hast not denied My name."

It is not for me to say where they are. It is for you to find them out. And may the Lord give you to prayerfully search before you settle the question! For you ought to know well that no one here wishes to urge anything that does not commend itself to the conscience of the children of God. Christ's word and name concern them most nearly; and He assuredly speaks of those who cleave to both.

I should not, on any consideration, be here to speak of a party interest, or some object of man upon earth. Such aims must be always low and unworthy of those that, having Christ for their life and righteousness, are looking for Him to come, and know He is coming quickly. But here is His intimation of a peculiar blessedness. Let it be yours and mine not to let slip this grace! Is this presumption? It is rather faith, which unbelief counts presumption. How much there is on the contrary to judge us in the words the Lord has addressed to us!

1. In the Open Brethren periodical, *The Witness*, New Series, v. 9, 1899, p. 198, we read:

"My word" is explained in v. 10 as "the word of my patience," the promise of coming glory . . .

This is another example of making the whole out of a part, and thus losing the rest.

I wish to show that these words concern you and every one of us here; and I cannot but say, that these words are either true of us as Christians, or they are not. If they are not, it is serious for us, for we are not in the current of what the Lord values most at this moment; if they are, blessed are we. Blessed are those that do the truth -- wretched such as know and do it not.²

Not Denied My Name.

The Lord does not say "You have strength," but "You have kept *my* word"; and then further He does not say "You have known me in this or that character," but "You have *not denied my name*." The Lord's name means always the revelation of what He is; as if He be called Christ, He is the Anointed One. The Lord is here saying, that as you have stuck fast to Me as revealed, now I will make them which have a false name and pretenses "to come and worship before thy feet, and to know that I have loved thee." Here we get the two characters contrasted; and also mark the emphasis on the word "*My*": it is Christ's word upon which I am called to rest; "*My word*" -- the word of Christ Himself, to come in personal communion with Christ Himself -- not even the church's word.³

It seems not much to say of them, "Thou hast kept my word and hast not denied my name," for there was not much done by them. But, dear friends, when the seductive power of evil was there it was saying everything of them; when all that was going on was to the setting aside of the written word, they kept it; and when everything went to the denial of Christ's name, they did not deny His name. That which is a great thing in God's sight is, not the calling down fire from heaven as Elijah did, but the being faithful amidst surrounding unfaithfulness. So likewise it did not seem to be saying much for the seven thousand who did not conform to the gross act of worshiping Baal, merely to say that they had "not bowed the knee to Baal," but it was, in truth, saying everything for them, because they were surrounded by all those who did bow the knee to Baal. So likewise the church of God was at first set up in power, but tares were plentifully sown among the wheat, and that which marks out the faithful ones is simply this, that when the seductive power of evil comes in, they are not seduced and led away by it. It is not in the manifestation of outward power, but simple faithfulness in walking with God in the midst of evil. Thus in the church of Philadelphia there was faithfulness of walk which gave them inward power, although no outward display of power.⁴

The word "my" is used eight times in the letter to Philadelphia. We just looked at two occasions. Verse 12 has five others.

2. *The Bible Treasury* 16:299.

3. *Collected Writings* 5:350.

4. *Collected Writings* 5:351

BEHOLD, I MAKE THEM OF THE SYNAGOGUE OF SATAN – DO HOMAGE BEFORE THY FEET (v. 9)

Make them of the Synagogue of Satan. As Christ had *set* (δέδωκα) before Philadelphia an opened door, here we read, “I *make them* (δίδωμι) of the synagogue of Satan.”⁵ That is the character He makes of them. It is a synagogue as having a collective character in His view. The reader is directed to the helpful remarks on the synagogue of Satan written by W. Kelly, found in notes on Rev. 2:9. Here we add an answer he wrote to a question:

Q. -- Rev. 3: 9. What is meant by “those who say that they are Jews, and are not, but do lie?” and what by their homage before the representative of the church in Philadelphia? S.Y.

A. -- It is a synagogue of Satan, as we are told here and in Rev. 2:9. The existence of a party among the professors of Christ, who abandon walking in the Spirit, and take the judaized position of antiquity, historical continuance, saving ordinances, and priestly order. As a matter of fact this was openly advanced in the second and third centuries when heathen persecutions also raged; and it broke out afresh in the nineteenth century not only for Great Britain and her Colonies but the United States of America, Germany, Holland, etc. It was Satan’s effort, when it began; and it was realized afresh when God’s grace was recalling the faithful to Christianity and the Church in their true and heavenly character as in the Spirit. But even those so misled are compelled to feel and own that, as far as man can judge, the love of Christ rests on those who utterly deny this retrogradism from heavenly relationships to “the weak and beggarly elements” which dominate them. The grace and truth which came through Christ are as far as possible from fine buildings, fine music, and fine sermons. For we are not of the world, but above it, and go along with His reproach. How far and in what way the adversaries shall come to do homage, it is not for us to say. Even now the most prejudiced feel in their conscience who they are that have His word and His love abiding in them.⁶

And to this is added something from J. N. Darby:

“Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie.” Here we find this individual faithfulness in a secret walk with God, contrasted with those who cling to something established, where there was abundance of form, a fair show in the flesh, boasting themselves to be Jews, and attempting to set up again that which used to be the outward characteristic of the people of God, not seeing that “new” thing which God had now set up, and which now puts the heart to the test. They do not reject the word of God (the Jews did not either); but it is not God’s word that governs them. The Jews received the Scriptures, but they rejected Christ, and killed

5. The Greek words given are those according to the text critical work of W. Kelly, *The Revelation of John*, Edited in Greek . . . 1860. A footnote in JND’s translation to these word indicates that so he understood the text.

6. *The Bible Treasury*, New Series 6:32.

Him; as Jesus Himself said, “They will put you out of the synagogue.” Nor was it without the notion that they were serving God in doing so: “The time cometh that he that killeth you will think that he doeth God service.” But this was pure rejection of the light God sent: “And these things will they do, because they have not known the Father nor me.” Any old truth which has gained credit in the world so as to be accounted orthodox, fails to put the heart to the test. It accredits nature: one is esteemed for it. If I can take religion and accredit myself with it, instead of having the heart put to the test by it in the exercise of faith, I may be quite sure that it is not the religion of God. Though it may be the truth as far as it goes, it is not faith in God. That is what this synagogue of the Jews were doing. They were setting aside Christ’s name and Christ’s word, for that which could be rested upon where there was no heart for Christ. Tradition, ordinances, ancestry, etc., were the things they loved, and not the word of Christ for themselves. It is quite true that the Jews had been God’s people; but they had rejected and trampled under feet the name of Christ. And this is what makes all the difference; for now that Christ has been manifested what God is looking for is faithful obedience to His Son. Faithful adherence to Christ now is everything.⁷

Who Say That They Are Jews, and Are Not, but Lie. Of course, *saying that they are Jews* is a figure of speech. The Jews had represented the trial of the first man under law, with ordinances for the flesh. Verse 9 refers to certain Judaizers who take such a position. Christians should flee from every form of Judaism that they recognize. Judaistic teaching can be found among those who are not part of this synagogue of Satan, of course, and it should be rejected. Separation from it is our responsibility.

Behold, I Will Cause That They Shall Come . . . I do not think that we know how the Lord will carry out His word that “they shall come and shall do homage before thy feet, and shall know that *I* have loved thee”; only that He *will* do it. Notice the emphatic *I*. Those of the synagogue of Satan do not love those who own their standing in grace. But they will yet “know,” learn the fact, that such are the objects of *His* love. Oh, how we want to flee from all Judaism, for full-blown, it brings into the synagogue of Satan. A “little” of it is *not* alright.

They are of the first man and they shall be made to acknowledge the work of grace on the part of the second man in those that reject their teachings and ways.

BECAUSE THOU HAST KEPT THE WORD OF MY PATIENCE -- KEPT OUT OF THE HOUR OF TRIAL (v. 10)

The Word of His Patience. It is *His* patience. They had kept the word (logos) of His patience.

As others have pointed out, when He was here on earth He was the Man of

7. *Collected Writings* 5:352.

sorrows. Now He is the Man of patience. And soon He will be the Man of joy, speaking of the display of His glory, and we with Him, when His new name written on us (Rev. 3:12) will be in display. Meanwhile, in patience He is waiting to receive us unto Himself (cp. John 14:1-3). The right understanding of such matters as this involves dispensational truth.

The Hour of Trial. The great tribulation will commence in the middle of Daniel's 70th week. It is at that time that Satan is cast out of heaven. It is the time of the overthrow of the great harlot of Rev. 17, which likely results in the wound of death to the Beast (Rev. 13:1-10). At the middle of the week the Beast receives his power directly from Satan then cast down. The apostasy will then commence and the worship of the Triad of evil will begin. This all is included within the hour of trial, the hour of trial being larger than the great tribulation. It will include the first half of Daniel's 70th week and extend past the 1260th day from the middle of the week.

To Try Them That Dwell Upon the Earth. While it is true that the whole world will experience the hour of trial, it has a special objective, namely, the apostates of Christendom. What we have been considering concerning Thyatira and Sardis as entering into the coming epoch, after the pre-Daniel's 70th week rapture of the saints, joined by Laodicea spued out of Christ's mouth, will form the apostates of Christendom. These apostates are "them that dwell upon the earth," a class of persons *morally* described in this manner. They are mentioned 10 times in Revelation. They have the moral character of those described in Phil. 3:18, 19 (especially "who mind earthly things") in contrast to real Christians described in Phil. 3:20, 21 ("our commonwealth has its existence in [the] heavens"). And so the Beast blasphemes "those who have their tabernacle in the heaven," that is the resurrected and raptured saints who dwell above at that time; while "all that dwell on the earth shall do it homage" (Rev. 13:6, 8). It is a mistake not to see that those that dwell on the earth does not mean every human on the globe; it means the apostates of Christendom, those particularly given over to the working of error (2 Thess. 2).

Kept Out of the Time of Trial. Chapter 3 of *Future Events*⁸ is a 20-page examination of what "keep thee out of the hour of trial" means. It examines various efforts to make it mean other than that this is a promise to be kept out of the *hour*, out of the *time*, of trial. This states exemption from the *time* of the tribulation period, not safety in some location.

There are Gentiles who will come out of the great tribulation (Rev. 7:9, 14). And while there will be martyrs of the godly Jewish remnant during that time (Rev. 9-11), yet Jacob "shall be saved out of it" (Jer. 30:7). Thus, Jews

and Gentiles will be present on earth during that period, but true Christians will have been removed at the pre-Daniel's 70th week rapture.

This is quite simple. It is the teaching that true Christians will not be present here during the time of the tribulation period that tries to obfuscate this simplicity. In addition to the remarks found in *Future Events*, the following is added here:

But turn we to the words that follow: "Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come on all the world, to try them that dwell on the earth."

Now, I ask, how could such a promise affect a person looking for the progress of Christendom and the improvement of society, who was looking for all things to advance gradually, and improve on the whole? who thinks that the heathen are to be converted, and the present evils that afflict Christendom to be all expelled? Why, it would have no force at all. But take now the other side. To those who know that the hour is approaching -- that hour of deceit as well as tribulation, who know that Satan is to be allowed a special power for a little season, who know that we are on the eve of what, when restraint is gone, will work both in a seductive and in a destructive way, how blessed to have His own voice saying, "Because thou hast kept the word of My patience!" Christ's patience is sweet and good for the people that are despised and scorned. As He waits to come, so they wait for His coming. They have communion with Him about it.

Let me ask again, Where are those found that are, as a whole, waiting for the coming of the Lord? Wishing not to be invidious, I put it to the conscience of any intelligent person, even of those who are opponents, where are the Christians that, as a whole, ever look for the coming of the Lord Jesus Christ? That such are meant here, can scarce be denied. Do not imagine that great things are said of a particular position. It is a sorrowful fact, that those enjoying the most blessed privileges, if they prove unfaithful or turn aside, become the bitterest enemies. None will be keener to oppose. So it must be with a bad conscience, which has turned such away from what was once the deepest enjoyment. They affect to despise and deny what they once appreciated. It is the enemy which produces this fearful change. None become such restless antagonists of what the Lord is doing. No! it is somewhat to make good in faith, nothing to boast of. And the Lord says, "Because thou hast kept the word of my patience" (remember it may be given up if not kept), "I will also keep thee from the hour of temptation, which shall come on all the world, to try them that dwell on the earth." Thus, those who keep the word of His patience are a people not settled down on the earth, but who, unknown by the world as Christ was, desire to walk by faith and in grace, as becomes persons united to Him Who is heavenly. They are heavenly, and wait to bear His image shortly, purifying themselves as He is pure. But, who would value this promise, except

8. Available from Present Truth Publishers. A companion volume is *Daniel's 70 Weeks and the Revival of the Roman Empire*. See also *The Bible Treasury*, New Series 9:222, 252.

those keeping the word of His patience? ⁹

The Hour of Trial Upon the Whole Habitable World. This trial will be universal. It is the precursor to Christ's reign over the entire earth. The habitable world must not be restricted here to merely the Roman earth. It is the same as we read in Heb. 2:5:

For he has not subjected to angels the habitable world which is to come . . .

It is the Son of man to whom the habitable world to come will be subjected:

{God} has set a day in which he is going to judge the habitable earth in righteousness by [the] man whom he has appointed (Acts 17:31).

It seems to me that those who do not admit the foreshadow view of the seven churches have to make the hour of trial to mean some persecution in the Roman empire through which there was some measure of preservation. ¹⁰ This generally results from rejecting the pre-Daniel's 70th week rapture. And such a view places Christians in the hour, the time of it, in clear defiance of the Lord's words: "I also will keep thee out of the hour of trial." ¹¹

9. *The Bible Treasury* 16:300. J. N. Darby made the following interesting observation:

I might notice by the way, that in Psa. 110 there may be some explanation of the expression, "of that day knoweth no man, neither the Son." The Son is sitting at the right hand of God and is looked at prophetically as waiting there, as Jehovah said unto Him, "Sit thou at my right hand *until* I make thine enemies thy footstool." Therefore, in this sense the Son -- as prophetic minister of revealed truth, and as such He spoke in Israel (see Heb. 1) -- may be said not to know the day nor the hour; for, as Paul says, in Heb. 10, He is "from henceforth *expecting* till his enemies be made his footstool," when they will be made ours also. Wherefore in the address to Philadelphia, we are called upon to keep the word of His patience, and if He is waiting, it is no wonder that we have to wait also; and it is *Himself* that is the very best part of what we wait for (*Collected Writings* 5:315).

10. Cp. *Collected Writings* 8:96, 97 regarding JND's refutation of B. W. Newton regarding this.

11. A question was proposed regarding Rev. 3:10 in the Open Brethren Periodical, *The Witness*, vol. 96, 1969 and the answers are interesting. One person wrote:

In common with other believers they went through this trial, experiencing the comfort of the Lord's keeping power. They were not 'raptured' away from it (p. 108).

Well, then they went through the *hour* of it. The next answered contained this devastating argument:

If the prophetic view is correct, we might ask why Rev. 3:10 did not come in the *final* period? (p. 108).

Do you think the location of the promise might just be appropriate where it is found? -- and not to Laodicea which is to be spued out of Christ's mouth? And Peter Cousins wrote:

First of all, the church of Laodicea must, on this view, remain on earth after the Great Tribulation that he finds in 3:10. So he is presumably led to a "partial rapture" view.

How ludicrous! Laodicea will go into the great tribulation, have its part amongst the apostates of Christendom, and be judged when Christ returns in power. None of this "presumably," or (continued...)

To Try Them that Dwell on the Earth. The first point to think about is that the Philadelphian understands that his citizenship, his commonwealth, has its existence in the heavens (Phil. 3:20). He is a stranger and a pilgrim here (1 Pet. 2:11). He is not of the world, as Christ was not of the world (John 17:14), as a stranger here; and he is passing through, as a pilgrim, to his home above.

"Them that dwell on the earth" refers to a particular class of persons. These are not every last person who is on the globe at the time. It refers to the apostates of Christendom. The hour of trial will affect the whole earth, it is true, but it has a special object: "to try them that dwell on the earth." (1) Here, this class is mentioned for the first of ten times in Revelation; and what they will be subjected to, true believers will not, as exempt from that *time*.

(2) Martyrs of the godly Jewish remnant killed by persons of this class, seen under the sixth seal (Rev. 6:10) cry for vengeance -- not a Christian cry.

(3) Three woes are pronounced on this class just before the sounding of the last three trumpets (Rev. 8:13).

(4, 5) When the two witnesses are killed, this class of persons rejoices over them and celebrates (Rev. 11:10).

(6) Though in Rev. 13:8 they are referred to as "all that dwell on the earth," it is the same class of persons, not referring to everybody on the globe. It is failure to appreciate this that leads to such ideas as that the Antichrist is going to be a world-wide ruler. The Antichrist is a Jew, king in Jerusalem during the last half-week of Daniel's 70 weeks (the second beast of Rev. 13), while the beast of Rev. 13:1-10 is the coming Roman prince, dictator over the revived Roman Empire. And in this passage we see this beast blaspheme "those who have their tabernacle in the heaven." The Lord Jesus has raised His saints and raptured the living and had brought them there before Daniel's 70th week began.

11. (...continued)

otherwise, leads to partial rapturism. Another writer has a quite different tack. He applies it, as he does v. 11, to the time of the great tribulation, and it is encouragement to hold fast. Evidently he is a posttribulationist (p. 109). And finally, another, quoting the NEB, wrote:

The risen Lord says, in effect, 'You have kept my commandment -- therefore I will keep you' (p.110).

In another issue there was added to this collection this:

For cannot the seven ekklesia be Jewish companies -- the future counterparts of the seven Pauline churches? (p. 189).

All this is swept away by the issue: Kept out of the HOUR of trial. All these evasions keep them in the hour, in the time, of it. But it shows that there are more ways to reject the pretribulation rapture than there are many ways to skin the proverbial cat! And if none of them do, you could try the following. On p. 230, a respondent cites the calumny of S. P. Tregelles (a posttribulationist, ardent supporter of B. W. Newton) as authority that the pretribulation rapture was first enunciated by an Irvingite woman. In my *Precious truths Revived and Defended Through J. N. Darby*, vol. 1, the utter falsehood of this posttribulationist's charge is shown to be the calumny that it is.

The great moral difference between the two classes is found in Phil. 3:18-21.

(7, 8) The second beast, the Antichrist, the false prophet, causes these dwellers on the earth to worship the first beast (Rev. 13:12). He works lying wonders (Rev. 13:13; 2 Thess. 2:9-13) and thus those that dwell on the earth are deceived (Rev. 14:14).

(9) We read of this class again in Rev. 17:2. This is actually something transpiring in the first half-week, when the whore, Jezebel fully developed, is exercising influence up until the middle of the week, when she is overthrown (Rev. 17:14) and the apostasy commences. Christendom, with believers removed, form the class noted in this text as "made drunk with the wine of her fornication."

(10) This class is noticed by the designation "they who dwell on the earth" for the last time in the book in Rev. 17:8. Their doom is certain. There is no "second chance," a vain imagination of dreamy minds.

Not Future Assemblies in Daniel's 70th Week. It should be clear to the reader that since true Christians will not be on earth during the hour of trial, the seven churches are not seven future churches that will be on earth during that period.

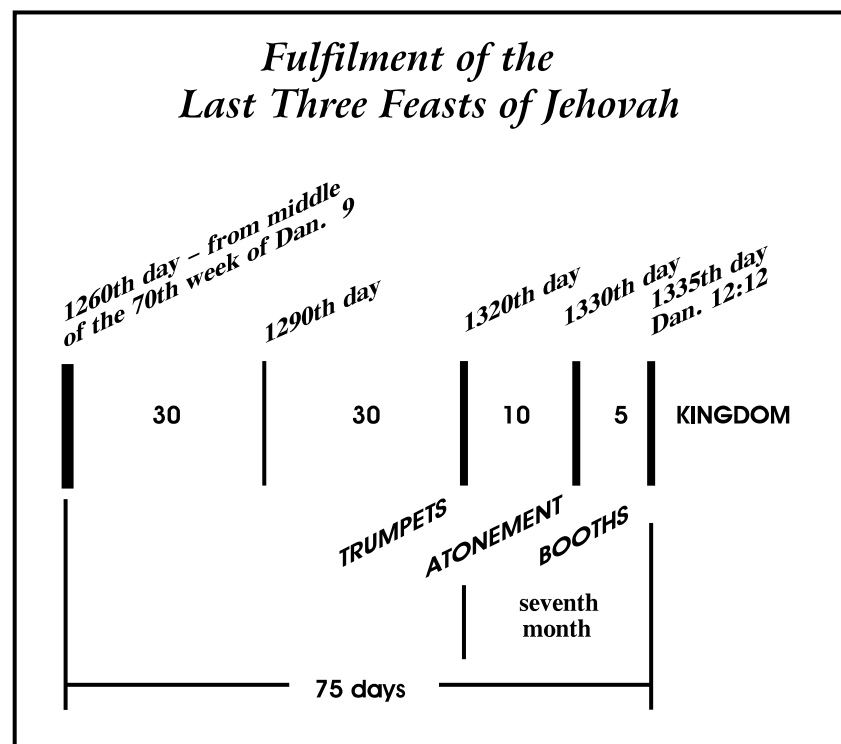
(To be continued, if the Lord will)

Ed.

The Set Feasts of Jehovah

Chapter 3

The Last Three Feasts: Trumpets, Atonement, and Booths



The Blowing of Trumpets

THE MEANING

The blowing of trumpets typifies the gathering of all Israel to the land of promise and this will occur some little time after Christ appears in glory.

THE TIME

The first four of the seven set feasts of Jehovah occurred in the first and second month. They fall into a distinct group and the interconnection of the four is clear. These four feasts were literally fulfilled at the end of our Lord's sojourn on earth and the descent of the Spirit consequent upon Christ's exaltation.

I see no reason to think that the last three feasts will not fall on their appointed day when the time of fulfillment arrives. These three feasts occurred in the seventh month, signifying the summing up of God's ways with His earthly people. It brings His ways of blessing for them to completion.

The first four feasts have been fulfilled. However, we have seen in considering the history of the observances recorded in Scripture, that Passover and Unleavened Bread will serve as reminders of redemption accomplished and the walk of faith in holiness that results from redemption applied to the sinner. The first fruits and wave loaves are not found in Ezek. 45. The wave-loaves find their fulfillment in the testimony now, formed by the descent of the Spirit, to the true character of the Firstfruits; Christ in resurrection as glorified at the Father's right hand, in virtue of the perfection of His Person and work.

Hence there is a gap of time between Pentecost and the blowing of trumpets; a time mainly filled by the testimony of the wave-loaves.

The blowing of trumpets took place on the first of the seventh month (Lev. 23:24). There is a seventh month coming yet in this earth's history when the regathering of the houses of Israel and Judah will take place. It will prove to be a *Sabbatic month* for Israel because they will be brought into rest and full blessing when Trumpets, Atonement, and Tabernacles find their fulfillment.

Notice that the first of the seventh month occurs some short time after the appearing of Christ in glory, but not the next day or week. The interval is filled with the destruction of the King of the north (Dan. 11) and the beast and false prophet (Rev. 19) and the kings of the east (Rev. 16:12) etc.¹ The space of time is there by virtue of the fact that the blessedness arrives at the 1335th day (Dan. 12). It seems to me that this can be nothing else than the commencement of the feast of Tabernacles (Booths, in JND's translation).

There are 1260 days from the middle of Daniel's 70th week to the end of it. At the end of it, I believe the seventh trumpet will sound (Rev. 11:15), which

1. See my *Future Events*.

comprehends within its scope all that follows -- including the great white throne judgment, denoted by the phrase "the time of the dead" (Rev. 11:18; cp. Rev. 20:5). Flowing from the sounding of the seventh trumpet is the pouring out of the seven *last* plagues (Rev. 15:1). Then at the seventh bowl, or immediately after, Christ appears.

The pouring out of the seven bowls, and the appearing of Christ, takes place in the interval between the 1260th day and the 1320th day, on which the blowing of trumpets occurs. The details of this interval need not detain us here. I wish only to note that there is a space of time there when many enemies of Christ will be crushed (not Gog yet, however) and then, I believe, the tribes will be gathered and reunited on the 1320th day from the middle of Daniel's 70th week, thus fulfilling the feast of the Blowing of Trumpets.

A MEMORIAL OF BLOWING OF TRUMPETS

"A memorial" denotes that God will *remember* Israel. He remembers His unconditional promises to Abraham which the law, 430 years later, could not annul (Gal. 3:17). Amillennialism partakes of the character of a Gentile conceit (Rom. 11:25) that God's final dealings are with the church. God will yet, in the day of Christ's power (Psa. 110:1-3) cause all Israel to be righteous (Isa. 60:21; Rom. 11:26). Scripture is clear that:

Jesus Christ became a minister of [the] circumcision for [the] truth of God, to confirm the promises of the fathers; and that the nations should glorify God for mercy (Rom. 15:8,9; cp. also John 11:51, 52).

These unconditional promises of the Abrahamic covenant will be realized by Israel under the new covenant (Heb. 8:8-13; Jer. 31:31-34). We have meanwhile the Mediator, blood and grace of the new covenant (2 Cor. 3), but much more beyond that too; though we Christians are not under the new covenant. God, then, will remember mercy for Israel. Isa. 18 depicts the energy of man while God considers.

THE NEW MOON

In Psa. 81:3, we read, "Blow the trumpet at the new moon, at the set time, on our feast day." The Sun of Righteousness (Mal. 4:2) will by this time have arisen (Christ's appearing in glory) and in the new moon we see the reflection of the sun. It denotes the faithful of Israel, the elect of Matt. 24:31, reflecting the light of the Sun of Righteousness. It is the seventh month, Tisri, the beginning of Israel's civil year. The Blowing of Trumpets on the first of the seventh month signifies the beginning of their national restoration.

THE JOYFUL SOUND

Here are some helpful remarks:

"Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of thy countenance" (Psalm 89:15). What is the joyful sound here spoken of? The Hebrew word is *t'ruhah* the sound of a trumpet. But not every sound of the

trumpet was so called. To assemble the people to the door of the tabernacle of the congregation no such sound was required. The single blast for the princes to gather together was not this. To call Israel to their feasts and fasts the trumpet sounded, but not such a blast as is here referred to. But if the congregation, as they lay encamped in the wilderness, were to strike their tents, the camp to be broken up, and the people to keep close to the symbol of the divine presence, as it preceded the camps, or journeyed in their midst, then this special sound was heard. Also, if the land should be invaded, they were to sound the alarm, which seems to have partaken of the character of this sound, though the substantive, as in the previous case, is not expressed, but the verb from which it is derived.

Besides these special occasions, there were two regular times when the trumpet sound *t'ruhah* was heard: the one, the fiftieth year, on the tenth day of the seventh month, to proclaim the advent of the year of Jubilee (Lev. 25:9); the other, annually, on the first day of that same month, called the day of the trumpet-sound, or (as the Authorized Version) a day of blowing of trumpets (Num. 29:1). This latter seems to elucidate what is spoken of in the Psalm.

It is not the announcement of the Jewish festivals in general as is often understood; for them no such trumpet-blast was blown (see Num. 10:10 in the Hebrew). But the reference is surely to the first day of the seventh month, when, after a pause in their feasts since the day of Pentecost, the trumpet sounded to tell the people of the commencement of Tisri, in which the day of atonement and the feast of Tabernacles would be kept, and the year of Jubilee be from time to time proclaimed.

Looking at the Psalm from a dispensational point of view, this explanation will be found in character with the circumstances of the people in this, the third, book of Psalms. They are restored to their land, their captivity brought back (Psa. 85); the day of blowing of trumpets has had its fulfillment; they are gathered again round the center God has appointed on earth, but the full blessing is not yet entered upon. For this the Psalmist by the spirit of prophecy pleads. His promises to David are unfulfilled. But, restored to their land, they plead for them, so can say, "Blessed is the people that know the joyful sound; they *shall* walk, O Lord, in the light of thy countenance." ²

THE NATIONAL RESTORATION

A number of Scriptures speak of this gathering. Some of them are:

1. Matt. 24:31 with Isa. 27:12, 13.
2. Ezekiel 37 with Dan. 12:2 and Isa. 25:6-8.
3. In Ezek. 20:33-38 we see that no rebel will be allowed to go in for in that day all Israel will be righteous (Isa. 60:12). This is how the Deliverer will turn away ungodliness from Jacob (Rom 11:26). Compare this with Zech. 13:8,9 for those already in the land.
4. See also Isa. 11:11-16; 59:20, 21; 65:9; etc.

2. *The Bible Treasury* 6:304.

The Day of Atonement

THE MEANING

The subject of the Day of Atonement could easily fill a volume. What a precious subject it is; and what a mine of divine blessing it is. The whole of Lev. 16 speaks of the ordinances of this day. Obviously, there is an application of this to us Christians and yet there is something special for Israel in it, too. For Israel, the day of atonement signifies their coming into the understanding of the atonement of Christ for them in a way they never before understood. Their thoughts will enter into the virtue and power of the sacrifice of Christ and they will be led to own the greatness of their blood-guiltiness as never before.

THE TIME

This feast occurred on the 10th of the seventh month (Lev. 23:7). It will follow after the regathering of Israel on the first of the month, and will occur just prior to the feast of Booths wherein they will celebrate the joy of Messiah's kingdom. But before they celebrate that joy, a deepened work will occur in the souls of every individual who is part of the restored nation. The degree of joy is commensurate with an appreciation of what we are and our own guilt, and how Christ has rendered a satisfaction, a propitiation to God. It is morally orderly that it be so.

ISRAEL'S MOURNING

Zech. 12:10 says, "they shall look on me whom they pierced." Now, surely they will have seen Him before this point in time. He had already purged the rebels and passed those born of God into the land (Ezek. 20:33-38; etc.). But everything has its season, and it is on the 10th of the seventh month that they shall, *as a nation*, look on Him as they never did before. Then shall the Spirit seal to their consciences their blood-guiltiness as never before in intensity. And the Spirit will open the understanding of *all* as never before and bring home to their souls the mighty value of the satisfaction for sin that their Messiah wrought on the cross.

Now, the sense of conviction and consequent mourning that is wrought is clearly seen in Zech. 12:11-14. This Scripture describes the fulfillment of the feast of Atonement to Israel. Let us look at it a little.

In v. 11, the mourning is compared to the mourning for Josiah (2 Chron. 35:20-25). That also had a general character. But the mourning concerning the One whom they had pierced is far deeper. Every family and every individual will enter into this spirit of mourning. It has been well said that:

The mourners consist of a body of people -- a nation; every part, class, and moral element of which is expressed by four individuals, the history and calling of whom represents the different parts of the whole. ³

3. *The Present Testimony* 14:183.

David represents royalty. It was he who was bloodguilty in Urijah' case.

Nathan represents the prophet, the reprover, the convictor of David. Here, his house, too, stands convicted.

In Levi (the priestly class) and Simeon (the people), we can see their blood-guiltiness in the case of the Shechemites (Gen. 34:30). The priests and the people were in league against Christ.

Thus all mourn; "all the families that remain, every family apart, and their wives apart." It has both a national and an individual character. It is a thorough work of the Spirit, beautiful in its season, to own their sin and sins, and see in Christ's work that which meets it.

I will bring you into the bond of the covenant (Ezek. 20:37).

I will put my law in their inward parts, and will write it in their heart; and I will be their God, and they shall be my people (Jer. 31:33; Heb. 8).

How wonderfully Zech. 12:11-14 answers to Lev. 23:29. Someone remarked "All brightness of thought about sin in the presence of God's grace was to be checked." It is a wholesome warning for us.

The Feast of Booths

THE MEANING

This is the second of the one-week feasts. It results from the feast of Trumpets and of Atonement. It is the celebration of the joy of the kingdom under Messiah, Israel remembering how Jehovah had led them. It is a reminder that they had been wanderers, as is signified by their dwelling in booths for this period, rather than in houses.

When celebrated in the millennium, they shall realize the victory over all of their enemies, figured in the palm trees. They shall rejoice before Jehovah; yet the willows will remind them of all the sorrow through which this nation, scattered and ravaged (Isa. 18:2), had passed.

It is a feast of seven days, signifying a complete time of joy and glory for the earth under Messiah, with Israel as the head of the nations.

NOT YET FULFILLED

The feast of Booths was not meant to be celebrated in the wilderness, but when they were in the land. It reminded them of their wilderness journey -- living then in tents, not yet in their own land. But the wilderness brought out their state; and it was a state that characterized them in the land also. Thus, the true meaning of this feast has never yet been realized by the nation of Israel. As their stubbornness was proven over and over in the wilderness, so were they stiff-necked under priest and king and prophet, finally murdering the very Lord of glory by the hands of wicked men. The religious body, the Sanhedrim,

condemned Him to die the death, and handed Him over to the secular arm, as a religious system in Christendom has done with multitudes of His followers. The stiff-necked, wilderness condition has been the *national* character of Israel ever since they came out of Egypt. It was proven by the Holy Spirit speaking through Stephen (Acts 7). Paul gives the character of this people in 1 Thess. 2:15, 16. Presently, they are a people scattered and ravaged (Isa. 18:2). John 7 shows that the feast of Tabernacles has not yet been fulfilled. Our Lord's brothers told Him to show Himself to the world at the feast of Tabernacles (John 7:4). His answer was, "My time is not yet come." What then? "But when his brethren had gone up, then he himself also went up to the feast, not openly, but as in secret" (John 7:11). Why did He go at all if it was not yet His time? Because something signified by the eighth day (Lev. 23:36; John 7:37) has an application to Christianity now.

Meanwhile, the kingdom in power is postponed, and the kingdom in mystery (Matt. 13) is here. Soon "mystery" shall be replaced by manifestation when He will come to reign before His ancients in glory (Isa. 24:23); and to be admired in all those who have believed (2 Thess. 1:10) in that day of His power -- when His people Israel shall be willing (Psa. 110:1-3) because *He* WILL bring them into the bond of the covenant (Ezek. 20).

Our Lord's time will yet come. Of course it will. He *MUST* reign (1 Cor. 15:25). He *MUST*. In the very place where He went to the lowest shall He receive the highest acclamations yet seen in this world which cast Him out. He will show Himself to the world in due time and then will every refuge of the sons of disobedience be swept away:

Moreover those mine enemies, who would not have me to reign over them, bring them here and slay [them] before me (Luke 19:27).

Read Isa. 2.

THE EIGHTH DAY

Had our Lord shown Himself to the world at that point in time, when told by His unbelieving brothers to do so (in order to validate His claims in their eyes), it would have meant their destruction, for He will gather out of His kingdom all that offends. The cross was in the purpose of God, that He might have a platform for the display of what He is in Himself; and have a righteous basis, a basis consistent with His nature as light, in which to meet the deep need of His fallen creatures. Thus His long-suffering was displayed that many sons might be brought to glory, Christ being the firstborn among many brethren. Our Lord's brothers, and hosts of others, have meanwhile believed on Him and have been translated into the kingdom of the Son of His love (Col. 1:13).

And so on the eighth day, the great day of the feast, the living water (the Holy Spirit) is noted. "Eighth" signifies something new. The feast of Tabernacles, or Booths, signifies the joy of kingdom. It is a seven-day feast,

signifying something complete in itself here on earth. The eighth day looks beyond what is earthly. It is a resurrection number. The eighth day has that which is heavenly and eternal in view. It looks on to the eternal state, called the day of God in 2 Pet. 3:12, when all dispensation, including the kingdom and its particular joy, shall be over. Meanwhile, a blessing, consequent upon the resurrection of Christ, has been given to Christians, even living waters flowing out of the *belly*. This denotes assimilation, not merely head knowledge.

J. N. Darby remarked on John's Gospel:

It is well that we should call attention to the three operations of the Spirit of God. In ch. 3, we are born of the Spirit; in ch. 4, it is a fountain springing up into everlasting life. Here the new man enters into the enjoyment of things not seen, of things heavenly and eternal; when they fill the heart -- when the heart, drinking of that which is in Jesus, is satisfied, then these things overflow and refresh thirsty souls; heavenly affections meets souls, showing what it is that revives a soul without God . . .

John 7:38 says, "As the scripture has said." It does not appear that any Scripture uses the exact phrase that our Lord did, namely, "out of his belly shall flow." But consider Isa. 58:11 and also Isa. 12:3; 35:6; 44:3 and 55:1. (Ezek. 47:1 certainly has nothing to do with the belly). In interpretation, *the passages are millennial*. The Lord *applied* the thought. The Spirit will be poured out in the millennium, but we have Him in a way now which differs in certain important respects from what will be true then. Is it so hard to understand that the Spirit is poured out in two different times, with certain common results, and yet with peculiar results also in one of those times; namely, the one we are in? The nature of the refreshment, by the Spirit, has peculiar features now in Christ's absence and rejection than it will have when His time has come and He manifests Himself to the world.

Let us lay to heart the following words of J. N. Darby.

What fills the soul of a Christian with bitterness is the practical experience that he is not yet come up out of the wilderness -- that he is not yet in the glory. But, to refresh and comfort him, the Lord gives him within himself while here those "living waters," as in the wilderness of old; by virtue of their identity and oneness with Christ, who is the Rock, the waters necessarily flow from thence. "Out of his belly shall flow rivers of living water" -- rivers of blessedness flowing from his soul, as being united to the living fountain.

Could your hearts contain the thousandth part of that love which the Spirit could impart, your gratitude would overflow exceedingly, in the apprehension that, even in the desert, you have constantly within you a witness of the overflowing fullness of Christ's love, the fullness of His fellowship, and the fullness of His joy.

But, brethren, when do we see any overflowing witness to the inward testimony of the fullness of Christ's joy? Where are those who should be a separated people unto the Lord, rejoicing in the Lord always? Where is the

evidence that "we are not of the night, nor of darkness"? O let us testify that we are in a position of wondrous blessedness, even here, till that day comes when we shall know even as also we are known; and when not only Christ, as the first-fruits, shall enter into His glory, but, the harvest being past, the ingathering of all the saints shall be accomplished, and Christ's glory and joy will then be full; for He shall appear in the midst, and see of the "travail of his soul, and be satisfied"; for they shall all be there, and each will have entered "into the joy of his Lord."

Until the reality shall come, in what way should they act who are the "temple of the Holy Ghost," -- of Him who is showing them what will then take place? What practical use should they make of the knowledge of Him, who was smitten for them, that "rivers of living water" should flow from them?

Brethren, I would ask you, Are you grieving the Spirit? Are the things that you are occupied with such as would find a place amidst these living waters? Are your associations and desires capable of being assimilated with these pure streams, and together to flow unruffled and untainted? Or are its operations restrained by your assimilation to what opposes it?

Brethren, I would ask, Is there this joy occasioned by the indwelling of the Spirit within you, even under the consciousness of the Lord's absence? And is the fountain within you flowing over at the contemplation of the near approach of your Lord? Or, sad to inquire, brethren, are you grieving the Spirit by indulging the flesh? Have you deprived yourselves of the comfortable perception of His overflowing fullness within you, by gratifying "the old man" -- engaging in those things which the Spirit abhors -- tempting Him to leave you low and barren? for where there is a cleaving to, and seeking of, the things of sense, it necessarily keeps us lifeless and languid, even sometimes as though there were no Spirit in us at all. Is there not, in some of you, a practical grieving of the Spirit? Are you conscious there is in you this fullness -- this overflowing fullness -- from the glorification of Christ? Why are you not conscious of it? Only because you are *practically* disowning Him. Hence the darkness, the deadness, nay, the very doubtings, whether you are in the faith or no; and all this, by following the things of this world, which lead to darkness and cannot bear the light.

The Spirit is overflowing like "rivers of living water" from the soul of him in whom He has entered, flowing on all around: it may be on the good soil, or on the barren sand; but still His nature and power is ever to flow forth.

Oh! brethren, we are losing much of the joy and consolation of this divine Spirit, by our own inconsistencies, and love of what grieves Him.

SOME LESSONS FROM THE OBSERVANCES RECORDED IN THE SCRIPTURE

As it is with the feasts of Passover and Unleavened Bread, there are a remarkable number of observances of the feast of Booths recorded in Scripture. They all point to the kingdom.

1. The reigns of David and Solomon combine to set forth Christ; first as come from

heaven to crush all enemies (Rev. 19) and conduct *the war of the great day of God the Almighty* (Rev. 16:14) as typified by David, the man of war; and then by Solomon as Prince of Peace. The full blessing will begin on the 1335th day from the middle of Daniel's 70th week, the 15th day of the seventh month, I believe. A greater-than-Solomon will begin His reign, and all Israel shall dwell in booths (Lev. 23:42).

Thus in 2 Chron. 7:9 we see this feast celebrated, after the ark had been placed in its resting place. It typifies the kingdom blessing under the sway of the Prince of Peace. However, Israel did not dwell in booths (Neh. 8:17). There is no perfection until He comes Whose right it is to reign.

2. Ezra is the book of the recovered worship at the place where the Name was placed. Some returned from the Babylonian captivity and Scripture notes that when the seventh month came they were in their cities and gathered together as one man to Jerusalem. How blessed to be at the one, divine center owned of God. Next the altar was reared; i.e., the worship was restored, and then the feast of tabernacles was held (Ezra 3:1-4). It is an earnest of the worship of Israel in the millennial day.
3. Nehemiah is the book of the defenses of the recovered worship. The wall signifies separation from evil to the Lord and protection of the recovered worship. It signifies dwelling safely, and this is only by maintaining the wall.⁴ The wall was finished in the sixth month, Elul 25; and then (Neh. 8:14-18) they celebrated this feast. It is an earnest of the joy and safety, and separation from evil to Jehovah, that shall characterize them in the kingdom.
4. It will be kept in the millennium (Ezek. 45:25). The Gentiles will celebrate it also (probably by sending representatives) as Zech. 14:16-18 shows. It is the acknowledgment that Messiah reigns over His people Whom He has brought into the fulfillment of the promises and the joy of the kingdom.
5. This feast is mentioned in John 7; which please read. "My time is not yet come" (v. 7) He said. What time? The time of His reign, the inauguration of the kingdom at the feast of tabernacles. Hence He did not go to the feast openly "but as in secret" (v. 10). There was no true satisfaction at this feast for the nation, as such, thought the time will come.

(To be continued, if the Lord will)

Ed.

4. Eliashib did not like separation from evil to the Lord in gospel work (Neh. 2:1 -- no gates & bars) nor in his home (Neh. 3:20,21 -- he did not build the wall of separation in front of his house) nor in the house of God (Neh. 13:4,5 -- sadly, he would have Tobijah there).

Sanctification is Sevenfold

There are 7 distinct characters of Sanctification in the New Testament.

First, in 1 Tim. 4:4, 5. Food is "sanctified," by the Word of God and prayer, i.e. separated to our use as we own God with it. Do *you* ever eat anything common or unclean?

Second, in 1 Cor. 4:14, we are taught that an unbelieving man is sanctified by (or in) his believing wife, and that the children of such are holy also, i.e., they are seen by God to be in a "separated" position on the ground of such a connection with a believer, for by such a privilege they are removed from out of the mere darkness of nature. Is the responsibility of this place sufficiently felt and urged?

Third, in Heb. 10:10, we find we "have been sanctified" by the will of God, like as in Rom. 1:7, and in 1 Cor. 1:2 we are termed "called saints." This is the "sanctification of the Spirit" in 1 Pet. 1:2; 2 Thess. 2:13; 1 Cor. 6:11, and Rom. 15:16. This is an act of the absolute will of God and effects a marked, eternal change of the individuals place, that nothing can afterwards alter or impair. Do you enjoy this personal position before God thoroughly?

Fourth, growth in grace (1 Thess. 5:23) is the ever increasing expression of this in our daily life. The true enjoyment of the above third aspect or sanctification, results largely in this fourth one. Are you in your own life more "separate" than ever?

Fifth, in 2 Tim. 2:21, a believer who purges himself from "vessels to dishonor" is "sanctified," and meet for the Master's use. In the confessed failure of the church of God, to express its corporate unity and its separateness from evil, -- the tares have grown up among the wheat -- "vessels of wood" are introduced into the house. Do you, while surrounded by tares, purge yourself from all that is "to dishonor"?

Sixth and Seventh are personal to our Lord Jesus Christ.

Sixth. In John 10:36. The Father separated the Son and sent Him into the world. Had he come in His glory, it must have been judgment, and not grace.

Seventh. John 17:19. The Lord separated Himself from earth to heaven.

E. C. P., *Helps by the Way*, New Series 2:309, 310 (1880).

* * * * *

Our Beloved needed no moral sanctification as we do; none at all. He has sanctified Himself, set Himself apart, in heaven for us, that we might be sanctified by truth -- through the operations of the Spirit sent down consequent upon Christ's exaltation (Acts 2:32, 33). Ed.

God's Sovereignty and Glory in the Salvation of Lost Man

Chapter 1

God's Sovereignty in the Testing of Lost Man

The Bearing of the Two Adams

(45) Thus also it is written, The first man Adam became a living soul; the last Adam a quickening spirit. (46) But that which is spiritual [was] not first, but that which is natural, then that which is spiritual: (47) the first man out of [the] earth, made of dust; the second man, out of heaven. (48) Such as he made of dust, such also those made of dust; and such as the heavenly [one], such also the heavenly [ones]. (49) And as we have borne the image of the [one] made of dust, we shall bear also the image of the heavenly [one] (1 Cor. 15:45-49).

The importance and bearing of the two Adams, the first man and the second man, was brought out by J. N. Darby, and the subject is found throughout his writings. He remarked:

The first great idea that stamps its character on the revelation of God, is that of *the two Adams*: -- the first man and the Second; the responsible man, and the Man of God's counsels, in whom God, whilst confirming the principle of responsibility, reveals Himself, as well as His sovereign counsels and the grace which reigns through righteousness. These two principles predominate throughout the contents of the Bible. But although, in the ways of God, His goodness showed itself continually until His Son came, yet grace, in the full force of the term, was only prophetically revealed, and withal veiled so as not to interfere with the then subsisting relations of man with God, and often in forms which can only be understood when the New Testament has furnished us with the key to them.¹

Though "grace, in the full force of the term," was "veiled so as not to interfere

1. J. N. Darby, "Introduction to the Bible," *Collected Writings* 34:2.

with the then subsisting relationships of man with God," until the Son came; when the Son did come there was One here on earth "full of grace and truth" (John 1:14). The Son was then presented to the first man, as fallen, in responsible Adamic standing under probation to see if the first man was recoverable. The testing (by the presentation of such a One to man's responsibility) happened *before the cross*. Hating Him, and the Father in Him (John 14:9-11; John 15:24), man put Him on the cross, thus getting rid of grace and truth (John 1:14), for if man is religious at all, he wants a religion of self-effort and works, not of grace and truth. Such is the first man. In the ways of God, then, God began with the first man:

God did not begin with bringing out His counsels; He created the first man in responsibility, and He went on with that until the cross. Then we have the supplementary testimony of Stephen rejected, and then, the foundation having been laid in righteousness, the counsels of God that were before the world was came out. It is quite a distinct thing, these counsels of God and what He gives, from our responsibility: the history of the first man is the history of our responsibility as such. There is no reason why I should have the same glory as the Son of God; this has nothing to do with my responsibility. We get both through the cross -- our responsibility met, and the foundation for the counsels of God laid (2 Tim. 1:9; Titus 1:2). A man's debts may be all paid, and yet he may have nothing. This is not the way in which God has dealt with us; our debts are paid, and God gives us "to be conformed to the image of his Son" too.²

The testing of the first man, as fallen, whose standing before God was in the first Adam, as fallen, to see if he was recoverable, has been examined in several publications available from Present Truth Publishers.³ That material, presented in the context of dispensational truth, will not be covered again here. Rather, other considerations bearing on this matter will be reviewed in connection with the general subject of this book.

God Is Not the Author of Evil

. . . God, who cannot lie . . . (Titus 1:2).

Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and himself tempts no one (James 1:13).

Be ye holy, for I am holy (1 Pet. 1:16).

The word holy is *hagios* which J. N. Darby defines in a footnote to Heb. 7:26:

This, when applied to God, designates him as holy, knowing good and evil

2. J. N. Darby, *Collected Writings* 34:403

3. *J. N. Darby's Teaching Regarding Dispensations, Ages, Administrations and the Two Parentheses; Elements of Dispensational Truth*, vol. 1.

perfectly, and absolutely willing good and no evil.

Why was Christ abandoned on the cross in the three hours of darkness?

And thou art holy, thou that dwellest amidst the praises of Israel (Psa. 22:4).

There He was made sin for us (2 Cor. 5:21) and also bore our sins in His own body on the tree (1 Pet. 2:24). There what God is as light was displayed, and what is the message?

And this is the message which we have heard from him, and declare unto you, that God is light, and in him is no darkness at all (1 John 1:5).

Darkness is the absence of light. God is light, and thus implicitly there cannot be darkness in Him, yet we are additionally assured that there is no darkness in Him. If He had created moral evil, ⁴ God would not be light and there would be darkness in Him. Rather, God judges *moral evil* -- never creates it. God is not limited, as some may imagine, because He does not (really, He *cannot*) create moral evil. J. N. Darby remarked:

It is a blunder to suppose that not being the author of evil limits Him. He can, as to power, do anything; but limiting means a stop being put to something in the direction in which it tends or might continue; whereas no evil is in God to be stopped. Power does not create evil. Were God the author of evil (save physical evil or punishment), it would be a limit to what He is -- good. ⁵

Look up the references in the Scriptures to the words holy and holiness as used of God and of the Lord Jesus. For example, the holy angels (i.e., the elect angels) pronounce triple holiness concerning Jehovah (Isa. 6:2, 3; and see Rev. 4:8).

W. Kelly observed:

Evil has nothing to do with creation, save as it is an inconsistency with it. The question now is not of evil in the sense of physical punishment; for this is pre-eminently sent of God. But moral evil in any being is a contradiction of the relationship in which God set that being. It is therefore neither in God nor of God, being failure relative to what previously existed as the fruit of God's pleasure. Who nevertheless permits it in view of government and redemption. Thus the angels left their first estate. Satan stood (or stands) not in the truth, and Adam fell from his original innocence. This is in no way a limitation of Divine power; but, contrariwise, the error I am combating does limit His goodness or His truth. Impossible that there can be in or from God the contrary of what He is, and He is good, He only; in the creature it can easily be, and

4. Calamities brought about by God, called "evil" in Isa. 45:7, are said to be created by Him. Sometimes such calamities are called *temporal* evil. That is not meant by *moral* evil in which man engages by his wickedness. Isa. 45:7 does not mean moral evil.

5. *Collected Writings* 32:41.

it is, where creation is not sustained by God, or delivered by His grace. ⁶ ♦

God did not make man in the condition in which he is now; He did not throw the world into its moral confusion, not to speak of its physical misery. He that can conceive a divine being to have made man as he is, and the world as it is, must have the notion of a demon, an Ahriman, instead of the true God. That infinite power should create man to be the victim of such sorrow, to have his heart distracted with varied, intense, and ceaseless misery -- to have, according to the word of God itself, evil inbred in his very nature (a doctrine enforced by the facts of every day), he that could conceive God to have so made man in such a world has the least worthy notion of God that even Rationalism could conceive. The word of God alone supplies the key, and explains this otherwise inscrutable riddle. According to that word He made man upright; the world and every creature in it He formed good; but man departed from God, and lost Him morally. No wonder, if foundations are out of course -- God left and man fallen through self-exalting rebellion, that there should be misery; for the only possible spring of happiness is in the communion of God with His creatures. Sin necessarily destroys it; and man having lost Him becomes a prey to all the evil that the enemy of God can bring into the world, more deeply and if possible irreparably, to sever man from God. This is the account of the Scriptures, and there is none other that can compete with it or explain all, so as either to justify God or to clear up the state of man. To make God Himself the author of man's moral evil is heinous wickedness, and man's conscience knows it, even when he might wish it to excuse himself. Here then at the outset the immense and singular value of God's word comes in . . . ⁷ ♦

Moreover, it is the exercise of the independence of will that is the root of evil:

The spirit of obedience is the great secret of all godliness. The spring of all evil from the beginning has been independence of will. Obedience is the only rightful state of the creature, or God would cease to be supreme -- would cease to be God. Where there is independence, there there is always sin. This rule, if remembered, would wonderfully help us in guiding our conduct. ⁸ ♦

The once anointed, covering cherub (Ezek. 28:14), who fell from his place and became the power behind the prince of Tyre (Ezek. 28:2) in the world in which he deceived the woman (Eve), had originally engaged in independence of will. This independence of will he insinuated into man in the garden of Eden, through the woman; and Adam, it appears, followed her with his eyes open (1 Tim. 2:14). Adam had no 'old nature' before the fall. He exercised his will in

6. *Exposition of the Gospel of John*, London: Race, sec. Ed., 1908, p. 10, note.

7. Article "Rationalism," in *Pamphlets*, Winschoten: Heijkoop, p. 59, 1971 reprint.

8. *Collected Writings* 28:103. "Evil subserving some good purpose (otherwise God would never have permitted it), or, say, "I form peace, and I create evil," {Isa. 45:7} just shows the false use he makes of Scripture. He does not create moral evil: it is temporal evil as contrasted with peace -- not with good" (*Collected Writings* 31:113).

disobedience -- and there is the essence of sin in its activity. Adam's progeny have ever since (Rom. 5:12) been the slaves of independence of will, as may be seen in Rom. 8:7; 3:10-18. There has only been one Man who has never done so (John 8:29; 17:4), and He is now the last Adam (1 Cor. 15:45), the head of another race, so to speak.

The Character of the Fall

IN THE FALL, ADAM ACQUIRED THE OLD NATURE

There was no evil within Adam unfallen. He had no internal disposition to evil. He was in the place of subjection to God, and was given *one* command (one law, if you will, and only one); a command that he freely chose to disobey. The Enemy came from without and began with the woman, who was deceived (see 1 Tim. 2:14), aiming at Adam, the head of the earthly order so that all under him might fall. The Word does not speak of Adam being deceived, but it is stated that he was disobedient (Rom. 5:19). He went into sin with his eyes open that he was disobeying. Adam did not fall through any coercion from God, or of some necessity imposed upon him by God. This was the exercise of moral free will and the result was to bring the will into bondage to what Rom. 8:3 calls "sin in the flesh," something that was not part of himself before the disobedience. We call this the old nature. Thus, *God has tested moral free will in man* and after man had fallen, *testing of a totally different character* began, namely, to see if man was recoverable. The history of the OT up to the cross is the history of this testing under its various forms.

The fact is that man lost moral free will and the ability to obey. He became the slave of "sin in the flesh" as Rom. 6 makes quite clear. Man's will after the fall came under the motivations of "sin in the flesh" and this is a different state entirely than that of Adam before the fall. This "sin in the flesh" is found in all of Adam's progeny:

For this [cause], even as by one man sin entered into the world, and by sin death; and thus death passed upon all men, for that all have sinned (Rom. 5:12).

Romans deals with sins up to Rom. 5:11 and from Rom. 5:12- ch. 8, sin, the root in fallen man, is dealt with. Rom. 5:12-21 considers the two heads, Adam and Christ; Rom. 6:1-7:6 considers two masters; Rom. 7:7-25 speaks of deliverance from the bondage of indwelling sin; Rom. 8 speaks of Christian liberty. "Sin in the flesh" remains in unaltered character during the Christian's life here (Rom. 7:25). A "law" is a fixed principle of operation and "sin's law" has its fixed character. The race of men is fallen in its head, Adam-fallen.

It is well to understand that Adam was *not holy* before the fall. He was ignorant of good and evil and this is what is intended by saying that Adam was

innocent. Holiness is not ignorance of good and evil. God is holy. The Lord Jesus was holy, harmless, undefiled, and separate from sinners. God has the knowledge of good and evil and inherently rejects evil. Adam held humanity in an innocent state before the fall. In the innocent state there is not the knowledge of good and evil. The fall plunged that humanity into a fallen state as characterized by "sin in the flesh." As a consequence of the fall Adam had the knowledge of good and evil, as the serpent had said, but no longer had moral free will towards God so as to please Him. "Sin in the flesh" now had power over his will. There was now within him a new principle of action that brought man into bondage to what Scripture calls "sin in the flesh" (Rom. 8:3). This was not in man when he stood in innocence. It was now in him (and in Eve), and consequently in all his progeny. Through the fall of the head,

sin entered into the world, and by sin death; and thus death passed upon all men, for that all have sinned Rom. 5:12).

That very thing called "sin in the flesh" is a moral nature -- utterly in contrast with the moral nature we receive from God in the new birth, when we are born of God. Besides the human nature that man has, whether fallen or unfallen, the believer has two natures: what we call "the old nature" received from Adam fallen, and the new nature, received from God in the new birth.⁹

Concerning states of humanity, we should notice something before considering the old nature. Humanity might be in an innocent state, a fallen state, a holy state, and a glorified state. The Lord Jesus was "that holy thing" (Luke 1:35) and held humanity in a holy state. Now, additionally, He is in a glorified state. We shall be conformed to His image in due time (Rom. 8:29), being completely in both a holy, and a glorified, state.

WHAT IS THE OLD NATURE AND HOW DOES IT CONTROL THE PERSON?

In the fall, man acquired a disposition toward evil. The disposition toward evil is an active (what shall we call it?) principle of opposition to God that now resides in the soul, along with the will. The soul is the seat of identity, the affections, and the will. We refer to this disposition toward evil, acquired in the fall, as "the old nature." It is not what is meant by human nature, or by "nature" in 1 Cor. 11 (i.e., the created order), but something added to a person in the fall. Moreover, this active principle of opposition to God, which is the fallen nature in us, affects the will so that the will is morally disposed against God. This old nature has the three characteristics found in 1 John 2:16. The will in fallen man, then, is not neutral. It is determined by the interplay of these three motivations controlling the will. Thus, the will, controlled by the old nature, expresses itself according to these three motivations. Fallen man does

9. Many of the "reformed" (and thus Calvinists) do not accept it that the believer has these two natures.

not have moral free will towards God. He has a moral disposition that governs his will (not free) to reject obedience to God. The disobedience of Adam has fastened itself upon man. He has a morally-bound will, at the bottom of which are these three motivations (1 John 2:16) that reside in his soul consequent upon the fall. Examination of Gen. 3:6 in the light of 1 John 2:16 shows that these three motivations were combined in Eve's taking the forbidden fruit. These three motivations were presented by Satan to the Lord Jesus in the temptations in the wilderness. And, they may be seen in the excuses given by those invited to the great supper (Luke 14:17-20), when, without exception, all refused to come. God never constrains any one to sin. But man fell from the place of having moral free will toward God (i.e., Adam) and then his will came under the constraint of the three motivations seen in Gen. 3:6. Free will was thus tested in Adam innocent and he fell.¹⁰ Thus his will is not now free as it was in Adam innocent. It is free to move in the constraint of the old nature, i.e., "sin in the flesh."¹¹ The fact that man fell does not relieve him from the responsibility to obey. He is responsible to obey God but wills to not do so. Unbelief is in the soul, by the old nature, though he knows not his heart's incurability (Jer. 17:9). Man freely wills to destroy himself. God does not constrain man to do that. Such is man since the fall, standing before God in Adamic responsibility, as fallen, and placed under testing to see if he was recoverable -- not, of course, to educate God about that matter, but that He might display His ways in bringing to pass His purpose.

When a sinner wills, or chooses, and acts, that is an act of the person, an act for which he is accountable to God. He chooses and acts without being in subjection to God. This is the very essence of sin. It is to act without reference to the will of God. That is what is meant by lawlessness:

Everyone that practices sin practices also lawlessness; and sin is lawlessness (1 John 3:4; JND trsl.).

If a law is violated sin takes on the additional character of transgression. But there need be no transgression in order to be guilty of lawlessness. An illustration might be this: a believer, constrained by the love of Christ, helps a person in difficulty by giving him \$100.00; while an unbeliever does the same thing because of "the milk of human kindness" in him. He is being a "mensch." The second person is not acting in the will of God, though God may use the act for His purpose. The Lord Jesus was not a "mensch" and did not do anything merely as the milk of human kindness. He always, and only, did those things that pleased the Father, as directed by Him.

10. This is not what we mean by "the trial of the first man." The first man in this regard is Adam as fallen, and our natural standing before God is in Adam fallen. Innocence is not part of this.

11. God moves within what is proper to His nature as light and love.

Concerning fallen man's "good" deeds and philanthropy, these have motives known to God. They do not spring from the new nature in a lost person because a lost person has no new nature. The best that could be said of such acts is that they are amiable, or religious, like the "certain ruler" in Luke 18:18-26. But Christ Himself is the true test of the state of the soul, as it was in that man's case, showing that what he practiced did not come from a new nature. Are Rom. 14:23 and Heb. 11:6 helpful here?

The soul, then, is the seat of the faculty called the will (where the old nature is, i.e., where "sin in the flesh" is), and the will determines actions as controlled by the old nature. The unbeliever orders his life according to his will, as motivated according to 1 John 2:16, and the person is held responsible for the actions expressing that will.

MAN NEEDS A NEW NATURE

There are two natures in a child of God and we call one of them the old nature ("sin in the flesh") and the other the new nature -- implanted by God in the new birth. The words "inward man" in Rom. 7:22 refer to what is given to us in the new birth. This is also called "his seed" in us (1 John 3:9). The new nature implanted in us by God is holy and blameless. We are made partakers of [the] divine nature (2 Pet. 1:4); i.e., we partake of the *moral nature* of God (we do not partake of deity).

Just as the old nature is not the human nature, the new nature also is not the human nature, but is something God has sovereignly implanted into the soul. As part of the new nature there is a new motivation implanted -- the pleasure of God. The new nature affects the will and directs it to produce what is for God's pleasure. The "I" of identity may now regard itself as identified with this new nature (we see this characteristically in 1 John).

OT saints had a new nature from God. That is why there was anyone who could please God. However, that was the result of the sovereign grace of God implanting the new nature. Thus, during the time of the testing of fallen man, God had witnesses of His will and this stood in contrast with the generality of men.

IN THE FALL, ADAM LOST FREE WILL

This fact needs to be re-emphasized. It should be clear that Adam originally was in a state of innocence, by which is meant ignorance of good and evil. When he chose to disobey, his will fell under what Rom. 8:3 calls "sin in the flesh," something that was not there before he exercised his free will to disobey. His state changed from innocence to evil and he lost the free will that he had before the fall. After the fall his will was no longer morally free towards God. There was now a great gulf between his having had free will and now having his will under the control of "sin in the flesh." The claim that man now has moral free

will towards God is, in effect, the denial of the true character of the fall. This view denies that man is totally lost. He is “lost” but not *that* lost. He is recoverable if he but exercises his moral free will towards God.

THE OLD NATURE AND THE NEW NATURE ARE DISTINCT FROM HUMAN NATURE
Reformed Theology does not accept this heading. The Calvinist, R. C. Sproul, wrote:

Of course reformed theology agrees that regeneration is creative and that it results in a fundamental change in the individual. It involves a new nature. But this new nature is a new *human* nature; it is not a divine nature . . . The idea that regeneration involves a kind of apotheosis is not without precedent in church history . . .¹²

“Apotheosis” means a deification, an elevation to divine status. Perhaps a few persons can be found to utter such nonsense but it is hardly becoming make a general charge that those who believe in the two natures believe in an elevation to divine status. Can Dr. Sproul be serious? I suppose so -- and it is the looking at this matter through the lens of Reformed theology that causes so serious a distortion.

The fact is that there are three things that we ought to speak of concerning the word “nature” and man as saved. Adam had human nature before the fall. He was the same Adam after the fall concerning human nature. However, there was *added* to Adam “sin in the flesh” (Rom. 8:3), and this “sin in the flesh” is what we mean by the old nature. We have already considered this above, but here we must sharply focus on the distinction between that and the human nature. When we are quickened we receive another life. We are born of God. We refer to this as receiving a new nature. The new nature is not “a new *human* nature.” And Reformed theology’s “new *human* nature” is, in reality, something still evil that must be moderated and overcome through spiritual exercise, being viewed as having a new element in it such that there is still only one nature -- human nature. As to the gratuitous charge of “apotheosis” we answer with Peter’s words:

As his divine power has given to us all things which relate to life and godliness, through the knowledge of him that has called us by glory and virtue, through which he has given to us the greatest and precious promises, that through these ye may become partakers of [the] divine nature, having escaped the corruption that is in the world through lust (2 Pet. 1:3, 4).

One of the things that “his divine power” has given us that relates to life and godliness is a new nature. The new nature gives the person the capacity, the enablement, to love and enjoy God. It gives a new desire -- to please God. Sin can never come from this nature, only what pleases God. The new birth brings

12. *Willing to Believe*, Grand Rapids: Baker, p. 198, 1997.

no one into Godhead, nor does it communicate incommunicable deity to the soul, nor does it deify, nor does it elevate to divine status. What we partake of by “his divine power” is *moral in character*. The definite article “the” is not found before the words “divine nature.” This fact indicates that *moral character*, or moral qualities, is in view. We are partakers of divine nature, of moral qualities that God has, not of deity.¹³

The important thing to understand is that being born anew is entirely a sovereign operation of God’s will and is the implantation of a new nature into the soul. It is God’s act. He implants a new life and faith. This we have besides the human nature that is ours, as well as the old nature -- which remains in incorrigible character.

Adam Lost the “Likeness” to God

Adam was created in the image and likeness of God (Gen. 1:26). This has nothing to do with anthropomorphism. Moreover, those who hold to moral free will towards God claim that man being created in the image of God means that we have such free will. That claim indicates confusion about the meaning of image and likeness. W. Kelly has nicely summarized the difference between image and likeness:

The usage throughout the O. and N. Testaments seems to indicate that “image” represents, and “likeness” resembles. Thus the “image” of the world-power in Nebuchadnezzar’s dream represented the succession of Gentile empires from first to last: likeness could not be the point. So it is “image” in the plain of Dura (Dan. 3), the proportions of which exclude a human figure, or the resemblance of any living creature. Whatever it might not be like, it definitely represented what the monarch commanded to be an object of worship. Again, in the NT the denarius our Lord asked for had on its face the image and superscription of Caesar. It might have been a faulty likeness, but was an indisputable image of the Roman emperor. It expressed his authority and represented his claim over the Jews because of their departure from God, ill as they liked to own either.

So men (ver. 26) are said to have been made in God’s image, after His likeness, as the former is emphatically repeated in ver. 27: not in His likeness, after His image. *In* God’s image is the truth insisted on, though here also man is declared to be made after or according to His likeness. To man only was it given to represent God here below. Angels are never called to such a place. They excel in might. They fulfil God’s word, they hearken unto the voice of

13. More is found on this and such things as how regeneration differs from new birth, what it means that God’s seed in us cannot sin, what being washed all over (John 13:7-11) means, and that the new birth is not baptism or by baptism, in *From New Birth to New Creation*, available from the publisher.

His word. Yet no angel rules in His name, nor does he represent Him, as a center of a system subjected to Him, and looking up to Him. But man was made to represent God in the midst of a lower creation dependent on him; though in order to be created in God's image, he was also made "after His likeness," without evil and upright. But even when through sin the likeness existed no more, he abode His image; however inadequate to represent God aright, he was still responsible to represent Him. Hence in Gen. 5:1, 2, we read that God made man in His likeness; male and female created He them, and blessed them, and called their name Adam in the day of their creation. But it is significantly added in ver. 3 that Adam begat in his likeness. Seth resembled his father, now fallen, as well as represented him. Again, when after the deluge animals were given for the food of man, blood was interdicted, and the most jealous care of human life insisted on; for in the image of God made He man. To kill him was rebellion against God's image, though a man was now anything but like God.

The NT fully sustains the same distinction far beyond Caesar's case already referred to. Thus the man in 1 Cor. 11 is distinctively called God's image and glory, as publicly representing Him; and Christ, the incarnate Son, is styled "image of the invisible God." His not being called "likeness" only confirms the truth.¹⁴ If so entitled, it would deny His deity. For He is God, instead of being only like God. Compare for the Christian now, Col. 3:10, as well as 2 Cor. 3:18; and for the glorious result, Rom. 8:29, and 1 Cor. 15:49.

On the other hand we must not confound the state of Adam unfallen with the *new* man which "after God hath been created in righteousness and holiness of the truth." This is descriptive of the new creation, not of the first Adam state where all was mere innocence, but the knowledge of good and evil along with the power by grace which abhors evil and clings to good that is implied in righteousness and holiness of the truth. This is not nature, but supernatural in believers, who become partakers of a divine nature (2 Pet. 1:4).¹⁵

14. {W. Kelly also noted this:

It has been well remarked that in Ephesians Christ is never spoken of as the image of God; He is so, very expressly, in Colossians. If we may discriminate, what we have in Ephesians is more Christ showing me what God is -- not His image, but His moral likeness reflected in Christ. Hence it is said, "Be ye imitators of God, as dear children, and walk in love, as Christ also hath loved us." It is more the notion of resemblance than representation. Still, although you can say of Christ, He is the image of God, He is never said to be in the likeness of God, just because He *is* God. In Colossians we hear repeatedly of the image of God. Here, for instance, the new man is said to be "after the image of him that created him"; as in the first chapter Christ is said to be the image of the invisible God. The two ideas of likeness and image may often be confounded in our minds, but not so in Scripture, where likeness simply means that one person resembles another; image means that a person is represented, whether it be like him or not -- both of course may be together (Epistle of Paul to the Colossians).}

15. From *In the Beginning and the Adamic Earth*. See also the article "Likeness and Image" in *Collected Writings of J. N. Darby* 13:232-235; also 26:255, 256; *Letters* 2:466.

It is clear that the matter of the will is connected with "likeness," not with "image." It is true to say that the "image of God" (i.e., representation) is not effaced but wrong to say that therefore moral free will towards God is not effaced -- because "image" does not address the matter of the state of the will. It is true to say that the likeness to God (i.e., sinlessness) has been lost and correct to say that the original state of the will has been effaced -- it is under the power of the old nature.

(To be continued if the Lord will)

Ed.

Real Marys Are Scarcer than Marthas

"Mary sat at Jesus' feet," "But Martha was cumbered about much serving." Service can eclipse Christ and exalt self. "Mary hath chosen that good part."

"The burnt offering" is *God's portion* -- His delight in "the Son of His love," Who glorified Him by "offering Himself without spot to God," "for a sweetsmelling savor." The burnt offering is the worship offering and given *the first place* in Gen. 8:20, 21; six times mentioned in Chapter 22; Ex. 29:18, 25, 14; Lev. 1; and emphasized so many times in Num. 28 and 29, as "*the continual*" offering, a sweetsmelling savor to God. In "the place" of God's choice it is given *the first place* (and five times) in Deut. 12, and later in the days of Hezekiah's reformation, twelve times in 2 Chron. 29. In connection with the returned remnant in Ezra 3, it is given *the first place* and prominently spoken of six times. It is spoken of nineteen times in the last chapters of Ezekiel, where the future millennial temple of worship is contemplated.

In Ezek. 44, we cannot help but see God's thoughts as to the Martha-like *service* of the Levites in contrast to the Mary-like *worship* of the priests.

It is a day of recompense, both of rebukes and rewards. For the twenty-first time, in v. 6 the house of Israel is reminded of its rebellion; and the forty-ninth time, in v. 13, of their past abominations! It is for this that the Levites are reproved for not having kept the charge of God's holy things. Nevertheless,

they shall slay the burnt offering . . . for the people, . . . and minister unto them . . . They shall not come near unto Me . . . But I will make them keepers . . . for all the service (vv. 11, 13, 14).

Martha had not the nearness {practically} that Mary enjoyed.

But the priests . . . the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from Me, they shall come near to Me to minister unto me, and they shall stand before Me to offer unto Me . . . They shall enter into My sanctuary, and they shall come near to My table, to minister unto Me (vv. 15 and 16).

What can compare with this highest privilege? Zadok was the seventh

generation from Phinehas, Aaron's grandson), who courageously stayed the plague that was corrupting Israel. Therefore, God gave to him and his seed "an everlasting priesthood" (Num. 25:6-13).

In Hezekiah's day he exhorted,

My sons, be not now negligent: for the Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him, and burn incense (2 Chron. 29:11),

which speaks of worship. Also David, in Psa. 65:4, tells us,

Blessed is he whom Thou choosest and causest to approach unto thee: he shall dwell in Thy courts" (J.N.D. Transl.)

Is not this the very same highest privilege that God now grants us on earth? And are we not told "Behold, I come quickly: hold that fast which thou hast"? (Rev. 3:11).

Our chapter in Ezek. 44 adds that,

They shall be clothed with linen garments . . . and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat" (vv. 17 and 18).

Natural energy is self-confident and forgets that "Without Me ye can do *nothing*." Covering the loins is shamefully neglected nowadays and very dishonoring to the Lord -- conforming to the world!

The sons of Aaron were told "Neither shall they . . . suffer their locks to grow long" (v. 20). How much disregarding God's holy Word is seen among ourselves!

Lightly esteeming *our highest blessings and privileges*, as gathered to His precious name, there is the increasing tendency to try to make up for *it* by some form of *activity*.

We are in danger of putting service in the place of the burnt offering (J.N.D. 19:517). Our calling characteristically is ecclesiastical rather than evangelical. I do not say we are not to evangelize, far from it, but I do say . . . it is not our greatest duty . . . [rather] *what is due to Christ by His body is the greatest favor* . . . Paul's doctrine . . . must first and foremost be owned and guarded (J.N.D.)

The full circle of truth, "all the counsel of God" (Acts 20:27), concerning Christ and the members of His body, our heavenly calling, relationship, and hope, as specially revealed in Paul's fourteen epistles, is still our business. "That ye may stand perfect and complete in *all* the will of God" (Col. 4:12).

We have the Word of God with its "wondrous things," "excellent things," "things that are more excellent" (Phil. 1:10, JND transl.) besides good solid printed ministry. But, are we diligent to have and use such to build up ourselves on our most holy faith?

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine" (1 Tim. 4:6).

For the time will come when they will not endure sound doctrine (2 Tim. 3:13).

Fruit is the result of abiding in communion with Christ and His Word -- most needful in our day.

A. C. Brown, date unknown.

Laodicean Dishonoring of the Lord *"Vessels to Dishonor" 2 Tim. 2:20*

I counsel thee to . . . be clothed, that the shame of thy nakedness do not appear (Rev. 3:18).

Bare the leg, uncover the thigh . . . thy shame shall be seen,

was said of lewd Babylon (Isa. 47:2, 3).

Vain show of lust and pride, glorying in their shame, filthy flesh, conforming to this evil world, dishonoring and disowning Jesus as Lord, disobeying His Holy Word. Sackcloth and ashes are more becoming. Humbling ourselves and ceasing to do our own will is our only hope (Lam. of Jer. 3: 9-29).

The truth does not hurt unless it should. May we have grace to speak in love, but faithfully (Jer. 23:28).

Heartlessness for Christ is Laodicean lukewarmness on the very verge of His coming for His own, but then He will "spue out" the heartless ones. A Laodicean is one having Philadelphian light while lacking Philadelphian heart and power to live Christ. "All seek their own things, not the things of Jesus Christ" (Phil. 2:21). Too many selfish things are displacing the reading, meditating on, and living God's Word.

The surest indication of the imminency of the Lord's coming is this low state which is found amongst the gathered saints. Some are boldly disregarding God's precious Word. The Philistines have gained the upper hand. Mouths are muzzled, mothers are mute and fail to teach their daughters "to be discreet and chaste" (Titus 2:5).

It is deplorable to see many deliberately ignoring such Scriptures as:

Ye are not of the world (John 15:19; 17:14).

Love not the world, neither the things that are in the world (1 John 2:15).

Lukewarm	Our Lord Jesus Christ gave Himself for our sins, that He might deliver us from this present evil world (Gal. 1: 4).
Lamentable	Be not conformed to this world (Rom. 12:2).
Apathetic	Not follow a multitude to do evil (Ex. 23:2).
Artificial	Not to do mine own will (John 6:38).
Ostentatious	Not to please ourselves (Rom. 15:1).
Oblivious	Not henceforth to live unto ourselves (2 Cor. 5:15).
Disregarding	Women adorn themselves in modest apparel (1 Tim. 2:9).
Dishonoring	Whose adorning let it not be that outward . . . putting on of apparel (1 Pet. 3:3).
Indifferent	Shame for a woman to be shorn (1 Cor. 11:6).
Insensible	If a man have long hair it is a shame (1 Cor. 11:14).
Carnal	“The woman shall not wear that which pertaineth unto a man” (Deut. 22:5). Revolting wigs, painted eyes and nails like bird’s claws are but a few of the vain things like unto those cataloged in Isa. 3. All such worldly vanity and earthly-mindedness is a denial of our heavenly calling.
Communionless	Some “sigh and cry for all the abominations” (Ezek. 9:4). Lot’s soul was vexed by the filthy things which he saw (2 Pet. 2:7, 8). Such lamentable things should be rebuked, but too many say “Speak unto us smooth things” (Isa. 30:10).
Earthly-minded	Godliness is rare but beautiful in those who “adorn the doctrine” (Titus 2:10), by overcoming these worldly tendencies. “They receive not the grace of God in vain” (2 Cor. 6:1).
Egotistical	A. C. Brown, date unknown
Abomination	
Abhorant	
Nausious	
Naked	
Shameful	
Shocking	

“Preach Christ”

Years ago before he went to be with the Lord that he served faithfully, the writer of the previous two article, A. C. Brown, said to me on a number of occasions, ‘some say to me “preach Christ,” as if preaching what is due Christ is not preaching Christ.’ Yes, “preach Christ” is how the flesh dresses up, in pretended piety, the effort to get rid of ministry directed to the conscience.

Sometimes “preach Christ” is used to attack the preaching of sound doctrine. If objection is made to advocates of this loose line of things, they may retort, ‘If you preach Christ you will be preaching doctrine.’ Really, the flesh in us is shameless. All this is an effort to get rid of what addresses the conscience or what may take some patient study of the revealed mind of God. But at bottom is a line of looseness in divine matters. Moreover, among some it is an effort to break with the truth recovered in the 1800s. Thus you will hear complaints about the written ministry from the 1800s that it is in language that is too difficult for many to understand. We must start afresh and present the truth in a living way! This is all worse than humbug. It is the flesh undermining recovered truth and seeking a break-away from it -- while pretending to be pious. And so, really, a different ministry is what is being sought. This came out in bold language against Jeremiah:

And they said, Come, and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor word from the prophet. Come and let us smite him with the tongue, and let us not give heed to any of his words (Jer. 18:19).

The first sentence is their pretension to a knowledge of the will of God, wisdom in following it, and a claim to have the true prophetic ministry. The second sentence is personal attack on the true prophetic ministry, involving backbiting and rejection. The equivalent today is easily discernable in the “preach Christ” talk and the criticism of ministry of doctrine and a true, conscience-searching, prophetic ministry. It is worse than a sham pretending to be piety.

The Importance of Sound Doctrine

Doctrine is the basis of practice. A deficiency in doctrine will entail a corresponding deficiency in practice. Early practice was to continue in the apostles’ doctrine (Acts 2:42). Is this our exercise?

The Romans were commended for having “obeyed from the heart the form of teaching into which ye were instructed” (Rom. 6:17). Do we do so from the heart?

It is God’s intention that doctrine be presented in the assembly (1 Cor. 14:6, 26) and elsewhere (1 Tim. 4:11; 6:2). Do we desire to hear?

The man of God is instructed to

convict, rebuke, encourage, with all longsuffering and doctrine. For the time will come when they will not bear sound teaching; but according to their own lusts will heap up to themselves teachers, having an itching ear; and will turn away their ear from the truth, and will have turned aside to fables” (2 Tim. 4:3).

Have we imbibed the spirit of this sad state? in any degree?

One of the qualifications for overseership is, “clinging to the faithful word according to the doctrine taught” (Titus 1:9). Do we thus value the faithful word? Is that the leadership we desire?

We need to be “nourished with the words of faith and of the good teaching which thou hast fully followed up” (1 Tim. 4:6). We are to give heed to, and continue in, the teaching (1 Tim. 4:16). Do we have the circumcised, listening ear?

God says that those who teach should wait on their teaching (Rom. 12:7). There are those who labor in word and teaching (1 Tim. 5:17). God has given teachers (1 Cor. 12:28; Eph. 4:11). Paul exercised himself in teaching (Acts 11:26; 15:35; 18:11; 20:20; 28:31; 1 Cor. 4:17). What we speak should become sound teaching (Titus 2:1); and there is to be uncorruptedness in teaching (Titus 2:7). Paul taught the same doctrine everywhere (1 Cor. 4:17; Col. 1:28). Do we heartily receive what God has given? As to teaching, is it so? And as to *hearing*, do we receive what God has given?

God wants our behavior to adorn the teaching (Titus 2:10). Are we diligently learning the truth so that we can adorn it with our behavior?

The Word of God is profitable for sound doctrine (2 Tim. 3:16). Are we profiting from sound doctrine?

The Romans were instructed to turn away from “those who create divisions and occasions of falling, contrary to the doctrine which ye have learnt” (Rom. 16:17). Do we practice this? Have you learned the doctrine?

How do we respond to these scriptures? Do we only want convenient truth? Are we lazy in finding out the will of the Lord?

Would we rather not “trouble” ourselves? On what basis, then, should we expect peace from God? As for God, His way is perfect (Psa. 18:30).

The Divine Order: Truth and Peace

The Christian’s desire for peace is a scriptural desire; but a lack of peace among those gathered together to the name of our Lord Jesus Christ, and a lack of peace in the family is often experienced. Well may we ask, ‘What is the cause?’ Surely there must be a reason, or reasons, because God does not arbitrarily withhold peace. It is part of His perfect moral ways with us when there is a needs-be to withhold peace, because He must be consistent with His own nature as Light and Love. Do we know what that means?

The Lord enabling, as we proceed, we will see that the desire for truth and righteousness must not only accompany, but must precede the desire for peace. Why? It is because this order is consistent with the very nature of God as light and love, and it is consistent with the way in which God is revealed in the Scripture of Truth. We shall trace this without enlarging on it, trusting that our God will, by His Spirit, seal this truth to our consciences and hearts by that Word which gives light, giving understanding to the simple (Psa. 119:130).

Our Lord Jesus Christ is “the Son of the Father, in truth and love” (2 John 3). Let us walk after Him in truth and love.

“Truth and love” which characterized the Son of the Father, must necessarily

be found in this order because He is the Word, the revealer, of God. He manifested the nature of God. In 1 John we first read that “God is light” (1 John 1:5) and then that “God is love” (1 John 4:8, 16). As we might expect, our blessed Lord is presented in John 1 as light come into the world and in John 3 as the expression of God’s love. Are we not to learn from this order?

Grace is God for us in all that He is as light and love in spite of what we are in ourselves. Thus we are not surprised to find that grace first teaches us denial; denial of impiety and worldly lusts; and then teaches us to live soberly, and justly and piously . . . (Titus 2:11, 12). Grace would cause the children of God to manifest His nature as light and love.

If we think of unfeigned love, how shall we show it? “Let love be unfeigned; abhorring evil; cleaving to good” (Rom. 12:9). Put away the evil first. This is ever the divine order, which if not followed, will result in our substituting self for God and human sweetness for divine love. J. G. Bellett remarked that we purge the leaven and fill the lump with honey. Let the lump be filled rather with light and love, truth and peace.

This order pervades all dispensations because it is a moral order that flows from the very nature of God as light and love, and follows the revelation of that nature in “the Son of the Father, in truth and love.” Though the Father is revealed in the Son, the Old Testament is written in keeping with the nature of God also. Thus, Isaiah 1:16 tells us: “Cease to do evil, learn to do well.” And what was good for the remnant in Zechariah’s day looks on to the millennium, too. “Love ye then truth and peace” (Zech. 8:19). It is the flesh that reverses the order.

We need the wisdom of God in order to be here for His glory, the wisdom that is contrary to the old nature within us; we need the very wisdom from above. “But wisdom from above is first pure, then peaceable . . .” (James 3:17). Loss of peace results from reversing that order.

What makes some think that God will act contrary to His own nature and His moral orderings that flow from that nature? “For righteous is Jehovah; he loveth righteousness” (Psalm 11:7). And what is said of the Son of the Father, in truth and love? “Thou hast loved righteousness and hated lawlessness” (Heb.1:9). Let us look at a very important matter here. “And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever” (Isaiah 32:17). We may come with false or sophistical arguments about “judge not,” or John 8:1-11, etc., etc., but the child of God taught by the Spirit bows to this divine order, even if he has difficulty with such passages, which the Lord will make clear to him in due time.

Hezekiah, who began so well, seems to have forgotten this order for his house. Having looked death in the face, and recovered, he then sinned in showing to the Babylonians all that was in his house. (Do you bring Babylonianism into your house?) When he heard of the discipline that would come upon his progeny, he uttered those SELFISH and sad, sad words: “if only there shall be peace and truth in my days” (2 Kings 20:19; cp. Isa. 39:8). Following this Manasseh was born (3

years later). It would be dishonoring to the Lord and to our loss, to ignore such a lesson given for our benefit.

It was very wrong for Mordecai to condone and approve it that Esther should marry a Gentile (cp. Esther 2:10, 11, 20). Back at Jerusalem such doings were dealt with (Ezra 10). We need not be surprised that in Babylon (religious confusion), Mordecai, having come into power, sent to all the Jews “words of peace and truth” (Esther 9:30). Yes, Mordecai and Hezekiah had some peace and some truth. Is that what the new man wants? Do we want peace and truth collectively (Mordecai) and in our family (Hezekiah)? when God’s order is “truth and peace”? Let us then know that we shall end in corporate, family, and individual disobedience and sorrow if we reverse God’s order.

There is a better way, the divine way, consistent with our profession of being children of Him who is light and love, and followers of the Son of the Father, in truth and love.

These are the things that ye shall do: Speak truth every one with his neighbor; execute truth and the judgment of peace in your gates” (Zech. 8:16).

For the kingdom of God is not eating and drinking, but righteousness and peace and joy in (the) Holy Spirit (Rom. 14:17).

But youthful lusts flee, and pursue righteousness, faith, love, peace, with those that call on the Lord out of a pure heart (2 Tim. 2:22).

That is the way to seek peace (1 Peter 3:11), besides yielding one’s own “rights” (Phil. 4:5). “Be diligent to be found of him in peace, without spot and blameless” (2 Peter 3:14). Cp. Malachi 2:6.

In his *Exposition of the Epistles of John*, on 3 John, W. Kelly wrote:

For I rejoiced exceedingly when brethren came and bore witness to thy truth, even as thou walkest in truth” (v. 3).

Truth delighted the apostle’s heart. Gaius was walking in truth. This indicated his soul’s prospering. Kindness to the brethren, thoughtfulness about others, prospering in his affairs and in bodily health: what were they all to holding fast the truth--“thy truth,” and his own walking in truth? And such was the witness that brethren bore to him; so that it was exceeding joy to the apostle. Gaius sought first the kingdom of God and His righteousness, and all else was added. His heart was not set on his own things. There was no compromise of Christ, no making truth a secondary consideration, but he kept walking truthfully. It was a matter of plain testimony on the part of others. “Brethren came and bore witness to thy truth (or, that is in thee).” Had it been Gaius talking about it, it might have been questionable; for who has ever found men whose love for the truth was unwavering and unstinted loud about their own fidelity or service? The more a man loves and values truth, the more he judges his own shortcoming in his service and his daily life.

* * * * *

“I have no greater joy than these things that I hear of my children walking in the truth” (v. 4).

Thine, O Lord, is the righteousness, but unto us confusion of face, as at this day (Dan. 9:7).

To this man will I look, to the afflicted and contrite in spirit, and who trembleth at my word (Isaiah 66:2).

The assemblies then throughout the whole of Judea and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort of the Holy Spirit. (Acts 9:31).

Grace and Truth

Grace and truth came by Jesus Christ (John 1:17). God had to act towards us in sovereign grace in order for us to receive the truth. Once having the truth, we need to walk in truth and love. This grace of God is known in truth (Col. 1:6).

It might be of interest to summarize several orders of words that we find in the Old Testament.

“Peace and truth” is mentioned once in the O. T. (Jer.33:6), other than in Hezekiah’s and Mordecai’s case. Jer. 33:6 also refers to the sovereign grace of God; when He will purge there bells from among Israel and bring them into the bond of the covenant (Ezek.20:33-38), and so all Israel shall be saved (Rom. 11:26). One more such passage is Isaiah 60:17: “I will make thy officers peace, and thy rulers righteousness.” Cp. Isaiah 62:1. Jer. 33:6 and Isaiah 62:1, as John 1:17, refer to the introduction of a new order founded on sovereign grace.

“Loving-kindness and truth” is mentioned numerous times in the OT (Prov. 3:3; 14:22; 16:6; Psa. 25:10; 40:10, 11; 57:3,10; 61:7; 85:10; 86:15; 89:14; 115:1; 117:2; 138:2; 2 Sam. 15:20; Cp. Psa. 101:1). Proverbs 16:6 looks on to Christ and fits with John 1:17 and Jer. 33:6. It appears that where loving-kindness is mentioned, it always precedes the word truth.

Psa. 85:10 is interesting from the standpoint that here again lovingkindness and truth are in that order, but righteousness and peace are mentioned in this order.

It is very interesting to note these things in God’s Word. When loving-kindness and truth are spoken of, that seems always to be the order. When peace is coupled with truth or righteousness, the order is truth, or righteousness, then peace, except as noted in Hezekiah’s and Mordecai’s case.

There is another variation: loving-kindness, judgment and righteousness (Jer.9:24); keep loving-kindness and judgment (Hosea 12:6); execute true judgment, and show loving-kindness and mercies one to another (Zech. 7:9).

Ed.