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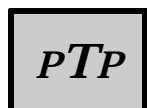
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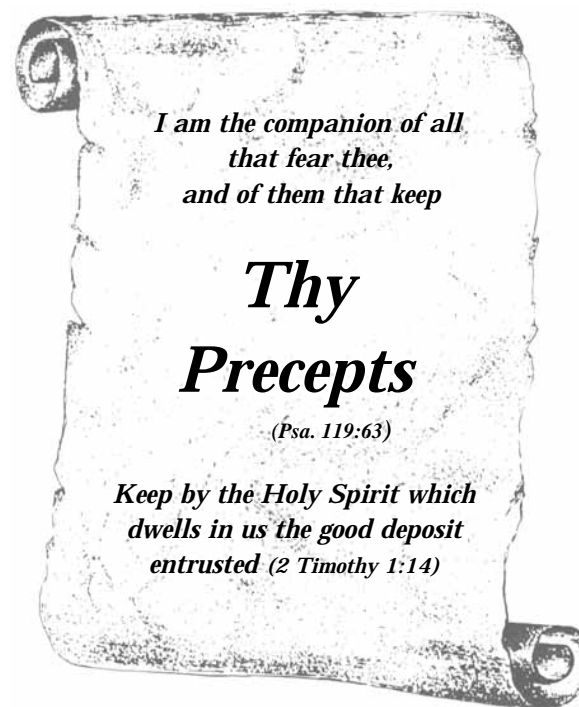
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CONTENTS

The Christian's Heavenly Place and Calling Eviscerated by Messianic Judaism: The Camp Set Aside	1
The Sovereignty of God in Romans (continued)	18
Moral Integrity	32
The Secret of Certainty of Walk	32
Unanimity is Nonsense	33
Righteousness Goes Before Unity	33
Showing Love	34
Do Not allow Sophistry to Modify Submission of Heart and Conscience	35
Question to J. N. Darby Regarding the Transition Point Concerning the Rejection of the Lord	37
Hebrews 13:20: The Blood of the Eternal Covenant	39

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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	

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Besides this, there are included three articles by H. H. Snell, as well as other papers, all of which are complementary to the others.

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The title indicates the subject matter of this 44 page pamphlet. The pamphlet shows that Christ's humanity has a human "I" and a human will. Otherwise there would not be real humanity -- that would be impersonal humanity, but there is no such thing. Christ has personal humanity (spirit, soul -- with a human "I" and will -- held in inscrutable union with the divine. It is the attempt of the mere mind of man to bring this inscrutable fact into scrutiny by the mind that leads to an evil setting aside of the truth set out in this pamphlet. Historically, the denial of this truth is called Monothelitism. The truth set out in this paper is the orthodox doctrine of Christ's person.

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Short and pointed 16 page pamphlet, 4" x 6."

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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 (unless it spontaneously generates). Yes, some Christians say that God caused the big bang -- to get around the eternity of matter. Just the same, a "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% postage on all orders over \$20.00. Foreign postage is higher.

*The Christian's Heavenly Place and
Calling Eviscerated by Messianic Judaism*

Chapter 4

The Camp Set Aside

(Continued)

Let Us Go Forth

Unto Him Outside the Camp

Before continuing with the subject of “the camp” having been set aside, let us review the indicators that it was Paul who wrote the Epistle to the Hebrews. That Paul was the author of Hebrews is indicated by the following considerations:

1. The writer of Hebrews was not one of the disciples when the Lord was on earth (Heb. 2:3).
2. It was written from Italy (Heb. 13:24).
3. The writer was hindered from leaving Italy (Heb. 13:19; cf. 2 Tim 1:16).
4. He asks prayer for his release (Heb. 13:19).
5. He knew Timothy was released (Heb. 13:23).
6. Timothy was not in Italy, but he was expecting Timothy (Heb. 13:23). See 2 Tim. 4:9.
7. He wanted to visit them with Timothy (Heb. 13:23).
8. Peter, the Apostle to the circumcision, writing to the sojourners of the dispersion of the Jews, wrote in 2 Pet. 3:15, 16 the indication that Paul is the writer of Hebrews:

According as our beloved brother Paul also has written to you according to the wisdom given to him, as also in all [his] epistles, speaking in them of these things; among which are some things hard to be understood, which the untaught and ill-established wrest, as also the other scriptures, to their own destruction.

The Epistle to the Hebrews is one of Paul's prison epistles.

There are several epistles where his name appears in the introduction where he did not state that he was an apostle. In Hebrews, neither his name appears nor is his apostleship stated. Well, he was not apostle to the circumcision (Gal. 2) and this apostleship, at least, would not have been appropriate to state. The writer is in the position of a teacher -- giving an inspired teaching of course. Moreover, in Hebrews, *Christ* is presented as *Apostle* as well as our *High Priest*.

We previously considered the allegation that Paul was a practicing Jew all his life and saw that this was not true, but that there were certain lapses, or inconsistencies, in what he did in practice. But even supposing that he had been a practicing “Messianic Jew,” Hebrews would have brought it to an end.) Moreover, we noted the change that came about following his final interview with Jewish leaders, when he had arrived at Rome as a prisoner (Acts 28:17ff). The destruction of Jerusalem, God's judicial blow against the capital seat of Judaism, was impending (as was the break up of the assembly at Jerusalem). The cross had *spiritually set aside* the Mosaic system but in AD 70 it was *judicially set aside*. In the interval, God had patience with the Jewish believers who held on to Judaistic practices, but the Epistle to the Hebrews *doctrinally set aside* the Judaistic practices of the early Jewish believers. The time of patience with this system of mixture was ending. In prison, Paul wrote the Epistle to the Hebrews, telling them to go forth to Christ, outside the camp. The camp is Judaism. This gave opportunity to the Jewish believers to act in faith on God's Word to separate from the Judaistic system of practices before God's judicial blow fell upon Jerusalem and the temple in AD 70. God graciously provided the Jewish believers with a wonderful sketch of the superiority of Christianity over Judaism, in every respect. The idea in Messianic Judaism that there is spiritual benefit for them in observing a system of Jewish practices flies in the face of the statements in the Epistle to the Hebrews concerning the “better” things of Christianity that displace what they were hankering for in Judaism. It is what we saw noted in Colossians called the “shadow” in contrast to “the body.” ‘I have Christ, but I also have spiritual benefit by observing Jewish ordinances that are shadows’ is false. Such a notion lowers what we have “in Christ.” Sorrowfully, that seems little apprehended.

We might note, too, that Jerusalem's place as a center of blessing is millennial. The early Jewish believers held on to it tenaciously but God took it away. Cannot present-day Messianic Jews learn from this? And though the temple, etc., has been judicially taken away, the Messianic Jews, just as the religious Jews, have contrived a system doing without what God judicially removed. There is not one shred of divine authority for this. Neither is there divine authority for attempting to practice today what is suitable for the millennium. As Gentiles have concocted ecclesiastical systems, so messianic Jews have concocted a Judaistic system. Yet each claims having God's mind for what they do.

Ed.

Outside the Camp

Hebrews 13:8-16

From *Food for the Flock* 4:178-208 (1877)

In considering the distinctiveness of the place into which God has called the believer, whether as to Himself, as to Satan, or as to the world, in either or both of its aspects -- whether worldly or religious -- we have seen what the truth which sanctifies reveals, namely, that the Lord Jesus, by taking in grace His people's place has made their place in righteousness. The fitness of the Lord thus to take His people's place has been already considered, also the fact of His having done so as regards God and as regards Satan. The result to the believer as regards God we have seen from the word to be his reconciliation to God, his introduction into His presence. Cleansed from all his guilt, associated with the risen Man at God's right hand, in whom the believer is, as to his place before God, taken into favor in the Beloved {Eph. 1:6}, in the relationship of a child to God, who has now been revealed as Father. The result to the believer as regards Satan is that he is delivered from his power, that power being broken when the Lord, through death, "destroyed him that had the power of death, that is, the devil"; and is delivered from that bondage in which he all his lifetime was through fear of death. What we have now to consider is the Lord in grace taking His place as man in the world, that we may learn therefrom our true place as regards it.

From John 1:14, we have already seen the Lord was made flesh. He came down to this earth and walked a man among men, full of grace and truth, the declarer of the Father. If we refer to vv. 10, 11, of this chapter, we shall see there the reception man accorded Him at the very outset of His career.

He was in the world, and the world was made by him, and the world knew him not.

He who was Himself the Creator of all, stood in the midst of the creation He had formed, but it knew Him not. There were, however, others with whom He had relationship more intimate than with the world around, "his own" people of Israel, a people chosen of God from among the nations of the earth, a people carefully instructed to look forward to the coming One. To these He came. How did they receive Him?

He came unto his own, and his own received him not.

Thus, at the very outset of His career, instead of being received by the world He is rejected.

If we turn next to Luke 4:16, we shall see there also the enmity of men to this blessed One who came down in grace among them. Having met and foiled

the enemy in those forty days of temptation in the wilderness, as we have already seen, he comes to Nazareth, goes into the synagogue, opens the book, and, after having read a portion from the prophet Isaiah, pours forth such words of grace as man had never heard before. Man is attracted by the sound of grace.

They wondered at the gracious words which proceeded out of his mouth.

It was an unwonted sound in their ears. But while wondering at the grace, the evil of man's heart comes out: they recognize the lowly place He had in grace taken in order to bring Himself near to them -- "Is not this Joseph's son?" -- and take advantage of it to despise Him and refuse the grace He proclaimed. This being so, the Lord turned the light of truth on their consciences; He brings to their mind what had happened in the day of Elijah, when Israel had departed from God -- a day when God passed beyond the bounds of Israel and sent his servant to a poor gentile widow of Sarepta, by her to be sustained, and to that poor Gentile He displayed His grace. Again, in the days of Elisha, God had, in the exercise of His grace, passed beyond the limits of an apostate, grace -- despising people, and, though many lepers were in Israel, that grace took up and healed a poor Assyrian leper. Thus, by bringing truth to bear, He warns them against despising grace, lest, despising it, God would do as He had done before, and carry His grace beyond them to others.

The effect of this is to bring out the true character of the heart of man in its enmity against God and grace:

All they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Such is the reception accorded by man to this One full of grace and truth at the opening of His ministry among them!

Nor was it different at the close. Look for a moment at the 22nd chapter of this gospel. Here I find the Lord Jesus Christ, having been in this scene where he ever

went about doing good, and healing all that were oppressed of the devil

-- here I find Him betrayed by His friend, subjected to the mockery and indignities of those He had permitted to take Him, and arraigned before the chief priests. No impartial trial was His. Another gospel (Mark) supplies us with the fact that they "sought witness against Jesus to put him to death"; yet none could they find. But they will not be balked of their purpose; bent on that purpose -- His death -- they will condemn Him by any means. In reply to their question, "Art thou, then, the Son of God?" He witnesses that part of the good confession which would most deeply involve Him with them: "Ye say that I am"; and, for this witness of the truth, is condemned. Brought before the Roman governor, as

we see in the next chapter, He witnesses the second part of the good confession -- that which would tend to involve Him with Pilate. In answer to the question, "Art thou the king of the Jews?" His reply is, "Thou sayest it."

And now, just as Christ has witnessed the good confession in the presence of those who would condemn Him, God is careful to establish a testimony to the spotlessness of that blessed One, and that through the heathen judge himself. Pilate says, "I find no fault in this man." Again, on His return from Herod, to whom He had been sent, the testimony of Pilate, based on Herod's action towards the Lord, is still the same: "Nothing worthy of death." And so saying the Roman governor seeks to release Him. But no, not so would they have it; their heart "is fully set in them to do evil," and nothing will satisfy their dire enmity save "away with this man, and release unto us Barabbas." Was ever such a picture of the heart of man? Here we have, as it were, two men presented to them from which to choose one: the one, a Man who had in his own person presented God in grace to men -- One who had gone about amongst them ministering grace to them in every possible way -- God's Man; the other, a man who had in his person presented the characteristics of Satan -- corruption and violence -- Satan's man. Which will they choose? Satan's man, Barabbas, is the man of man's choice, while for the Man of God's choice nothing will satisfy them but a cross: "Crucify him, crucify him" -- the further appeal of the Roman governor only furnishing opportunity for a more determined expression of their hatred:

They were *instant* with loud voices, *requiring* that *he* might be *crucified* . . .
And Pilate gave sentence that it should be as they required.

They *would* have it so. It was their *will*, and to that will was delivered by the guilty governor the blessed One who had gone about doing good, the only one since the fall of man on whom God's eye could rest with perfect complacency, the one concerning whom He could, in expressing the affection of His heart, say,

This is my beloved Son, in whom I am well pleased.

The only place the world would give to Him was a cross. Thus we learn the reception and place accorded by the world to the Lord of glory come in grace and love, a man amongst men.

If we view the Lord's path while passing through this world, we find that He ever walked in the most absolute separation from it. As to place in it, He, though Creator of all, though Son of man who is to have all, had not where to lay His head. As to association, His path was one of distinct separation. In speaking to the Jews, in John 8:23, He distinctly tells them He is not of this world. He, though in it, belonged to another sphere. In John 10:36 we find another passage referring to this; He says to the Jews: "Say ye of him, whom the Father hath sanctified, and sent into the world," etc. He came down from God into this scene

on God's behalf, separate from everything in it, carrying out the mission on which He came. Then in John 17 He twice repeats this truth, that He was not of the world. In John 17:14 He would seem to refer rather to the fact that, while passing through it, He was not of it -- that is, as to association. He was truly a man in the midst of it, going through it, but He was not of the world through which He went. In v. 16 He perhaps speaks rather in view of His own proper place as outside of, not belonging to, not coming from, this world.

Such was the place of the Son of man in this world. Let us now see the result flowing from the cross to those associated with this world rejected One -- the result to them as regards the worldly world.

In writing to the Galatians Paul, in Gal. 1:4, speaks of the object the Lord had in view in giving Himself for His people:

Who gave himself for our sins;

but, besides,

that he might deliver us from this present evil world, according to the will of God and our Father.

There is the effect of the cross of the Lord Jesus Christ. Its result to the soul that believes in Him is deliverance from this evil world through which he is passing. In Gal. 6:14, we find the Apostle speaking of the effect of the cross on himself, a believer, as regards the world. He says,

God forbid that I should glory, save in the cross of our Lord Jesus Christ, by which the world is crucified unto me, and I unto the world.

Paul had looked upon this world as a place where good was to be found; but in the cross of Christ he has discovered the true character of it. It was a corrupt, guilty thing, and had at the cross cast out in rejection the only One who truly manifested good, who was for, and displayed, God in this scene. That One the world took and nailed to a cross. By that cross the world was henceforth crucified to Paul, and Paul, who had found his all in the One it crucified, was crucified to it.

Do we, like Paul of old, enter into this true and legitimate effect of the cross as regards the world? There is not a believer who is not thankful for the cross of the Lord Jesus Christ, because through it he is cleared from the guilt of his sins, in it he sees the condemnation of his nature as a child of Adam, and deliverance therefrom. But that is not all the result flowing from the work of the cross. The cross of Christ has also come between the believer and the world. The effect of the cross of Christ is to draw the line of separation between everyone that believes in Him and the world that has rejected Him. This being so, the only way in which believers can enter into association with the worldly world around is by stepping over the line of separation which their Lord has made between them and

it by the sacrifice of Himself. What must be the character of such an action in the eye of God, who judges all things in the light? What the dishonor to the Christ who loves us, and has given Himself for us? What the loss, incalculable, to our own souls? May we truly recognize and act according to this result to us, as regards the world, of the cross of Jesus Christ our Lord.

Num. 31 furnishes us with an illustration of the inevitable consequences of joining affinity with the world. Israel, following the counsel of Balaam, had joined affinity with the Midianites; they had formed associations with the world. The result of their doing so is that they prepare conflict for themselves. Here they have to go forth to war against the very people with whom they had joined affinity. The word of the Lord to Moses is: "Avenge the children of Israel of the Midianites"; and Moses' word to the people: "Avenge the Lord of Midian." Just so do believers prepare conflict for themselves by forming association with the world. The time is sure to come when they will have to treat as foes the very people with whom they have joined affinity. It is blessed to see, however, that when there is true readiness to break with all that would ensnare, God gives full victory; so it was with Israel, so it is with the believer.

If, it be asked, What place, then, is the believer to have in the world? the answer is, The place his Master had. What place was that? No place. The believer, then, is to have no place either. It is not place or portion in this world that the Lord presents to His disciples, but the cross; as He said (Matt. 16:24),

If any man will come after me (the world-rejected One), let him deny himself, and take up his cross and follow me.

In John 15, from verse 12, the Lord instructs His disciples as His friends. Mark what He tells them in v. 19:

If ye were of the world, the world would love his own; but because ye are *not of the world*, but I have chosen you out of the world, therefore the world hateth you.

Here we find the believer's place as regards, and the portion he is to expect from, the world through which he is passing. He is not of it, but chosen out of it by Christ, and while in it has from it the portion his Lord had -- hatred.

Again, in John 17:14, 16:

I have given them thy word; the world hath hated them, because they are not of the world, even as I am not of the world.

In v. 14, the point seems to be that the believer, though in the world, is not of it -- that is, as to association; and in v. 16 the point seems rather that the believer is one who, by faith, recognizes that his place is in another sphere -- in the heavenlies in Christ Jesus, not yet, though soon, to be *with* Him there. His place of acceptance there marks our place, of acceptance with the Father; and our

place there determines our place here as regards the world through which we at present pass.

The Lord give us to recognize that, through the cross, He has entirely separated us from this world, and, recognizing that, may we through grace walk according to it. The great things in the world are not half so ensnaring as the little things; the heart is afraid of the great things, but is prone to allow itself in the little things. We do well to remember that it is "the *little* foxes that spoil the vines." If these have been at work, may we know what it is to take them by self-judgment, so that the place of separation from the world, which is ours through the cross of our Lord, may be maintained in all its integrity to His honor and our blessing.

It is because this separation from the world is not maintained by believers that they so fail to enter into the joys of the relationship into which God has brought them to Himself -- that of children to a father, and the portion He has given them. Separation, therefore, from the world is indispensably necessary to the practical enjoyment of our blessings. Those who are before God as members of the new creation cannot have concord or fellowship with those who are members of the old creation. In 2 Cor. 6:14, where we have the characteristic features of each given, we read,

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Between such opposites there can be no concord; hence, if the believer desire practically to enter into the joys and privileges of that new creation of which he is, through grace, a member -- of that relationship in which God has set him -- he must

come out from among them and be separate, and touch not the unclean thing.

So doing, he enters practically into the joys that are his.

And I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty.

I believe we get distinctly the worldly world presented to us here; in another Scripture we get the religious world. If we want to enjoy God according to the revelation He has been pleased to give of Himself -- our Father -- and His things, we must come out from the worldly world: separation from it is indispensable. May the exhortation of the first verse of ch. 7 (which verse really belongs to the subject we have been considering in ch. 6) have its full power in our souls, and

that which is exhorted be practically true of each one.

Thus far, then, as to the place of the believer as regards the world in its worldly aspect. Let us now consider the place His Lord has made for him as regards the world in its religious aspect.

In what we have read in Hebrews we get the Lord Jesus Christ taking His place as to the religious world. From time to time during His life we find Him in that city which was then the center of the religious world -- Jerusalem; there in gracious service to those who were in it, but always in separation from it. Never did He join affinity with it; never did He take a place in it. There is surely deep significance in the language used, the fact stated, in Mark 9. There we find the Lord day after day in Jerusalem, carrying on His gracious service; but invariably the word which closes the history of His day's service is,

when even was come he went out of the city.

He could not take any place in it. Had He done so He would have had to judge it on account of its corruption, and He came not to judge but to save. His own very grace was shown by going out of the city at eventide. During His life He was found in the midst of it, but associated with it we never find Him; and at His death, where do we see Him? Suffering without the gate.

Jerusalem was the center of that religion which had been appointed by God. Its religion was not a humanly devised thing, nor was it a copy of, another religion that had preceded it; it was what had been appointed by God Himself. And what was the place the Son of God, in grace a man among men, took in relation to that city -- the center and representative of the religion of the day? *Outside* it. He took that place in His grace and obedience. True, man's hands put Him there, and so demonstrated His own guilt:

By wicked hands was he crucified and slain;

but it was also true that He was

delivered by the determinate counsel and foreknowledge of God.

In His life there was never association with the religious world, but in His death there was *absolute separation* from it.

Now, we have said that the Lord, by taking in grace His people's place on the cross, has *made* their place in righteousness. What, then, is the result to them of His having suffered outside the gate? He, by that suffering, has made their place outside the camp -- that is, outside everything that has to do in a religious way with man in the flesh. What is especially taken up in this passage is this: those addressed were Christians, but who, before they had through grace embraced Christianity, had belonged to Judaism. In embracing Christianity they

had given up Judaism and become Christians.¹ The Jews who still adhered to Judaism maintained that they had the true altar (an expression used for a system of worship), and that of it those who gave up Judaism and embraced Christianity had no right to eat. Here the writer denies their assertion, and affirms that not the adherents of Judaism, but those who had given it up -- Christians -- were those who had the true altar, and that of it the adherents of Judaism--those who serve the tabernacle--have no right to eat.

He then refers to the place in which the sin-offering was consumed, and shows that the Lord Jesus, the true sin-offering, suffered without {outside} the gate, and exhorts the Christians He is addressing to fulfil the responsibility that devolves on them consequent thereon, namely, to occupy the place their Lord by suffering without the gate had made for them. This they were to do by going forth to Him "without the camp." If such were the responsibility of the saint when the religion of the day was adapted to man in the flesh, and had, as such, been set aside by God, what is his responsibility in every day in which the religion of the day assumes a like character, even long after God has set aside that order of things? It is surely the same: "Go forth to him without the camp."

It may be asked, What constitutes the camp? The answer is, An earthly religious relationship with God outside the sanctuary; a religion established on earth; having priests between the people and God; a religion suited to man in the flesh. Such a religion was Judaism, and from it the true believers are here exhorted to "go forth."

If we turn to Heb. 9 we shall there find the features which the Spirit of God defines as characterizing the camp.

Then, verily, the first covenant had also ordinances of divine service, and a worldly sanctuary.

Here we find one feature, a *worldly sanctuary*. This is then described as being divided into two parts-- vv. 2, 7 -- into one of which those who were priests could go; this was called the holy place. But into the second, which was called the holy of holies, the high priest only could go, and that only once a year, and then not without blood; the signification of this being, as the Holy Ghost explains, that "the way into the holiest of all was not yet made manifest." That is to say, there was no free access to God; God was shut in and man was shut out. In this we find another feature characterizing the camp.

Again, in this ceremonial certain offerings were made. The efficacy of these is here spoken of, and the Spirit of God states that they were ineffectual to make the conscience of the offerer perfect:

1. {Positionally, "in Christ," this is true, but it was not true in practice.}

Sacrifices that could not make him that did the service perfect, as pertaining to the conscience.

Here we have yet another feature of the camp: in it a perfect, that is, purged, conscience was unknown. Nor was an eternal redemption. Thus we have, as the features characterizing the camp, the religion suited to man in the flesh: a worldly sanctuary; no freedom of access to God, but a body of priests officiating between the people and God; no purged conscience; and no eternal redemption.

In vv. 11-15 of the chapter, the Spirit of God unfolds the features that characterize Christianity, where we find quite another order of things to that which we have just been considering. In the first place, there is no worldly sanctuary, no tabernacle made with hands. It is not earth, but heaven itself, which is the sphere of Christian worship. It is in the holiest, the very presence of God Himself, the Christian worships. See Heb. 10:19. That is, in Christianity there is free access to God; as another Scripture has it: "By him [Christ] we have access, by one Spirit, to the Father." Again, the sacrifice which Christ has presented to God, His own blood, is effectual to purge the conscience.

How much more shall the blood of Christ, who through the eternal spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.

Here a purged conscience, therefore, we find to be another of the characteristic features of Christianity. But there is yet another characteristic, namely, an eternal redemption.

By his own blood, he [Christ] entered in once into the holy place, having obtained eternal redemption.

Thus we see that the features characterizing Christianity are free access to God in the holiest, a purged conscience, and eternal redemption, and, as is added in v. 15 of this chapter, an eternal inheritance. By comparing the features characterizing Christianity with those characterizing Judaism -- the camp -- the contrast will at once be apparent; and the amalgamation of the two will be seen to be impossible, the two things being in direct opposition the one to the other. To attempt to amalgamate them is to lose both.

It remains for us to see to which description the religious world around us answers. In speaking of the religious world, I do not speak of individuals, but of the religious system of the day. Is it marked by the first distinguishing feature of Christianity, freedom of access to God? It is not. No doubt God is most truly entitled, as God Almighty, as Most High, etc., but is the religious world of the

day characterized by the adoption cry, "Abba, Father"?² Individuals in it may no doubt, through God's grace, know the sweetness of that cry, but it is not the characteristic of the religious system of the day; on the contrary, that system is marked by the absence of free access to God, by a worldly sanctuary in which a body of priests is found between the people and God {or others who are really between God and the saints}. Again, as to a purged conscience, in this, as in the case of access to God, individuals may through grace possess it; but is it a characteristic feature of the religion around? Alas! it is not; on the contrary, there it is too generally considered presumptuous for any to say they have forgiveness of their sins, have that which is a distinguishing feature of Christianity, a purged conscience. Again, as to an eternal redemption, or an eternal inheritance: is this a characteristic of the religion suited to man in the flesh which is abroad in our day? No. Thus, when we come to examine to which of the features the religious world by which we are surrounded answers -- that is, to the features characterizing the camp, or to those characterizing Christianity -- we find it is to the former, and not to the latter, it answers.

And if this be so, where is the place of the Christian with regard to it? Outside the camp.

Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth, therefore, unto him without the camp, bearing his reproach.

He suffered without the gate for you, and has thereby made your place with Him outside -- outside the camp. The believer has no other true place than clean outside it all.

Note, too, the character of that separation. It is not merely negative -- there never was a soul maintained right by mere negative separation; you must have something positive. It is, "Let us go forth without the camp" -- that is the negative side; but it is also "unto him," and there we have the positive. It is separation from the evil to Christ. The Lord would have the believer separated from what is contrary to Him, most surely; but He would also have him separated positively *to Himself*; and if the separation be not to Christ, it is simply another form of sectarianism. What is separated to may be a truth in itself, but such is not a separation according to God, if the separation be anything short of the Christ outside the camp. However right in itself the thing separated to may

2. {The use of the disciples' prayer -- "Our Father who art in heaven" -- does not express the nearness and intimacy we have with "Abba, Father" but rather it expresses distance. That prayer was suitable to the disciples in their then state, a time of transition, and before the Spirit of sonship had come in His special capacity to indwell believers and indwell the church. The disciples' prayer is not expressive of the Christian's place before the Father.}

be, the character of the action is sectarian.

But now let us mark the character and spirit in which the separation is to be carried out. We are to go forth to Him outside the camp, "*bearing his reproach*." He who is truly separated to Christ outside the camp will be there with a lowly, sorrowing heart, feeling the failure and wreck in the hands of man of that which was once set up so bright and so beautiful by the hand of God Himself -- the church of God on earth. He will feel that he, too, has at one time been a party to helping on the failure. Nor should any who may through grace have been led to occupy this place outside the camp imagine they are a testimony to any great thing though in one sense they are a testimony to a great thing, namely, a great ruin.³ The fact of their being but a little remnant acting on the truth is a testimony to the ruin of the whole. Therefore if we go forth without the camp in a spirit which God can own, it will be in a lowly spirit, bearing Christ's reproach. Our personal walk and ways should testify for Him in such a way that, if any sought to reproach Him, they would cast that reproach on us, so fully were we representing Him, answering in our little measure to what the Lord says of Himself in Psa. 69: "The reproaches of them that reproached thee are fallen upon me." He so perfectly manifested God here below, that, when man wanted to reproach God, the reproach fell upon Him -- Christ.

Now, beloved friends, with what are you connected? -- with that of which the characteristics of Christianity are the distinguishing features? The Lord give you to answer the question in His own blessed presence, and enable you, if connected with the former, to apprehend and fulfil your responsibility by going forth to Him outside the camp -- to Him who has by His death made that place for you. Other place, as regards the religious world around, the believer has not, and as long as he fails to occupy this he fails in loyalty to Him who, at the cost of Himself, made that place for Him. If through grace you are connected with the latter and already occupy the place your Lord has made for you outside the camp, may it be in that spirit of lowliness and grace, while at the same time faithfulness, of which He can approve.

But another point arises here: can it be that God would have His people remain as isolated individuals here below? Clearly not; else where the force of the exhortation:

Not forsaking the assembling of yourselves together, as the manner of some is? or, what the meaning of the prophecy uttered by Caiaphas, when he prophesied that Jesus should die for that nation, and not for that nation only, but that also

he should *gather together* in one the children of God that were scattered abroad.

Where we see such statements in Scripture, we cannot but conclude that God must have some ground on which He would have His people gathered {together, Matt. 18:20}.

What, then, is God's ground of gathering for His people in this day? It is the church of God -- the body of Christ; that alone is the ground of gathering for God's people. In Eph. 4:4 we read:

There is one body and one Spirit.

Mark the absolute character of the statement. Though ruin be all around, it still abides true that "*there is one body and one Spirit*." God's ground of gathering abides the same, and no amount of ruin absolves the believer from his personal responsibility. If he be true to his Lord he will recognize this, and walk in the practice of the truth revealed, though in doing so he find himself all but alone.

But, it may be asked, what is this church of God? To arrive at a correct answer to this we must lay aside tradition entirely, and seek God's thoughts from His own word. In Eph. 1, we find the apostle Paul prays that the saints

may know what is the hope of his (God's) calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world {age}, but also in that which is to come: and hath put all things under his feet, and gave him to be head over all things to the church, *which is his body, the fulness of him that filleth all in all*.

Here we find what the church of God is: it is no worldly sanctuary, but that body of which Christ, the living risen Man in glory, is the head.

Of what does that body consist, and how is it formed? It consists of true believers, who, by the baptism of God the Holy Ghost, have been formed into one body and united to the Head in heaven. This we find in 1 Cor. 12:12, 13.

For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body.

The body of Christ, then, which is the church of God, is composed of true believers, and of not merely true believers as such, but of true believers who are indwelt by the Spirit of God, and who are thus of that body which He, by His

3. {See *The Ruin of the Church, Eldership, and Ministry of the Word by Gift*, available from Present Truth publishers.

baptism on the day of Pentecost, ⁴ formed for the first time on earth, and which He has maintained on earth ever since, and still maintains -- the church of God, the body of Christ. "There *is* one body and one Spirit."

Let us now look at the way in which this truth of one body is declared -- the way in which it is shown out. In 1 Cor. 10:17 we find these words:

We, being many, are one bread and one body; for we are all partakers of that one bread (or loaf).

Here we see that in the one loaf on the Lord's table we have that which symbolizes the unity of the one body: many particles bound together; many parts, one whole. The responsibility of the believer is always according to the character of the relationship in which he is, and God always expects us to act according to what He has made us. Having made us His children by faith in Christ Jesus, our responsibility is to be "imitators of God as dear children." But, besides this, from that at which we have just been looking we see that God has by His Spirit made us members of that body of which Christ is the Head, a body formed and maintained here on earth as a present thing by the Holy Ghost. What, then, is the responsibility of the believer in *this* relationship? We find it laid down in Eph. 4:3:

Endeavoring to keep the unity of the Spirit in the bond of peace.

The way in which this is practically carried out is by walking in the fellowship of that Spirit: the Spirit of holiness, the Spirit of truth. To walk in His fellowship, therefore, the saint must walk in holiness -- that is, separation from evil {and unto the Lord}, and in truth -- that is, according to the revealed will of God.

We see, then, that God has a ground of gathering for His people in these last days {of ruin}, and that is the church of God, the body of Christ. The One to whom they are gathered {together, Matt. 18:20} is Christ, the one alone center, by the one Spirit. To endeavor to "keep the unity of the Spirit" is the responsibility of the believer, and the question for each is: Am I answering to God's revealed truth in this respect? Am I occupying the place our Lord has made for me outside the camp -- the ground which God has provided? Am I endeavoring to keep the unity of the Spirit in the bond of peace?

The mere profession of occupying such a ground is not sufficient. All such profession must be tested, as it is possible to occupy a ground assuming to be God's, without the origin of that ground being divine. It is possible to adopt the theory without the practice, and such has happened. There are two indispensable requisites to be fulfilled ere any ground can be acknowledged as being God's,

and therefore as having a claim on the saints of God. Those requisites are:

- (1) That the origin of the ground be divine.
- (2) That the practice characterizing that ground be consistent with the character of Him whose ground it assumes to be.

Now, as to the fact God has but one ground "There is one body and one Spirit."

The center to which God gathers on that ground is, one Lord: "There is one Lord."

The power by which God gathers is one: one Spirit.

When, therefore, the ground is really divine in its origin -- is really God's -- saints will be gathered on *one* ground, to *one* Lord, by *one* Spirit. When so gathered they will own, and be in communion with, all those previously gathered after this manner on this ground. To take a place apart from any so gathered, who were walking according to the truth, would be to be guilty of the sin of independency, to assume a ground which is unknown in Scripture, and which is a dishonor to the Holy Ghost. It may be that where this occupying of an independent ground has taken place, there may be a great many apparently right things done by those occupying it, but the doing of these will never constitute the *ground* right; and the first really right action of every saint who is truehearted to his Lord will be to depart from such a ground.

As to the second requisite. For a ground to be God's, the practice allowed there must correspond not only morally but doctrinally with the character of Him whose ground it is -- the *Holy* God, who gathers by His *Holy* Spirit to the name of His *Holy* Son, the Lord Jesus Christ -- "He that is *holy*, he that is *true*." That is, a ground to be God's must be characterized by *holiness and truth*.

When, therefore, the origin of a ground assuming to be God's is not divine, or when its characteristic features do not correspond with the character of Him whose ground it assumes to be, such a ground has no claim whatever to be recognized as God's ground, even though each individual soul on it were a true believer.

In a day when, alas, such grounds are to be found, having their origin on the one hand in independency and that human arrangement which is a dishonor to the Holy Ghost, or on the other, in a neutrality which manifests indifference to the glory of Christ, it surely becomes every saint of God to search the word in dependence on God, that he may have His mind as to his place and pathway. What is the responsibility of the saint when things are so? We have already seen it. To maintain at all cost the unity of the Spirit towards those who occupy such a ground. How is this unity of the Spirit to be maintained towards such? *By not walking*, or having communion, with them; by separation *from* evil to Christ.

4. {Christ is the baptizer; the Spirit is the power of it.}

May we ever remember that the occupation of God's ground for His people in these last days is not optional with us. The Lord has at the cost of Himself made His people's place; "the corn of wheat" has fallen into the ground and died, and now brings forth much fruit. The believer, therefore, is responsible to his Lord to occupy the place that Lord has made for him. He *owes* it to Christ to do so. By neglecting or refusing to do so he fails in loyalty and faithfulness to his Lord, and cannot be held guiltless.

If the religious world around have assumed the place of the camp, the believer's place is outside: to "go forth" is his responsibility, a responsibility he cannot evade without the most solemn consequences.

If Christians, professing to see the evil of the camp, have gone forth professing to occupy a divine ground, and yet are not on that which God has Himself established, and by His Spirit maintains -- a ground not characterized by holiness and truth, where there is either indifference to the glory of Christ or dishonor to the Holy Ghost -- the place of those true to Christ, of those who fulfil their responsibility -- "Endeavoring to keep the unity of the Spirit in the bond of peace" -- is outside, apart from such.

We have to remember that if we would be in the current of God's thoughts we must have before us God's Christ above God's people; God's ground, not man's organizations; the unity of God's Spirit, not the unity of Christians; Christ's glory, not Christian likings.

The Lord keep us true and faithful to Himself, through His grace ministered, His strength perfected, in weakness.

May we, walking in the power of the truth and under the guidance of the Spirit, enter more and more fully into the distinctive character of the path and place He has made for us as regards God, Satan, or the world, whether worldly or religious, and answer to it, remembering the cost at which such blessing has been made for us; and waiting for the moment when we shall see face to face the blessed One who accomplished all, and who will Himself come and introduce us into the full fruition of all He has accomplished. [J. L.]

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

Chapter 5

God's Sovereignty in the Book of Romans

(Continued)

The Hardening of Pharaoh

Before looking at an article dealing at some length with Pharaoh's case, here are some general remarks by J. N. Darby on hardening:

Turn now to Pharaoh's history. "The scripture saith, for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." And here, I would say, I do not wish to enfeeble or escape the full plain sense of this passage, because it has been made a doctrinal question. There is a hardening in certain cases. It is impossible that God can make or tempt a person to be wicked; but He can harden, and give up the sinner judicially to blindness. I would here speak with reverence; but the scripture is very plain. Mark God's ways, and first with the natural man, and how it ends. See Rom. 1. After giving a long detail of wickedness, he says, in v. 24, "wherefore God *gave them up* to a reprobate mind to work all uncleanness." In v. 25, "they changed the truth of God into a lie, and worshiped and served the creature more than the Creator." "For this cause God gave them up to vile affections." And then in v. 28, "even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." Now in all this history, it is to be observed, that God does not make man wicked, but simply gives man up to what he is. Again, of Israel God says, "make the heart of this people fat, and their ears heavy, and shut their eyes." And so with professing Christians in this last dispensation of mercy, "Because they received not the love of the truth that they might be saved and for this cause God shall send them strong delusion, that they should believe a lie." It would be a horrible blasphemy to say that God made them wicked. But those who received not the love of the truth were judicially sent

strong delusion.⁵

A Calvinist will, of course, reject this because he connects hardening with his idea about an election of reprobation. Thus, the hardening does not follow after the fact (as we just saw actually is the case in Rom. 1) but is part of the decree of reprobation. And so it will not be allowed that Pharaoh first hardened his heart and then God hardened it. James R. White wrote:

To say the Pharaoh hardened his own heart first 1) ignores Exodus 5:1, 2 and assumes that this is *not* the fulfilment of Exodus 4:21 and 2) assumes that the hardening of his heart by God is somehow “based upon” or dependant on Pharaoh’s actions.⁶

The reverse is the case. 1) it is *he* that *assumes* -- assumes that Ex. 5:1, 2 fulfils Ex. 4:21; and, 2) appears to do so because he *assumes* the case is in accord with the Calvinistic election of reprobation -- a teaching which is not true. The fact is that Pharaoh’s hardening by God is *a judicial act of God’s moral government in the world*. In Ex. 3:19 it is stated by Jehovah that the King of Egypt would not let them go. That was indeed the case, but the fact is that God acted upon a heart already hard, the hardening by God being historically noted as occurring *after* the notice that Pharaoh hardened his heart (though God predicted that He would harden Pharaoh’s heart) -- and that is the patent fact. God does not make the heart evil, but it being evil and manifesting its hardness in rejecting the testimony brought to that heart, God confirms such a one in his manifested obduracy. Psalms 105:25 and Ex. 12:36, do not alter this fact, nor does Prov. 21:1. God hardened Sihon also (Deut. 2:30) as he subsequently did with Canaanites (Josh. 11:19, 20). In cases such as Pharaoh’s, where sufficient particulars are given, we can see that God’s judicial act of His moral government in hardening fell upon them after certain conduct. This is quite evident in Rom. 1:24 (“wherefore God gave them up . . .”), 1:26 (for this reason God gave them up . . .”), and 1:28 (“And according as they did not think good to have God in their knowledge, God gave them up to a reprobate mind . . .”). If it was not for the notion of a decree of reprobation, why would any man endeavor to find hardening connected with a decree of God in eternity?

Hardening, then, follows man’s manifested infidelity in view of some testimony that God has provided.

Judas is a most awful case:

But nearness to Jesus, without faith in Him, if the heart overcomes the influence of His presence, hardens in a terrible manner; the morsel which showed that one

5. *Collected Writings* 33:398, 399. See *Notes and Comments* 1:208, 209 for a discussion of words in Hebrew for harden; and p. 280 for Jannes’ and Jambres’ role, by Satan.

6. *Op. cit.*, p. 221.

was eating of the same dish, the morsel which Judas received, dipped by His hand, is but the sign of Satan’s entering into his heart. Satan enters into this heart to harden it, even against every amiable sentiment of nature, against every remembrance of that which could act upon the conscience. There are many unconverted persons, who would not betray an intimate companion by covering him with kisses; many wicked people that would have remembered the miracles they had seen -- perhaps done themselves. Covetousness had been there, it had never been repressed; then Satan suggests to Judas the means of satisfying it. For myself I have no doubt that Iscariot thought that the Lord would escape out of the hands of men, as He had done, when His hour was not yet come: his remorse, when he knew that Jesus was condemned, makes me think it -- a remorse which only found other hearts as hard as his own, and indifferent to his misery; an appalling picture of man’s heart under the influence of Satan. Then, almost the final phase of this influence, Satan hardens Judas against all feeling of humanity, and of man towards the man of his acquaintance, and finishes all by abandoning him, giving him up to despair in the presence of God.⁷

Man’s continued indulgence of “sin in the flesh” hardens the conscience. Stephen charged his hearers with stiff-neckedness (Acts 7:51). The history of Israel under the law was a history of this:

. . . ye do always resist the Holy Spirit; as your fathers, ye also (Acts 7:51).

This is exactly what the first man uniformly does. Stephen addressed their consciences, but they hardened their hearts and killed him. God does warn against hardening one’s heart (Heb. 3:8, 15; 4:7). This does not hinder God’s acts of hardening in due time if He so wills. Moreover, He utilizes evil for the accomplishment of His holy will (Judg. 9:23; 1 Chron. 21:1; Judas’ case; etc.) though He does not create moral evil. That would be contrary to what He is: light (1 John 1:5).

W. Kelly observed:

Anything that distorts or even ignores the revealed character and mind of God is false, and will always be found to issue in wrong deductions. But in general the fault does not so much consist in mistaken deductions from scripture, as in human preconceptions and mere theorizing. There are Calvinistic speculations just as much as Arminian. It seems to me that both schemes are beyond question partial and do violence to the truth. The practical lesson is to cherish confidence only in God’s word. We may safely rest, as we are bound to rest, in His revelation.⁸

7. *Collected Writings* 33:244.

8. *Introductory Lectures to the Minor Prophets*, “Obadiah.”

The Sovereignty of God and the Responsibility of Man

From *The Bible Treasury* 9:345-347

The accompanying table was drawn up in order to resolve the difficulties of a person who insisted that if by the decree or sovereignty of God a certain number of men only were to be saved, by a natural conclusion, the rest by a similar decree were lost, it mattered not what their opinions or ways were.

Assuredly, if we draw our deductions according to man's ideas, this would be the case. But this does not rest upon deductions, whilst drawing them: we often meet with plain texts which contradict men. There are many things in nature which we see and believe, but do not understand, and cannot reason upon. If our minds are formed by and according to the word of God, we shall find that man is always held for a responsible being, and is judged and condemned for his own sins, and not by any pre-determined decree of God.

Before proceeding farther, it may be well to examine the table itself, which exhibits in a marked way the purposes of God, and the responsibilities of man. Of the nineteen passages in Exodus presented to our view, all the authorities agree, that nine of them, namely, numbers 1, 2, 9, 12, 13, 14, 15, 17, 18, attribute the hardening of Pharaoh to the will of Jehovah. Number 19 says nothing of Pharaoh himself; but only of the Egyptians in general. Of the rest, Numbers 6, 7, 10, attribute the hardening to the king himself. To these last however we must add number 16, which, whether by the rendering of Mr. Young,⁹ or that of the *Englishman's Hebrew Concordance*, is clearly the act of Pharaoh. For the rest, numbers 4, 5, 8, 11, mention the hardening as a matter of fact without determining the agency.

THE BIBLE TREASURY.

347

PHARAOH'S CASE.							
NO.	TEXT.	HEBREW WORD.	HEBREW TENSE AND CONJUGATION.	AUTHORIZED VERSION.	YOUNG'S TRANSLATION.	VULGATE.	REMARKS.
1	Exodus iv. 21.	אֶחָזֵק	1st person singular future. Piel.	I will harden his heart.	I strengthen his heart and he doth not send the people away.	Ego indurabo cor ejus.	To bind fast.
2	vii. 3.	אֶקְשֶׁה	1st pers. sing. future. Kal.	I will harden Pharaoh's heart.	But I harden the heart of Pharaoh.	Do.	To be hard.
3	vii. 13.	וַיִּחְזַק	3rd pers. sing. fut., with cop. Kal.	And he hardened Pharaoh's heart.	And the heart of Pharaoh is strong.	Induratumque est cor P.	Arias Montanus Et roboravit se cor P.
4	vii. 14.	כָּבֵד	Adjective, Masculine.	Pharaoh's heart is hardened.	The heart of Pharaoh hath been hard.	Ingravatum est cor P.	Grave cor P. Arias Montanus To become heavy.
5	vii. 22.	וַיִּחְזַק	Same as No. 3.	Pharaoh's heart was hardened.	And the heart of Pharaoh is strong.	Same as No. 3.	
6	viii. 15, ver. 11, Hebrew.	וַיִּכְבֶּד	Infinitive with copulative. Hiphil.	He [Pharaoh] hardened his heart.	And he [Pharaoh] hath hardened his heart.	Ingravavit (P.) cor suum.	
7	viii. 32, ver. 27, Hebrew.	וַיִּכְבֶּד	3rd pers. sing. fut., with cop. Hiphil.	And Pharaoh hardened his heart.	And Pharaoh hardened his heart also at this time.	Same as No. 4.	
8	ix. 7.	וַיִּכְבֶּד	3rd pers. sing. fut., with cop. Kal.	And the heart of Pharaoh was hardened.	And the heart of Pharaoh is hard.	Do.	
9	ix. 12.	וַיִּחְזַק	3rd pers. sing. fut. with cop. Piel.	And the Lord hardened the heart of Pharaoh.	And the Lord strengtheneth the heart of Pharaoh.	Induravitque Dominus cor P.	
10	ix. 34.	וַיִּכְבֶּד	Same as No. 7.	[Pharaoh] hardened his heart, he and his serv.	And [Pharaoh] hardeneth his heart, he and his servants.	Audit peccatum, et ingravatum est cor ejus, et servorum illius, et induratum nimis.	Two verses in one.
11	ix. 35.	וַיִּחְזַק	Same as Nos. 3 & 5.	And the heart of Pharaoh was hardened.	And the heart of Pharaoh is strong.		
12	x. 1.	וַיִּכְבְּדֵנִי	1st pers. sing. preterite. Hiphil.	I have hardened his heart.	I have declared hard the heart of Pharaoh.	Ego enim induravi cor ejus.	
13	x. 20.	וַיִּחְזַק	Same as No. 9.	But the Lord hardened Pharaoh's heart.	And the Lord strengtheneth the heart of Pharaoh.	Same as No. 9.	
14	x. 27.	Do.	Do.	Do.	Do.	Induravit autem Dominus cor P.	
15	xi. 10.	Do.	Do.	Do.	Do.	Same as No. 9.	
16	xiii. 16.	וַאֲנִי אֶקְשֶׁה	3rd pers. sing. preterite. Hiphil.	When Pharaoh would hardly let us go.	When Pharaoh hath been pained to send us away.	Nam cum induratus esset P.	Englishman's Heb. Concordance "hardened to let us go."
17	xiv. 4.	וַאֲנִי אֶחָזֵק	1st pers. sing. preterite. Piel.	And I will harden Pharaoh's heart.	Then I have strengthened the heart of Pharaoh.	Same as No. 1.	
18	xiv. 8.	וַיִּחְזַק	Same as No. 9.	And the Lord hardened the heart of Pharaoh.	And the Lord strengtheneth the heart of Pharaoh.	Same as No. 9.	
19	xiv. 17.	וַאֲנִי אֶחָזֵק	Part sing. Piel.	I will harden the hearts of the Egyptians.	And I, lo I strengthen the heart of the Egyptians.	Ego autem indurabo cor Egyptiorum.	

9. Mr. Young's translation, which obtains favor more especially in Scotland, is made upon a rigid adherence to certain views of the Hebrew tenses, with which the reader need not here be troubled. His translation is inserted as original, and to arrest attention.

Eighteen of our numbers are thus accounted for. The only one that remains, number 3, is exactly of the same form in Hebrew as 5 and 11, and should be added to those numbers, and are so translated accordingly by Mr. Young, the Vulgate, and Arias Montanus.¹⁰ Thus to sum up, the hardening of Pharaoh is in nine instances attributed to the Lord; with one more number 19, of the Egyptians in general; four to Pharaoh himself; and five with the agency not stated.

The Lord ever acts for His own glory or name.

For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout the earth (Rom. 9:17).

Yet the king of Egypt was responsible, even his own people and the surrounding nations being witnesses. First we have Ex. 8:19;

Then the magicians said unto Pharaoh, This is the finger of God.

Secondly, (Ex. 9:20),

He that feared the Lord among the servants of Pharaoh made his servants and his cattle flee into the houses.

Thirdly (Ex. 10:7),

Pharaoh's servants said unto him, How long shall this man be a snare unto us? Let the men go, that they may serve the Lord their God.

Fourthly (Ex. 11:3),

Moreover the man Moses was very great in the land of Egypt in the sight of Pharaoh's servants, and in the sight of the people.

Sufficient evidence this, that these judgments were telling upon the people of all classes, increased and deepened eventually by the judgment on the firstborn, and more terribly still by the overthrow in the Red Sea, when the Lord said (Ex. 14:4),

I will be honoured upon Pharaoh; that the Egyptians may know that I am the Lord;

and again when the people said (Ex. 14:25),

Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians.

Did not this great deliverance for Israel form the never ending theme of praise from Ex. 15 to the end of their history? See Ps. 78; 105; 106; &c.

What now did the nations of the earth think of this deliverance, whether as

to spreading the name of the Lord, or as to Pharaoh himself? Did they look upon him as a stock or a stone, without responsibilities, in short like a beast without any conscience? Let scripture testify. First, there are the bolts and bars on the gates of Jericho and the witness of Rahab,

I know that the Lord hath given you the land, and that your terror is fallen upon us . . . for we have heard how the Lord dried up the water of the Red Sea before you, when ye came up out of Egypt. . . And as soon as we had heard these things, our hearts did melt . . . for the Lord even God, he is God in heaven above, and in the earth beneath:

a rebuke indeed to the Israelites for not having gone up in the first instance, as if God, when He gives a command, does not put things in train for its fulfilment. This woman mentions the passage of the Red Sea, which had happened forty years before, as filling the Canaanitish nations with terror, so that from the first the way was open into the land.

The Philistines afford us another striking witness against Pharaoh. The ark of God was with them, and it was a question how to get quit of it, and of an offering to the Lord (1 Sam. 6:6). The priests and diviners are called for. They recommend the people to

give glory unto the God of Israel . . . Wherefore then do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? when he had wrought wonderfully among them, did they not let the people go and they departed?

Here is not only a witness three hundred and fifty years after, of the fact of the Exodus, but it is an acknowledgment from the priests of a foreign nation of the perverse conduct of Pharaoh. It is a conclusion drawn by the natural enemies of Israel, whatever the secret purposes of the Lord might be as known to Moses, that the king was righteously judged, as having hardened his heart against the God of Israel. An oppressor, before the Lord interfered judicially on behalf of His people, when this interference took place, Pharaoh still refused to own the hand of One mightier than he, in spite of the testimony of the magicians and of his nobles, and of the devastation and misery which his obstinacy was causing. His feeling still was,

Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go (Ex. 4).

A few words more will suffice on the subject of God's purpose of sovereignty and man's responsibility, which quotation from Rom. 9 gives occasion for, as showing that whilst the elect are vessels afore prepared unto glory, it is not so with the wicked, as to being afore prepared to destruction, but they are judged for their conduct.

What if God willing to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath (margin made up,

10. If the Authorized Version {KJV} be the right translation, the antecedent to "be hardened" would be found as far back as v. 10.

κατηρτισμένα) to (or, for) destruction, and that he might make known the riches of his glory on vessels of mercy, which he had afore prepared unto glory? (Rom. 9:22, 23).

In the case of the wicked, so far from being elected to eternal misery, we find that God endures them -- vessels of wrath -- with much longsuffering, fitted not by Him but by their own deeds for destruction. The word καταρτίζω means to correct, repair, mend; then in its participial form fitted, prepared. The word does not suppose a decree of God, but a work of man. So that, whilst it be true that Christians are "chosen in Christ before the foundation of the world" (Eph. 1:4), and are "to the praise of the glory of his grace, wherein he hath made us accepted in the beloved" (v. 6); and whilst also it is true that during their lives they receive the call ("Whom he did predestinate them he also called," Rom. 8:30), again "Us whom he hath called, not of the Jews only but also of the Gentiles" (Rom. 9:24), yet it would never be right to say, that lost sinners were in a parallel way elected to reprobation. No. Putting aside for the present the case of the heathen, we can say at all events as to Christendom,

For this cause God shall send them strong delusion that they should believe a lie, that they all might be damned that believed not the truth, but had pleasure in unrighteousness (2 Thess. 2:11, 12).

It is evident that the condemned ones are so dealt with because they believe not the truth, not that they were elect for condemnation. This leads on to one point further concerning the wicked. It is clear that there is a judicial hardening after much longsuffering on the part of God. It was so of Pharaoh. It was so of the Jewish nation when Christ was in the land.

For this people's heart is waxed gross lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them (Isa. 6).

This prophecy of their blinding, written more than seven hundred years before, took effect at last by the mouth of Christ; and Paul, in pursuing them into distant countries, used it again of them in Rome,

Well spake the Holy Ghost by Esaias, the prophet, unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear and not understand, &c. (Acts 28:25-28).

And is it not a very solemn fact, that this will be the last condition of Christendom, as we quoted but now from 2 Thess. 2:7-12? A judicial blindness and hardening, after much longsuffering on God's part, yea, for centuries. Will there be a single person amongst those who have lived in the midst of gospel privileges -- who will blame God Himself for this condemnation? No, every mouth will be stopped -- men will depart into a place originally prepared, not for the wicked and impenitent, but for the devil and his angels (Matt. 25:41).

Let us observe, whilst we believe both statements, namely, of divine

sovereignty and human responsibility, we are not pretending in a logical way to reconcile them. Perhaps it is never intended as finite beings that we should in this world. There are abundance of paradoxes within the sphere of our own existence which we believe but do not reconcile. If this be the case in the affairs of the lower world, shall there be nothing for us to believe without reconciling in the regions of the upper? No; let us yield unhesitating obedience to, and have unshaken confidence in, the word of the living God -- believe what we find there, and leave to our blessed Lord to explain to us the apparent discrepancies therein further or not as He will. Difficulties there will be, and "things hard to be understood"; but it is only the unlearned and unstable who "wrest them unto their own destruction" (2 Pet. 3:16).

Finally, it may be held as certain that those who are saved are saved by grace, through the electing love of God, and that those who, in the very precincts where that grace is operating are lost, are lost by their own fault. ♦ (End of article.)

* * * * *

One further point should be noted. A Calvinist, wanting to prove that God hardens a heart before man hardens his heart, might claim that Ex. 5:1, 2 is the fulfilment of Ex. 4:21, 22. That is, God's hardening Pharaoh's heart preceded, not followed, Pharaoh's hardening his heart. The reader should see that this is an assumption in accordance with the Calvinistic view of hardening. Nor is Ex. 7:13 so clear and explicit (see Young's translation) that it resolves the issue on the side of the Calvinist. Hardening is a judicial action of God's moral government upon man's conduct and Ex. 9:12, etc., is the fulfilment of Ex. 4:21, 22.

Vessels Before Prepared for Glory, Vessels of Wrath fitted to Destruction

This matter was briefly alluded to in a quotation above, but here the distinction between the vessels will be emphasized. Also, the closing paragraph in the above quotation is much to be observed. God's election has never hindered anyone from coming to Christ.

IS GOD'S ELECTION A HINDRANCE TO ANYONE?

The following is very old (1700s?) and the author is unknown:

But doesn't the Bible tell us of God's eternal election?

It does; but what of that?

Why, if I am not elected I must perish.

I suppose, then, that you wish the doctrine of election were not in the Bible.

I do.

Why, would it mend the matter? would it give you a better chance of being saved?

I think it would.

How?

If election were taken away, I think I might repent of myself.

I do not see that. Is it election that gives you that hard heart?

No, certainly.

Would the taking away of election take away your hard heart?

No, it would not.

If, then, all your impenitence and hard-heartedness and unbelief would remain as before, of what use would be the putting away of election? It would make your case not a whit better.

But election does seem to me a hindrance.

No; it is your hard heart that is the hindrance, not election. You may quarrel with your hard heart, but you cannot quarrel with election.

But are not they only who are elected saved?

Yes, indeed, that is true; but how does this make election a hindrance? It seems to me as if it were a help, and not a hindrance. Take away election, will you be any better? Will you be more able to repent? Will you have a better chance of being saved?

Put in this light, certainly election seems to be the sinner's friend, not his enemy; and to take it away would be to take his only chance of being saved.

Most true; take it away, and you cast away the cable which is thrown out to you, and by which only you have any hope of reaching the shore. I admit that if man be not wholly depraved and evil, if he has still some strength and goodness left, election would be a hindrance and discouragement; but so long as man is wholly lost and ungodly, it is the sinner's only hope.

But does it not discourage?

Not as I understand it. It hinders no one. It does not prevent you from repenting if you like. If you can repent of yourself, you need not mind election, it will do you no harm; but if you cannot, oh, then it is your only hope.

How then should I use it?

In this way, you ought to learn your utterly lost estate that required such a salvation. You ought to see God's free love in it. You ought to be led by the knowledge of it to put yourself calmly and simply into the hands of God, and this is salvation. You ought to remember that it never, never can in any way, or at any time, interfere with the blessed truth, 'Him that cometh to Me, I will in no wise cast out.'

ENDURED WITH MUCH LONG-SUFFERING VESSELS OF WRATH FITTED TO DESTRUCTION

(22) And if God, minded to show his wrath and to make his power known, endured with much long-suffering vessels of wrath fitted for destruction; (23) and that he might make known the riches of his glory upon vessels of mercy, which he had before prepared for glory . . . (Rom. 9:22, 23).

Finding Fault With God. It seems almost universal in Christendom to find fault with God's sovereign election of sinners from eternity. Hence the effort that goes into circumventing this truth and to maintain the notion of moral free will towards God. J. N. Darby remarked:

It would be a horrible blasphemy to say that God made them wicked. But those who received not the love of the truth were judicially sent strong delusion. And here, observe, it is not said that God fitted the vessels of wrath to destruction, but "what if he *endured with much longsuffering* the vessels of wrath fitted to destruction"; that is, after long sufferance, God makes an example of what righteous judgment is; as He says to Pharaoh, "even for this cause have I raised thee up, that I might show my power in thee." And in effect says, Now you shall see who Jehovah is; for Pharaoh had said, "who is the Lord, that I should obey him?" "Thou wilt say then unto me, Why doth he yet find fault, for who hath resisted his will?" That is not your business to inquire; you are but a man, and yet you are replying against God! shut your mouth, for God gives no account of His matters to man. The first of all justice is, that God should have His rights; and if God have not His rights, who ought to have, who shall have? It is morally important that you should take your place, and leave God His place; you are but a mere man, and therefore it is not your place to be replying against God; you are to hold your tongue when God speaks.¹¹

The Potter and the Clay. Rom. 9:21 applies the rights of a potter to God, to do as He pleases with the clay. It is not stated that He has acted in the way described in v. 21, but His right to do so is asserted. Why would we deny His right to do so? God maintains His rights though man will not do so. See Jer. 18:3-6; Isa. 29:16; 45:9. J. N. Darby remarked:

. . . Of course the potter has power to make what he pleases; but if we do not let God have His right and proper place, who is to set things in order when sin has brought in disorder? The mark that a soul is right, morally right, is saying, I am a sinner, deserving everlasting destruction, and all my trust is in sovereign goodness. Faith says, I was bringing on myself "swift destruction," but God's grace stopped me; this is taking my true place before God. It is always seen (even in those systems which differ in this) that individual faith feels and acknowledges itself to be a debtor to sovereign mercy alone. But again, "hath not the potter power over the clay, of the same lump to make one vessel to

11. *Collected Writings* 33:399. See also 26:180.

honour, and another to dishonour?" Now, in this passage, though we have strongly asserted the absolute title of God to do what He pleases, it is not said that He made any vessels to dishonour; but the passage simply asserts His prerogative, His title to make of the same lump what He pleases, and that unqualifiedly and fully. But God does bear with these wicked men, as He said to Israel, by the mouth of the prophet Isaiah, "thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities" (ch. 43:24). Then again by the prophet Amos, "behold I am pressed under you, as a cart is pressed that is full of sheaves" (ch. 2:13).¹²

Vessels of Wrath Fitted to Destruction. The state of the lost is here described. The way in which their state was brought about is not expressed. It is not indicated how they were fitted to destruction.¹³ God looks upon the sinner and sees him as fitted for destruction. Men are ready for destruction. It is not stated that they were *before prepared* for destruction, as if there is a decree of reprobation. Moreover, He endures them. The state of mankind is given in Eph. 2:3 also:

... and were children, by nature, of wrath, even as the rest ...

Concerning "the rest," eternal wrath shall lie upon them as they remain eternally obdurate in their stony heart. Such is man's perverseness against God, universally, willfully, refusing to come to the great supper (Luke 14).

12. *Collected Writings* 33:399. See also 26:106, 107.

13. Calvinists will say something like this:

The expression then refers to the wrath of reprobation. It denotes the ungodly as the Most High ordained them from before the foundation of the world to be the manifestations and objects of his righteous wrath (Herman Hoeksema, *God's Eternal Good Pleasure*, Grand Rapids: Reformed Free Publishing Association, p. 75, 1979).

James R. White says that "there are only three logical possibilities here," namely, that all were prepared for glory, or all prepared for destruction, or:

some vessels are prepared for glory and some are prepared for destruction and it is *the Potter* who decides which are which. Why is there no fourth option, one in which the pots prepare themselves based on their own choice? Because pots don't have such a capacity! Pots are pots! Since God wishes to make known the "riches of His grace" to His elect people (the vessels prepared of mercy), there *must* be vessels prepared for destruction (*The Potter's Freedom*, Amityville: Calvary Press Publishing, p. 214, 2000).

I cannot understand one saying this, except that the doctrine of the election of reprobation is in control and it is clear from these remarks that he believes that God in eternity prepared these vessels for destruction by a decree. The text states no such thing, nor implies it. He is not satisfied with how the text actually states the difference between the two kinds of vessels. Every man sins because he chooses to do so. Certainly the vessel has the capacity to choose to sin.

In a footnote he adds that "Others argue the term should be translated as a middle so that these are vessels who 'prepared themselves for destruction.'" See the rebuttal of this viewpoint by Daniel B. Wallace, *Greek Grammar Beyond the Basics* (Eerdmans, 1996, pp. 417-418). I will merely say to this last remark that J. N. Darby and W. Kelly were both very capable Greek scholars and found no such teaching in the passage that the vessels of wrath were before prepared for destruction. There is nothing about the vessels of wrath being before prepared. God comes and finds them so fitted.

He never made them as they are; but the sin of man now fallen He endured spite of countless and constant provocation. They sinned, they transgressed, they despised His mercy, they braved His wrath; but He endured with much long-suffering.¹⁴

When we think of God's long-suffering, we should keep in mind 2 Pet. 3:15.

VESSELS OF MERCY, WHICH HE HAD BEFORE PREPARED FOR GLORY

Now we come to vessels that are of God's preparation. We read of these being "before prepared." What are they prepared for? Why has God prepared them? When considering the great supper, we saw that the supper was for the display of, and celebration of, God's grace. He would express Himself in grace and would have His house full of celebrants of His sovereign grace. And here we see the same blessed truth:

... that he might make known the riches of his grace upon vessels of mercy (Rom. 9:23).

What if He endured vessels fitted for destruction? not which He had fitted, but, like Pharaoh, showing His wrath on these already such; and then make known the riches of His glory on vessels of mercy. And now the work on them was His doing, which He had afore prepared for glory. They were vessels of mercy, and He prepared them for glory itself. So with us who have believed through grace. The others were vessels of wrath, and in them (fitted for destruction) He displayed His wrath and made His power known, as in Pharaoh. All were evil to begin with. He displayed His divine title and ways in both mercy and glory. He is sovereign in Himself, preparing for glory "even us," says the apostle, "whom he hath called of Jews and Gentiles."¹⁵

But when speaking of mercy, the apostle instantly brings God in; "that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." It is moral dealing here, and not mere cold barren doctrine. We see how God deals with these vessels which He had afore prepared unto glory, and then how He endures with much longsuffering the vessels of wrath fitted to destruction. And again, mark, that it does not say that these vessels of wrath were afore prepared for destruction, neither does it merely say that the vessels of mercy were fitted unto glory. No; for the vessels of mercy were afore prepared of God unto glory, while the vessels of wrath are fitted to destruction by their iniquities having come to the "full." But whatever there is of good must come from God, and God only; the evil, alas! is already in us. But if the question still be put, Why has God been bearing with this wickedness, and only at last shown out His wrath in those vessels fitted to destruction? The answer is, that after He has proved the ways of men, and shown all shut up under judgment, He then comes in with mercy, sovereign mercy; and so the

14. W. Kelly, *Notes on the Epistle of Paul, the Apostle, to the Romans*, London: Morrish, p. 185, n.d.

15. *Collected Writings* 26:180.

apostle applies it. Cannot He then let in the Gentiles? Surely; for if God is setting up vessels of mercy, He can prepare a Gentile as well as a Jew.¹⁶

Jews and Gentiles are now called (Rom. 9:24) to participate in this mercy; mercy which is something undeserved, but which is sovereign in God's ways, both governmental (in His dispensational dealings), and individual (bringing sinners into the place where they become the display of the riches of His grace). Indeed, concerning the body which will be fashioned to be like Christ's body of glory (Phil. 3:21), we learn in 2 Cor. 5:5 that God

has wrought us for this very thing.

Every blessing we have is part of the "riches of His grace." The believer is a vessel of election and all operations of grace in us, from the very first, are God's doing, excluding man's will:

For we are his workmanship, having been created in Christ Jesus for good works . . . (Eph. 2:10).

All evil will be used of God for His own glory, whether in His ways dispensationally in time, or in eternity. He shows His sovereignty both in mercy and in judgment, both for time and for eternity.

Regarding the erroneous notion of corporate election only, note that these are *individual* vessels of mercy just as the vessels of wrath fitted for destruction are individual vessels.¹⁷ Sovereign preparation for glory "before" does have individual vessels in view. Romans does not speak of a corporate election of the church, though it does speak of a national election of Israel in Rom. 11, a national election to supremacy over the nations, which will be realized when the deliverer shall come out of Zion and turn away ungodliness from Jacob (Rom. 11:26). Meanwhile, regarding ethnic Jews:

Thus, then, in the present time also there is a remnant according to election of grace (Rom. 11:5).

"Also" indicates that it was so also in Elijah's time (Rom. 11:4). Thus, in his time there was also a remnant according to election of grace. But that did not, obviously, mean the entire nation of Israel. It is not a reference to corporate -- rather, national -- election, either in his day or in the present time. Presently, then:

What Israel seeks for, that he has not obtained, and the rest have been blinded, according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day . . . (Rom. 11:7, 8).

Ed.

16. *Collected Writings* 33:400

17. Individuals are elect, as in Mark 13:20, 22, 27; Luke 18:7; as well as the "elect lady" (2 John 1) and the elect sister (2 John 13).

Moral Integrity

The more I think of it, the more I see that the plain maintenance of moral integrity, and then trusting God, is of all moment now. The former had been so shaken and forgotten, that, unless gross cases of morality, godly judgment of evil was impossible. Many have still to learn that want of moral integrity is not to be borne . . . (*Letters of J. N. Darby* 3:88).

The Secret of Certainty of Walk

There are three things I find in the often trying and toilsome life of faith: first, trusting God that nothing can hinder His accomplishing His purpose. All that his brethren did to frustrate the accomplishment of Joseph's dreams, just led to that accomplishment. They sent him to Egypt. The hard and wicked accusation against him in Potiphar's house put him in prison, where he met the butler and baker who brought him where the dream was fulfilled. Next, for us, simple obedience, taking God's mind for wisdom, and doing His will. He has a path for His saints in this world; in it they find Him and His strength, though perhaps the life of faith be dark: then, if we know the purpose of God, light is in the soul. But the path He will guide us in. It may seem dark, but, if His, it is the way of arriving at His rest. But a single eye seeking nothing but Christ is the secret of certainty of walk, and firmness as having the secret of the Lord with you. But what a calling! we have to walk worthy of God who has called us to His own kingdom, and yet what a joy to be thus associated with Himself! And we know His purpose is to glorify Christ, and so we seek that, in walking worthy of Him and serving Him in love (*Letters of J. N. Darby* 3:93).

Unanimity is Nonsense

. . . unanimity is nonsense, a denial of the power and operation of the Spirit, and clean contrary to the word of God. First, it is nonsense; because till the case is decided the person charged is one of the assembly, and you are not going to make him agree as led by the Spirit in judging his own case. If you do not allow him, you have put him out before his case is decided. It is real nonsense. Waiting for quiet godly men who doubt is all right unanimity is so many men agreeing. The world must go on and so judges by a majority, but for the saints nothing can be done unless all agree -- this is man, not the Spirit of God. Supposing it was a flagrant case of stealing or adultery? Are you to wait till he agrees to put himself out? Again, supposing the person or persons are obstinate, self-willed, evil walkers? The assembly must, in either case, go on with wickedness, with what God judges in its midst, till the guilty think proper to judge themselves, or break up altogether. It is denying the operation of God's Spirit in the assembly's clearing itself: better not to

have any discipline at all.

It will be said that we have not the power -- say of Paul. Be it so. But put out "from among yourselves" is a duty, obedience to the plain word of God, not power in the sense of an apostle. Evil is to be got rid of "that ye may be a new lump, as ye are unleavened." The requiring unanimity is contrary to the plain word of God on the point. Paul says, "Having in readiness to avenge all disobedience when your obedience is accomplished." This puts the case that after the labor of the apostle to produce obedience had produced its full effect, some might remain not subject to the word; then he would come with the rod and avenge disobedience. The case is stated of non-unanimity, and dealing with those who stood out. I quite understand that people may seek to say the power is not here. But that is not the question, but that unanimity is not supposed even when the power was there; and I am persuaded that though power is not manifested as it was, Christ is just as true to His church, and has just as much power now as then, and will shew it. But unanimity is a mere human device: there is no such thought in scripture. It is merely a set of men must agree: the power of the Holy Ghost is denied. The judgment is not valid because men agree, but because God is there: and Christ being there is not supposed by the apostle necessarily to produce unanimity; he puts the contrary case. It is because it falsifies the whole ground of the church's standing and authority that I attach importance to it (Letters of J. N. Darby 3:143, 144).

Righteousness Goes Before Unity

My letter to Mr. --, though private concerns us all. There is a principle at work which puts external unity before righteousness -- uses unity to hinder righteousness. Now to me righteousness goes first. I find, that in Romans 2, let grace be what it may in sovereign goodness, it never sets aside righteousness (*Letters of J. N. Darby* 3:146).

Showing Love

The common notion is that brotherly love is charity, and indeed its most perfect form: this is a mistake, as this passage (2 Pet. 1: 7) shows. That brotherly love is a most sweet and precious fruit of grace, is most true -- precious in the heart that is filled with it, and precious in its mutual development; but it is not charity. We are told to add to brotherly love charity. The reason is simple: if brotherly love, brethren are the object, and though when genuine and pure it surely flows from grace, it easily in us clothes itself with the character which its object gives it, and tends to limit itself to the objects with which it is occupied, and be governed by its feeling towards them. It is apt to end in its objects, and thus avoid all that might be painful to them, or mar the mutual feeling and pleasantness of intercourse, and thus

make them the measure of the conduct of the Christian. In a word, where brotherly love ends in itself, as the main object, brethren become the motive and governing principle of our conduct; and our conduct as uncertain as the state of our brethren with whom we may be in contact. Hence the apostle says, "Above all these put on charity, which is the bond of perfectness"; and another apostle, "And to brotherly kindness charity." Now charity is love; but will not this seek to exercise brotherly kindness? Undoubtedly it will, but it brings in God. "God is love." "He that dwelleth in love dwelleth in God, and God in him." Hence it brings in a standard of what true love is, which mere brotherly kindness in itself never can. It is the bond of perfectness, for God, and God in active love is its measure. Brotherly kindness by itself has the brother for the object: charity is governed by, exists in virtue of the conscious presence of God; hence whatever is not consistent with His presence, with Himself, with His glory, cannot be borne by the heart who is filled with it. It is in the spirit of love that it thinks and works, but in the Spirit of God, by whose presence it is inwardly known and active. Love was active in Christ when He said, "Ye serpents, ye generation of vipers"; in Paul when he said, I would that they were even cut off which trouble you."

Charity, because it is God's presence, and that we feel His presence, and look to Him in it, is intolerant of evil. In mere brotherly kindness, the brother being the object before my mind (and, if God's presence be not felt, we do not realise it, nature coming in so easily and here in its most unsuspected and kindly shapes), I put man before God, smother up evil, keep kindness going, at any rate so far exclude and shut out God. Charity is His active presence though it will be in love to man -- but it gives to God all His rights. He it is that is love, but He is never inconsistent with Himself. His love to us was shown in what was the most solemn proof of His intolerance of evil, the cross. There is no true love apart from righteousness. If God is indifferent to evil, is not righteous, then there is no love in grace to the sinner. If He abhors evil, cannot suffer it in His presence, then His dealings with us as sinners show the most perfect love. If I have ten children, and they go wrong, and I say, 'Well, I am to show love to them,' and I take no account of their evil ways; or if some of them go wrong and I treat them as if there was no difference to my mind in their well doing or evil doing; this is not love but carelessness as to evil. This is the kind of love looked for by unconverted man, namely, God's being as careless as to evil as they are; but this is not divine charity which abhors the evil, but rises over it, dealing with it either in putting it away or in needed chastenings. Now if God were indifferent to evil there is no holy being to be the object of my love -- nothing sanctifying. God does not own as love what admits of sin.

(*Letters of J. N. Darby* 3:310-312)

Do not Allow Sophistry to Modify Submission of Heart and Conscience

The words, "Judge not, that ye be not judged," are often employed to hinder a sound judgment as to the plain path of right and wrong. If a person is walking in that which I know by the word of God to be wrong, I must judge that he is walking wrongly, or give up my judgment of right and wrong. I may trust he may be misled, or that difficulties and temptations may have overcome him, and consider myself lest I also be tempted, think the best I can of him; but I cannot put evil for good, nor good for evil. There can be no right motive to do what is wrong to do-a thing contrary to God's will. There may be ignorance, want of light in the conscience, and I may and ought to take all this into account, but I cannot say that the person is not doing wrong. Woe be to me if for any personal consideration I enfeeble my own sense that a wrong path is a wrong one. The saint must be very careful not to allow any sophistry to modify his submission of heart and conscience to God's judgment of good and evil. As regards the church of God, the scriptures plainly declare we are to "judge them that are within, but them that are without God judgeth." This is no imputation of motives, nor habit of forming an opinion on other people's conduct, which is an evil habit; but the duty of not allowing evil in the house of God. It is positively commanded to us not to allow it.

Again, many apply this to judging whether people are Christians; but this is founded on a fundamental mistake. It is assumed that people are supposed to be Christians unless proved to be the contrary. If the faith of the soul be a personal thing, and I value Christ, this cannot be. I am not called upon to be volunteering to pass a judgment on the point whether such or such an one is a Christian; the person who blames me for saying such an one is a Christian, is judging that he is so of course, which is quite false. The apostle says "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." Believing this, it is a joy to believe that any one has passed from death unto life. That is not a judgment: it is the rejoicing of the heart that faith in that person has brought him into the blessed place of a child of God. It is a most horrible principle that we cannot know who are God's children, Christ's disciples: it destroys all godly affections. If the children of a family were told that they could not know and ought not to judge who are their brothers and sisters, what would become of family affections? The Lord has said, "By this shall all men know that ye are my disciples, if ye have love one to another." How can this be if I do not know who are disciples, and towards whom this love is to be exercised? We must know each other to love each other as children of God, to "love as brethren." He who objects to judging that such and such are God's children objects to the love of the brethren;

he is rejecting the spiritual affections on which the Lord and scripture so much insist.

There is a wrong spirit of judgment: if I occupy myself needlessly in thinking of others, and expressing an opinion of them; if in questionable cases I ascribe, even in my mind, wrong motives; nay, if I do not hope in such cases that the right motive is at bottom, I am in the spirit of judgment, and away from God. If severity of judgment on the person, when I am bound to judge he is faulty, possesses my soul, thus is not the Spirit of God. But to weaken the plain, unequivocal and avowed estimate of right and wrong under the pretense of not judging; or to deny the knowledge of one another, and mutual love among the saints, under pretense that we have not a right to judge, is of the enemy, and a mere cover to a man's conscience to avoid the conscious pressure of that judgment on himself. If I am to maintain a divine standard of right and wrong, I must judge those who do wrong to be doing so. I am not always called to occupy myself about them-then, if volunteered, the spirit of judgment comes: but if I am, I must judge according to the word of God. If I am to love the disciples of Jesus, the saints of God, "the brotherhood," I must know who they are. If there is a disposition to distrust, or to impute motives, then the spirit of judgment is at work (*Letters of J. N. Darby* 3:312-214).

Question to J. N. Darby Regarding the Transition Point Concerning the Rejection of The Lord

{*What is the bearing of Matthew 11: 12, and Luke 16: 16?}

It is important to pay attention to the place where* these passages are found in the gospels. In Matthew, chapter 11 marks the transition from the presentation of Christ to the nation, the Gentiles being excluded. What is found in chapter 10 speaks of this presentation until the return of the Son of man; and the new order of things which took place in consequence of the rejection of Christ. Verses 20-30 of chapter 11 present this change in the most striking manner. The Savior upbraids the cities where He had labored, for their deplorable unbelief and submits to the will of God in this dispensation. This submission opens for His heart the enigma of that grace which appears in all its simplicity, and in all its power. It is a question of knowing the Father, and the Son alone can reveal Him, but He invites "all that labor and are heavy laden" to come to Him, and He will give them rest. His Person, and not Israel, is the center of grace and of the work of grace. He alone reveals the Father. The judgment of Israel is developed in chapter 12, and the mysteries of the kingdom are brought out in chapter 13. On the occasion of this transition we see the testimony of John and that of Jesus equally rejected.

This transition is, if possible, still more clearly marked in Luke at the end of chapter 13. The rupture between Jehovah and Jerusalem is complete: the house which belonged to the children of Jerusalem, once the "house of God," is abandoned, and they will not see the Lord until Psalm 118 is accomplished in their repentance. Then in chapter 14, the change in the ways of God is clearly shewn, and the sphere of the activity of His grace is no longer the now rejected Israel, but the whole world, after having gathered in the poor of the flock of His people. (Vers. 16-24) Then the ways of God in sovereign grace towards man-towards sinners-are brought out in that treasury of grace and love, which is found in chapter 15; and in chapter 16, the Lord shows the use that man ought to make of that which he possesses according to nature, being now that which had been particularly proved in Israel-a steward who was dismissed. He should make use of it in grace, in view of the future; instead of enjoying it as a thing possessed in this world. He should think of eternal habitations. It is here that the passage relative to the kingdom and to John the Baptist is found. His mission was the pivot of the change. In this point of view the mission of Christ on the earth-His ministry-was but the complement of that of John the Baptist. Compare Matthew 4:17; 3:2. Only the latter sung the doleful dirge of judgment, and the former the joyful song of hope and of grace, just as our chapter explains it to us.

In the passages which occupy us, Matthew speaks as thinking of Israel; Luke, as thinking of all men.

Two great systems of God with respect to the earth are found included in His counsels, and revealed in the word. One depended on the faithfulness of man to the responsibility which weighed upon him, the other on the active power of God. These are the dispensations of the law and of the kingdom. But there was a moment of transition, when the kingdom was preached, and preached in the midst of Israel by John the Baptist and by Christ, without its having been established in power. The people were put to a moral test as to their use of the right of entering in. For the rest, the Prophets and the Psalms had indeed announced beforehand the character of those who were to have a part in the blessings of the kingdom. See Psalms 15, 24, 37, and many others; Isaiah 48:22; 51, 57:21; 56:2, and a multitude of other passages. The sermon on the mount has put a seal to this testimony by giving it actuality. Now the preaching of the kingdom had for its effect to separate the remnant (namely, those who had ears to hear) from the evil and hypocrisy which reigned in the midst of the people, to prepare them for the entrance of the kingdom, if it had been established in power; and in fact, Christ being rejected, that they might become the nucleus of the assembly which, according to the counsels of God, was about to be revealed. Then the kingdom took the character of sowing and other similar forms, and not that of the kingdom of a king in power, and it continued to be preached as about to come; although the salvation and the glory of the church were to occupy, from the coming down of the Holy Spirit, the principal place in the doctrine of which the Spirit is the source.

It was therefore at the moment when the relationships of Israel with God by means of the Messiah had become impossible and when the relationships founded on the law, and maintained by the testimony of the prophets, were drawing to an end, through the publication of the kingdom ready to be established and, in a certain sense, present in the person of the King-it was at that moment that the Lord pronounced these words. Now the first thing that they state is, that "the law and the prophets were until John." Israel was placed by God on that footing until John's ministry. They had but to observe the law, and to rejoice in the hope given by the prophets, and all was well. This was no longer the case after John. The kingdom was not established; if it had been, the power of God would have settled everything. Order and peace would have reigned; the remnant would have been blessed in the kingdom where the King would have reigned in righteousness. But it was not so; it was preached, and preached by prophets-and by those who were more than prophets-and by prophets who were reviled and rejected, and for whom the wilderness and death were an abode or a reward. The hypocritical nation, a generation of vipers, would have nothing of it. It was only the energy of faith, going through sufferings, which could seize on it. Satan and the heads of the nation would do all they could to prevent people from entering, and even soil their hands with the blood of the righteous. Those who preached the kingdom suffered, and those who entered it were to have their portion with them. The kingdom was

not being established in power; the King did not reign; He was preached. It was only by violence that one forced one's way into it. It was the violent ones, those who were not stopped by obstacles and opposition, but who opened to themselves a way through all, these alone it was who were securing a place for themselves.

There is only this difference between Matthew and Luke, that Matthew speaks exclusively of the character of those who seize on the kingdom, and the position of the latter, and does not therefore go beyond the application of these thoughts to the Jewish people. Luke had formally spoken of the highways and hedges, and had by his expressions opened the door to the Gentiles without formally pointing to them as the "whomsoever," so often quoted by Paul. "Every one," he says, "forces his way into it." Since it was a matter of preaching and of faith, the Gentile who would listen to the preaching and have that faith would enter in, like any other. Nevertheless, he only opens the door by a principle, according to the doctrine of that gospel from chapter 4. The parable which follows these verses in Luke goes farther. It decidedly opens heaven, and completely overturns the Jewish system, which made earthly blessings to be a proof of God's favor (*Letters of J. N. Darby* 3:400-403).

Hebrews 13:20:

The Blood of the Eternal Covenant

But the God of peace, who brought again from among [the] dead our Lord Jesus, the great shepherd of the sheep, in [the power of the] blood of [the] eternal covenant . . .

Covenant is an obligation to another which does not enter into the idea of being my own body, or my own child; but then those who form this body, or are these children, are subjects of what in substance was a covenant, though I do not know that it is called so, for the word covenant is rather what God has condescended to assure man's heart by; but when Christ says, "Lo, I come to do thy will," He undertakes something and the Father having given Him power over all flesh to give eternal life to those whom He has given to Him, He accomplishes all, so as to present them according to the thoughts of the Father's love perfect to Him. All this ordering of wondrous divine counsels, Christ having undertaken all needed, and obtained by redemption, and given, as the Father has sent, the Holy Ghost to accomplish the rest in us, being, so to speak, undertaken by parties, if one may reverently so speak, has been called a covenant; and I apprehend the apostle speaks so alludingly when he says, "through the blood of the everlasting covenant." But in general, save as an allusion, covenant is an inferior idea to this taking up their own place in this glorious counsel of God by the Persons in the Trinity. I doubt that scripture would speak of their covenanting among themselves, as if they had had to bind

or assure one another. It is called for us an everlasting covenant, but this, though it embraces all this really, is rather the idea of God assuring man by its being an immutable, unchanging thing, secured to man by Christ's blood: not the Persons binding themselves among themselves. However, this is a matter of words, and those who use the expression; though they lower the notions of divine things. It is well to be true to these, because one is here to God's glory, and no stumbling-block is put in the way of others; but those who use these ways of speaking are so in purpose of heart, and substantively; so that one may be at ease with them (*Letters of J. N. Darby* 3:272, 273).

Covenants are for the earth, and for the earthly people of God, Israel. The assembly of God is not under a covenant. The new covenant is for Israel, though we be able ministers of the mediator of it, and the blood of it, and the grace of it -- and of vastly more of what is above that covenant for Israel. The assembly of God is not an earthly age, though testimony is here on earth, in responsibility, concerning its own place as heavenly.

In Heb. 13:20 we have a figurative use of the word covenant, a word quite familiar to Jews, and no doubt to the Hebrew Christians to whom Hebrews was written. It is a book which speaks of Israel's covenants. The "idea of God assuring man by its being an immutable, unchanging thing, secured to man by Christ's blood" is couched in just such language in the letter to the Hebrews.

Concerning the idea of divine Persons working out, coming to, or whatever, an agreement among themselves, is to me a strange notion. The divine Persons are in eternal unity of will. The Son, when on earth, said that He could do nothing of Himself but what He saw the Father do (John 5:19). He could not act from himself independently, for such is the nature of the Godhead. Moreover, whatever He sees the Father do, these things does the Son likewise (John 5:19). This is limitless, "for whatever things *he* does, these things also the Son does in like manner." "Whatever"! Yes, this is limitless: "For the Father loves the Son and shews him all things that he himself does . . ." (John 19:20). Nothing is outside this eternal unity of will. There is no room for coming to some covenant agreement. It is unintentional no doubt, but it contravenes the fact of this eternal unity of will. *It is reasoning from man up to God*, a not uncommon activity of the creature, as is usually the case, for example, in denying the truth of the eternal Sonship.

Ed.

