

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. And who knows what previously existed.

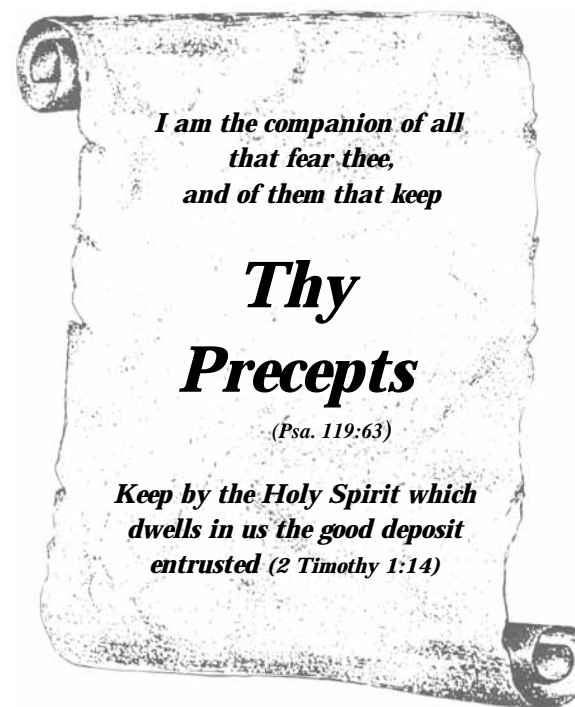
Man is a kind of evolver and would like to be a creator; but he would make the true Creator into an evolver (as in theistic evolution) -- or throw out the idea of God altogether (as in atheistic evolution). Faith finds its assurance in the written Word of God, a refreshing and important contrast from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



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

Chapter 5

From Judaism to Christianity

J. S. F. C. in *The Bible Treasury*, New Series 6:58-60.

We Gentile Christians, who have not been under the bonds of the law and have the NT Scriptures the key to the OT, should consider how great is our privilege above the believing Jews in the early days of Christianity. They had only Moses and the prophets; and these did not reveal the great and wonderful change which would take place after the cutting off of the Messiah, the parenthesis between the sixty-ninth and the seventieth week of Daniel's prophecy (9:25-27), a few passing hints excepted which only shone out after the True Light came or rather when the Spirit led beyond what they could previously bear. That system ceased which had been ordained of God for Israel and had existed for fifteen centuries: "carnal ordinances," which men could see with their natural eyes, and in which every soul of Israel might take a part. All that was now set aside by spiritual sacrifice and by the priesthood of every believer become a priest, Christ Himself in heaven being their great High Priest. It was no longer sights and sounds acting on the senses, but now eternal and unseen things discerned only by the eye of faith.

Hitherto Jerusalem had been the place wherein God had chosen to put His name; thither they were to bring their sacrifice and offerings, and there at the altar where He recorded His name He was to come and bless them (Ex. 20:24). But under the new order of things how great the change! Jerusalem is no longer the place where men worship truly. "The hour cometh," said the Lord, "and now is when the true worshippers shall worship the Father in spirit and in truth" (John 4:21-23). It is well to remember that these believers did not see this written till more than fifty years after Pentecost. Neither James, nor Peter, nor Paul when he at first comes on the scene, unfolds as yet such a truth so far as we know. The time had not arrived till a late day for Paul to tell them,

Let us go forth to him without the camp (the Jewish system) bearing his reproach.

This they were not yet prepared to do. Neither were they told till then,

We have an altar whereof they have no right to eat who serve the tabernacle (Heb. 13).

This last the saints in Jerusalem had been all doing, and continued to do till the Epistle to the Hebrews was written, more than thirty years after Pentecost.

If we take these things into serious consideration, we shall the better understand how these saints could continue to follow Moses, "all zealous of the law," for so many years after the cross. How many saints think that from the moment of the utterance of the Messiah's dying words "It is finished," when "the veil of the temple was rent in twain," there was an end, not merely in principle before God but in fact, of Judaism, material sacrifices, priests, temple, with all other legal ordinances? In Acts 6:7 we read of a great crowd of priests obeying the faith; and Christians who read it now jump to the conclusion that they then gave up all sacerdotal functions, because the Lord added them to the church. But this is premature; there is no ground to believe it, but that they continued their service in the sanctuary. How slow most of us find it to apply a principle so new, strange and deep!

If we pay attention to Heb. 8:13, we see that the first covenant which had ordinances of divine service and a worldly sanctuary "was becoming old and growing aged," and thus ready to vanish away. Thus the Levitical regime had not yet disappeared; and it was made known to the Christian Jews only at the close, before the city and temple fell under public and divine judgment. A little later (viz. AD 70), Jerusalem was destroyed and not one stone left on another of the temple. Then Judaism finally passed away. Its death blow had been given at the crucifixion. During this interval God patiently bore with the "untoward generation," delivering out from among them "daily such as should be saved" (Acts 2:47). Up to this the Jewish saints continued to worship according to the law and the prophets; to which they superadded elementary Christian truth, putting the new wine into the old skins.

They continued with one accord in the temple, and breaking bread from house to house (or, at home) (Acts 2:46).

Here we see the two things going on together. Their old reverence and attachment to the temple was evidently retained.

We know with certainty that up to Acts 21:20, or some twenty-seven years after Pentecost, the many myriads (or ten thousands) who believed were all zealous for the law. Among these James who was "a pillar" at Jerusalem, and even Paul too who "had come with offerings and alms to his nation," were not behind in deference to the Mosaic routine. It was at James' instigation that Paul agreed to prove his subjection to Moses, and that he did not, as had been calumniously reported, persuade the Jews who dwelt among the Gentiles to forsake Moses and the customs, and the circumcision of their children. Hence Paul went, with others who had a vow, into the temple, and, had he not been hindered, would

have offered the offering which was ordained for the Nazarite. Clearly he had not learned the truths he was taught some years later after his arrest and first imprisonment.¹

But can it be that these many thousands of believing Jews who were all zealous for the law were guilty, when offering a lamb, of the terrible crime equivalent to “cutting off a dog’s neck”? Or would any one of them in offering an oblation be as if he offered swine’s blood” (Isa. 66:3)? No. This solely refers to the future day when the man of sin, Antichrist, sits there, and the temple is the scene of apostasy and defiance of Jehovah, and the temple is not owned but for judgment, and the sacrifices utterly abominable in His eyes. What has all this to do with the temple, where after Pentecost Peter and John used to go up stately for prayer? Is it possible for God to permit of such adhesion if the old ritual was so evil in the Jewish saints, without raising a voice against continuance in it for so many years?

So far from it indeed, that long after his devoted servant Paul was in prison for what many call building again the things he had destroyed, the Lord comes to him to comfort him without uttering one word of rebuke for what the advice of James brought upon him. “Be of good cheer, Paul,” says He, “for as thou hast testified of Me at Jerusalem (what was the testimony?), so must thou at Rome.” Peter had early a vision to direct him to go outside the Jewish fold and learn that “what God had cleansed” was not common nor unclean. His preaching in Acts 3 does not rise above the earth blessings for Israel if they would repent, “when times of refreshing would come from the presence of the Lord.” Peter clearly had much to learn.

Had the teaching of the Epistle to the Hebrews been given to the Jewish disciples in the early days of Christianity, they could not have continued on the old lines without being guilty of despising God’s word and offending Him. How far it was agreeable to God or accepted, we cannot say; but if itself utterly offensive, it is unlike God to allow all the saints, apostles, prophets, etc., to continue sinning without remonstrance. We see what the consequence must have been if, after abandoning the shadows for the substance in coming to Christ, they fell away from Him and went back to the shadows. It would be “crucifying for themselves the Son of God and putting Him to shame” (Heb. 6).

Up to this time the saints had evidently followed Moses, and, although believing in the Messiah, had failed to apprehend the results of His death, resurrection, and ascension. They had not profited by the Jewish elements as read in the heavenly light. The time had now arrived when they must

leave the word of the beginning of Christ, and go on to what belongs to full

1. {More likely what Paul did was a lapse in practice, as we have discussed in a previous *Thy Precepts*. He knew better for himself.}

growth {Heb. 6:1}.

Theirs was a heavenly calling {Heb. 3:1}. Jerusalem was not, nor ever had been, the place for worshipping the Father, revealed by the Son {John 4:24}. It was now their privilege to enter in spirit into the holiest where Christ had entered, as their great High Priest {Heb. 10:19-22}, into no figures of the true but heaven itself, the true tabernacle which the Lord pitched and not man {Heb. 8:1-3}. Thenceforth all the Jewish saints, like all believers, are invited to approach within the rent veil, having boldness to enter, in virtue of the eternal redemption which Christ obtained, having their hearts sprinkled from an evil conscience. Such a condition the blood of Jewish sacrifices never did nor could procure.

Blessed this was for those now by faith familiar with the old sacrifices, etc., to know them more than fulfilled in Christ. But one must perceive what of divinely given courage it required, added to faith, in order to turn away from that which was dearer than life to a godly Jew; established as it had been by Jehovah’s judicial authority under which every transgression received a righteous retribution. No Gentile believer of this day in leaving any of the sects or human organizations, which never were of God but of man’s device, can be compared with a Jew giving up what till then had God’s sanction and command in all its details. It is plain that the believing Jews added Christianity to their Judaism; and most patiently did God deal with them.

But it is no less plain with what warmth Paul writes to the Gentile Galatians who were adding the law to Christianity. How scathing are his words!

O senseless Galatians, who bewitched you? etc. (Gal. 3:1).

Whosoever of you are justified by the law, ye have fallen from grace (Gal. 5:4)

If ye be circumcised Christ shall profit you nothing (Gal. 5:2).

They were also observing Jewish festival-days and months and times and years. To Gentiles they were beggarly elements (Gal. 4:9), a return in principle to idolatry from which they had been delivered.

But Christendom, not satisfied with Jewish festivals, has added to its calendar many pagan festivals with Christian names and so-called saints-days, some of them of reprobate character, like St. George of merry England, merry in being patronized by a scoundrel after his death a saint! Can we close our eyes to the manifest increase of ritualism everywhere? Rome has spread the leaven in almost every section wherever the Lord’s name is named. “A little leaven leaveneth the whole lump,” as Paul told the Judaized Galatians {Gal. 5:9}. Christendom is advancing far and fast in this evil direction. The end we read in Rev. 14, 15, 17, 18, as well as in 2 Thess. 2. God calls, as He has called long, His people to come out of her, lest they partake of her sins, and so receive of her plagues (Rev. 18:4). We may and must be accused by the old serpent; but we ought not to be deceived, as the whole world will be. ❖

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

Chapter 6

God's Sovereignty in the Book of Ephesians

Surpassing Power Towards Us Who Believe

At the beginning of considering Romans, the distinction between how the sinner is viewed in Romans and in Ephesians was noted. Romans looks at the sinner as *alive in sins* and needing death. We have died with Christ and reckon ourselves to be *alive unto God*. In Eph. 2 the sinner is looked at as dead in trespasses and sins and in need of quickening. They are both true views and what we have in Romans and Ephesians is complementary in character. We may not set some Scripture against the fact presented in Eph. 2 and complain, "How can a dead man believe?" Face it! He cannot, and therefore he is in need of the quickening power of God, Who implants faith and a new nature. However, the sinner is looked at in Romans as under the power of the law of sin and so death must be applied to him. All of these things are the operations of God.

Yes, the sinner can no more hear than dead Lazarus could hear. But the Son's power could make him hear. And as Lazarus responded to the power of the voice of the Son of God and came forth, so is it with the sinner. Moreover, Eph. 2 takes the sinner all the way from quickening out of death into new creation in Christ Jesus (Eph. 2:10). All is of God -- in initiation and in accomplishment. The Christian is viewed in Eph. 2:6 as "seated in the heavenlies in Christ Jesus." Christ's place is the Christian's place, for he is "taken into favor in the Beloved" (Eph. 1:6). It is being taken into favor in Him Who is fully in His favor, we thus having the same place of favor. It is *in the Beloved*, the object of the Father's love, that we are thus taken into favor.

In Eph. 1:19, 20 we see that the *surpassing* greatness of God's power which wrought in Christ's resurrection is towards us also. What does it surpass? Creatorial power. What is moral exceeds the physical creation. Indeed, the instant Christ rose from the dead, He was head of the new creation. This

exceeds the first creation by surpassing power. And into this new creation the saint sealed with the Spirit (Eph. 1:13) is brought (Eph. 2:9).

The new creation was not brought into being until the testing of the fallen, first man to see if He was recoverable (to instruct man, not God) culminated in the rejection of the revelation of the Father in the Son (John 15:23, 24) and the work on the cross was accomplished. Then in resurrection power God introduced the new creation. The dead sinner is taken from his spiritual state of death toward God by "the surpassing greatness of His power . . . in which He wrought in the Christ [in] raising him from the dead, and set him down in the heavenlies" (Eph. 1:19-21) and he is likewise seated in the heavenlies. This is all the operation of God. There is no room at all for the human will which is bound by "sin in the flesh." Observe that God is not modifying the old creation but has introduced what is altogether new. The new creation required the surpassing greatness of His power.

It has been observed that Romans begins with the responsibility of man but in Ephesians we get what was in the mind of God concerning His purpose.

I would first remark, this epistle has this distinct difference from Romans: it begins with the counsels of God; Romans begins with what man is, takes him up as a sinner, in the condition of man, and shows how God has met that condition by the blood of Christ. The question had been, how can a man be just with God? Romans shows that man is a sinner, and it shows also how in the gospel God's righteousness meets man's sin. In Ephesians, the apostle begins with the counsels of God, and therefore he can open out far more fully what the blessings of the children of God are. Consequently, the Epistle to the Romans as to doctrine takes the fact of Christ's death and resurrection, in virtue of which man is justified; here, in addition, he not only dwells on Christ's ascension, but shows that the Holy Ghost has come, and unites us with Christ as members of His body, which is not found in the doctrinal part of Romans at all.

In Ephesians you get the unfolding of God's whole thought towards man, in view of His own glory, but nothing of justification. Man is looked at as a new creation, and does not want {need} to be justified; he is looked at in Romans as living in sins, needing justification. Here he is looked at as "dead in sins," and the largeness and fulness of the blessing is brought out. It is not so much what we need, as the blessedness of God towards us, and it does give in a wonderful way the place we are given "in Christ." ¹

It is important to realize that Ephesians is not about benefits to man; it is an exposition of God's grace, purpose, and glory.

1. *Words of Truth* 5:61 (1879).

Chosen in Him, Marked Out Beforehand, and the Glory of His Grace

Blessed [be] the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ; (4) according as he has chosen us in him before [the] world's foundation, that we should be holy and blameless before him in love; (5) having marked us out beforehand for adoption through Jesus Christ to himself, according to the good pleasure of his will, (6) to [the] praise of [the] glory of his grace, wherein he has taken us into favour in the Beloved . . . (Eph. 1:3-6).

We are about to be introduced to what a Christian is in the place where God has put him; namely, put him *in Christ*. When God looks at the Christian, He sees Christ. Christ as man, through the God-glorifying work on the cross, has title to be over all, in heaven and on earth.² He had glorified the Father on the earth, and finished the work given to Him to do (John 17:4), and He was raised up from among the dead by the glory of the Father (Rom. 6:4). All that God is in His nature is His glory; and this was brought into action in the resurrection of Christ. God has given Him glory, and this glory Christ shares with God's heirs, and His joint-heirs (Rom. 8:17). There is, of course, that which is unshareable given in John 17:5, for the Son has taken manhood up into the very glory He had with the Father before the world was.

Let us note here, in an introductory way, that in Eph. 1:4, God makes us holy and blameless in love, as Christ was here on earth, and as God Himself is. Then He places us in sonship (v. 5). And then He tells us a secret, how He will glorify Himself in Christ as head over the heavenly and earthly sphere (v. 9, 10). And after that He shows that we too have an inheritance, and that it is in Christ that we have it (v. 11), and that we should be to the praise of His glory (v. 12). Thus, we are heirs of God and co-heirs with Christ.

What we have brought before us in Eph. 1:1-14 is individual; it is not corporate. The matter of our union in one body in Christ is brought out subsequently to our being according to God's nature (v. 4) and our relationship to the Father in sonship (v. 5), both being so regarded as *in Christ*. Of course, without this there could be no union in one body in Him. But union is corporate and these other matters are individual. We should be clear about it that sonship and union are not the same thing, though there is no union without sonship being true of those who are united in one body in Christ. This is emphasized in opposition to the notion that election of Christians is only a corporate thing (one

2. As creator, He has creator-rights over all. As man, having accomplished the work of the cross, He has title over all -- not, of course, as man apart from what He is as God. All that He does in manhood has a divine spring in it because of the unity of the deity and manhood in Him.

of the number of ways in which the notion of moral free will towards God is supported). The individual is chosen in Christ! So, in Ephesians, in the way in which the Spirit unfolds truth, there is to be the establishment of the individual in the truth that Christ's place is his place, before the Spirit unfolds what is corporate. Eph. 1:1-14, a section in the book, is all individual, including the sealing of the individual in v. 13. Take the words "holy and blameless" in Eph. 1:4. This is said of the individual. In Eph. 5:27 these same words are found, but there it has to do with what is corporate. The order is, first the individual and then the corporate. Let us be quite clear about it; sonship for the Christian is individual, and the being chosen in Christ and the predestination that leads to sonship is individual.³

VERSE 3: BLESSED BE . . . WHO HAS BLESSED US

The God and Father of our Lord Jesus Christ. The Spirit's reference to God and to the Father⁴ corresponds, respectively to, to v. 4 and to v. 5 in this manner:

3. It is not to be passed over, that, whatever the corporate blessings of Church -- and they are very great and eminent -- individual relationship of the saint holds the first place, and that the action of the members of the body as is for the perfecting of the saints individually. Indeed, seeing the place that God must have, and the unutterable obligation and relationship in which we stand to Him, -- we may add, the very place Christ Himself has with God as man, this could not be otherwise, whatever peculiar privileges the counsel of God gave to us in union with Christ. Thus, in the first chapter of Ephesians, we find saints presented in relationship to the names and nature of God, as revealed in what He bears towards Christ, as denoting our proper calling, and what characterizes us as saints -- our relationship to that which is above us. And then all things being centered up in and gathered into one under Christ, we become joint-heirs so as to have the glorious place due to God's children towards that which is below us. It is only at the close of the chapter {Eph. 1}, where he speaks of the power exercised towards those that believe, that he introduces, after exaltation of Christ, Himself raised from the dead, the union of saints with Him, their identification with Him as objects of the operation of the same power by which He was raised and exalted. They are not merely morally and gloriously like Him; they are raised up with Him, His body, the fulness of Him who fills all. The general purpose of God had been stated in the tenth verse of the first chapter. This especial part of it, the union of the body with the head, and the body itself, and the forming of a dwelling-place of God on the earth, by the Holy Ghost, with its various consequences and aspects, and the obligations that flow from this great fact, are unfolded from Eph. 1:22 through Eph. 4:16. The whole of the second and third chapters, and the fourth down to the end of verse 16, may be considered as a kind of parenthesis, in which the doctrine of the Church is richly developed with the exhortations which flow from it; not separated, of course, from the doctrine of the whole Epistle, but forming a special body of teaching within it, we are not viewed as the fruit of Christ's position in union with Him. It is at the same time remarkable, how, through the vastness of the place and counsel of God, these truths are interwoven ("Ephesians," *The Present Testimony* 10:304, 305).

4. See also Eph. 1:17 and 3:14. He is known to us in this way. Cp. John 20:17.

God -- nature		Father -- relationship	
according as he has chosen us in him before [the] world's foundation, that we should be holy and blameless before him in love (v. 4).	Our Lord Jesus Christ was perfect man before God, holy and blameless before Him in love.	having marked us out beforehand for adoption {sonship} through Jesus Christ to himself, according to the good pleasure of his will (v. 5).	Our Lord Jesus Christ was (and is) Son with the Father.
We are in Him Who was the perfect expression of these things and			
we partake of the divine nature		and we are placed into sonship.	

Thus, we are before our God and Father as our Lord Jesus Christ was, and is. We are *in* Him, though not yet *with* Him, and so the time will come when this will touch our bodies of humiliation which shall be transformed to be like His body of glory (Phil. 3:21).

We shall consider how the name "God" bears on v. 4, where He has brought us into conformity to His nature as God, while Father bears on v. 5 where we are brought into sonship. The Lord Jesus Christ displayed these things in His life here, in every word and work.

Our Blessing. Our distinctive blessings are in the heavenlies in Christ. There are blessings that the Jews will have in the earthlies, so to speak, in the day of Christ's millennial glory.

There is a range of blessings in the heavenlies, not merely one. There is not a single one of the blessings in the heavenlies that any believer does not have. There is not a single communicable blessing that has been withheld from us. ⁵ That is the force of "every spiritual blessing in the heavenlies in Christ." There does not exist a "blessing in the heavenlies in Christ" which any believer does not have. Ignorance about them, feebleness in apprehending them, failure in displaying them, is another matter, but that is not the subject in this passage.

Christ is at the center of the display of God's glory. It is God's purpose to glorify Himself in Christ, in two spheres: the heavenly and the earthly.

5. The personal, intrinsic glory of Christ is not a communicable thing. Speaking anticipatively, the Lord Jesus said:

And the glory thou hast given me I have given them . . . (John 17:22).

And why? The world must know that we are loved by the Father as He loves the Son.

Christians are connected with the heavenly display of God's glory in Christ and Israel is connected with the display of God's glory in Christ, in the earthly sphere. In Ephesians, we have the heavenlies. Necessarily this is all **in Christ**. This expression brings out the manner in which God works regarding the display of His glory concerning the heavenly sphere and in redemption. All is through Him, whether heavenly or earthly, and for the heavenly it is also "in him" (see v. 4) and "in whom" (vv. 7, 11, 13). This designation also brings out what is *positional* for us. We are in Christ and thus before God in all that this means.

VERSE 4: CHOSEN US IN HIM BEFORE THE WORLD'S FOUNDATION

Chosen When? The blessing described in v. 3 was before God eternally.

If God were to choose a part of the world now, it would be as sovereign as doing so before the world: I know in His holy wisdom He does not, but it would be as sovereign as doing it before the world. But He has chosen us in Christ before the foundation of the world; and the effect is, He has chosen us for what is not of the world, but far above the world and all consequences of our responsibility, even if we had fulfilled it; namely, to be before Him as sons, like Christ Himself, according to the good pleasure of His will. This was sovereign goodness, giving us a place according to His own counsels. ⁶

It is important to bear in mind that election from *before* the foundation of the world ⁷ (cp. 2 Tim. 1:9; Titus 1:2, 3 ⁸) has to do with the distinctive place the

6. *Collected Writings* 10:272.

7. When speaking to the Father about "thou hast loved them as thou hast loved me" (John 17:23) -- unspeakable love -- He also says that "thou lovedst me before [the] foundation of [the] world" (John 17:24). We are bound up in *that* bundle of love, with the Son, regarding that eternal love of the Father for the Son. In Eph. 1:4 we read: "he has chosen us in him before [the] world's foundation . . ." In Whom? in "Christ, foreknown indeed before the foundation of [the] world" (1 Pet. 1:20). This all 'pre-dates' (so to speak) the foundation of the world. These things concern the saints of God's present work. In contrast, the kingdom prepared for those who receive the future gospel of the kingdom is stated to be "prepared for you from the [the] world's foundation" (Matt. 25:34). This phrase appears in Heb. 4:3 where it has in view Israel's future rest in the kingdom. In Heb. 9:26, the earthly priesthood is connected with this phrase. But Christ's present heavenly priesthood is of another character, while in the millennium it is after the order of Melchisedec.

Concerning Rev. 13:8, the better translation is: "[every one] whose name had not been written from [the] founding of [the] world in the book of life of the slain lamb." See also Rev. 17:8. No doubt all saints are written in the book of life (a figure, no doubt), but it is not stated that *we* were written from the founding of the world. And there we may leave the matter.

8. ". . . in [the] hope of eternal life, which God, who cannot lie, promised before the ages of time" (Titus 1:2). An important point is that this was determined before time began by the One who cannot lie. In contrast to this, there also were promises made by God after time began, such as to Abraham. These promises made in time are for the earth, in contrast to those made before time -- being made for the heavenlies in Christ Jesus. 2 Tim. 1:1 speaks of this promised life: "according to the promise of life, the [life] which [is] in Christ Jesus." See also 1 John 2:25. But, no matter what promises of

(continued...)

Christian has in the heavenlies in Christ Jesus (Eph. 2:6), in contrast to Israel's place in the earthlies, so to speak. This involves the eternally distinct place that the church has (Eph. 3:21). In the point of view presented in Ephesians, we are seated there (Eph. 2:6). In Hebrews, where we are looked at as in the wilderness, on our way home, we are partakers of the heavenly calling (Heb. 3:1), which at the same time is an upward calling (Phil. 3:14) and a holy calling (2 Tim. 1:9). The distinct place for Israel is not stated to be from *before* the world's foundation. Thus, we are a *distinctive* heavenly people.

The Lord spoke anticipatively of the Christian not having his moral source from the world (John 17:14) even as He was not of the world.⁹

Chosen from the Beginning to Salvation.

But we ought to give thanks to God always for you, brethren beloved of [the] Lord, that God has chosen you from the beginning to salvation in sanctification of [the] Spirit and belief of the truth: whereto he has called you by our glad tidings, to [the] obtaining of [the] glory of our Lord Jesus Christ (1 Thess. 2:12).

J. N. Darby observed:

There are persons who obey not the gospel; but you, Thessalonians, you have obeyed it. But this was before ordained of God, because He has chosen you from the beginning (according to a counsel determined before all ages), in sanctification of the Spirit and belief of the truth, which are things accomplished in time.

“Chosen you to salvation” -- such is the object which God has purposed in Himself. “In sanctification of the Spirit and belief of the truth” -- such is the effect produced in the elect, conformably to God's purpose. “Our gospel” --

8. (...continued)

God there are, all are made good by Christ (2 Cor. 1:20). Regarding the question, “To whom did God make the promise,” the answer may be left with this: “. . . that [they who are of] the nations should be joint heirs, and a joint body, and joint partakers of [his] promise in Christ Jesus by the glad tidings” (Eph. 3:6).

It is remarkable how the word “promise” is used in connection with the coming of the Spirit at Pentecost, He being the power of these promises that are of the heavenly order. See Luke 24:9; Acts 2:23; Gal. 3:14; Eph. 1:13.

9. It is altogether wrong to say:

By God's sovereign election, those who are saved were placed in eternal union with Christ before creation ever took place (John MacArthur, *Ephesians*, Chicago: Moody Bible Institute, p. 11 (1986).

Christ is God and man in one Person and that union of the two natures did not exist until the incarnation. To speak of our union with Him before creation would involve the Christian being in deity, for the Son had not then taken humanity into union with His Person. Our union with Christ is consequent upon the seal with the Spirit and is in connection with His risen manhood (John 12:24).

such is the means used of God to produce that effect.¹⁰

God's choosing was from the beginning, the same beginning as in John 1:1.¹¹ The Word was there eternally; so was the purpose of God there. It is part of the purpose of the ages (Eph. 3:11), i.e., the eternal purpose. Our time-bound minds cannot comprehend such a thing. In Eph. 1:4 we are told that we were chosen in Christ before the world's foundation. Before time ever began, yes, eternally, so to speak, this was before God. The question, why did God choose to create *when* He did, is a time-bound question expressing the limitation of our finiteness in the face of what is infinite and outside of time. It is really a meaningless question.

So, here we see we were chosen in eternity and effectually called by the gospel, in time. All of this is God's non-contingent purpose, choice, and calling.

The setting us apart to God by the Spirit and the belief of the truth are noted here. This has to do with the operations of God to bring His purpose to pass. The glad tidings was that by which God sealed home to the sinner his salvation, and this has in view our obtaining of the glory of the Lord Jesus Christ. We are brought into the co-heirship of this glory, with Him.

God's choosing His elect is not confined to the present work of the Spirit in connection with Assembly formed at Pentecost. But God's connecting His elect of the present work of the Spirit with the glory of Christ *is* confined to such saints. We see elect ones of the coming godly Jewish remnant in the future 70th week of Dan. 9 in Mark 13:20, where chosen and elect are noted:

but on account of the elect whom he has chosen, he has cut short those days.

Indeed, all saints of all times are called and chosen:

and they [that are] with him called, and chosen, and faithful (Rev. 17:14).

Such are the saints who form the train of the Lamb when He appears in glory, whatever distinctive differences in glory and calling they may have.

As with the word call and calling, the reader may trace the use of “chosen” using a suitable concordance.

Chosen Why? To be Holy and Blameless Before Him in Love. Note that Eph. 1:3 had opened with the words, “Blessed be the God and Father of our Lord Jesus Christ.” Eph. 1:4 brings out some things in accordance with the blessed One as God, while Eph. 1:5 unfolds some things in accordance with that blessed One as Father. Eph. 1:4, then, has in view God's nature. God is light

10. *Collected Writings* 27:304

11. “From [the] beginning” in 1 John 1:1 is not the same beginning. That reference is to the beginning of God's ways in grace with Christ come into the world. Cp. John 1:17.

and God is love. That is what He is stated to be in His nature. The nature of God as light and love, and *in that order* (as is presented in 1 John) is found in v. 4 in this way:

holy	and	blameless	in love
character		conduct	
God is light (1 John 1:5)			God is love (1 John 4:8)

Notice that in 2 John 3 we have “the Son of the Father, in truth and love.” Failure to heed this order leads to failure in our practice as Christians.

We have been made holy and blameless in love -- and this is because of being chosen *in Him*, in Christ. God is holy in character and all His conduct is blameless. Christ in all His ways, words, and works here on earth was holy in character and blameless in conduct. We, viewed in Him, are holy and blameless also. We are made partakers of [the] divine nature (2 Pet. 1:4). The reason for the brackets is that the word for “the” is not in the original. We are not accustomed to speak in English that we are partakers of divine nature, but that is the thought. No participation in deity is meant; rather, there is participation in the moral qualities of God, which is what “holy and blameless” refer to. This has to do with the truth that in His nature “God is light.” Thus God has us before Himself reflecting His own nature. We are of His nature, holy and blameless. He shall have us before Himself eternally, eternally reflecting what He is. Sovereign grace has taken us up, in spite of what we were as fallen, and in spite of our refusal of the invitation to His “great supper.” “Grace is God for us in all that He is, in spite of what we are in ourselves.” It required the Person and work of Christ for God to do this on a righteous basis, for He acts without blame. Before going to the cross, the Lord Jesus in His holy and blameless walk displayed God, expressed God, perfectly so, and the heavens were opened to declare Him the beloved Son! He glorified the Father on the earth and finished the work He was given to do (John 17:4).

Concerning the holy and blameless walk of our Beloved, He has left us a model that we should follow in His steps (1 Pet. 2:21). Would it be right to lower the standard, to suit our convenience, so that the standard would not be a reflection of the nature of God as holy and blameless?

Accordingly, the Christian walks “in the light as he is in the light” (1 John 1:6). In this text it is not a question of *how* the Christian walks, but of *where* he walks. God is in the light, perfectly so, and the Christian is there in the light with Him, just the way God is in the light -- perfectly so. This is position, not practice. The practice should be that our walk display these things. The nature we have from God delights in Him, and in the Son, and feeds on Christ, finding

its satisfaction there. And God delights in us.

The words in Eph. 1:4, “in love” has to do with the nature of God as love: “God is love.” In Scripture, we learn that God is light before we learn that God is love. Is there nothing to be learned from the way in which God presents truth?

“In love,” then, we are holy and blameless. That is true of us in Christ, but alas, so often untrue of us in practice. Much that passes for “love” is at the expense of holiness in character and is not blameless in conduct. Thank God, that what is true of us in Christ will be altogether true of us when we are in glory above.

When considering the great supper of Luke 14, we had before us the thought that the great supper is the celebration of God’s grace. It is His supper and it expresses His grace, His acting in sovereignly bestowed blessing according to what He is. In Eph. 1:6 we read of the fact that the divine choosing and marking us out beforehand is “to [the] praise of the glory of His grace.” There is also this, that “we should be holy and blameless before him in love” (v. 4). It has been well pointed out that God satisfies His love. God acts in accordance with what He is, and He is light and He is love.

Accordingly, He would form us in practice, He would have our hearts and thoughts, our all, according to what He is. He is the measure, and Christ expressed that here on earth in His walk.

VERSE 5: HAVING MARKED US OUT BEFOREHAND

“Having marked us out beforehand,” or “predestinated” (W. Kelly), goes back before time, into a timeless eternity. This is all part of God’s eternal purpose (Eph. 3:11) in Christ Jesus. Regarding Christians and the church, all is ‘dated,’ so to speak in our inadequate, time-bound way, from before the world; and the Christian is not of the world (John 17:14), even as the Lord Jesus was not of the world. *In this sense* the Christian’s origin is before the world, and he is not of it. Accordingly, the Christian has a heavenly calling (Heb. 3:1) when looked at as in pilgrimage on his way to the glory above, but positionally he is seated in the heavenlies in Christ Jesus (Eph. 2:7), a position that will never change even when he will be physically in glory. Our place, then, is attributed to God’s predestination.

Having Marked Us Out Why? for Sonship. In v. 4 we were considering that what was brought out was connected with the nature of God as light and as love. In v. 5 our place of sonship is noted and this brings us to the second thing with which v. 3 opened, namely, . . . *the Father* of our Lord Jesus Christ. In v. 4 it was “that we should be holy and blameless before him in love,” and such was the Lord Jesus Christ when here on earth. In v. 5 we are seen in the place of

adoption,¹² i.e., sonship. We have been predestinated to a relationship, that of sons. On earth, the Lord Jesus Christ was the Son of the Father. Sonship is our place now and it will be our place eternally.¹³ ***Christ's place is our place.*** The immensity of such blessing is staggering to think of. He is Himself the measure of our place before our God and Father.

His position as Son, and what belongs to Him being Man, is then stated. His rights are twofold: He has power over all flesh, but with the object of giving eternal life to those whom the Father has given Him. His title to power with regard to man is universal. If the first man should have power according to nature, the Son, become man, has it in a supernatural manner. But here, in the words of the Savior, one of the most precious truths for us comes to light. There are those whom the Father has given to the Son. It is the thought and settled purpose of the Father. They are given to the Son; the Father has committed them to His hands, in order that He may bring them into the glory, in order that He may fit them for the presence, the nature, and the glory of

12. The expression, "the adoption of children," might give rise to erroneous thoughts, thoughts that might (unintentionally I do think) end in God loving some sons more than others. It is not so; we are all equally loved (cp. John 17:26), though I do not doubt that God may take more pleasure in some than in others, concerning their walk.

I heard an illustration of something (whatever it was) about two boys in a home. In an altercation, one said to the other, 'you were born into this family and they *had to take you*, but I was adopted and they *chose me*.' This bit of sentimentality has nothing to do with divine truth. It is false that some Christians are born into the family while other Christians enter the family by adoption. There are several things wrong here:

1. The societal practice of adopting someone else's child is read into the use of the word adoption in Scripture -- which indicates son-placement, indicating a status, such as when the Jews have a Bar Mitzvah for a son at 12 years of age. The Bar mitzvah did not bring him into the family; it conferred a status upon him. Cp. Rom. 8:15 and Gal. 4:6.
2. What is the story supposed to illustrate? -- that some in the family are appreciated, or loved, more than others?
3. The illustration about adoption means there is no link of nature between the adopted one and the one doing the adopting. But we are partakers of [the] divine nature, and as such are holy and blameless before Him in love.

Christ's place is our place and it has but one measure. Our place is measured by being taken into favor in the Beloved. That is the one and only measure.

Adoption is the portion of the future, new Israel, under the new covenant, when Messiah reigns before His ancients in glory. It signifies a national adoption (Rom. 9:5). Moreover, Isa. 43:6 does not indicate the sonship that the Christian has as "in Christ." This is of a heavenly order while the reference in Isaiah has to do with status in the earth. And then adoption is used in Rom. 8:23 in connection with the fact that our bodies will be brought into conformity to Christ's own body of glory. That will indeed be a new status for our bodies of humiliation.

13. Our bodies will be brought into the good of this (Rom. 8:23) when our bodies are transformed to be like Christ's body of glory (Phil. 3:21). But the manifestation awaits the appearing of Christ in glory (Col. 3:4).

God, for all that was in this settled purpose; and that He may place them, according to God's infinite love, in a position which should satisfy this love, and which is that of the Son, become Man to this effect. We can add that it is a position that answers to the value and efficacy of the work of the Son to place them there, not only externally (which, however, would be impossible), but in endowing them with a nature fit for such a position. Marvelous grace, of which we are the objects! This position is eternal life, a word of which we must examine a little the meaning. It is spiritual and divine life -- a life capable of knowing God and of enjoying Him, as answering morally to His nature, "holy and without blame before him in love." Eternal life, that is to say, a life not merely immortal, but which belongs to a world that is outside the senses; for "the things that are not seen are eternal."¹⁴

The only place where we read of the Lord Jesus saying "Abba, Father," is in the garden of Gethsemane, recorded in Mark's gospel -- who presents the Servant-Son. We have been brought into that place of nearness to the Father so that we also can cry Abba Father. This is why it is stated that "God has sent out the Spirit of his Son into our hearts, crying, Abba Father" (Gal. 4:6). What the Lord Jesus did and said was always by the Spirit, and just so was the case in His addressing the Father, "Abba Father." That same Spirit is in our hearts, "the Spirit of His Son," and thus we too may address the Father as Abba Father. Such is our place before God.¹⁵ It is unspeakable, sovereign grace which has accomplished all these things. What is there in the heart of the Father that He has withheld from us?

Remark here, that there is not as yet a word about the inheritance. I dwell on that, as showing how the affections of the saint are formed. If I speak of the inheritance, it is something below me. All prophecy concerns the inheritance. But I am looking at what is above me, and my own blessedness is in what is above me. Subjects connected with the church, blessed as they are, as prophecy, etc., are below. He will exercise us about these things, but let me first get my relationship with my Father known. Do not talk of me, what I have, but of what Christ is, and what He has. My soul must enjoy the love that has given it all. The love that has saved is more than the things given. It is of importance to the saints to feel this in the presence of God. It is not mental power, but the heart right -- a single eye -- that is the great thing. Unless a soul gets its intelligence and direction from God, it never understands the ways and affections of God. His own affections must be known and valued. If I have not known my place in the affections of my Father, I am not

14. *Collected Writings* of J. N. Darby 33:276.

15. Paul speaks both of children and sons. In his gospel and epistles John does not. The word he uses should always be translated children. Child is relationship in nature; son speaks of status and dignity. Angels are referred to as "sons of God" in the OT, but never, of course, as children. They have a status in the hierarchy of creation, but are not children of God.

in a position to have the communion of His thoughts and purposes. When we were dead in sins, His heart was exercised for us. The sinner is here looked at as dead, not “living” in sins (as in Colossians) and chastening, etc., for that, but in Ephesians “dead,” {Eph. 2:1} not a movement of life, when God comes and creates and blesses according to His own will. When our souls have known the value of Christ’s sacrifice bringing us to God, we are seen not in ourselves at all, but only in Christ. Then there is perfect rest.¹⁶

Through Jesus Christ to Himself. Expressions such as “in him,” “in whom,” “in Christ,” and “in Christ Jesus” are characteristic expressions in Ephesians having to do with our position in Him as glorified above. Our position before our God and Father is expressed in connection with these designations of Him in Whom we have that position. Here the order is changed to Jesus Christ. This may be so because what He was for the Father here below is included in the words “through Jesus Christ.” For example, “Jesus Christ, Son of God” (Mark 1:1) spoke the words “Abba, Father,” addressed to the Father when He was here; and Mark is the gospel of the Servant-Son.

According to the Good Pleasure of His Will. It pleased the Father to do this with you, not because He foresaw that you would exercise human faith of your supposed free will (you thus being wiser and/or better than your neighbor who will not believe), and so not being totally lost and ruined. No, we are told that placing us in sonship before Himself was according to the good pleasure of His will. Exactly there is the place to look for the reason. How can we comprehend the reason, as we attempt to do in human matters?

The “good pleasure of his will,” that which God takes delight in, is the ministering of the fulness of His blessing to us. Here the soul gets established. It is quite evident, that the measure of His goodness cannot be, in any sense, the measure of what we are, as deserving at His hands; while it is His good pleasure, it is the good pleasure of His grace. And further, whilst I have need, for the establishment of my soul, to learn what He is, to be delighting in the goodness of God, it is this too which sanctifies. If I could be always thinking of what He is, I should be perfectly happy, and there would be the reflection in me of that with which my soul was occupied.¹⁷

It is the good pleasure of His will to do as He has done and there we must leave the matter. The Lord Jesus Himself spoke of what was well-pleasing to the Father (Matt. 11:26). See also Luke 12:32; Phil. 2:13; 2 Thess. 1:11; also Matt. 11:27 and Luke 10:22; Gal. 1:16; Col. 1:19.

To [the] Praise of the Glory of His Grace. There is not, and never will be, one atom of praise to the glory of our supposed moral free will towards God.

16. *Collected Writings of J. N. Darby* 27:114.

17. *Collected Writings of J. N. Darby* 27:129.

This expression embraces the grace displayed in Eph. 1:3-5. God’s grace has its glory. The thought is that our God and Father is displayed in grace; this is the Father’s glory. He glorifies Himself in the display of His grace. How is this grace to be measured? Christ the Son is the measure of it. He reveals God, reveals the Father, and accomplishes His will. Our God and Father is revealed in Christ and in His work on the cross. He has thus glorified Himself in His grace in connection with the unfolding of His purpose. We are included in that purpose and the place that He has brought us into is to the praise of the glory of His grace. We are in God’s presence conformed to His nature (v. 4), and before the Father in sonship as to relationship (v. 5), all “in Christ.” Our God and Father is the gracious source and our Lord Jesus Christ is the One through Whom all is made good.

We have been brought into Christ’s place as (1) holy and blameless before Him, and (2) as a son (as having had sonship conferred upon). Thus we are before God in accordance with Christ’s place. Let it be repeated and repeated: ***Christ’s place is our place.*** Surely it is the glory of God’s grace¹⁸ to do such a thing, something that overwhelms our minds.

Wherein He has taken Us into Favor in the Beloved. The word “wherein” refers to “grace.” As A. C. Brown often said, “Grace is God for us in all that He is, in spite of what we are in ourselves.” That is more than ‘unmerited favor,’ though unmerited favor is encompassed in this broader view of grace.

Regarding the word “favor,” there is a footnote to JND’s translation that says:

ἐχαρίτωσεν, ‘taken us into his favor,’ ‘put us into a position of grace and favor.’ ‘Accepted us’ is too formal a doctrine here, not so general as χαριτώω. But ‘shown us grace or favor’ does not give the force of the word. ‘In the Beloved’ is then merely in an instrumental way; whereas it is in the Beloved that we enter into favor. If we accept ἡς, which seems to be the best attested reading, we should say ‘the favor or acceptance in grace, which he has freely bestowed upon us . . .’¹⁹

Beloved brings before us the Father’s delight in, and love for, the Son. *In the Beloved* expresses the fact that we are in the place where the Father loves us as He loves the Son. ***Christ’s place is our place.*** Cp. John 17:23. And all are alike

18. “To [the] praise of [the] glory of his grace” (v. 6) refers to vv. 4 and 5 regarding God’s purpose in *eternity past*, so to speak. The expression, “to [the] praise of his glory” in vv. 12 and 14 refer, respectively, (1) to the Jews of the election of grace (Rom. 11:5) who “pre-trusted” (v. 12) in Christ, i.e., *presently*, before the advent of the millennium when the new Israel will be under the new covenant, and (2) when the presently saved Jew and Gentile, as heirs of God and co-heirs with Christ (Rom. 8:17), take the inheritance *in the future*.

19. From the third ed. of the NT, 1884.

taken into the same favor in the Beloved. God loves His own equally (though He may take pleasure in the conduct of some more than others). That love wherewith He loves us is the love He has for “the Son of His love” (Col. 1:13). And this will be our place eternally (Eph. 3:21). This is part of the glory of His grace.

* * * * *

The consequence of an increased apprehension of the place into which we have been brought ought to be attended by a commensurate apprehension of the moral distance we were from God in our self-will. It was further than we can comprehend -- totally lost, entirely ruined.

He is Savior but not Necessarily Lord?

. . . elect according to [the] foreknowledge of God [the] Father, by sanctification of [the] Spirit, unto [the] obedience and sprinkling of [the] blood of Jesus Christ (1 Pet. 1:2).

J. N. Darby's translation has a footnote to the word “blood,” which says:

‘Jesus Christ’ is connected with ‘obedience,’ as well as with ‘sprinkling of the blood.’

Yes, we are sanctified by the Spirit unto the obedience of . . . Jesus Christ, as we are unto the sprinkling of the blood. Note it well: believers are sanctified unto Jesus Christ's obedience. The character of the obedience of believers is the obedience of Christ. Christ is the standard for every believer's obedience. When in the believer's life does that begin? Is it left to the believer to decide? Does he accept Christ as savior and some other time decides to accept Christ's obedience as the character of his own obedience? -- and that is how God established the relationship between the application of the blood and the application of this obedience? No, God established no such time between that application of the blood and the application of this obedience. These are linked together. God has not established it so that it is left to a person to accept Christ as Savior and then later he might decide to accept this obedience. If a person is sanctified unto the blood, he is also sanctified unto this obedience. And such obedience is the practical owning that Christ is Lord in one's life. His Lordship of those sanctified by His blood begins at this point.

Ed.

Dr. Arnold G. Fructenbaum's Advocacy of “The Hebrew Christian Distinctives” Examined Introduction

Dr. Arnold G. Fructenbaum is Jewish by birth and has received the Lord Jesus as Messiah. Among many other studies he has been at Dallas Theological Seminary for a Th.M. in Hebrew. He is, I suppose, well-known by those holding Scofieldian dispensationalism and he adheres to elements of it. However, he advocates “The Hebrew Christian Distinctives.” He seems to avoid the expression “Messianic Judaism.” As with so many ideas, there is a spectrum of views and practices among those Jews who say that Jesus is the Messiah. “Messianic Judaism” is a Judaizing system and attracts those Jews who say Jesus is the Messiah and want to hold on to Jewish practices and observances found in the OT. NT teaching is distorted (Judaized) so as to find sanction for their practice.

The views, then, vary, and Dr. Fructenbaum has avoided the use of the expression “Messianic Judaism,” preferring “Hebrew Christian.” That appears more mild and has the advantage of having had a long history, whereas the Messianic Judaism movement is of recent origin and is growing rapidly. ¹ It is well named, being a form of Judaism, with some Christianity added so as to have it appear to be a form of Christianity (indeed, actually claiming to represent early Christianity, allegedly distorted by Gentile Christians). Taking Dr. Fructenbaum's views as on the end of the spectrum of views that is more mild, it will be nonetheless evident that his position is quite Judaized in spite of his Scofieldian dispensationalism. Moreover, in beginning this series by examining *his* basis for *his* form of Hebrew Christian distinctives, it is true that I do not class him with the those on the other end of the Messianic Judaism spectrum of views, as if to

1. A paper, *The Ascendance of “Messianic Judaism” in the Context of “Hebrew Christianity,”* by William Greene may be found on the Internet. It surveys the changes -- involving the formation of Messianic congregations. There is also a paper by Mark Kinzer and Dan Juster, *Defining Messianic Judaism*, saying, “The following statement was affirmed by the Delegates to the 23rd annual UMCJ Conference on July 31, 2002.” Under the heading “Basic Statement” we read:

Messianic Judaism is a movement of Jewish congregations and congregation-like groupings committed to Yeshua the Messiah that embrace the covenantal responsibility of Jewish life and identity rooted in Torah, expressed in tradition, renewed and applied in the context of the new covenant.

The word Judaism in the designation Messianic Judaism is very appropriate. It is not Christianity.

paint every one of those adhering to Messianic Judaism with the same brush. Thus, as we see how far from the Christian's heavenly calling, place, and privileges this milder view is, we will see that even the milder view is false, Judaizing, and a departure from Christianity. If the Lord will, in further chapters we will examine some of the views of Dr. David H. Stern, who has no hesitation regarding the term "Messianic Judaism."

Dr. Fructenbaum has written an interesting and irenic book, *Hebrew Christianity: Its Theology, History, & Philosophy*.² In it, there is a chapter, "The Biblical Basis for the Hebrew Christian Distinctive." In this chapter he rightly shows that a Gentile Christian is not a "spiritual Jew" (as "covenant theology" says) with which we heartily agree. We have long been aware that "a true Jew" is a Jew who saved (Rom. 2), and as such he is of "the Israel of God" (Gal. 6:16), a natural branch in the olive tree of Rom. 11. Such things were taught by J. N. Darby in the 1800s in opposition to the views in covenant theology. This teaching was accompanied by much else that bears on the subject of the Christian's heavenly calling, place, and privileges; and how the Christian has died to the world and died to the law (*not* that the law died). But Dr. Fructenbaum has moved against numbers of aspects of the recovered truth of the 1800s. His views are retrograde even from aspects of Scofieldian dispensationalism (which is really an ages-view)³.

Besides rightly showing the falsity of the notion that a believing Gentile is a true Jew and that he is part of the Israel of God, his chapter may be considered as having two parts to show "The Hebrew Christian Distinctives."⁴

A. First, he shows that there are differences among Christians and then concludes from that fact that there is a distinction between Jewish and Gentile believers as to function and practices.

B. Then he examines four subjects that he believes warrants him to claim that the NT supports distinctives for Jewish believers:

1. The Abrahamic Covenant.
2. The Doctrine of the Remnant.
3. The Doctrine of the Olive Tree.
4. The Doctrine of the Israel of God.

The Reformed have erred on one side of the truth of the Christian's heavenly calling, place, and privileges, and supporters of Messianic Judaism have erred on

2. Published by his organization, Ariel Ministries Press, Tustin, CA, 1992 [1983]. All the errors in this book will not be reviewed as that would require a book greater than his 142 pages.

3. See *Elements of Dispensational Truth*, vol 1, Jackson: Present Truth Publishers, where this is considered in detail.

4. This raises the question about what the Gentile Christian distinctives are.

the other side, though this contains the worse of the two. But Dr. Fructenbaum's system is more mild. Let us examine this two-pronged justification for his system.

Do Differences Among Christians Support the Teaching that There Are "Hebrew Christian Distinctives"?

DISTINCTIONS ONLY REMOVED IN CERTAIN AREAS

There are two lines of dealing with this matter. The first is that he wants to show that the distinction between Jew and Gentile is only removed in certain areas and not in others. Thus, he comments on 1 Cor. 12:12-13, Gal. 3:28, and Col. 3:11. He then says:

In the areas of justification, membership in the Body, and growth towards maturity, the procedure is the same for Jew and Gentile without distinction. However, this does not mean that in every area the distinctions are forever erased between the two (p. 23).

The conclusion is correct concerning the words, but not concerning all the things he intends to pack within those words. Concerning the earthly distinction between Jew and Gentile, that distinction subsists. The conclusion that therefore the Jewish believer is to engage in OT practices and observances does not follow, any more than the believing Gentile is to, or may, engage in religious practices of his pre-salvation days. The Jewish Christian has, of course, the handy excuse that what God instituted in Judaism was (at one time) sanctioned by God, but heathen religion was not. When we come to the subject of the Jewish days and months, etc., we hope to show that engaging in them *now*, is engaging in *the elements of the world*.

CHRISTIANS NOT UNDER THE NEW COVENANT

In the millennium, the Jewish nation, all saved (Rom. 11:26; Isa. 60:21), and under the new covenant (Heb. 8), will have the law written in the heart by the sovereign action of God. The observances given in Ezek. 40-48 will be commemorative, under the Priest upon His throne (Zech. 6:13) when Christ exercises the Melchizedec priesthood, a priesthood founded on the once-for-all sacrifice, as Hebrews shows. Thus, all such *specified* observances will be *memorial* in the millennium, deriving their character from the Melchizedec high priest. Present observance (the Lord's supper) is not under the new covenant. The church is not under any covenant. Nor is it the case that in the church Jewish believers are now under the new covenant while Gentile believers are not under it. No such distinction exists. The new covenant is not in effect now, though covenant theology claims it is.

So, are Hebrew Christians going to tell us that they are under the new

covenant and the Gentile Christians are not? Where will the divisiveness stop.

THE CHRISTIAN DOES NOT HAVE THE LAW WRITTEN IN HIS HEART!

That would result in seventh-day Sabbath keeping being written in the Christian's heart. The Lord's day, which we considered in another article, is the day observed by the Christian (Acts 20:7); which, of course, Messianic Judaism transmutes into the seventh day Sabbath, as we saw in another article in *Thy Precepts*. Not accepting the Gentile Christians transmutation of the Saturday sabbath into a Sunday sabbath, and not keeping the true sabbath day, it is clear that the law is not written into the heart of the Gentile Christian -- else he would have to keep the sabbath prescribed by the law. Are Hebrew Christians going to tell us that *they* have the law written in their hearts but the Gentile believers do not? Where will divisiveness stop?

WHAT ARE THE DISTINCTIONS THAT ARE MAINTAINED?

In proof of his system Dr. Fructenbaum shows us distinctions among Christians. Of course, we recognize those distinctions, but they do not prove what he uses them for.

Bond and Free. Five passages are quoted: Eph. 6:5-9; Col. 3:22 - 4:1; 1 Tim. 6:1, 2; Titus 2:9-10; and 1 Pet. 2:18 (pp. 23-24). The fact that "in Christ" these distinctions do not exist, but in earthly relationships they do exist does not show that Hebrew believers may take up with circumcision, Jewish feasts, etc. There may be Jewish Christians who are slaves and others who are not. Bond or free among Jewish believers is no support for his thesis. He has referred to something that is the same for Jewish and Gentile believers.

Male and Female. For this 1 Cor. 11:3-10, 1 Cor. 14:34, 35, Eph. 5:22-25, Col. 3:18-19, 1 Tim. 2:11-12, Titus 2:1, 3-5, and 1 Pet. 3:1, 7 (pp. 25-27) are quoted to show a distinction. These are Scriptures that we all ought to obey. But the distinction in this earthly relationship does not show that Jewish believers may take up with circumcision, Jewish feasts, etc. That is the thing to be proved from Scripture, not what we all know already, namely, that there are earthly differences distinguishing one flesh from another. And there are Jewish believers who are female and others are male. The male/female distinction among Jewish believers is no support for his thesis. He has referred to something that is the same for Jewish and Gentile believers.

Differing Gifts. In his conclusion to his arguments for distinctiveness, he mentions differences in spiritual gifts (p. 34). Jewish believers have differences of gifts. So do Gentile believers have differences of gifts. This fact is the same for both. This sameness of distribution of gifts hardly serves to illustrate that there is a distinctive Jewish Christian position and function. He has referred to something that is the same for Jewish and Gentile believers.

CONCLUSION

That is the evidence brought forward for distinctions. His conclusion, not heretofore unknown to us, is that Scripture shows that there are such distinctions. It remains for him to demonstrate that while the NT shows there are Jewish believers and Gentile believers, the NT also shows that Jewish believers may, or are to, engage in circumcision, Jewish observances, etc. and to his four proofs we now turn.

"The Hebrew Christian Distinctives"

The NT shows that there are earthly distinctions among believers that are recognized in the NT. Indeed, we have instructions concerning the relative Christian duties in these things. But it is necessary for Dr. Fructenbaum to show why Jewish Christians may, or should be, circumcised, and engage in Jewish feasts, etc. This he attempts to do under four heads. His method is to avoid an imposition of his scheme upon Gentile believers, also avoid basing the matter on the law, and thus avoid the charge in Galatians -- of Judaizing -- while maintaining Jewish distinctives within Christianity. What results, therefore, is not the kinds of distinctions we looked at above -- which are really all true of both Jewish and Gentile believers, which apply equally to Christians, whether Jew or Gentile -- but the attempt to **make a distinction that differs in kind** between Jewish and Gentile Christians. This is a Judaizing and divisive system.

1. The Abrahamic Covenant -- and Present-day Circumcision of Jewish Christians

ARE JEWISH CHRISTIANS UNDER THE ABRAHAMIC COVENANT?

Pointing out that Gal. 3:15-18 shows a distinction between the Abrahamic covenant and the law, and that the law did not disannul the promises, he wants to place Jewish Christians under the Abrahamic covenant. His astonishing assertion is this:

While the Mosaic Law, coming 430 years later, added to it {i.e., to the Abrahamic covenant}, the Law could in no way change it. Through the cross, however, the Mosaic Law (the addition) was rendered inoperative, but the Abrahamic Covenant (the Original) is still very much in effect (p. 28).

There is only one correct statement in this quotation -- the law came 430 years later. The rest is false.

1. No Scripture says that the law added to the Abrahamic covenant. Such a notion is an exigency of a false system. The Abrahamic covenant is an unconditional covenant and the covenant of the law is a conditional covenant. The two cannot

be added together, nor mixed. His words, “added to it, the Law could not change it,” has some meaning in his mind, no doubt; but it is a contradiction.

2. Moreover, his assertion is a direct contradiction of the Apostle’s explicit statement that is against the notion of adding the law to the promises:

Brethren, (I speak according to man) even man’s confirmed covenant no one sets aside, or adds other dispositions to (Gal. 3:15).

Dr. Fructenbaum’s system flies in the face of Paul’s warning. The warning is about adding law to the promises, which is exactly what Dr. Fructenbaum has done in claiming the law was added to the Abrahamic covenant. And this is essential to his system. The word for “adds” in v. 15 is ἐπιδιατάσσεται, meaning “to arrange in addition.”⁵ This is the addition of the law to the Abrahamic covenant that he advocates, here denounced by the Apostle. Commenting on Gal. 3:19 on p. 84, flying in the face of what the Apostle stated, he claims that:

In the context, Paul is pointing to the Law of Moses as an addition to the Abrahamic Covenant.

The context includes v. 15 which contradicts his assertion. As to v. 19:

Why then the law? It was added for the sake of transgressions . . .

“Added” here is προσετέθη, and means “to add, or to place beside (the primary meaning)”⁶ The fact is that in the ways of God in dealing with the first man as under trial to see if he was recoverable, God brought in the law. The law came in to make sin come out as transgression of prohibitions. Both the context and the words show that Dr. Fructenbaum’s notion is false, but this false notion is fundamental to his system, which cannot stand without his idea that the law was actually added to the Abrahamic covenant. It is a desire to have Hebrew Christian distinctives that is the father of the Judaizing error. Hence he boldly mischaracterized the book of Galatians:

But this book clearly states that the Abrahamic Covenant is still very much in effect with all its features, and this includes circumcision (p. 30).

Galatians does *not* “state” this, much less “clearly state” it. It does not even show this to be so in some veiled way.

And why was the covenant of the law added to the Abrahamic covenant? Why was a conditional covenant added to an unconditional covenant? What sort of mongrel is *that*? What is this absurdity (excuse me) about? Why, it is a ploy to get Jewish Christians under the Abrahamic covenant **now**, *without being under the law*, and

5. W. E. Vine, *Expository Dictionary of New Testament Words*, London: Oliphants, p. 29 (1952).

6. *Ibid.*

yet do things that are Hebrew Christian distinctives.

Note that the law is not inoperative (neither is it dead, as some claim). The Mosaic system, the *covenant* of the law, is set aside, but for all that, the law has its own force and may be used lawfully (1 Tim. 1:8, 9). The Christian, whether Jew or Gentile, is dead -- dead to the law (Rom. 7:4). I suppose Dr. Fructenbaum knows that the Christian is dead to the law. And the Christian is alive in Christ Jesus (Rom. 6:11). His system makes Jewish Christians alive under the Abrahamic covenant. Not only has he not shown this to be so from Scripture, it defies the statement of Gal. 3:15. It is merely framing a Judaizing system that he imposes upon Scripture.

God set up matters to show that man could not gain the good of the promises by a covenant of law, a covenant of works, a covenant of *do* and thou shalt live. *The first man* was under trial on that basis, in the persons of the Jews under the Mosaic system, to see if lost man was recoverable. So, the covenant of the law was not added to the covenant of promise. The covenant of the law could not add to or disannul the promises. The promises remain in the purpose of God, remain in God’s good time to fulfil them to the new Israel under the new covenant, in the millennium. Dr. Fructenbaum has not shown from Scripture that the Abrahamic covenant is in force now. He merely asserts that it is so, actually doing so directly against Gal. 3:15. And as we proceed, we shall repeatedly see that the passages brought forward by him actually show the inverse of that for which he contends.

Really, the Abrahamic covenant is in suspension, waiting on sovereign grace to make the promises good to Israel in the future.⁷ No Christian, Jew or Gentile, is under any covenant.

Just think of **the divisiveness of the Judaizing notion** that Jewish believers are under the Abrahamic covenant and Gentile believers are not! The covenants are for the earth, and those we are speaking of are for an earthly people, with an earthly calling -- but we are heavenly and have a heavenly calling

Speaking of some four features of the Abrahamic covenant, he states implications for Jewish Christians, which we need not review, but consider one more matter. He says:

Finally, there is the matter of circumcision. Since Hebrew Christians still fall under the other provisions of the Abrahamic Covenant, they fall under this one as well. It is my conviction that Hebrew Christians should have their sons circumcised on the eighth day (p. 29).

Yes, he says that circumcision for justification, of on the basis of the law, or for a Gentile, are wrong. But on the basis of the Abrahamic covenant circumcision is “proper,” and “in effect” now for Jewish Christians. Moreover, he says, Paul

7. When the Abrahamic covenant is in force by God, all Israel will be under it.

taught the Gentiles not to circumcise, but Paul did so with Jews (Acts 21:17-26) and had Timothy circumcised (Acts 16:1-3).

Paul, who taught the Gentiles not to circumcise, did not do so with Jews; this is clear from Acts 21:17-26, and from Acts 16:1-3 when he had Timothy circumcised. It was not circumcision *per se* that was ruled out, but rather circumcision on the basis of the Mosaic law (p. 30).

W. Kelly seems to have anticipated something like Dr. Fructenbaum's view when he said:

But there is another point of view, which it is especially the Apostle Paul's to bring out, that Christ has wrought a work by virtue of which even those who were under the law are completely brought outside its domain; and those not previously under it, i.e., the Gentiles, are proved to sin against their own mercies, if in any way they pass under its yoke. To this the Apostle Paul has come in our epistle: "Stand fast," he says, "in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Bear in mind this, too, that, among the Galatians, the character of the bondage was not so much what is called the moral law as the ceremonial. I am aware that many would think the latter much more serious than the former. But, on the contrary, the Christian's subjection to the moral law argues a far deeper departure from the truth than if it were the ceremonial; because the ceremonial law, every Christian must feel, derives its whole meaning and value from being a type of Christ. Not so the ten words {i.e., the 10 commandments}, which are not a type of Christ, but the direct demand upon the strength and righteousness of men, if he have any. And, therefore, one can understand a Christian's getting entangled with types and shadows. A reasoning mind might say, Is it possible to believe that circumcision, on which God insisted so much with Israel, is to be given up now? If there were no value in it ever, why was it enjoined on Abraham's seed? And if it were so significant and obligatory then, why not now? Besides, does not Christ teach that it was not of Moses, but of the fathers?

All this might furnish a plausible platform for human feeling and argument; but the apostle was led of the Holy Ghost to deal with the question of introducing the thinnest wedge of the law. Take circumcision, the type of having our nature mortified: every believer has this verified in the death of Christ. But believers might have said, There ought to be the outward acknowledgment of it too: why not retain the rite which connects us with Abraham, Isaac, and Jacob! We are feeble and forgetful; why should we not keep up that which "the elders" prized so deeply, while we also enjoy the blessing that is new? But the apostle deals with it decisively in this epistle. Whatever the use to which God applied circumcision before Christ, it vanishes now.⁸

The only outward mark for a Christian is baptism.

8. *Lectures on the Epistle of Paul to the Galatians*, London: Morrish, pp 121, 122, n.d.

DOES SCRIPTURE SAY THAT THE ABRAHAMIC COVENANT IS IN FORCE FOR JEWISH CHRISTIANS?

If Paul did practice circumcising Jews, where did he say to the Jews that it was on the basis of the Abrahamic covenant and not on the basis of the law of Moses that he did it? Do you think the Jews in the passage (Acts 21:17-26) were told that by Paul? Not so; the notion is a modern invention, read into these texts. Scripture does not say that Paul approved circumcision of Jews, and certainly did not say anywhere that the Abrahamic Covenant is in force for Jewish believers today. There is no Scripture for his system but Dr. Fructenbaum takes advantage of these texts to read into it what he wants to find, and also therefore fails to note the difference in the two cases of Paul's Judaizing error and the case of the circumcision of Timothy for another reason.

The summary of what Paul did was correctly and concisely stated in the following answer to a question:

Q. Did Paul act according to Col. 2 in having Timothy circumcised (Acts 16:3)?

A. This answer was more in accordance with 1 Cor. 9:20 {perhaps, perhaps not⁹}. On more than one occasion even Paul Judaized to a considerable extent, as at Jerusalem (Acts 26:26) and probably at Cenchrea (Acts 28:18).¹⁰

We might notice before passing on that no Christian stands in relationship to God under the names of God by which God revealed Himself to Abraham. But being under the Abrahamic covenant does place a person in that *standing*, and that is not the Christian standing that is true of both Jewish and Gentile Christians. Our standing is *that Christ's place is our place before God*. God has "taken us into favor in the Beloved" (Eph. 1:6). We stand before God *in the Beloved*. His acceptance is the measure of our acceptance. The effect of Dr. Fructenbaum's system is to place the Jewish Christian on two standings before God, one of which is lower than the standing of all Christians. The lower standing mars the true standing and it Judaizes. It adds something to the Jewish Christian. In effect, it says that Christ's place being our place is not enough for a Jewish Christian. Something more must be added to Christ's place being our place. But the effect is even more than adding the lower to the higher. It hinders the right apprehension of the higher. It is clear that the immensity and exclusiveness of Christ's place being our place has not laid hold of Dr. Fructenbaum. Regarding the Jewish Christian, he adds something to Christ's place being our place, and Christ alone, in an analogous manner to what was going on in Galatia, though the form of it differs -- in one case it being the law and in the other the Abrahamic covenant. And so Dr. Fructenbaum's system is one of division between Jewish Christians

9. {Abstaining from pork when eating with a Jew, or from meat itself, if eating with some Hindus, are examples of the intention -- not placing oneself under Hinduism or under Judaism.}

10. *The Bible Student* 2:164, London: Morrish, 1882.

and Gentile Christians, though saying all are saved alike.

ARE ANY CHRISTIANS UNDER THE NEW COVENANT?

While considering the Christian and the covenants, we ought to note that Scripture expressly states that the new covenant is with Israel when regathered (Jer. 31:31-34; Heb. 8:8-13) and Ezek. 20:33-38 tells us that Jehovah will purge out all the rebels and bring them into “the bond of the covenant.” The new Israel under the new covenant shall all be righteous (Isa. 60:21). All Israel shall be saved (Rom. 11:26).

This is the time when it will occur that:

I will put my law in their inward parts, and will write it in their heart (Jer. 31:33).

Giving my laws into their mind, I will write them also upon their hearts (Heb. 8:10).

To have the law written in the heart means that seventh-day Sabbath keeping is written in the heart. Take note of that fact! Now, the Christian, as such, is not a Sabbath keeper. In “covenant theology” the law is regarded as the rule of life. So, by theological, spiritual alchemy of covenant theology, the seventh-day Sabbath is transmuted into a Sunday Sabbath, i.e., the Lord’s day Sabbath, i.e., the first day of the week Sabbath -- so as to have the law, **as the law**, apply as the rule of life for a Christian. Obviously, nine commandments cannot be used and one commandment (keeping the Sabbath) ignored. There must be 10 commandments. Therefore this stratagem is used to have the Lord’s day be the Sabbath -- thus maintaining the ten commandments. Every Christian should reject this spiritual alchemy of “covenant theology” for the sham it really is.

What is in our inward parts and in our hearts, as Jewish and Gentile Christians, is Christ and the Holy Spirit, and God and the truth.

For Christ, see: John 17; Gal. 2:20; Eph. 3:17.

For the Spirit, see: Rom. 8:9, 11; 1 Cor. 3:16; 2 Tim. 1:1; James 4:5.

For God, see: 1 John 4:12, 15.

For the truth, see: 2 John 2; cp. Col. 3:16.

What is so noticeably absent is a statement in Scripture that the law dwells in the Christian’s heart. The tendency of coupling something that is not true (e.g., Sabbath-keeping for the Christian)¹¹ with what *is* true (the above four things in the heart) is to lower what is true.

Consider Paul’s contradiction of law-mongering (Galatians). He wrote:

I am crucified with Christ, and no longer live, *I*, but Christ lives in me; but [in]

11. Devoting the Lord’s day to Him is another matter, and certainly not of the character of seventh-day Sabbath keeping. Do you devote the Lord’s day to Him?

that I now live in the flesh, I live by faith, the [faith] of the Son of God, who has loved me and given himself for me (Gal. 2:20).

And in Romans he wrote:

So that, my brethren, *ye* also have been made dead to the law by the body of the Christ, to be to another, who has been raised up from among [the] dead, in order that we might bear fruit to God (Rom. 7:4).

Why have we been made dead to the law? It is “in order that we might bear fruit to God.” But covenant theology wants the law to help fruitfulness and restrain lawlessness. Law is not the teacher; Titus 2:11-15 shows that grace is the teacher. But this could be developed into a lengthy paper in its own right. The mere outline has been given.

We should note that both believing Gentiles and the Israel of God (believing Jews) are to walk by the rule of the new creation (Gal. 6:15, 16) of which Christ in resurrection is the head. It is not true that Gentile Christians are *not* under the new covenant, while Jewish Christians *are* under the new covenant. If so, Jewish Christians *must* be seventh-day Sabbath keepers. The notion would be another divisive teaching and practice in the Christian profession. It is Judaizing. The Jewish believer would be a seventh-day Sabbath keeper, while the Gentile observes the first day of the week (Acts 20:7)?¹²

The new covenant is for the new Israel when Christ reigns in the millennium. It will not then be as was the Mosaic covenant for the first man, in the persons of Israel, under trial to see if he is recoverable. Such was the case before the cross. The cross ended that trial, which extended from Adam as fallen until the cross. But before the new Israel under the new covenant is formed, God has brought about the formation of a people with a heavenly calling (Heb. 3:1), etc.; a people whose place before Him is Christ’s place (Eph. 1:6). This is not true of *any* millennial saints, Jew or Gentile. Concerning Israel, Israel has an earthly calling. The thrust of covenant theology is to make a kind of millennial saint out of the Christian (having its earthly overtones, while it Judaizes both the Christian’s place and the heavenly hope). In a different way, such is the thrust of Dr. Fructenbaum’s system. In Judaizing, it is limited to Jewish believers, but it results in making of Jewish Christians something like a millennial Jewish saint.¹³ It is not Christianity.

Ed.

12. In another chapter we shall observe how Dr. David H. Stern manages to find a seventh-day in Acts 20:7.

13. See the article, “The Difference in Doctrine Between a Heavenly and a Millennial Saint,” in *From new Birth to New Creation*, Jackson: Present Truth Publishers, pp. 83, 84, (1997).

Christ in Association with Israel And with the Church

Luke 20:40-47 and ch. 21

(Notes of a Lecture by J. N. Daby) ¹

In the closing verses of Luke 20 the Lord takes up the chain which was the connection of the subject before Him. This is something distinct from being David's Son or Jehovah. The Lord having confounded the unwilling Jews by His wisdom, now in His turn questions them. "David called him Lord: how is he then his son?" He quotes Psa. 110. He is seen not as David's Son, going to take the earthly throne; He leaves for the present His place of Messiah's throne down here, and takes His place in heavenly glory.

The Lord [Jehovah] said unto my Lord [Adonai], Sit thou on my right hand, until I make thine enemies thy footstool.

There is a terrible testimony as to how He takes His place in glory for His *enemies*. It is not Zion's king coming unto her, meek and lowly, riding upon an ass! but the One whose enemies are to be His footstool, both His enemies among the Jews and others.

David's Son having the place of David's Lord, was the great hinge on which turned the change in the whole system. It was exactly what the Jews could not understand. Israel was to be set aside for a season, and the Messiah was not going to take the throne yet; but they wanted a present, earthly Messiah. The place He was about to take as seen in Psa. 110 was not simply as the One "who was made of the seed of David, according to the flesh"; nor as "the Son of God"; but as "Adonai" -- Lord -- Man exalted to the right hand of power -- *Man* in glory. Of course, as to His Godhead He was Lord from eternity; but now He was about to be the Man in glory, as the One who did "drink of the brook in the way" (v. 7); as the One who had taken the lowly place of the dependent man; who had been a pilgrim, like others, getting refreshment by communion with His Father. Thus, having emptied Himself, humbled Himself, He is now exalted by God.

This great universal principle -- that

he that humbleth himself shall be exalted, and he that exalteth himself shall be abased

-- was fully brought out, as we have seen before, in both Adams. In the *first Adam* nature would EXALT ITSELF to be as God, until in its full ripeness Antichrist will exalt himself above all that is called God or is worshiped, so that he as God, sitting in the temple of God, sheweth himself that he is God (2 Thess. 2:4). Satan will set

1. This is not found on the 'Darby Disk.'

him up, filling him with the very same spirit with which he tempted him at the beginning. Satan not being able to exalt himself in heaven, will attempt to do it through the seed of man; but the end shall be abasement. "How art thou fallen from heaven, O Lucifer, son of the morning!" Thou hast said in thine heart, "I will exalt my throne above the stars of God . . . I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit" (Isa. 14:12-15). ²

In the *Second Adam* we have Him who was God HUMBLING HIMSELF, humbling, emptying Himself: going down, becoming obedient even to the vilest of deaths. And then we see that "humbled One" going back to the place He had before -- but as MAN. God highly exalting Him, that at the name of JESUS every knee should bow, of things in the heaven, and things in the earth and under the earth.

All this was beyond the reach of Jewish promise to David's Son. The Jews did not understand the scriptures, but fulfilled them through not understanding them. God placed *man* on the earth. He exalted *himself*. But God goes on patiently trying him until man at last rejects God in Christ. Then, in the fulfilment of His blessed counsels, He takes up the heavenly Man -- the Second {last} Adam -- and now all life and glory and righteousness descend from heaven, depending not on man's responsibility, but on the faithfulness of God. Is it *life* now that is needed? God gives the life of Christ in resurrection. Is it glory? God gives heavenly glory. Is it righteousness? God gives divine righteousness. He puts us in heaven. All flows down, not simply from God in grace, but from the place which Man has in glory! The Man Christ Jesus has fully met all man's responsibilities. This is the reason of the fulness of the blessing of the *gospel*, and also of that of the *kingdom* to come, the blessedness of which will flow from the heavenly Man, though the Jews would have liked it to be set up in an earthly way.

Thus in the largest way the turning-point in all the plans and counsels of God, is JESUS being set at the right hand of God. All the character, the stability, and the perfection of our blessing takes its source from the exalted Jesus. Then the Holy Ghost comes down to bear witness to this, on which the peace of the soul rests -- even in the accomplished righteousness of Him who is taken into the glory that the heavenly life we have in Him *should* be manifested here. Thus, then, have we the Fountain, the very key-stone of all God's plans. Mark the moral blessedness -- this universal principle --

He that humbleth himself shall be exalted

is displayed in perfection in the Second {last} Adam in contrast to the first; but let us remember that this is the place we are to take, and He hath left us an example. In one sense truly we are at the very bottom already; still as saints we may know

2. {Lucifer is really the first beast of Rev. 13, the last holder of the power of empire first committed to Nebuchadnezzar. He reflects Satan.}

what it is to be servants of all.

There was this spirit of self-exaltation in the scribes, the Pharisees, the rich; but the Lord looks to the simple-hearted devotedness of the poor widow, and cares not for all the religious pretenses, and for that which has a great appearance before men. (Chap. 20:46, 47; 21:1-4.)

Having laid the great moral basis of all God's ways in David's son's exaltation to be David's Lord, the Lord goes on to show the practical results. (Compare Matt. 24 with Luke 21.) In Matt. 24 we get God's dealings with Jerusalem in special connection *with the Jews*. Up to v. 14 there is a *general* description of the testimony which was to go forth so long as there was any Jewish remnant to testify, or any Judea to testify in. Then in v. 15 He goes back and details the special circumstances of the close (the "times of the Gentiles" being quite passed over), that is to say, the last half-week of Daniel, quoting from Dan. 12, when the abomination of desolation will be set up by Antichrist, and the Jews will go back to idolatry, worshiping the idol. These will be the 1230, 1290, and 1335 days, at the close of which, full blessing will be brought in. This will be the time of Jacob's trouble, as in Jeremiah; but this is always connected with Jacob's deliverance. The Lord will shorten -- cut short -- those days, or none could be saved; so dreadful will they be. And "they shall see the Son of man coming in the clouds of heaven with power and great glory." In Luke 21 it is not the Jews, but the Son of man and the Gentiles. It is the description of the siege of Jerusalem by the Roman emperor, Titus; and then that which is going on now -- Jerusalem trodden down by the Gentiles, and the full time of the four beasts of Daniel, running out until the times of the Gentiles be fulfilled. After that there is the end of the age upon the earth distress of nations; but no reference to the events at Jerusalem are detailed in Matthew.

Thus we get, in the clearest way, the double character of these prophecies: that in Luke containing the description of Jerusalem during the times of the Gentiles, when Israel is set aside; and Matthew giving us that which is specifically Jewish, passing over the times of the Gentiles and speaking of Jacob's trouble at the close of those times, when the Jews will, under Antichrist, turn back again to idolatry, worshiping the idol he will set up in the temple.

The Lord then was rejected as the Son of David, but it resulted in the bringing in of the far wider and more glorious thing of the Son of man. The Lord dropped for a while His Son of David character, but it was to take up everything in the power of God. The church, life, righteousness, all comes down from the Son of man in glory. And thus it was that Stephen saw the glory of God, and *Jesus* standing at the right hand of God. In Psa. 1 we have God's general principle of government under the law, that the righteous man should stand in the judgment. The Lord alone ever took this perfect place. In Psa. 2 the question is of God's purposes. In spite of the rising up of the Gentiles, God's decree should stand as to Christ. "He shall be king in Zion." This does not refer to the eternal Sonship of

Christ. In the succeeding Psalms we have the Christ rejected, and the experiences of the Lord and of the remnant Psa. 8 takes in the wider sphere, the glory which God gave to the Son of man when rejected. Out of the mouths of babes and sucklings praise went forth, or the very stones must have cried out. The Lord must have the testimony of praise, though not set up in earthly power. The kingdom having rejected Christ on earth, He gets it in a heavenly way. God is pleased to give all that He has created to the Man in heaven -- the Man in God's counsels -- who after all the sorrow He endured and death, is crowned with honor and glory. As Man the Lord takes all the power and glory, to which He had a title as God. God, in His blessed wisdom, has centered all in the personal glory of Christ.

The church is the place into which the Holy Ghost brings us into union with Christ, whilst He is thus hid -- hidden with Christ in God. The entire, distinct, definite place of the church is that while unknown here, we are united to Him by faith through the power of the Spirit, who comes down and gives us the display of the glory of Christ, not as being *under* it, but as associated with Himself in all the glory He has in the Father's house; where we have our place. Thus we never find the church brought in in the displays of Christ's glory save as the bride -- never as part of the inheritance -- she herself being "joint-heirs with Christ." It is of the last importance for the saints to apprehend the distinct place which we have as united to the heavenly Man.

The word generation (Luke 21:32) usually, though not exclusively, in scripture, is used as designating a class of men, a multitude having a common character, who may or who may not live at the same period. A case in point is found in Deut. 32:20, when, in prophesying of this very period, the Lord says of Israel,

They are a very froward generation, children in whom is no faith.

The scene is earthly (v. 36). *We* do stand before Him in one sense. There are certain principles which are true, and apply, at all times, to God's people; but we do not take the place (at least I hope we do not) of dwellers "upon earth"; we are not looking for earthly events. We are travelers. I do not dwell in France or Germany because I have to pass through them. We seek a country, we are traversing earth; but we are dwellers in heaven, our birth-place is heaven. It is true of us on a higher principle, for we shall stand before the SON OF GOD.

Thus do we get the Lord's dealings with Jews and Gentiles. God reveals to the church what He is about to do in the world, as He did to Abraham about Sodom; and by this He proves that the church does not belong to the world. Our place is most blessed! The Lord give us to hold it in power, as our portion, that we may be indeed strangers and pilgrims here. Amen!

From *Things New and Old* 30:145-153.

Taking The Ark that Moses Made to Its Proper Place

(1 Chronicles 13-15)

In 1 Chronicles 13, David tried to bring the ark of God to Jerusalem, but failed when a new cart was used (1 Chron. 13:7) in the same manner as the Philistines who knew no better (1 Sam. 6:7). Then, in 1 Chron. 15, David tried again and succeeded. Many instructive comparisons can be made between these two chapters, sometimes helping persons who are profoundly exercised about where to worship the Lord Jesus Christ. Earnestness allows such to see analogies between their own exercises of soul and David's attempts to bring the ark to Jerusalem. In one of these chapters, a man died when he put forth his hand to the ark, the oxen stumbling. In the other, God helped the Levites who bore the ark. Good success came when obedience and submission to God's choice of the Levites characterized what was done. Perhaps, we have all heard such things before. No doubt, the key to understanding David's success is that David remembered at last the proper role of the Levites. But how, one may ask, did David come to remember the Levites? And why does 1 Chron. 14 appear between these two chapters about bringing the ark to Jerusalem?

The events of 1 Chron. 13 are related in 2 Sam. 6:1-11. The events of 1 Chron. 15 are related in 2 Sam. 6:12-23. Therefore, we might suppose that the events of 1 Chron. 14 belong between 2 Sam. 6:11 and 2 Sam. 6:12. Why are they not there? Instead, they are written in 2 Sam. 5:11-25. So 2 Samuel's ordering of events shows that 1 Chron. 14 does not absolutely need to be inserted between the two chapters about taking the ark to Jerusalem in order to give the history of all these events. Is 1 Chron. 14 misplaced? Or is it evidence of a haphazard assorting of fragmentary accounts?

A better approach to answer such questions is to remember the character of the books of Chronicles. In 1 and 2 Samuel (and 1 and 2 Kings), the kingdom of Israel's history is ordered to display the works of the flesh and the ensuing downward moral course until Jerusalem was destroyed by the Babylonians. In 1 and 2 Chronicles, however, the same history is ordered so as to display the grace of God, Who works for His own glory in spite of man's failure and the downward moral course that ends in the destruction of Jerusalem by the Babylonians. Thus, for example, the history of King Saul (a man of the flesh) is found in 1 Sam. much more than in 1 Chron. Similarly, David's sin in the matter of the wife of Uriah the Hittite and the moral consequences in his family until four of his sons had died (see 2 Sam. 12:6) is found in 2 Sam., not in 1 Chron. Therefore, it is not unreasonable to suppose that the order of events in 1 Chron. 13-15 illustrate the grace of God at work in some way, rather than some fleshly failure.

Then what are the important moral lessons for earnest seekers that can be

found by meditating on the position of 1 Chron. 14 in between 1 Chron. 13 and 1 Chron. 15? Alas! How many earnest souls have had to confess, "I did it wrong the first time because I did it using Philistine methods (contrary to 1 Chron. 13 and 15). The second time, I failed because I consulted more with man than with God (contrary to 1 Chron. 13 and 15). The third time did not work either because natural energy (as of oxen) was my resource (contrary to 1 Chron. 13 and 15)." And so the list of failures grows longer. But David only had to try twice! Why is it that so many dear Christians spend so many years trying without success to find the right place to worship the Lord Jesus? They try and try and try. Sometimes, they read 1 Chron. 13, skip 1 Chron. 14, and read 1 Chron. 15. Yet still they are not satisfied; could it be that skipping 1 Chron. 14 is part of the problem?

Seven Reasons Why 1 Chron. 14 Belongs Where It Is

Let us see if 1 Chron. 14 may be understood as a provision of the grace of God to save earnest seekers from occasions of failure.

1. Building David's House

Now, Hiram was not responsible for the building of David's house. David was the responsible head of his own house and he was the one who should have been building it. But Hiram was ever a lover of David (1 Kings 5:1), and he knew what David needed for his house. First, David needed messengers (with messages, of course). So Hiram sent them. Did these messengers creep into David's house (see 2 Tim. 3:6)? Did they come without the truth of God (see 2 John 10)? No, sound doctrine builds houses! So were these messengers political functionaries acting as ambassadors, or were they salesmen for a lumber exporter, or both? While this passage does not tell us the contents of their message, we do know what Hiram's message was to Solomon: his first words were, "Because Jehovah loved his people . . ." (2 Chron. 2:11). And his words were, "Blessed be Jehovah the God of Israel . . ." (2 Chron. 2:12). In short, the love of God and words of praise to God were of the substance of the message from Hiram to Solomon. While Hiram's message to David was not likely to have included a hint about who should carry the ark, yet if it was similar in substance to the later message to Solomon, it was filled with sound doctrine and good news, just the right kind of message to prepare David's mind to remember God's word.

Second, David's house needed the display of the cutting down of the pride of man. So Hiram sent timber of cedars. When man stands as tall as a cedar of Lebanon, stable houses for God's praise are not built. Remember the house of Haman.

Third, David's house needed to be held together. The proper mortar is love, tempered by obedience to God's word. So Hiram sent masons.

Fourth, David's house needed to be built square and level, according to the

plans. Occasionally, house builders find something that does not fit in correctly, and a workman is needed to remove a chip off a shoulder of a piece that does not fit squarely into its place. So Hiram sent carpenters.

None of these workmen were sent to carry the ark! None of them were Levites! And, so far as is known, none of them hinted to David that Levites were needed to carry the ark. But fulfilling well one's domestic responsibilities puts oneself in one's right place. This is the first step towards giving the Lord Jesus His proper place in our lives! "But if one does not know how to conduct his own house, how shall he take care of the assembly of God?" (1 Tim. 3:5). Let us not think that we can overcome failure as to our home responsibilities by praying harder. After all, if husbands and wives do not dwell together according to knowledge of who and what they are, then their prayers are hindered (1 Pet. 3:7).

Was David too proud to take Hiram's offers? Many people are so quick to shoot the messengers that no one can ever get to the stage where masons and carpenters can be sent. David, however, later said to the prophet, "Behold, I dwell in a house of cedars" (1 Chron. 17:1). He had not refused Hiram's offers at all. And, in result, he ended up living with the emblems of the cutting down of the pride of man all around him. Now, is not this exactly the right environment in which a man might be able to remember who ought to carry the ark?

2. Exalting David's Kingdom

David's kingdom is not the same thing as David's house. David's kingdom was his job; his line of work was being a king. But God's exalting David's kingdom was not a case of God exalting David. A promotion at work does not make a man more spiritually minded, either. Nor is pride in one's work helpful to a man of God. Pride, of all kinds, is like a mental block that stops one from remembering who should carry the ark. Instead of remembering God's word, principles of royal decrees fill the mind: We decree this, We decree that, and Why can We not express Our royal will with respect to taking the ark to its proper place? Ah, beloved, let us do all things in the name of the Lord Jesus (Col. 3:17). So here, the exalting was "because of his people Israel" (1 Chron. 14:2), not because of David. Among the people of Israel, there is One Who is elsewhere connected with the same words "highly exalted" (Phil 2:9). Diligent search through all the human race will discover no one else who is worthy. Learning to shed personal exaltation like water off a duck's back prepares the mind to join in giving honor to God and to remember His will about who should carry the ark.

3. Taking David and His Family to the Proper Place

Details of David's family come next: he took more wives and had more children. But neither David's wives nor his children were going to help carry the ark. Nor is it written that any one or all of them together ever gave David a hint about using Levites. On the other hand, the Bible does teach that a godly woman can have a profound influence on her husband, even without preaching at him (1 Pet. 3:1).

Similarly, unbelieving wives can lead a man astray as in the case of Solomon, who also married many wives (1 Kings 11:4). But David already had wives and children. These in our passage are somehow different.

David took these wives "in Jerusalem" and David had these children "in Jerusalem". David knew where to take the ark of God and he, too, himself and his family, there first. He made his family home there. Happy wedding memories were centered there. His children were born and raised there. Consider Jeroboam who made Israel to sin. Jeroboam set up idols at Dan and Bethel, but whoever heard that Jeroboam moved to either of these places? Taking David and all his family to the proper place prepared David's mind to remember what God had said about carrying the ark.

4. Defeating Philistines

The true unity of the people of God is a supreme offence to Philistinism. The Philistines entered Canaan to dwell there without a Passover lamb, without being delivered out of Egypt, without passing through the Red Sea (Christ's death for us), without wilderness lessons, without going over Jordan (our death with Christ), and especially without camping at Gilgal (the place of the cutting off of the flesh). So when the Philistines heard that David was anointed king "over all Israel", they came to do battle. David went up "against" them. Note carefully that the Philistine army was going in one direction and that David was going in the opposite direction. He went up "against" them and defeated them. Living fish are clean fish if they have fins to swim against the flow (see Lev. 11:9). A diagram of the battle as described in the words of the text is:

First battle: David moves "against" ---> < --- Philistines
the Philistines

Opposition to Philistines brings out the best in the people of God. The two battles mentioned in this chapter are the only two cases mentioned in the Bible when the Philistine army was encamped in the valley of Rephaim. It was at this time, therefore, that David was thirsty for water from the well of Bethlehem (1 Chron. 11:15) and three of his mighty men "broke through the camp of the Philistines" to get David a drink (1 Chron. 11:18). In these three mighty men, opposition to Philistinism and devotion to David were united. As to the water, David "poured it out to Jehovah" (1 Chron. 11:18).

The name Baalperazim means, literally, "Lord of breaches." The breaches were David's victories all over the battlefield. One of those victories was the victory of the three mighty men. And the breaking forth of waters was the advance of David's army, but one breaking forth of water was when David poured out the water from the well of Bethlehem to Jehovah. In this way, David gave the honor and glory of the victory to God, not to his own hand or to his mighty men.

When opposition to Philistinism is firmly set in the mind, there is no reason to copy Philistine practices, like using a cart to transport the ark of God.

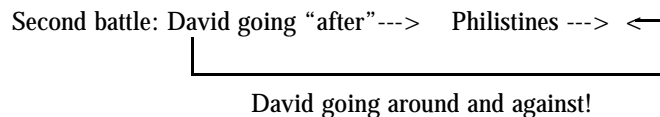
5. Burning Idols

What were Philistine idols doing at the battle? It appears as if the Philistines had learned to take their idols to battle from Israel (1 Sam. 4). When Israel took the ark to battle, they lost, as did the Philistines here. There was enough similarity between these two cases to remind the men of Israel of how the ark of God had been lost. So why did the Philistines not cart away their idols at the end of the battle? Because Philistine carts just do not work well. What would David now do with the captured idols? An idol is whatever comes between the soul and Christ. "Children, keep yourselves from idols" (1 John 5:21). David could have taken the idols home as trophies, but idols are always dangerous, especially to children. And ultimately, the idols might need to be returned to the Philistines, which would bring up the subject of carts again in the future. So David took fire, the emblem of the judgment of God, and applied it to the idols. He burned them.

Burning idols removes what stands between the soul and Christ, thus enabling the mind to remember what God has said in general, and what God has said about carrying the ark in particular.

6. Not Copying the Philistines

The second time the Philistine army came out against Israel, their army was pointed in the opposite direction of the previous campaign. Perhaps, they thought that marching in the direction of David's victorious army in the previous battle would help them now. What should David do? If he attacks in the same geographical direction as before, he must necessarily become a follower of Philistines. See the diagram:



David wisely did exactly what he did in the first battle. There was no change in his behavior. He asked God. And God had not changed since the first battle either. God told David to do exactly what he did in the first battle, namely to go around so that he would not become a Philistine follower but would continue to be a Philistine opposer,

Sometimes evil advice is given: the last time we encountered a certain circumstance, we had the mind of God to do X, but this time we should do the opposite while we remember God's words to David. So if we told the truth last time, this time we should lie? Beloved, God changes not. He said, "Go not up after the Philistines" because He wanted David to do exactly what David did the first time when he went up "against" the Philistines.

Not following Philistines was exactly the correct habit of life for David to get into. Following Philistine ideas is how he happened to use a cart the first time he tried to take the ark to Jerusalem. In this second battle, David received direct

instruction from God not to go after the Philistines in the direction that they were going, but to go in the way of God's word instead. This was exactly the correct precedent in David's life for his actions in 1 Chron. 15.

7. Listening for the Leading of the Spirit of God

God the Holy Spirit never leads contrary to God's word. If God's word told David to go around to confront the Philistines by going against them still, then the Holy Spirit goes out against the Philistines that way too. All David had to do was to wait for the signal from the Spirit, because the timing of the attack was not left up to David any more than the direction was. Even though he had heard God's word, he still had to listen for the sound in the tops of the trees. Such leading of the Spirit is often found in Paul's journeys (see Acts 13:2, 16:6, etc.). Of course, to listen for the signal, David and all his men had to study to be quiet (see 1 Thess. 4:11). If the soldiers had grumbled, gossiped, clanked their weapons, groaned, boasted, yelled or made any other noise, how could David have heard the signal?

In no way was the quietness of David's army a subterfuge to deceive the Philistines by a furtive approach. Remember how Joshua's army marched in silence around Jericho day after day? The silence of God's army is not a sneaky tactic aimed at the enemy, but a part of the obedient attitude that listens for God's starting signal. And there is this also to be said about a little quiet time of listening for God's signal: a quiet and receptive attitude helps one to remember what God said about who should carry the ark!

Conclusion

How then did David finally remember that Levites should carry the ark? According to 1 Chron. 14,

1. David moved into a house whose walls were emblems of the cutting down of the pride of man.
2. David's kingdom was highly exalted, but not for David's sake.
3. David took himself and his family to the proper place first.
4. David defeated Philistines.
5. David burned idols.
6. David learned not to be a Philistine follower.
7. And David learned to listen for God's signal.

How could there not be a connection between these things and David's remembering that Levites should carry the ark? Can we not learn from David's history? Let us then gladly burn idols, beloved, knowing that the grace of God prepares our hearts to do His will.

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